



Heritage and Promise

A History of Lake Shore Baptist Church
Waco, Texas, 1959~2009

Third Edition

DEDICATION

To the Members of Lake Shore Baptist Church

Past

Present

Future

SPECIAL DEDICATION

This history is dedicated to Dr. Rufus B. Spain. Professor Emeritus of History at Baylor University, Dr. Spain is a graduate of Mississippi College and Vanderbilt University. He is a World War II veteran who was recalled for Army service during the Korean War. Prior to his tenure at Baylor, his teaching career included high schools in Jackson, Mississippi, and Hebbronville, Texas, and Cumberland University in Lebanon, Tennessee. Dr. Spain joined the Baylor faculty in 1957 and taught on a full-time basis for thirty-one years, specializing in late nineteenth and twentieth century history. He also taught a course on the history of religion. After retiring, he continued to teach part-time for ten years. In 1998 he succeeded chaplain emeritus W.J. Wimpee as director of the Baylor Retired Professors and Administrators Program. He was recently honored as being one of the few Baylor employees ever to achieve fifty years of service at Baylor University.

Rufus, along with his wife, Carol, joined Lake Shore Baptist Church in 1968. He has volunteered various talents to the church and served on numerous committees. For many years he and his son David and other church volunteers faithfully tended the community garden behind the church. Members will also remember his beekeeping acumen: during the 1980s and 1990s he raised bees and produced delicious honey for Lake Shore members and others. Spain's woodworking abilities are evident in the wooden cross that hangs on the sanctuary wall. He also crafted the wooden frame for the Epiphillon, the racks for our coffee mugs, and dozens of nativity scene figures for children. He created the Lenten cross, which he hangs in the baptistry every year, and the Easter cross, which he installs in the ground in front of the church every Good Friday morning so that it can be filled with flowers on Easter morning. His training as a historian has served him well. For decades he has been Lake Shore's resident historian, documenting, recording, and sharing various aspects of the history of the church. With faithful attention to those who need care, he has been an example of the ministry of presence at funerals, homes, and hospitals. In his spiritual and his intellectual life, Dr. Rufus Spain has served as a model for peacemaking and integrity to many in the congregation.

CREDITS

Thank you to Kim Kellison for authoring
this edition of Lake Shore's history.

Thank you to Jaclyn Lewis for the digitizing
of the 1985-89 portion of the history.

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FORWARD THE THIRD EDITION

Forward to the Third Edition. Two editions describing the history of Lake Shore Baptist Church precede this volume. The first, published in 1984 and written by Rufus Spain with the help of history committee members Penny Edens and Elsie Etheridge, commemorates the first twenty-five years of the church's history. The second edition, compiled by Jaclyn Jeffries with the assistance of Rufus Spain, augments the twenty-five year history with a description of church life from 1984-1989. The present edition adds to the existing editions by documenting the story of Lake Shore Baptist Church from 1989-2009. Input from various church members, including Libby and Bill Bellinger, Sharlande Sledge, and Rufus Spain, has proved invaluable to the completion of this edition.

FORWARD TO THE SECOND EDITION

In 1984 Lake Shore Baptist Church held its Silver Anniversary celebration. On that occasion a history of the church, Heritage and Promise: 25 Years of History at Lake Shore Baptist Church, was compiled by Rufus Spain, with the help of history committee members Penny Edens and Elsie Etheridge. This publication, compiled by Jaclyn Jeffrey with the help of Rufus Spain, is merely the second, updated edition of that original work. We trust there will be many more editions to come.

FORWARD TO THE FIRST EDITION

Preparing this brief history of Lake Shore Baptist Church required and evoked a great deal of restraint, humility, exhilaration, and renewal.

Restraint, because the task required severe editing and the omission of many, many activities and individuals who deserved to be mentioned.

Humility, because the responsibility of attempting to chronicle "God's work" in this place was awesome. Who (besides Dr. Luke!) has the audacity to claim perfect knowledge of God's ways with mankind, even among a small band for only a quarter century?

Exhilaration, because the telescoping of twenty-five years of activity into these few pages, gives perspective and majesty to menial tasks performed day by day.

Renewal, because to glimpse the depths of devotion of so many people to a cause so dear can only generate hope and optimism in this cynical world.

Dear members and friends of Lake Shore, we invite you to read these pages with charity and compassion, because the work is imperfect. Read these pages with imagination, realizing that only a fraction of the story has been told. Read them with empathy with those who have

gone before, and with openness to spiritual renewal. To you, Lake Shore members, this history is dedicated with thanksgiving and hope:

To members past, for your vision and faith in initiating this venture;

To members present, for advancing these labors thus far;

To members future, with the prayer that you will keep alive the ideals of Lake Shore — not merely the preserving of what has come down to you, but the daring to think new thoughts and devise new stratagems for keeping the Gospel fresh and relevant in an ever-changing world.

History Committee:

Penny Edens

Elsie Etheridge

Rufus Spain

December 6, 1984

HERITAGE AND PROMISE
A HISTORY OF LAKE SHORE BAPTIST CHURCH
WACO, TEXAS
1959-1984

Beginnings

In the decade following the close of World War II, the population of Waco expanded north and west toward the lake. Sensing a need for a new church in that rapidly growing part of town, Dr. W. W. Melton, pastor of Columbus Avenue Baptist Church, and a number of lay members conceived the idea of establishing a mission in the area. In 1957 the dream began to become a reality when the church purchased a three and one-half acre lot on Bishop Drive for \$14,000. Although Dr. Melton retired before the mission was organized and others saw the project to fruition, his efforts and encouragement were of major importance in the success of the undertaking.

The deacons of Columbus Avenue discussed the mission on numerous occasions and finally called a public meeting of interested persons to be held on April 2, 1959. The response was enthusiastic — so much so, in fact, that the new pastor felt constrained to remind the congregation that the purpose of the mission was to enlist the unchurched people in the new part of the city, not “to transplant a lot of members” from Columbus Avenue! Prophetically, however, he said, “Our church will have the blessing of beginning what may well become one of the truly great churches in our city.”

A second public meeting was held on April 28, 1959, in Mountainview Elementary School across the street from the lot previously purchased. At a third meeting on May 3 in the same place, the mission or “extension church,” was formally organized. For the next several weeks, the worshippers attended Sunday services at the mother church and met for Wednesday evening prayer meetings in private homes in the community. The first mid-week service, led by Dr. J. W. Ousley, was held on May 13 at the home of the Robert Leggotts with fifty-three in attendance. At this meeting the following officers for the mission were elected: James Mixson, Moderator; Burl Davenport, Clerk; Bob Leggott, Treasurer; Mrs. Floyd Casey, Chairwoman of the Committee on Women’s Missionary Union; James Mixson, Chairman of the Committee on Organization; Floyd Casey, Chairman of the Building Committee; George Nokes, Jr., Chairman of the Pulpit Committee; and Dr. John H. Swindle, Chairman of the Finance Committee. Also at this meeting, the group petitioned the Waco Independent School District Board for permission to meet in one of the public schools in the vicinity until a church building could be constructed. Subsequently, the School Board authorized the mission to use Mountainview Elementary School through August 1959 and Lake Air Junior High School after that date.

The mid-week services during May and June were times of prayer, fellowship, and planning. Meetings were held in the homes of the Carroll Martins, R. C. Milams, the Swindles, the Nokeses, and the Meltons. Speakers at these meetings included Dr. Melton and a number of professors from Baylor University: Dr. George Humphrey, Dr. Leonard Duce, Dr. John Davidson, Dr. Yandall Woodfin, and Professor Bill Tolar.

At the mid-week meeting on June 10, the group elected a full slate of Sunday School teachers and other officers: Charles Mansfield, Sunday School Superintendent; Dr. Swindle, Training Union Director; Mrs. R. C. Milam, WMU President; Mrs. John H. Swindle, General Secretary of the Church; Mrs. George Nokes, Cradle Roll Superintendent; Mr. and Mrs. Jerry Smith, Visitation Chairmen; Mrs. John Davidson, Church Pianist; Mrs. P. M. Johnston, Interim Choir Director; James Fletcher, Chairman of Ushers; Herb Payne, Publicity Director; and Mr. Vic Newman, Chairman of Money Counters.

Sunday, June 21, 1959, was the first day of full activities: Sunday School at 9:30, worship service at 11:00, Training Union at 6:30, and evening preaching at 7:30. Sunday School attendance was 144, and approximately 300 attended morning worship. Dr. Melton preached at both morning and evening services.

Name Chosen

At the Wednesday prayer service on June 24, 1959, the congregation voted to call themselves the "Lake Shore Baptist Church." Until the mission became an independent church, however, it was known officially as the "Lake Shore Baptist Church, Extension of Columbus Avenue Baptist Church."

Tolar Called as Pastor

For several weeks after the beginning of regular Sunday services, the extension church had no regular pastor. Dr. Melton, Dr. Joe Weldon Bailey, pastor of Columbus Avenue, Dr. John Davidson, Dr. Ousley, Dr. Woodfin, Dr. W. J. Wimpee, and Rev. Tolar shared pulpit duties. On September 20, 1959, the congregation called Bill Tolar as interim pastor.

The final step in completing the organization of the extension church was the election of a board of deacons. On Sunday afternoon, November 1, 1959, a number of previously ordained deacons met with Pastor Tolar in the home of Dr. Swindle and completed that task. James Mixson was elected chairman; Dr. Swindle, vice-chairman; and G. L. Hartsfield, secretary. Other deacons named were V. R. Henderson and J. R. Milam.

In the summer and fall of 1959, the work at the extension church prospered. New members joined almost every Sunday, many of them transferring their memberships from Columbus Avenue. An addition of particular significance was Peggy Ann Payne, daughter of Mr. and Mrs. Herbert H. Payne, the first convert at the mission. Dr. Bailey baptized Peggy on August 13 at Columbus Avenue. Contributions increased steadily as did the enthusiasm for completing the transition from mission to independent church.

Lake Shore Baptist Church Organized

On November 4, 1959, the congregation voted to organize as a separate church on the first Sunday in December. The mission pastor was designated to plan and moderate the organizational meeting; Columbus Avenue concurred. The organizational meeting was held in the Lake Air Junior High School gymnasium at 2:30 p.m. on December 6, 1959. The service opened with the hymn, "The Church's One Foundation," followed by scripture reading and

prayer led by Carroll Martin. Dr. Bailey made a statement for Columbus Avenue and James Mixson responded for Lake Shore. The Rev. J. Wallis Burns reported for the examining council and a motion to organize passed unanimously. The new church then entered into business session, elected church officers by reaffirming those already serving, and called Bill Tolar as interim pastor.

Dr. Melton then preached the dedicatory sermon, taking his text from Matthew 16:18: "On this rock I will build my church, and the gates of hell shall not prevail against it." He stressed the favorable circumstances surrounding Lake Shore's beginning, that it was born out of harmony and the good will of Columbus Avenue. He reminded his listeners that the church is a divine institution founded by Christ as a "family of God's children." The church, he said, is not a "saving agency," but a "custodian of the gospel." This church will have difficulties, he warned, but the gates of hell cannot prevail against it. If this church fails, he said, it will be because of the failure of its members. "The church can be no better than the individuals that make up its membership. The church will be just as good as you, and you, and you, and no better," he concluded.

The doors of the church were opened for membership, and before the end of the month, 225 names were inscribed on the church roll as charter members. Lake Shore Baptist Church had begun!

Building Constructed

The most pressing need of the new church now was a house of worship of its own. The facilities at Lake Air Junior High School, though adequate temporarily, could not be used permanently. As early as June 25, 1959, a committee from the extension church met with representatives from Columbus Avenue to discuss the construction of a building. At this and subsequent meetings, architectural plans were approved, Columbus Avenue agreed to underwrite the financing, and the First National Bank and the Texas Life Insurance Company promised to provide the money. By December 1959, plans were complete. Bidding on the contract opened on December 17, and in January 1960, the contract was let to A. C. Reed Construction Company of Waco in the amount of \$233,181. With Columbus Avenue its "surety and guarantor," the young church assumed a loan of up to \$250,000 (the money to be provided as needed) payable over a ten year period at 6% interest.

Work on the new church building at the corner of Bishop Drive and Meadow Road commenced almost immediately. At three o'clock on the afternoon of Sunday, January 10, 1960, groundbreaking ceremonies were held. In the eleven months following, construction proceeded without difficulty while the congregation continued to meet in Lake Air Junior High School. On Sunday afternoon, December 4, 1960, well-wishers from Columbus Avenue and the community joined the members in celebrating the opening of the new sanctuary. To give emphasis to the occasion, the church began a week-long revival with Dr. Melton preaching.

The total cost of the new building, including architect's fees, was \$239,695.60. Using money already in the building fund, the church voted to reduce the indebtedness to \$225,000 to "save on interest," and in January 1961, Columbus Avenue Baptist Church, which had legally owned the property to this point, authorized its trustees to "execute a deed to Lake Shore Baptist Church covering their land and improvements." Lake Shore church was now completely independent of all ties with Columbus Avenue. Along with independence,

however, came a heavy indebtedness for such a small congregation. Over the next twenty years the debt would have to be re-financed, but finally, on June 3, 1979, the note was paid in full. Columbus Avenue's financial assistance initially was invaluable, although the amount of money expended was negligible. Columbus Avenue purchased the land on which the church was built for \$14,000 and paid the interim financing cost of \$4,155.85. Lake Shore members provided the remainder.

Tolar's Pastorate

Lake Shore's first regular, though part-time, pastor was Bill Tolar. While pastoring Lake Shore he also taught at Baylor University and pursued studies toward his doctorate at the Southwestern Baptist Theological Seminary in Fort Worth. Nevertheless, the church prospered under his leadership. During his nearly three years as pastor, church membership grew to over 500 and the budget increased from \$30,000 in 1960 to \$75,000 in 1962. From a group of volunteers in the beginning, the church staff, in addition to the pastor, increased to five paid (some part time) workers: custodian, secretary, choir director, organist, and youth director. Also during Tolar's pastorate, the church voted to purchase a parsonage and an additional 3.3 acres of land adjacent to the original property.

The pressure of work at the university and the seminary and the increasing demands of a growing church forced Tolar to resign effective April 30, 1962, although he continued as supply pastor until July 8. Thereafter, until a new pastor arrived, Dr. Dave Johnson of Baylor's Psychology Department served as regular supply.

Gray's Pastorate

Lake Shore's second — and first full-time — pastor was H. Rhea Gray, who preached his first sermon as pastor on October 7, 1962. Under Tolar's leadership the church had developed in a traditional manner with a graded Sunday School, Training Union, morning and evening preaching services on Sundays, Wednesday night prayer meeting, WMU, Girl's Auxiliary, Royal Ambassadors, etc. With the coming of Rhea Gray, however, Lake Shore began developing in a direction which would distinguish it from the mainstream of Southern Baptist churches. With a keen mind trained in pastoral counseling and the latest theological trends, and committed to the concept of community involvement as essential in making the church relevant to the mid-twentieth century, Gray began preaching sermons and developing programs which led the church away from its traditional moorings.

To implement the vision of the new pastor, the church expanded its staff, its budget, its program, and its property. In June 1963, the Rev. Deryl Fleming joined the staff as assistant pastor and in February the following year Mrs. M. B. (Dottie) Martin replaced Mrs. Frank Richerson as church secretary. Already under consideration before Gray's arrival, the purchase of the parsonage at 2409 Charboneau was consummated in the fall of 1962 (for \$21,000) and the 3.3 acre tract to the north of the original church property was added in June 1963 (for \$14,000). Also, in October 1964 the church purchased the "Teen House" on Meadow Road for \$12,000, to increase space for Sunday School classes.

Under Gray's guidance the church restructured its entire program. The traditional Wednesday evening prayer meeting gave way to Bible study groups in private homes; new

committee functions involved more members in leadership roles; a library was started in 1964; and seminars on “life issues” replaced Adult Training Union on Sunday evenings. At a time when racial integration was tearing southern churches and communities apart, the church voted in January 1965 to ignore race “as to seating in our sanctuary or acceptance of membership into this Christian body of baptized believers;” and on Race Relations Sunday, February 13, 1966, the pastor exchanged pulpits with the Rev. Marvin Griffin of New Hope Baptist Church (Black). On the lighter side, in 1964 the church began participating in softball, flag football, basketball, and volleyball competition sponsored by the city Parks and Recreations Department.

Not all members fully understood or appreciated Gray’s innovative ideas and aggressive leadership. Consequently, many members drifted back to Columbus Avenue or joined other churches in the city; but new members continued to come. On March 19, 1967, Gray offered his resignation and preached his last sermon as pastor on April 30. Gray’s imprint on Lake Shore was indelible. The general direction in which he led the church proved to be the course of the future.

Fleming’s Pastorate

A pulpit committee began the search for a new pastor in March 1967. Until a new pastor arrived, Assistant Pastor Deryl Fleming served as interim. The church rallied around him with little apparent loss in momentum. After considering or “otherwise holding in abeyance” more than twenty prospects from a wide geographical area, the search committee finally recommended the man whom many members had wanted from the beginning — Deryl Fleming! On July 16, 1967, Fleming became Lake Shore’s second full-time pastor. Because of the poor state of finances, the church decided not to employ an assistant pastor but to hire instead part-time assistants only. It would be February 1971 before another full-time assistant pastor, Mickey Hester, joined the staff.

Fleming’s theology and his views of the role of the church in the modern world were essentially the same as Gray’s; hence, the program and direction of the church changed little. But his low-key style and conciliatory manner brought the church together and made his ministry unique.

Immediately after assuming the pastorate, Fleming began involving the church more in community affairs. The year 1968 was a period of particularly rapid expansion in this direction. The deacons established a Benevolent Committee with its own budget to answer emergency calls from the needy in the community, and the church began making regular contributions to Inner City Ministries, Caritas, Family Counseling, and other local benevolent organizations. Young people of the church began a free tutoring service for disadvantaged public school pupils, and the church made available its facilities for Camp Fire and Blue Bird groups, Red Cross blood drives, and other community service causes. “Mothers’ Morning Out” became a regular service to the neighborhood. In 1968 the church initiated “Dialogue in Black and White,” a twice-a-month discussion group composed of members of Lake Shore and New Hope Baptist Church. These meetings provided many members of both churches their first opportunity to enter into meaningful relationship with members of the other race.

Also in 1968 Lake Shore began a graded kindergarten which would develop into one of the church’s most significant avenues of service to the community. Beginning as a program

for five-year olds only, the program expanded under the able leadership of Mrs. Carolyn Henson, and later Mrs. Beverly Hill, to include classes for three- and four-year olds as well. The popularity and success of the kindergarten can be attributed to the excellent pre-school readiness program developed by its fine leaders and teachers.

Community involvement remained a special interest of Fleming's throughout his pastorate. In 1971 the church created the Community Awareness Committee to make the church aware of its social and political responsibilities and opportunities. Under the auspices of this committee, special seminars on politics, child abuse, poverty, mental health, juvenile delinquency, and a wide range of other social issues inspired the church as a body and members as individuals to become active in community affairs as never before. Hardly a community service agency was without a member of Lake Shore on its board of directors.

To enrich Bible study the church made American Baptist (as well as Southern Baptist) literature available to those who wanted it. Opportunities for Christian growth were enhanced through church-sponsored youth and adult retreats. "Children's Church" became a regular feature of the Sunday morning worship hour and lay members came to be used as worship leaders and greeters before and after services.

Because of its ecumenical spirit and appealing program, Lake Shore attracted many non-Baptists who participated regularly in the activities of the church but chose not to be baptized into full fellowship. To make these sojourners feel a more integral part of the congregation, the church in November 1974 created a new "associate membership," and a number of Methodists, Lutherans, Catholics, Quakers, and others responded.

Deryl Fleming's pastorate was, as one member expressed it, the "Camelot of his Christian pilgrimage." But like the mythical Camelot, Fleming's ministry came to an end. On November 17, 1974, he tendered his resignation effective November 30. With sadness at his leaving but thanksgiving for his ministry among them, the congregation accepted his resignation. Through his unique qualities of leadership and example, through sermons laden with spiritual, intellectual, and social challenge, and by his skillful direction of the educational program of the church, Fleming had led Lake Shore members toward more community involvement, more appreciation of their Christian heritage, greater ecumenical awareness, and a fuller appreciation of "Life as Gift" to be lived to the fullest.

Interim

On November 24, 1974, the church elected Dr. Jack Flanders, Professor of Religion at Baylor University, interim pastor. Although Dr. Flanders limited his ministry to "preaching, worship, and crisis visitation," he endeared himself to the Lake Shore congregation during the following six months. The deacons assumed the responsibility of guiding the church during this period. With uncommon cooperation among the officers of the church, the committee chairmen, and the rank and file members, the work of the church continued unabated until a new pastor arrived.

Groves's Pastorate

With the resignation of each of Lake Shore's pastors — Tolar, Gray, and Fleming — many members honestly thought that no one could be found to take his place. And, indeed, no one

was found to “take his place.” Each new pastor made his own place in the life of the church. So it would be again.

After months of diligent effort, the Search Committee recommended Dr. Richard Groves. On March 16, 1975, Groves preached his “trial” sermon and the congregation immediately called him, effective June 1.

Richard Groves, a graduate of Southwestern Baptist Theological Seminary and Baylor’s doctoral program in Religion, continued in the tradition of his predecessors. One of his first acts was to lead the church in approving the election and ordination of women deacons, the culmination of two years of thoughtful discussion by the church. At the August 1975 business meeting, J. W. Ousley moved; seconded by Bob Baird and approved without opposition, that “sex shall not be a test in determining the qualifications of church members for serving in the office of deacon at Lake Shore Baptist Church.” In September 1977 Alice Baird, Genie Dyer, and Terri Rose were elected Lake Shore’s first women deacons. Since then several other women have been elected, and in 1983, Terri Rose became the first female chairperson of the deacon board.

New opportunities seemed to open up for the church under Groves’s leadership with the retirement of church debt and the sale of the church parsonage. In July 1975 the church paid the final \$1,500 indebtedness on the lots north of the church, and at a morning worship service in May 1979, the pastor ceremoniously burned the note of indebtedness on the church building. In July 1976 the church voted to sell the parsonage and pay the pastor a housing allowance. Conveniently for both church and pastor, in October of that year Groves purchased the parsonage as his residence by assuming the remaining mortgage payments and paying the church its equity of \$21,000. Thus relieved of monthly mortgage payments and with \$21,000 in the bank (the largest “surplus” the church had ever enjoyed), the church optimistically envisioned rapid expansion in programs and outreach ministries. To ensure the most judicious use of its new opportunities, the church created a Long Range Planning Committee to study the entire church program, needs, and opportunities and set priorities. In May 1977 the committee recommended the following major priorities: employ an associate pastor, increase the youth program, renovate the Teen House, re-roof the sanctuary, construct a walk-up ramp to the front entrance of the church, and establish a committee to study the use or disposition of the church lots.

The committee’s first priority was the employment of an associate pastor. Not since Mickey Hester resigned in August 1973 to return to the seminary had the church had a full-time assistant to the pastor. This recommendation was implemented immediately. In June 1977 the church called John Vincent Upton, a recent graduate of Southern Seminary, as associate pastor with primary duties with the young people of the church. Under Upton’s leadership the youth program expanded significantly with additional Bible study groups, frequent counseling sessions, increased numbers of retreats (including mini-retreats in the central Texas area as well as trips to the coast and summer and winter trips to Colorado), and more organized athletics.

Spending the \$21,000 surplus in the treasury from the sale of the parsonage proved to be no problem at all. Before the first major project — renovation of the Teen House — was completed, necessary repairs on the air conditioning system and other parts of the building depleted the surplus. Nevertheless, special gifts, augmented by borrowed money and hours of volunteer labor, enabled the church to renovate the Teen House and the children’s area, re-

roof the sanctuary, re-pave the parking lot, and pay the church's share of paving both Meadow Road and Mountainview Street around the church property. Of the major property improvements recommended by the Long Range Planning Committee, only the construction of the walk-up ramp failed to be completed.

A significant contribution to the worship program of the church was achieved in 1978, with the purchase of a new organ. The original Hammond organ, which had required frequent repairs for many years, finally deteriorated beyond hope of reclamation. A special drive led by Organist Ed Wilson, Minister of Music Jerry Gordon, and an enthusiastic Music Committee, easily secured pledges to purchase a new \$26,000 Allen Digital Computer organ; and the men of the church under the able direction of Joe Cross donated hundreds of man-hours to construct sound chambers in the front and rear of the sanctuary. A special recital on Sunday evening, January 21, 1979, by Ms. Sylvia Plyler, professor of organ at the University of Cincinnati, College Conservatory of Music, and Dr. Richard J. Tappa, chairman of the Organ Department at Austin College, highlighted the dedication of the new organ.

Ministering to the physical and spiritual needs of humanity outside the local church loomed large in Groves's vision for Lake Shore. In fulfilling this dream the church in 1976 increased its contributions to Caritas while continuing to minister in a modest way to the needy who appealed directly to the church for assistance. Giving through the denominational cooperative program continued. A significant expression of the church's outward concern was the beginning in 1977 of "Joy Shop," a modification of the traditional Vacation Bible School. The church provided leadership, personnel, and facilities to make possible a two-week period of Bible study, worship, and creativity for about 130 children — one-third from Lake Shore Baptist Church, one-third from the Lake Shore neighborhood, and one-third from the inner city. The following summer the program was held half-time at Lake Shore and half-time at the Spring Street Baptist Church (Black) in east Waco.

In the summer of 1980 the church entered into an agreement with the Palmer Drug Abuse Program for the use of the Teen House on week days as headquarters and meeting place for its city-wide ministry. The testimony of young people in the program and their parents vindicates the wisdom of the church in providing facilities for this purpose. A member of Lake Shore continued to serve on the PDAP Board of Directors.

In the spring of 1980 the church adopted the "Summer Pastoral Intern Program." Based on the belief that Lake Shore's concept of church is worth sharing, this program provides a modest stipend for a ministerial student to be involved for twenty hours a week for ten weeks each summer in all phases of Lake Shore's activities. David Spain, Tim Wilson, Walt Wilkins, Mark Irwin, and Robert Parker have served as summer interns.

Another of Groves's efforts at Lake Shore was to instruct the congregation in the historic principles of Baptists and to lead the church in greater involvement in denominational life. Believing that Lake Shore could exert a worth-while influence on the denomination at large, he encouraged full participation in Baptist affairs at all levels. The church began sending its full quotas of messengers to the Baptist General Convention of Texas and to the Southern Baptist Convention — not merely as spectators, but as participants. At the Southern Baptist Convention in Los Angeles in 1980, for example, four of the resolutions adopted that year originated with the Lake Shore messengers. Also in the area of active participation in denominational life, in May 1980 when Baylor University and other Baptist institutions and agencies came under attack from the "inerrancy fringe," the church adopted and publicized a

strong anti-creedal resolution in defense of the traditional Baptist principles of the priesthood of the believer and individual competency to read and interpret Scripture.

The emphasis on outreach was not done to the neglect of the care and nurture of the congregation. Sunday after Sunday the church heard sermons freighted with biblical scholarship, spiritual insights, and social concerns. The pastor's weekly Children's Sermons — often more valuable to adults than children — provided additional meaning to Sunday morning family worship. Adult seminars, special Bible study periods for children and women, and hours of personal counseling provided means for personal and corporate growth.

Richard Groves's years at Lake Shore were innovative, exhilarating, and richly rewarding to the congregation; but like his predecessors, he too moved on. On September 20, 1981, he announced his resignation effective October 17, to become a "missionary" to the struggling Metropolitan Baptist Church of Cambridge, Massachusetts, in the neighborhood of Harvard University and the Massachusetts Institute of Technology. Once again, with sadness but also with thanksgiving for Groves's ministry, the church said goodbye to a beloved pastor whose imprint on the church would be apparent for a long time. Until a new pastor could be called, Dr. Jack Flanders again served as interim.

The Paynter Years

In September 1981, immediately after Groves announced his intention to resign, a committee representing all elements in the church began the search for a new pastor. Thoroughly and prayerfully, the committee processed the more than twenty dossiers of ministers who applied or were recommended for the position. The name of Roger Paynter emerged as the unanimous choice; and on March 28, 1982, the church called him as its fourth full-time pastor, his ministry to begin on July 1.

A native of Oklahoma City, Paynter received his undergraduate education at Baylor and his Master of Divinity degree from Southern Baptist Theological Seminary. Soon after becoming pastor at Lake Shore, he was awarded the doctorate in pastoral counseling from Brite Divinity School in Fort Worth.

And what can be said of the seven-year pastorate of Roger Paynter? Certainly he fit the "Lake Shore mold" — young, intelligent, well-trained, innovative, challenging in the pulpit, attuned to the times, and thoroughly grounded in Baptist tradition. Throughout his pastorate, Paynter focused on four areas of ministry: developing koinonia among the church members, increasing Lake Shore's influence in the denomination, ministering to the community and beyond, and increasing a sense of stewardship of money, time, and talents.

One of the creative ministries Paynter brought to Lake Shore was the Wednesday night supper. Beginning in January 1984 amidst much enthusiasm (but some skepticism), the mid-week program provides a wholesome meal for a very reasonable price in a setting which promotes fellowship and conviviality. Concerns and celebrations of the church, adult seminars, children's music and missions programs, choir practice and, occasionally, committee meetings followed, coordinated by Catherine Davenport. Wednesday night supper has now become a tradition in the church life at Lake Shore.

A second program to promote a sense of community among the membership was the Touch program. Church members were grouped in units which sought to develop close

relations for the purpose of ministering to each other; in short, to see that no member of the church “falls through the cracks.” Begun in October 1984, the program has worked well not only in meeting the needs of church members who care about each other, but also in serving as a “grapevine,” a communications network which can rapidly and efficiently spread news of importance to individuals and to the church as a whole.

A third program to increase the sense of community in the church was the concentrated effort to get to know new members. A photograph of each new member was posted on the bulletin board so that the congregation could get acquainted with the new faces. A brief biography was written up in the church newsletter, and new members attended a dinner and orientation session and were immediately connected with a Touch Group.

Although enhancing a sense of community among Lake Shore members was a worthy goal within itself, in a larger sense it was only a means to a greater end, namely, a base and motivation from which to render greater service to the community and the world. A frequent theme in Paynter’s sermons was the importance of reaching out “to the small,” to the powerless. The church continues to do this through gifts to Caritas, the Crisis Center, Central Texas Senior Ministry, the Family Abuse Center, the Learning Club, and other local agencies which serve the needy. It also provides budgetary support for World Hunger Relief, Women in Ministry, Habitat for Humanity and other groups which serve the global community. Lake Shore supported the Cooperative Program through designated funding, and continued to help expand Southern Baptist ministries at home and abroad.

With Paynter’s active participation and support, two new and novel outreach programs were started in the 1980s: a peace group and a vegetable garden. In February 1982, Dr. Glenn Stassen, Professor of Christian Ethics at Southern Seminary and a widely-known leader of the peace movement among Southern Baptists, conducted a series of ecumenical seminars at Lake Shore. Out of those sessions a Lake Shore Peace Group evolved under the leadership of Dr. Jim Randles. The goals of the group were to raise the awareness level of the church to the dangers of nuclear war and to explore ways to promote peace within one’s self, within the family, within the community, among racial groups, between antagonistic groups, and ultimately, among nations. The group sponsored prayer vigils for peace, peace walks, and participation in other community peacemaking efforts. In 1983 they composed a peace resolution which was adopted at the Baptist General Convention in Amarillo.

The vegetable garden, the brain- and brawn-child of David Spain and Ed Wilson, was first planted on “the back forty” (the vacant lots behind the church) in 1984. It started small, but by 1986 volunteers were picking 2,712 pounds of green beans to donate to Caritas’ Food for People Project. In 1987 the bumper crop was squash, 2,025 pounds of it. In 1989 the garden produced 983 pounds of potatoes, 340 pounds of beets, 599 pounds of turnips, 80 pounds of sunflower seeds, as well as cut flowers for the church. In 1985, sixteen pear trees were planted to launch the fruit orchard, and bee hives were placed nearby to promote fertilization. Official church beekeeper Rufus Spain extracted the honey each season, which was quickly purchased by church members so those proceeds also went to Caritas. Perhaps more than any other project, the garden represented Lake Shore’s commitment to serving the community, working together as a fellowship, and being proper stewards of God’s world.

Ministry “to the small” also can apply to the children of the church, a thriving focus of church support. The Children’s Center continued to be a first-rate and growing contribution to the community. Under the direction of Pam McPeak (1983-1987), Lorraine Khoury (1987-

1989), and Connie Westerfield (1989-2002), it offered an excellent preschool readiness program and also provided after school care for Lake Shore children and for boys and girls from neighborhood elementary schools. In 1985, the center began offering week-day care for infants.

In 1985 Lake Shore expressed its commitment to children by calling Sharlande Sledge to become the first Associate Minister to Children. In her ministry in that capacity, she focused on connecting the boys and girls of Lake Shore to the church as a whole, to the community, and to the world. Programs such as Helping Hands, Bridge Builders, the Bike-A-Thon, and Mission Friends help children understand that they, too, are on a mission in the world. Activities like the Preschool Cookie Bake, Family Fun Fest, Golden Moon and Shiny Stars, Reach for the Clouds, and Advent workshops have been planned to emphasize the role of families and to help children know that they “belong” at church.

Programs for youth have ranged from a study seminar on cults to softball teams, from mission trips for Habitat for Humanity and World Hunger Relief to ski trips, from fundraisers to pizza parties. In 1985 the mortgage on the Teen House was paid off, and the house was refurbished for youth Sunday School, support groups, and staff offices. In 1988 Carolyn Bucy was called to fill the new half-time position of Minister to Youth, and in her first year emphasized Christian fellowship and youth “being church” to one another. In 1989 the annual youth missions trip was expanded into “De Amigos a Amigos,” a trip to San Antonio open to all youth and adults.

In many other ways — from the pulpit, in seminars, in Sunday School classes, in the weekly newsletter, on bulletin boards in the hallways — church discipleship expressed itself. Worship services led by the elderly and by the youth of the church demonstrate the commitment to the tradition of the priesthood of the believer and the desire of the church to be inclusive. Corporate and individual commitment through positive action is an integral part of Lake Shore’s attempts to help solve the economic, social, political, and religious problems of the community and the world.

Paynter led the church in exerting its influence in denominational affairs through most of the turbulent eighties. To combat the attempt of a fundamentalist faction to usurp control for the purpose of imposing a restrictive creed on Baptist institutions and agencies, he stressed in sermons and seminars the historic principles of individual competency before God and the autonomy of the local church. Like Richard Groves before him, he was active in organizing resistance to inerrancy forces and led a full complement of messengers each year to the state and national conventions. Not always successful, Lake Shore and its pastors have, nevertheless, gained wide recognition for defending historic Baptist values.

In 1987 Lake Shore was one of the first churches to join the Southern Baptist Alliance, organized that year to counteract the fundamentalists by working to preserve historic Baptist principles, freedoms, and traditions within the Southern Baptist Convention. The church also supported the newly created Southern Baptist Women in Ministry, with Lake Shore’s Libby Bellinger serving as one of its early presidents.

For most of Paynter’s tenure the church was fully staffed with professionals, but as he said on several occasions, “We are a committee-run church.” The organization has been modified as deemed necessary from time to time; for example, a new, more democratic system of electing deacons was adopted in 1986. For the most part, working committees of church

members have been the low profile, unchanging strength of the church. In 1987 the Reorganization Plan was adopted to restructure the organization of the church. A new coordinating council was set up to oversee the work of the committees, providing a sense of unity, efficiency, and cooperation of effort to the running of the church.

Another emphasis during the Paynter years was stewardship, the responsible use of one's talents, time, and possessions. Without apology he led the church to realize that in "the real world" church programs, staffing, outreach, and facilities — all depend on adequate financing. The budget has risen by about 10 percent each year, reflecting at least a degree of success in guiding the church toward responsible and proportionate giving. The Corporate Plan 1986-1990 was launched as an effort to respond in practical and efficient ways to church goals — community outreach, community "inreach," membership development, and institutional development. In the spring of 1989 a new program, Rebuilding the Household of Faith, was launched to raise the funds needed to remodel the church building, projected to begin in 1990.

The professional staff is essential to the smooth-running, progressive nature of Lake Shore, and the church has been blessed in this area. In 1983 Richard Brown was called as Associate Minister to replace John Upton, who took a pastorate in New Jersey. In 1985 Richard left to pursue the study of law, and Jeff Zurheide became Associate Minister to Youth. In 1988 Jeff took a pastorate in Connecticut. Sharlande Sledge, who was called in 1985, assumed additional responsibilities in 1987 when she became Associate Minister of Children and Missions. In 1986 Stephen Distad replaced Teresa Boyce as organist, and in 1985 Catherine Davenport replaced Dorothy Neatherlin as Financial Secretary. Add to that the steadfast talents and skills of Ed Wilson as Minister of Music, Sheryl York as Church Secretary, Penny Edens as newsletter editor, Dub Bradshaw as Building Superintendent, and Arthur and Gerry Foster and Pattie Herbert as Custodians, and it is evident that Lake Shore has been extremely fortunate in its professional staff.

In July 1989 Roger Paynter left the church to take a pastorate in Jackson, Mississippi, but his influence lingers on. It asks much of a person to be both mighty and engaging in the pulpit and also sensitive and kind in ministering to the needs of individuals, but Roger Paynter did both. His willingness to address the hard issues at a time when many preferred to sidestep them, his courage in applying Christian principles to current events, his ability to challenge the congregation to be true to their beliefs — all deepened and expanded the heart of the church. Without sacrificing koinonia, Paynter led Lake Shore into a position of leadership among those institutions which strive to bring Christianity out of the cozy — but often exclusive — walls of the church and into the world at large.

Tracing the musical offerings at Lake Shore over the years reveals the wide-ranging interests of the congregation: programs have ranged from old time gospel sing-alongs to classical concerts. Unfortunately, there is room here for only the briefest rundown — the first Congregational Song Leader, Alton Pearson; the first Adult Choir Director and Pianist, Barbara Johnston and Margaret Davidson; the first Organist, William McKamie; the first Youth Choir Director and Pianist, Erkalene Ousley and Jean Williams; the first Children's Choir Director, Penny Edens; Ministers of Music, Jerry Gordon and Ed Wilson; Organists Don McManus, Ed Wilson, Jan Harrell, Teresa Boyce, and Stephen Distad; soloists Jan Williams, Kay Avant, and Nancy Brown; the Bell Choir. What a marvelous — and melodious — contribution these musicians have made!

This brief account of Lake Shore's history touches only the highlights. Many, many programs and activities and personalities have been, of necessity and regrettably, omitted. Adequate tribute to all who have made Lake Shore so special would require a complete roll call. The few whose names are herein recorded rightly deserve the recognition, but so do hundreds of others who over the years have served on committees, in choirs, in the kitchen, in special work crews, as greeters, ushers, Sunday School teachers, typists, hospital visitors, librarians, grounds keepers, teachers, deacons, craftsmen, artists, clerks, discussion leaders, and on and on.

While not everyone nor every activity of significance can be singled out, this history must not close without at least a fleeting reference to some of the "other things" which reflect the uniqueness and spirit of Lake Shore: local and foreign missions projects, the many retreats for all ages, the annual church picnic, the smorgasbord, the fellowship suppers — and the ubiquitous coffee pot — the "Listen to the World" reading groups, "Facets," "Shorelines," Penny Eden's musicals — which rival touring professionals in originality and quality of performance — marriage enrichment groups led by the Dyers, hours of private and group counseling by pastors and members, the blisters and aching muscles from clean-up days, renovation projects and Habitat for Humanity house-raising, peace vigils, golf tournaments, softball games, nativity scenes, egg hunts, innovative worship services, Christmas workshops, weddings, births, dedications, ordinations, and finally, the long hours of vigil at sick and death beds when the soul of Lake Shore is poured out as at no other time. These things which seldom appear in church minutes perhaps reflect more accurately than official records the unique spirit of Lake Shore Baptist Church.

A Look to the Future

As of this writing, a committee is once again searching for a pastor. In the interim, Dr. Nathan Stone of San Antonio is serving as permanent supply pastor, providing engaging sermons and a genial nature to the pulpit in this time of transition.

The enthusiasm and dedication with which Lake Shore members have supported this church these thirty years confirms the need for a church like this. And what is Lake Shore like? What distinguishes it from other communities of faith? It is perhaps less conventional than the mainstream Baptist church, but its distinctiveness is more than that. Lake Shore's uniqueness is its openness and the freedom it offers its members to "work out their own salvation." One of Lake Shore's basic documents, "The Direction of Lake Shore Baptist Church," states it well:

We believe that every person must assume the freedom and the responsibility to be his [or her] own self before God. Therefore, we have no creed, nor do we attempt to regulate a person's life with prescribed forms of behavior. We expect members to choose their levels of participation in the programs of the church and not wait for someone else to tell them what they ought to do. We encourage members to assume positions of responsibility in the community and to take time to be with their families. At the same time, we believe that church membership involves both privileges and obligations. We understand church membership to call for commitment of time, energy and money.

HERITAGE AND PROMISE
A HISTORY OF LAKE SHORE BAPTIST CHURCH
WACO, TEXAS
1989-2009

Interim

On September 6, 1989, the Interim Search Committee recommended Dr. Nathan Stone as Lake Shore's interim preacher. Born in Honolulu, Hawaii, Stone attended the University of Hawaii and Howard Payne College. He received his M.Div. and Ph.D. from Southwestern Baptist Theological Seminary. Before coming to Lake Shore, Stone served as pastor of San Antonio's Manor Baptist Church for more than fifteen years. He then worked as a counselor at the San Antonio's Ecumenical Center for Religion and Health. He and his wife, Bettie, were the parents of two grown children. On December 15, 1989, Stone resigned as interim preacher to be considered a candidate for Senior Pastor.

1990-1995

In February 1990, the Pastor Search Committee recommended that Nathan Stone become Lake Shore's Senior Pastor. In contrast to previous pastors who were younger and in the beginning stages of their careers, Stone, aged fifty, brought greater pastoral experience to the job. His selection created dissention among some church members, who felt that an interim preacher should not be considered for the full-time pastor position. A majority of the congregation approved the search committee's recommendation, however, and on April 22, 1990, Stone began his new position at Lake Shore.

Stone displayed a strong emphasis on welcoming and acceptance, and Lake Shore's liturgical style of worship complemented his previous worship leadership. Warm, friendly, and engaging, Stone excelled at pastoral relations, manifesting a concern for all individuals, particularly those on the margins of society. A gifted speaker, Stone's sermons were substantial and often touched on the themes of peace, justice, and inclusivity. Bettie, Nathan's wife, taught young married adults in a Sunday School class that offered a great deal of insight and nurture to couples.

Passionate in his belief that the marginalized, dispossessed, hospitalized, and terminally ill warranted care from the church, Stone rallied in support of those who suffered from the AIDS virus. As public concern grew over AIDS in the early 1990s, and as some Americans directed fear and hostility toward AIDS victims, Stone urged church members to support the rights of men and women diagnosed with the disease. He encouraged the church to welcome AIDS sufferers into the congregation and to create an AIDS Care Team. This team was designated to help with transportation, meal preparation, care-giving, and other needs of persons living with AIDS. Lake Shore also participated in local AIDS awareness events and supported projects sponsored by McCARES (the McLennan County AIDS/HIV Resources and Education Services).

The church also became more environmentally conscious during Stone's pastorate. Starting in 1990 Lake Shore began collecting aluminum cans, newspapers, and glass containers on Wednesday nights for recycling. Later that year church volunteers Sam Hastings, Normala Osborne, and Betsy Ritz built a permanent newspaper pick-up box at the back of the church parking lot. Members also used natural resources to provide for the hungry. Throughout the 1990s Touch Groups, Sunday School classes, and individual volunteers worked diligently to plant, nurture, and harvest corn, beans, and other food from the garden behind the church to take to Caritas. In July 1991 this mission produced 1,235 pounds of corn and beans. The church recognized Earth Day each spring and in 1995 held its first outside environmental service in the Peace Garden. Stone urged church members to take pride in the church's year-round commitment to environmental stewardship.

Like others before him, Stone believed that the church should provide a resource for world peace. In 1991, Lake Shore hosted prayer vigils as the nation prepared for war against Iraq and a service on the night the war started. For several months the sanctuary was open every Tuesday for prayer and reflection; individuals were invited to record thoughts and reflections in a congregational prayer journal and to pray for those on the remembrance prayer list. In the early 1990s Stone helped establish, in collaboration with the church's Peace Group, a Quaker-style Sunday School class, and in 1992 Lake Shore approved the creation of the Peace Garden located behind the church. A peace pole, given by Kay and Jack Hansma, was constructed at the center of the garden. It listed the words for "peace" in many different languages. Lake Shore hosted a memorial service for victims of the Branch Davidian tragedy in 1993, as well as holding seminars discussing the Branch Davidians, cults, and religious liberty.

Controversy arose in 1991 and 1992, when the church agreed to amend its by-laws. Part of this revision process, led by a church committee, addressed the status of Associate Membership. The issue reignited an intense debate among Lake Shore members, a conversation first begun in the Groves's years. Fearing that Stone was leading the church in a "non-denominational" direction, some individuals resisted eliminating the category of Associate Member. In a May 1992 meeting, the congregation reaffirmed its commitment to being a "Baptist" church and defeated the amendment to change membership status.

During the early 1990s the church navigated the tumultuous waters of Baptist politics. Although still affiliated with the Southern Baptist Convention, Lake Shore increasingly distanced itself from the fundamentalist direction of the Convention. Stone preached sermons and wrote pastoral columns criticizing the Convention's lack of spiritual and gender diversity. The church moved toward greater congregational and financial participation in the Alliance of Baptists and the Cooperative Baptist Fellowship, organized in 1987 and 1991, respectively. Church members served as representatives to both organizations, helping to give voice to the significance of soul liberty and the freedom of the individual church. Lake Shore also expressed concern over fundamentalist takeovers in institutions of higher education. The Denominational Relations Committee penned a letter of support to moderate Russell Dilday when he was forced from the presidency of Southwestern Baptist Theological Seminary in 1994.

Significant building renovations, initiated under Roger Paynter's tenure, reached completion during Stone's pastorate. From early June to the middle of August 1990, the church held Sunday School, worship, Wednesday night supper and activities, and Children's

Center classes at Mountainview Elementary School while office and Sunday School rooms were remodeled and new carpeting was put down; church offices moved to the Teen House. A new roof was also put on the education wing of the church. Through the “Renewing the Household of Faith” financial campaign, members raised roughly \$150,000 for this extensive remodeling job, which cost approximately \$500,000. The debt for the project was finally paid off in June 1996. Partly because of the significant cost of building renovations, the church did not meet its budget in the early 1990s. In 1993, Stone congratulated members on bringing the church over budget for the first time in nearly a decade. In 1994 and 1995 budget needs were once again met.

Generous memorial gifts allowed Lake Shore to add further aesthetic and practical changes to its physical space. In 1990 a circular drive was added to the front of the church, providing handicapped access to the building. That same year a new sign was placed in front of the church. In August 1994, Lake Shore lost its identity as the “church of the folding chairs.” That month, after the congregation had tested the comfort-level of the chairs and voted on colors, the church purchased 300 blue stackable chairs to replace the folding chairs that had been used in the sanctuary for the previous thirty-five years. In January 1995, the church became the recipient of the Paulanne Hoover Estate fund. Mrs. Hoover, a long-time Lake Shore member, endowed a generous gift by naming the church the beneficiary of the proceeds of all of her household possessions. Her gift helped purchase new hymnals and a new van.

Noting the pastoral and worship responsibilities she had assumed during the interim, Sharlande Sledge’s title was shortened to Associate Pastor from Associate Pastor of Children, Missions, and Adults to include the breadth and diversity of her ministries. In the spring of 1991, Sledge became the first minister to participate in the church’s new sabbatical program for pastoral staff who had been at Lake Shore for at least five years. She spent three months studying with the international community at Ruschlikon Baptist Theological Seminary in Zurich, Switzerland. In 1992 that same seminary lost the support of the Southern Baptist Convention, another sign of the changes taking place in Baptist life. The church welcomed representatives of the European Baptist Convention to speak about Ruschlikon at Lake Shore and continued its association with newly formed groups such as the Southern Baptist Alliance and the Cooperative Baptist Fellowship. Under Sledge’s guidance, along with an energetic and visionary Missions Committee, the church expanded its global and community missions.

In 1992, noting the high poverty rate in Waco (seventeenth in the nation for cities over 100,000), Lake Shore began to host the Family Self-Sufficiency Support group. Sponsored by the Waco Housing Authority, the program was designed to offer financial and educational assistance to help move families from welfare programs to self-sufficient employment and living. Church volunteers prepared food and provided child care for parents in the support group. In 1993 the church began to serve as a “delivery point” for Meals on Wheels. Volunteers met in the church kitchen each Monday, Wednesday, and Friday to coordinate and deliver meals to program recipients. On Super Bowl weekend 1995, Lake Shore members joined congregants from thousands of churches across the nation to participate in the annual “Souper Bowl Sunday” and gave the offering to Meals on Wheels. Under the visionary and dedicated leadership of Kay Hansma, Lake Shore initiated an annual Bread for the World letter writing campaign with church members asking legislators to support world hunger issues. The missions committee, under the leadership of David Hendon, also started the “A Case Against Hunger” canned food drive for Caritas. Each Advent, the Missions Tree, a tradition

which started in 1985, offered gift suggestions for members to give the community and the world.

In 1995, thanks to the leadership of Libby Bellinger, Sharlande Sledge, and Executive Director of Habitat, Jo Pendleton, Lake Shore directed its mission efforts to building its own Habitat House. Youth and adults raised \$23,000 to build the house through creative measures such as selling massages, building a shed for church members to bid on, washing cars, a youth dinner-theater, and a legendary garage sale coordinated by Buddy Powell that raised \$7,000. By the end of House Raising Week, July 24-28, church members had hammered, nailed, painted, planted flowers and shrubbery, cared for children of other workers, and successfully completed the Habitat House.

Through Sledge's innovative alternative to Vacation Bible School, Helping Hands, first-third graders did "real work" by helping at Caritas, Habitat, the Salvation Army, and nursing homes. Through Bridge Builders fourth-sixth graders "built bridges" with other cultural, economic, and age groups in Waco and beyond, creating relationships with children as far away as a Bangladeshi village and a Palestinian school. They served at such places as the Presbyterian Night Shelter and the Agape meal for the homeless at Broadway Baptist Church in Fort Worth. At the Bike-A-Thon, children circled the Lake Shore garden, riding bikes, trikes, and scooters to raise thousands of dollars over the years to fund a number of projects, including buying goats, sheep, and midwife beds for Robert and Christiana's Baptist association in Ghana, school uniforms for a deaf school in Gaza, and vitamins for an orphanage in Moldova. Other events included the Preschool Cookie Bake and a preschool pajama party called "Starry, Starry, Night," both traditions that were started by Sledge in 1986.

Sledge's creativity, compassion, and world view often came together in a delightful mix, as was evident in the yearly observance of Children's Sabbath. In October of each year, she created Lake Shore's own version of this international day, with such themes as "Weaving a New Web for Children," "It Takes a Village to Raise a Child," and "Leave the Light On."

Youth Minister Carolyn Bucy resigned in 1992 after four years of a vital, holistic youth ministry. During her years at Lake Shore, the youth ministry was fully integrated into the life of the church. The community support the youth gained from each other in the group was a healing, helpful process to teenagers. In everything they did, youth practiced what they learned about working through problems and welcoming each other in light of the Gospel. Carol Crawford, a Baylor Ph.D. student in church history, succeeded Bucy as Youth Minister later that year and brought her own commitment to exploring the life of faith with teenagers. Lake Shore member Scott Bryson, who was working on his M.A. in English at Baylor, followed Crawford. His thoughtful, poetic, seeking style of spirituality coupled with an active, accessible, and attentive nature made him an all-round good fit for the youth. When Bryson graduated in 1994, Cathy Wright, a Ph.D. student in religion, was called as Youth Minister. She continued in Bryson's tradition of helping youth seek answers to their questions about faith and living in community. In the late 1980s and early 1990s, youth played a prominent part in raising money for and building the Habitat House and also joined adults in three mission trips to San Antonio, one to inner-city Dallas, and one to Jackson, Mississippi.

In 1992, Lake Shore members donated money and volunteered their time to level ground, move equipment, and build fences and retaining walls to beautify the church playground. In 1994, the Children's Center celebrated its twenty-fifth anniversary. The following year the

Center became the first program in Waco to receive accreditation by the National Association for the Education of Young Children. However, that year the Center also faced a lawsuit, resulting in the Children's Center and the church becoming legally incorporated on January 1, 1996.

Volunteers and staff played a pivotal role in ensuring the efficient administration of the church, including mowing the church lawn. Dub Bradshaw, handyman for the Children's Center, and Sheryl York, church secretary, both resigned in 1990. A number of individuals, some staff and some volunteer, handled secretarial responsibilities until 1994, when Catherine Davenport, who had been Financial Secretary since 1985, also assumed the role of Administrative Secretary.

In February 1991, staff member Ed Wilson completed the Master of Divinity degree at Texas Christian University and accepted a call to Calder Baptist Church in Beaumont. Wilson had served as Minister of Music at Lake Shore for seventeen years. During his first years at Lake Shore he was also church organist. Wilson offered his gifts — artistic, pastoral, and practical, from playing the piano to leading the choir to cooking — with all age groups and in settings from high moments of worship in the sanctuary to children's camps and retreats. One of his best gifts to the congregation was his ability to incorporate breadth and variety of musical styles into congregational worship; another was the depth of meaning with which he interpreted each piece of music. He wrote the beloved choral benediction "Depart Now." Songs such as "With My Whole Heart," "We Are All Children of the Lord," and "Love is Little" are significant parts of the Lake Shore canon.

Ray Luper served as interim until Richard Aslanian, part of the faculty of the School of Music at Baylor University, was called as Choir Director in the summer, continuing the fine tradition of music at the church. Aslanian, also director of the Lyric Opera, brought a more formal and often classical style to the choir. He often invited Baylor music students to sing in the Lake Shore choir or offer their gifts of instrumental music. Aslanian, like Wilson before him, directed the choir in presenting seasonal choral works during Advent and on Palm Sunday.

In November 1995, Nathan Stone resigned from his position at Lake Shore Baptist Church for marital and personal reasons. A deeply divided church sought healing and direction over the following months.

Interim

Sharlande Sledge, primary pastor and worship planner during the interim, preached throughout the Advent season and as needed through this time. Various guest proclaimers filled the pulpit during the first of the year. In late February 1996 the interim committee recommended that Dr. Wesley M. Eades, Executive Director of Counseling and Pastoral Care in Austin, serve as Lake Shore's interim preacher starting in late March. For fourteen Sundays between March and August, 1996, Eades traveled from Austin to Waco to share his insightful yet humorous sermons with Lake Shore members.

During the interim, the church continued its regular activities of Sunday School and Sunday worship, Wednesday night suppers and seminars. The hard work of the staff, the deacons, and many volunteers ensured that weekly church activities ran smoothly. The Pastor

Search Committee was also hard at work. It sent a questionnaire to all church members, asking that they list the qualities they hoped to gain in a new pastor. By May 1996, the Search Committee had found its candidate.

1996-2001

In early May 1996, the Pastor Search Committee recommended Dr. Brett Younger as Lake Shore's Senior Pastor. The congregation voted to accept the committee's recommendation on June 6, and on August 11, at the age of thirty-five, Younger preached his first sermon as Lake Shore's new Senior Pastor. Born in Rapid City, South Dakota, Younger earned his Bachelor of Arts degree in religion from Baylor University in 1983 and his Master of Divinity and Ph.D. from The Southern Baptist Theological Seminary in 1986 and 1991, respectively. Younger served as Pastor of Mother Neff Baptist Church in Moody from 1980-1982; Ministerial Intern of Seventh and James Baptist Church in Waco in 1983; Associate Pastor of Baptist Tabernacle in Louisville, Kentucky, from 1984-1986; Pastor of Central Baptist Church in Paoli, Indiana, from 1986-1990; and Pastor of College Heights Baptist Church in Manhattan, Kansas, from 1990-1996. He also brought academic experience to the table, teaching classes in preaching and public speaking. Married to Carol Davis Younger, Brett and his wife had two young children, Graham and Caleb, who quickly acclimated to the children's program at the church.

Younger adapted easily to his new position at Lake Shore. One of his most memorable characteristics was his sense of humor, which he infused into his sermons, pastoral writings, and pastoral relations. Church members still discuss Younger's April Fool's Day newsletter, as well as his farcical newsletter columns about the Wednesday night kitchen staff, church answering machine messages, and many other topics through which he used humor to speak a larger message.

But Younger brought to Lake Shore much more than a sense of humor. He participated fully in the hands-on mission projects of the church, even going on a mission trip to New Mexico before he came to Lake Shore in August 1996. He believed passionately about the centrality of individual and congregational worship. Younger delivered sermons that were intelligent, well-crafted, and challenged the listener to reach a new level of reverence in worship. Worship, including space, proved especially important to Younger. During his ministry, church committees recommended the new *Chalice Hymnal*, using funding from the Paulanne Hoover estate; renovations in the kitchen that included enlarging the room, increasing storage space, and replacing or adding new equipment; and the installation of five new stained glass sanctuary windows.

A Sanctuary Redecoration Committee was formed in 2001 to suggest additional changes to create a "holy simplicity" for the sanctuary. The \$70,000 renovation project included removing the tile ceiling and placing a preservative on the beautiful wood ceiling discovered under the tiles, newly painted walls and trim, new grille cloth, new heating and air-conditioning units, new baseboards, new carpet in the chancel area, new tile on the floor, new lighting, new choir robes, and additional banners, along with arrangements for banner storage. Once again, committee member Bruce Neatherlin was an invaluable resource in making sure that all the large and small tasks were done to insure the completion of this remodeling and, through the building committee, gave oversight to future necessary projects for the up-keep and long life of the building.

In the fall of 1998 Lake Shore held a four-week discussion called “Dreaming the Church” to discuss Lake Shore’s identity, goals, and vision. Individuals worked in groups to identify core values of the church and to plan for Lake Shore’s immediate future. Members affirmed the role of the congregation as, among other things, “a diverse, open, and accepting” body. A series titled “Dreaming the Church for Children” followed, discussing the ways that Lake Shore could aid the lives of children in the congregation and in the broader community.

As Lake Shore discussed its own historical values and future goals, it also struggled with its relationship to the Southern Baptist Convention. By the late 1990s, Lake Shore played a prominent role in the Alliance of Baptists and the Cooperative Baptist Fellowship, organizations founded to counteract the fundamentalist leadership of the Southern Baptist Convention. Lake Shore members voiced concern over decisions made in the Convention, including the growing criticism of women in the ministry. In June 2000, when the Southern Baptist Convention overwhelmingly approved an amendment to *The Baptist Faith and Message* that banned women from serving as senior pastors, Younger led the church in deliberate discussion about whether to break with or continue its long-standing affiliation with the organization. In November, the board of deacons unanimously voted to revise Article IV of the church constitution to formally break ties with the Southern Baptist Convention. On December 4, 2000, by a 91-1 vote, Lake Shore members voted to amend the constitution, thereby severing all ties with the Southern Baptist Convention. The church continued to work with the Cooperative Baptist Fellowship and the Alliance of Baptists, as well as with the Waco Baptist Association and the Baptist General Convention of Texas.

Children and youth took part in various social, educational, musical, and missions-oriented programs during Younger’s pastorate. Members young and old stepped back in time to visit Marketplace 29 A.D., a dynamic, intergenerational event that educated participants and observers about the life of Jesus in New Testament times. Individuals dressed in Bible times costumes, set up marketplace booths, danced to and sang Hebrew songs, taught Jewish traditions in the synagogue school, and ate Palestinian foods. Church members continued to explore their Judeo-Christian heritage in a series of Wednesday night “Marketplace” seminars.

In June 1999 twenty-seven youth and adults participated in a mission trip to New York, working in Vacation Bible Schools at Metro Baptist Church in Manhattan and Transfiguration Lutheran Church in the Bronx, as well as in the kitchen of God’s Love We Deliver, an organization that cooks and delivers nutritious meals to persons living with AIDS. The following year, eleven women from Lake Shore, including four who had gone to New York the summer before, financed their own trip to God’s Love. Lake Shore took four more trips to work with this ministry.

On the weekend of October 16-17, 1999, Lake Shore celebrated its fortieth anniversary with the intention to “remember the past and dream the future.” The church marked the occasion with a weekend of events including a memorial service for deceased church members, an anniversary banquet at Baylor University’s Barfield Banquet Room of the Bill Daniel Student Center, and a barbecue lunch in the sanctuary following the Sunday worship service.

Throughout 1999 church members participated in “Mission 40,” forty mission projects centering on aging, housing, children/youth, health care, and hunger relief. Designed to reflect the congregation’s gratefulness for its forty years together, projects included

constructing a wheelchair ramp for the elderly through Friends for Life, making comfort pillows for hospice patients, and helping stock the Thrift Center “School Store” run by Mission Waco. Mission Waco awarded Lake Shore the Church of the Year award in February 2000 for the church’s participation in several Mission Waco ministries through the “Mission 40” project. “Mission 40” proved so successful that Lake Shore extended its emphasis on local missions into the “Mission 2000” project the following year. Instead of planning a summer mission trip to a destination outside of Waco, the church spent a week in June helping four local inner-city ministries: Mission Waco, Compassion Ministries, Habitat for Humanity, and Caritas.

As it had since its founding, Lake Shore placed a strong emphasis on fellowship, maintaining established traditions while creating new ones. Congregational celebrations such as the annual Smorgasbord dinner (and the cookbook that followed), the summer ice cream social at the Davenportes (a tradition that started in 1965), and an evening of Christmas caroling continued during Younger’s pastorate. Care Groups (Touch Groups until 1998) began to meet for semi-annual luncheons in 2000 to allow members a chance for fellowship and community.

The church also started the tradition of the Palm Sunday Soup Supper. The idea for the meal was brought to Lake Shore in 1996 by Barb Francis. Church members gathered to eat soup from bowls created by local artists in the congregation, such as Francis and Glenda Ramsower. The soup supper has raised thousands of dollars for a variety of mission causes, including earthquake relief for India, goats and sheep for families in Ghana, corn for poor farmers in Nicaragua, emergency funds for Gaza Baptist Church, and Lake Shore’s own food ministries.

The Peace Garden, renamed the Jack and Kay Hansma Peace Garden in December 1997, remained emblematic of Lake Shore’s commitment to inner peace as well as to ending conflict and violence. The church commemorated World Peace Sunday and held peace worship services to pray for an end to war and violence in the Middle East and other parts of the world. In October 2000 the Peace Committee dedicated an authentic Peace Pipe (Talking Stick) as a symbol of nonviolent conflict resolution. In 2001 church members enjoyed the opportunity to walk a traveling labyrinth, a spiritual exercise designed to enrich inner and outer spiritual peace. The temporary labyrinth inspired church member Becky Henderson and others to pursue the creation of a permanent labyrinth. In 2004 the outdoor labyrinth beside the peace garden was completed and dedicated to the memory of Henderson, after her unexpected death the year before.

During Younger’s tenure, Lake Shore members celebrated their love for words, books, and learning. Wednesday night seminars broached a wide-ranging set of subjects, including issues pertaining to religion, literature, film, and society. Congregants participated in book groups in peoples’ homes, attended the Faith and Literature Sunday School class, and benefitted from the ever-growing set of books in the church library. A highlight of the book-loving Lake Shore members was “What I Read on My Summer Vacation or What I Wish I’d Read on My Summer Vacation,” a Wednesday night end-of-summer seminar first held in August 1997. Church members also emphasized the importance of books and reading for the Children’s Center and in the lives of the children of the church. Carol Younger, a gifted writer, taught a young adult Sunday School class and offered her words in worship. Lake Shore continued to publish an Advent booklet of meditations written by church members, as it had each year since 1985.

In February 2001, Brett Younger resigned from Lake Shore to accept the position of Senior Pastor at Broadway Baptist Church in Fort Worth. His last Sunday to preach was March 18. The church said good bye to him in myriad ways, most notably a dinner roasting and toasting the entire Younger family at a “Broadway Bound” variety show.

Interim

From March to June, 2001, various guest proclaimers, as well as Associate Pastor Sharlande Sledge, filled the pulpit each Sunday. In May 2001 the Interim Committee selected Dr. Don Anderson as interim preacher. From July 2001 to January 2002, Anderson traveled from San Antonio to Waco. Anderson, Executive Director Emeritus of the Ecumenical Center for Religion and Health in San Antonio and an ordained Baptist minister, had previously served as pastor of various churches, including Manor Baptist Church in San Antonio. Thoughtful and compassionate, Anderson provided a centering, mature presence to church members in the wake of the September 11 tragedy.

Additional staff changes occurred during the interim as Sledge continued to provide stable leadership. After six years as Youth Minister, Cathy Wright resigned to accept a tenure track position at Bethel College in Minnesota. In August 2001, Mike and Rachel Sciretti were appointed Co-Ministers to Youth.

Even as changes in staffing occurred, church leaders and volunteers endeavored to ensure that members’ needs were met and that outreach to the community continued. One such community program that was developed during the interim was The Gathering, under the leadership of M.S.W. intern Carol McEntyre. For several years the church had maintained a food closet to distribute food and other items to families in need. In May 2001, Lake Shore expanded this ministry. On the first Sunday of each month, church members brought canned goods and other nonperishable items to worship. The food, “gathered” and brought to the front of the church in baskets, was used to replenish the church’s food pantry. In addition to hosting a New York City summer mission trip, Lake Shore organized the Festival of Missions, held the morning of Sunday, September 9, to inform church members of the various mission ventures supported by the church. Twenty four booths were set up with displays from various mission organizations, along with a world café, and clocks marking the hour in various cities around the world, from Tokyo to Baghdad. Large world map banners, illustrating the movement of the sun across the world, hung for the first time in our worship space.

Just two days later, on September 11, 2001, terrorists attacked New York City’s World Trade Center and the Pentagon in Washington, D.C., shaking the nation to its core. The church held a worship service on Wednesday, September 12, and later offered a special session with a panel of psychologists to advise members how to talk about the events to children and youth. Individuals recorded their sentiments about the disaster in a book of thoughts and prayers, and a peace service was held in the Peace Garden. Interim preacher Don Anderson offered healing words to the congregation during this time.

2002-2009

On November 14, 2001, the Pastor Search Committee recommended that Dorisanne Cooper be called as Senior Pastor of Lake Shore Baptist Church. The following Sunday, the

congregation voted to accept this recommendation. Raised in Waco, Cooper earned her B.A. in Psychology and German from Baylor University in 1993, and her M.Div. from Princeton Theological Seminary in 1996. At Princeton, she received the Jagow Preaching Award. She served as Associate Pastor of College Park Baptist Church in Greensboro, North Carolina, before coming to Lake Shore in early 2002 with her husband, David Tatum, to assume her new position. Cooper's first Sunday preaching was February 3, 2002. She was thirty-two years of age.

Cooper's engaging personality, her encouraging leadership style, and her commitment to building bridges to the community make her a strong fit for Lake Shore. Her sermons contain intellectual vigor, humor, thoughtfulness, and above all, compassion. She has a gift for making listeners feel that they are in the right place, in a holy community, whether they feel joy and contentment or doubt and despair. This combination of empathy and affirmation, as well as a good dose of humor, results in pastoral relations being one of her strengths. A gifted administrator, Cooper's collaborative style provides deacons, staff, and committee members a combination of guidance and autonomy. Cooper also values ministerial education. She was the first Senior Pastor to utilize the church's sabbatical policy. She regularly participates in seminars, preaching retreats, and ministry conferences, nurturing new ideas while forging ties to the religious community outside of Lake Shore. Cooper's vision of the church is one of inclusivity, acceptance, and assistance.

During these years the church engaged in programs and projects designed to bring healing, reconciliation, and peace to a world reeling from the effects of the September 11 terrorist attacks, war in Afghanistan and Iraq, and poverty and malnourishment in the United States. A year after the September 11 tragedy, Lake Shore held a Service of Remembrance and Hope. The following year the sanctuary was opened to anyone who chose to enter for a time of "peace, reflection, and remembrance." In 2004, in an act of remembrance and an attempt to effect change, the church participated in "eleven on eleven."

The idea grew out of a Cooperative Baptist Fellowship initiative that encouraged churches to each create one missions project on September 11. Lake Shore expanded the idea, creating eleven teams of eleven Lake Shore members who participated in eleven local mission projects, ranging from painting a house for Friends for Life to coordinating a party at the Advocacy Center to packaging lunches for Meals on Wheels clients. Lake Shore members again participated in "eleven on eleven" in 2005 and 2006. In 2007 volunteers marked the remembrance of September 11 by traveling to Austin to work in the Capital Area Food Bank. September 12, 2009 witnessed church members taking part in "eleven on twelve" to work in eleven of the church's "Mission 50" projects, including framing a Habitat House given by members Joe and Bessie Baxter, painting the food pantry of ACTS Christian Fellowship, sorting "rescued" medicines for the Potter's Vessel, and working in the Family Abuse Center's Thrift Store.

As in previous decades, Lake Shore members also reached out to those suffering from political turmoil or natural disasters at home and abroad. In December 2004, a tsunami devastated much of the coastal areas of Indonesia and other countries bordering the Indian Ocean. In early 2005, Lake Shore children participated in a Bike-A-Thon to raise money for tsunami relief, and the church, through the Baptist World Alliance, sent money designated to help the region. Later in 2005, Hurricane Katrina slammed into the Gulf Coast, causing a mass exodus in the wake of death and destruction. The church organized a Hurricane Relief

Coordinating Team, through which church members gathered water, diapers, and other supplies for victims of the storm and cleaned and furnished temporary apartments for storm evacuees. The church adopted an evacuee family in December 2005, helping them resettle in the Waco area. The following spring a group of Lake Shore women went to Lake Charles, Louisiana, to help clean up from the lingering effects of Hurricane Rita. On the anniversary of Hurricane Katrina, Lake Shore held a remembrance service featuring jazz, shrimp creole, spirituals, and prayers for people who had resettled in Waco. When Hurricane Ike hit Galveston in 2008, church members mobilized to provide clothes and school supplies for children affected by the storm.

In 2003 the deacons and the church committed to a study of Baptist history and distinctives in order to revisit the associate member distinction in the by-laws. At a called business meeting held on November 19, 2003, the church unanimously amended Article I of the church by-laws by replacing the designations of “member” and “associate member” with a single membership category. Equal membership was extended to all members, those baptized by immersion and members baptized and raised in other Christian traditions. This important revision provides all Lake Shore members an equal voice in the church.

In 2007, a Children’s Center Task Force sent questionnaires to church members to consider the mission of the Children’s Center. Based on participants’ comments and its own study, the Task Force presented several options and the church voted in a business meeting that the Children’s Center remain open. Changes were advised, particularly the building of a new, safe play area for the children. That same year the church accepted the recommendations of the Playground Task Force, calling for three major play structures, a new fence, and major landscaping to replace and refurbish the aging, unsafe play area. On the weekend of October 26-28, a host of volunteers worked together to build the new playground. Joyfully, the cost of the project, estimated at \$76,000, was exceeded by member donations that topped roughly \$77,000. Two years later, in another maintenance project, the church voted to replace all of the original windows in the Children’s Center and upstairs.

During these years Mike and Rachel Sciretti, who were both ordained in April 2005, worked to create a hospitable environment where youth would feel comfortable, safe, and celebrated both in the aesthetics of the Teen House and the attitudes of the regular attendees. In 2005 the Teen House underwent major construction renovations: the roof was replaced, the building received a fresh coat of paint on the exterior as well as in many interior rooms, and a new kitchen floor was added. Mike and Rachel utilized creative approaches to understanding the content of the Bible as well as experiencing the Scripture's formational power and added a sexuality component to the youth curriculum. The youth began attending Passport Youth Camp, a summer experience with a missions component as well as other mission trips to larger Texas cities. Lake Shore also began an annual Mid-Winter Retreat with four other Waco churches. The Scirettis implemented programs such as the “Hansma Project” (in honor of Jack and Kay Hansma) to emphasize peace and justice issues and the Journey to Adulthood (J2A) program, a comprehensive spiritual formation program for teenagers. For the J2A program, youth met in small groups for discussion, fun, and community. Sixth-eighth graders, participants in Rite-13, were blessed, along with their parents, during a worship service as they entered their journeys to adulthood. Ninth-tenth graders focused more specifically on areas of self, society, sexuality, and spirituality. Older youth, called YAC or Youth Adults in the Church, discussed topics relevant to their present spiritual journeys and prepared for a pilgrimage to see and hear God at work in other communities and landscapes. They took two

pilgrimages while Mike was youth minister — one to San Francisco and one to Nova Scotia. The J2A program moved the youth ministry from being youth minister-centered to being led and supported by members of the congregation. Over the course of the Scirettis ministry many youth made personal commitments to Christ and followed in believer's baptism.

In February 2004, on the recommendation of the Children's Education Committee, Rachel Sciretti was hired to assume the position of part-time Minister to Children. Sciretti continued to share the Minister to Youth position with her husband, Mike Sciretti, until July 2005, when she resigned her position to accept the co-directorship of Lake Shore Children's Center part-time, effective August 15, 2005. She resigned from the Children's Center on December 1, 2005, maintaining her role as Minister to Children.

Sciretti brought her gifts and energy for children's choir and preschool music, even introducing a summer music camp in partnership with Seventh & James Baptist Church. She leads the church's participation in the Southwest Baptist Children's Camping Association, prepares much-beloved almost-weekly children's sermons, and continues Helping Hands and Bridge Builders, while beginning the preschool version, Li'l Helping Hands. She introduced a sixth-grade celebration trip and an annual year-in-review for families.

Other staff changes have taken place in recent years. Administrative Secretary Catherine Davenport resigned in 2003 after serving as part-time financial secretary for eighteen years and Administrative Secretary for nine years. A charter member of Lake Shore and one of the first Wednesday night supper cooks, Davenport continued to coordinate suppers and cook desserts during and after her employment at Lake Shore. Upon her retirement, the church gathered at a Wednesday night celebration to thank her for her many gifts to Lake Shore. Along with Barbara Hobbs, she became one of the coordinators of Meals on Wheels, a Care Group leader/coordinator, and an active volunteer in the Lake Shore food pantry ministry. In 2009 she coordinated the production of a new 50th anniversary church cookbook called *Jubilee* to add to the previous Lake Shore collections she had edited — *Dove Fair* and *Loves and Fishes*, as well as yearly updates after each Smorgasbord.

Caryl Miller-Compton proved a wonderful addition to the staff, serving as Administrative Secretary from 2003 until 2007. Sarah Randles served as interim until Melinda Reynolds assumed the position in 2008. Melinda's strong organizational skills and capable handling of publications and communication demonstrate well the ministry of administration that serves as much of the backbone for the ministry of the church. In 2007, after twenty years of service, Pattie Herbert retired as church custodian. That year the church created a position for a full-time caretaker, hiring Gordon Lawrence to help with cleaning and maintenance issues around the church.

Over these last years, Lake Shore's gifted organists have been central to our weekly worship experience. Each of them has also brought a combination of expertise and delight to the entire community of faith. Dr. Karrin Ford was organist from 1999 until she left in 2003 to pursue a second doctorate at the University of Connecticut. Aaron Garcia was the Lake Shore organist during his years of study at Baylor from 2004-2007. Dr. Janya Martin was hired in 2009 and continues to bring her gifts to our worship each week. In 2007, longtime Music Director Richard Aslanian accepted a new job in Houston. Church member Bruce Evans directed the choir during the interim. After a congregation wide study to discern the church's hopes and dreams for the music ministry, the congregation called Daniel Farris as the new Minister of Music. Farris also serves as the director of Baylor's Showtime! Choir and shares

generously his gifts and leadership as he continues the Lake Shore tradition of dedication to quality church music.

In 2007, Minister to Youth Mike Sciretti resigned to devote more time to completing his Ph.D. in church history at Baylor University. The church called Charles Conkin as Minister to Youth in 2008. Conkin, ordained at Lake Shore in 2009 after serving as interim, has given attention to helping youth find their places at the intersection of Christ and culture. Because of his keen interest in social justice, his ministry includes active, hands-on participation in hunger and housing ministries, modeling the gospel in both inner-city and suburban settings. As interim, he led a youth mission trip to Austin, following the second Passport mission trip to New Orleans. In 2008 and 2009 he led the youth on missions trips to Kansas City and Beaumont, as well as on a third youth pilgrimage to inner-city Philadelphia. An active liaison to the missions committee, he was a vital part of the “Mission 50” planning and projects.

New and creative ministries in spiritual formation that stretched the mind and awakened the heart continued to emerge. In late summer and early fall of 2003, Lake Shore explored the theme of “water” in worship, education, missions, and community: an art gallery of Lake Shore members’ photographs of water, building a water well in Ghana, seminars on water and the environment, sermons and hymns based on water-related stories, baptismal water banners. In October 2003, Rachel and Mike Sciretti initiated the church’s first Blessing of the Animals ceremony, conducted in honor of St. Francis of Assisi and his love for animals. In January 2004 the whole church participated in “Imagine,” a Sunday morning art festival; Sunday School rooms became art galleries, and in worship and workshops, everyone, young and old, was proclaimed an artist. An Epiphany Formation Group initiated by Mike Sciretti began in January of 2005 for individuals to assist each other in spiritual growth and development. In 2007 a group of Lake Shore women started a Prayer Shawl ministry. While knitting or crocheting within a community group, women created shawls and blessed them for individuals in times of need, sorrow, joy, or grief. A memorial gift in 2006 made possible the installation of the Carillon Chimes that ring at different hours of the day. In 2008 the church that finds great meaning in the well-chosen word began to host a monthly poetry reading.

Throughout the first decade of the twenty-first century, Lake Shore Baptist Church has maintained an active dialogue with other moderate/progressive Baptist congregations, thanks to the leadership of Cooper and others. The church has manifested strong support for, and leadership in, the Alliance of Baptists and Cooperative Baptist Fellowship organizations, particularly in the form of Cooper’s front-line role in women in ministry panels and groups. In 2008, several Lake Shore members attended the New Baptist Covenant meeting in Atlanta, a gathering which drew people from all Baptist groups and set goals for Baptist unity and renewal.

In 2008, as Lake Shore Baptist Church anticipated the approach of its fiftieth anniversary, the congregation discussed its goals for the future. This conversation was enhanced by the creation of the Appreciative Inquiry (or Yes!) process, introduced and lead by Ashley Thornton. Church members visited with one another in an all-day retreat and met in small group dinner settings to evaluate the best features of the church and to brainstorm about what the church can become in the future. Individuals discussed ways to build on Lake Shore’s legacy through enhanced opportunities for missions, fellowship, spiritual formation, education, music, financial and environmental stewardship, and support for children and the

elderly. Appreciative Inquiry allowed members to become better acquainted with each other while simultaneously creating a concrete vision for the church's future.

For more the last twenty years, Lake Shore ministers Stone, Younger, Cooper, and Sledge have maintained important church traditions, including an emphasis on liturgy and a commitment to an intentionally holistic worship experience that is at times thoughtful, at times challenging, at other times comforting or prophetic or pastoral. Reflective, biblically grounded, stimulating sermons have continued to serve as the cornerstone of Sunday worship, augmented by the musical contributions of the choir and lay participation in the service. Each Advent, for the past twenty-seven years, the church has added an elegant new velvet banner designed by Pam Allen that illustrated the year's Advent theme. Other banners for seasons of the church year (Epiphany, Lent, Easter, and Pentecost) and baptism banners, created by Joyce McKee, and a new banner for the fiftieth anniversary, created by Melissa Richeson-O'Neil, are examples of how texture and color can enhance worship. The weekly offerings on the communion table often illustrate the theme of worship and give life and beauty to the sanctuary. A special Lake Shore contribution to worship during the season of Epiphany is the "epiphillon," a piece of art consisting of a six-foot wooden frame and two-dozen bells, hanging from multi-colored brocade ribbons. The word "epiphillon," created by Cooper and Sledge, is a blending of "epiphany" and "carillon" of bells. As it is carried into the sanctuary, the sound of the bells echoes the camel bells of the Magi.

Opportunities for continued spiritual growth are also available through a diverse selection of Sunday School classes: the Bereshith Class, the College Class, the Connections Class, the Faith in Literature Class, the Jesse Derrick Class, the Koinonia Class, the Peace Garden, and the Philia Class. Wednesday night seminars range from biblical inquiry to Baptist distinctives and Christian heritage to environmental and social concerns.

In many ways, the heart of Lake Shore Baptist Church is its passion for helping others. In the last twenty years the church has devoted its time and financial resources to local organizations that feed, shelter, and advocate for people in need, including Caritas, Mission Waco, Talitha Koum, the Advocacy Center, and Habitat for Humanity. Lake Shore members devote themselves to such ministries as Meals and Wheels, A Case against Hunger, the Palm Sunday Soup Supper, The Gathering, the Missions Tree, tutoring children at Mountainview Elementary, lunch for prisoners working at Habitat, and Lake Shore Baptist Children's Center.

In 2003, the Missions Committee led Lake Shore's efforts to dig a water well in the village of Twifu-Hemang, Ghana. The following year, by selling "windows," "doors," "walls," and "floors," the church raised \$7,000 to help Lake Shore member Christiana Owusu open Shalom Children's Centre for 300 boys and girls in her home village of Twifu-Hemang. Ever since, many Lake Shore members have participated in the Adopt-a-Child program, paying for children's meals, tuition, and uniforms. Annette Brister, has been vital to the coordination of this ministry as well as Lake Shore's food pantry.

The church fosters other global missions through the Bread for the World letter-writing campaign, the Baptist World Alliance, the Cooperative Baptist Fellowship, and the Alliance of Baptists. In turn, the Alliance of Baptists has supported the Shalom Children's Centre through its mission grants. Because students in the Master of Social Work program at Baylor have completed their internships at Lake Shore, the church received a generous \$10,000 grant through the CBF and the Piper Foundation to use in the church's community ministries. The grant money allowed the church to develop "Mission 50," a 50th anniversary mission

emphasis. During the Pentecost season 2009, church members celebrated God's gifts to them by participating in fifty mission projects in the areas of food and nutrition, community investment, children and families, health and wellness, aging, and advocacy and education.

Lake Shore members have found creative, affirming ways to build community. Like most Baptist churches, food plays a central role in almost all forms of church fellowship. Wednesday night suppers are culinary feasts prepared by dedicated cooks and a host of rotating helpers, including Care Groups and other volunteers in the summer months. Wednesday night suppers also provide a communal setting where church members visit with one another, share prayer concerns and celebrations. Semi-annual Care Group luncheons also provide a source of fellowship to church members. The annual ice cream social at the Davenport's provides fun, community, and a respite from the heat of the summer, and eating chili together after bus caroling is a favorite December activity. The Pie Fellowship following the Thanksgiving service and the Smorgasbord dinner also foster fellowship, camaraderie, and a good taste of fun. And Dot "the Pie Lady" Martin continues her tradition of bringing a homemade pie to new church members. Men enjoy community through occasional fellowship dinners, golf and racquetball tournaments.

Lake Shore has a rich history of women's retreats. Women of all ages meet at Cedarbrake Renewal Center or another nearby retreat center for a weekend of spiritual reflection and community. Lake Shore's Women of the Church meet for Bible study, wrap boxes for Operation Christmas Child, and host the Christmas craft night. Since 1989, Sojourners luncheons have given church members a chance to hear another sojourner's spiritual journey.

Care Groups extends the pastoral care ministry of the church. The Care Group ministry is both an organized system and a behind-the-scenes way to make sure each person is part of a small group. Although these groups do not meet on a frequent basis, they recognize that each person is a minister and serve as touch points in times of grief, illness, and celebration. Beginning with Advent 1996, the church planned A Service of Light in the Darkness, with communion and quiet music, for those who find the holidays a particularly difficult time.

Community is strengthened as well through members willing to dedicate their time and energy to serve on church committees, which form the backbone of the life of the church congregation. Volunteers also participate in all-church work days, help with office work during staff vacancies, and perform countless other tasks that keep the church running. These saints in the making — chairing or participating in committee work, painting or helping with repairs, answering phones in the church or Children's Center office — comprise the epitome of Lake Shore's motto to be "the church that love built."

From its beginning in 1959 to the present, Lake Shore Baptist Church has developed into an affirming, progressive group of Baptists who welcome members from a variety of backgrounds. A deep reverence for worship, including emphasis on liturgical tradition, and the congregation's involvement in mission and ministry form the core principles around which Lake Shore has lived out its ministry for the past fifty years.

And what about the future? How will the Lake Shore congregation continue its individual and collective search for God's grace and peace? How will we stretch our boundaries to bring God's love to those outside of our congregation? These questions remain to be answered in full, but the start lies in the first half-century of the church's history. "For all that has been, Thanks. For all that will be, Yes!"

AFTERWORD FROM THE SECOND EDITION

In 1984, the twenty-five-year church history closed with this message, which emphasized yet another of the many connections the church has strived to make over the years, this time linking the past to the future:

And what of the next twenty-five years? Lake Shore's past has been rich and rewarding for members, participants, the community, and the world beyond. But Lake Shore's second quarter century holds even greater promise. Its future — as Dr. Melton said to the charter members in his dedicatory sermon in 1595 — will be “just as good as you, and you, and no better.”

In 1989 it seems fitting to add to that message the words of the first church historian, Rufus Spain's welcome to guests at a service in 1985:

All of us here have found in the midst of our own diversity a toleration — nay, more than that — an acceptance and affirmation of one another which we think is the hope of our denomination and Christendom everywhere.... Be assured that someone among us shares your stance. And know also that all of us accept you and welcome you.

THE 225 CHARTER MEMBERS

Alvin Anderson	Catherine Davenport	H.L. Gardner	P.M. Johnston
Freddie Anderson	Guy Davidson	Lucille Gardner	Alice King
Clyde Arrington	Lou Davidson	Gordon Hartsfield	Charles King
Cathy Arrington	John Davidson	Wylie Hartsfield	Cathy King
Dottie Arrington	Margaret Davidson	J.D. Hatfield	J.B. King
Len Arrington	Suzy Davidson	Lois Hatfield	Madie King
Tommy Arrington	Donna Davidson	V.R. Henderson	L.B. King
W.L. Bidelspach	Cunningham	Anita Henderson	Elizabeth King
Dorothy Bidelspach	Dewey Dean	Kathryn Louise	James King
R.E. Burns	Joyce Dean	Henderson	Robert Leggott
Elva Burns	Earle Deeley	James Hendrix	Bobette Leggott
Patsy Burns	Alma Deeley	JoAnn Hendrix	Corrie Leggott Dixon
Karen Sue Burns	Nancy Louise Deeley	James Howard	James Lewis
Floyd Casey	Roger Edens	Virginia Howard	Mrs. James Lewis
Myrtle Casey	Penny Edens	Barbara Howard	Milton Lifland
Bob Clements	John Edens	George Humphrey	T.D. Lifland
Norma Clements	David Edens	Stella Humphrey	Bill Lidland
Frank Connally	Penny Ann Edens	Mary Beth Humphrey	Andy Lifland
Lindy Connally	Parker	Alice King Hunter	C.L. Mansell
Leroy Cookingham	Julia Fedro	John B. Jenkins	Virginia Mansell
JoAnn Cookingham	Sam Ferguson	Ann Held "Deanie"	Charles Mansfield
Keith Crunk	Sarilee Ferguson	Johnson	Sue Ann Mansfield
Ira Cunningham	Jack Fortenberry	Larry Dean Johnson	Carroll Martin
Garnell Cunningham	Maureen Fortenberry	Jan Johnson	Betty Jo Martin
Mike Cunningham	William Gandy	Doyle Johnson	Jimmy Martin
Steve Cunningham	Camille Gandy	Colleen Johnson	M.B. Martin
Burl Davenport	William Gandy, Jr.	Teresa Johnson	Dot Martin
	Gordon Gandy	Barbara Johnston	

Karl May	L.E. Moser	Alton Pearson	Mrs. Rotan Sumner
Elsie May	Ruth Moser	Marie Pearson	John Swindle
E.L. Mayhugh	Kay Moser	Amos Priddy	Elizabeth Swindle
Doris Mayhugh	Michael Moser	Minnie Priddy	Roberta Swindle
Howard Mayhugh	Stan Moser	Gerald Richards	Banks
Butch Mayhugh	Patt Newman	Doris Richards	Susan Swindle
Bill McClain	Mrs. Patt Newman	Frank Richerson	McDonough
Billie McClain	Vic Newman	Agnes Richerson	Sally Swindle Young
H.G. McClure	Lillian Newman	Jerry Richerson	Kay Taylor
Alta McClure	Nancy Newman	David Ryals	John Thomas
R.C. McFadden	Logan	Carrol Seal	Margie Thomas
Gladys McFadden	Martha Newman	Minta Seal	Bill Tolar
Margaret Sue	Fotenot	Jerry Smith	Floy Tolar
McFadden	Lois Newton	Hilda Smith	Bob Turner
Melton McFadden	Pam Newton	Mary Linda Smith	Mrs. Bob Turner
Flora Lee McFall	William Mitchell	Bob Smith	Joe West.
Ben McRoberts	Newton	J.B. Snider	Natalie West
Mrs. Ben McRoberts	George Nokes	Elaine Snider	Fred West
W.W. Melton	Barbara Nokes	George South	Tom Wheat
Orah Melton	Jim Nokes	Betty South	Amy Wheat
Paul Meyer	John Nolan	Chris South	Sharon Wheat
Betty Meyer	Helen Nolan	Edna SoRelle White	Clif Williams
Jim Meyer	Randy Nolan	Barbara SoRelle Bacot	Jan Williams
Larry Meyer	Jay Ousley	Rudy Spell	George Williams
R.C. Milam	Erkalene Ousley	Ann Spell	Jean Williams
Dorothy Milam	John Mack Ousley	John Stevenson	Karen Jean Williams
Grace Miller	Bob Wayne Ousley	Rebecca Stevenson	Cindy Williams
James Mixson	Jim Parsons	Alfred Stevenson	Moore
Margaret Mixson	Joan Parsons	Barbara Stevenson	Yandall Woodfin
Marsha Mixson	Herb Payne	Linda Stewart	Leta Woodfin
James Truett Mixson	Wanda Payne	Rotan Sumner	Gus Wyse
	Peggy Ann Payne		Maurine Wyse

THOSE ORDAINED AT LAKE SHORE BAPTIST CHURCH

Chris Brennan Homiak

Katie Brennan Homiak

Charles Conkin

Nancy deClaisse-Walford

Steve deClaisse-Walford

Jimmy Dorrell

Tom Hanks

Terri Luper Church

Carol McEntyre

David McKee

Kaye McKee

Tom Pearson

Dale Peterson

Michael Sciretti, Jr.

Rachel Sciretti

Sharlande Sledge

David Spain

Ann Stivers

John Upton

Ed Wilson

THOSE LISENCEED AT LAKE SHORE BAPTIST CHURCH

Amy Butler

Tracy Dunn-Noland

Marsha Martie

Sam Osborne

Judy Prather

Cathy Wright



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