

May 7, 2002
 Vol. 176, No. 18

FOR THE RECORD

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Scholars: Israelis, Palestinians claim to have history on their side of battle

By Mark Wingfield
Texas Baptist Standard

DALLAS (ABP)—If it's a matter of who got there first, the Israelis have a case against the Palestinians.

If it's a matter of who has controlled the land most recently and for the longest time, the Palestinians have a case against the Israelis.

And if those were the only two questions, the Middle Eastern conflict between Arabs and Jews still would be a tough nut to crack.

By some accounts, the current conflict in the Middle East is about land—a relatively small piece of real estate bordered by Egypt, Syria, Jordan and the Mediterranean Sea. Palestinians and Jews both claim the land as theirs. And history can be cited to support both claims.

Both Israel and the Palestinian Authority are "using history like a stiletto," said Christian historian Tim Weber, dean at Northern Baptist Theological Seminary in Illinois.

"The land has been contested for thousands of years," Weber said. "The different parties point to different historical periods, but ignore the rest, to make their case for ownership."

Both sides agree the land's history begins with early civilizations thousands of years ago. The first known inhabitants were the Canaanites, a collection of Semitic people who developed complex societies administered through city-states.

The Canaanites, according to biblical and historical records, worshipped fertility gods and used sex

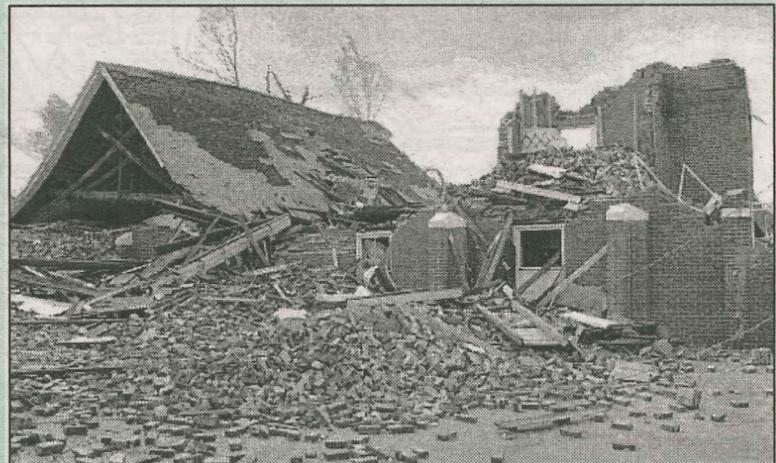
□ See *Israelis and Palestinians ...*, page 6

Tornado troubles



Kentucky Baptist disaster relief teams were in Providence last week after a tornado in this Western Kentucky town caused extensive damage. Volunteers finished their work on Sunday, but other Kentucky Baptist workers already were in Pikeville to help flooding victims.

■ Above: Bill Collins searches through the remains of his mobile home. Some of his belongings were found five blocks away. ■ Right: Simpson Chapel Cumberland Presbyterian Church on North Finley was completely destroyed. Kentucky volunteers helped remove a dozen damaged trees on the property. (Photos by Charles Hust and Gwen Bolin courtesy of the Providence Journal-Enterprise)



Intelligent design
 Is it science or creationism in disguise? *Page 9.*

Books
 Reviews include "The Healthy Marriage Handbook." *Page 13.*

Poll: U.S. Christians know little of other faiths but accept them

NEW YORK (RNS)—Many Americans know little about people of other faiths but believe Christians should be tolerant of people with other religions and not work to convert them, a new poll shows.

When asked to compare a statement saying Christians should convert people of other faiths to Christianity to one saying they should be tolerant of people of other faiths and "leave them alone," 71 percent said the latter statement was closer to their own views, compared to 22 percent who sided with the first one.

The poll was conducted as a joint project of the "Religion and Ethics NewsWeekly" television program and U.S. News & World Report magazine.

While 94 percent of Americans polled said they were personally acquainted with someone who is Christian, only half (51 percent) said they could say the same of a Jew, 28 percent said they knew a Muslim and 17 percent each said they knew a Hindu or a Buddhist.

"We have this extraordinary, very deep tolerance, but at the same time ... we say we don't know very much about anybody else's beliefs and we don't know anybody of the other religions," said Bob Abernethy, executive editor and host of the PBS program, which released the poll April 26.

"It certainly reminds you of how we live in clusters."

Jim Clontz, a discipleship specialist for the Kentucky Baptist Convention, suggested that many U.S. Christians don't know how to contrast the teachings of other faiths with their own beliefs.

"I greatly fear that the primary reason that American Christians are so tolerant of other religions is because they know so little about both their Christianity and other religions," he said. "In addition, we have allowed the consumer mentality that we should have multiple choices spill over into our religion."

Of those polled, 78 percent said a statement declaring "all religions have

elements of truth" was closer to their own views, compared to 17 percent who were more comfortable with a statement declaring that the religion they practice is "the only true religion."

Clontz said churches must find ways to better educate their members about the beliefs of other religions.

"We need to do a much better job in our churches of helping our members to understand the differences in Christianity and other religions," he said. "For example, American churches need to lead a high profile study comparing our faith with Islam. There is a great deal of interest in this religion in our churches."

On the "Religion and Ethics NewsWeekly" program, Princeton University sociologist Robert Wuthnow said the findings mark a change that merits further study.

"For many, many centuries, Christians have thought they had the truth, and that other people did not have the truth in the same way," Wuthnow

said. "And now Christians are not quite so sure of that. They are more likely to say, 'This is true for me.' And that radically changes the meaning of truth, when it's just true for you and not necessarily true for somebody else."

Among the poll's other findings:

- 81 percent of Christians think members of their faith are tolerant of people of other faiths, while 54 percent of non-Christians think the same way about Christians.

- 78 percent of Americans said their faith was important after the Sept. 11 terrorist attacks.

- 76 percent said America's growing religious diversity is a source of strength to individual religious beliefs while 13 percent said it was a threat to those beliefs.

- Asked about the television coverage of news about religion, 39 percent said there was the right amount, 36 percent said there was too little and 17 percent said there was too much.

Additional reporting by News Director David Winfrey

Dated Material — Deliver by Wednesday, May 8

Nine Kentuckians tapped for SBC roles

By Trennis Henderson
Editor

Southern Baptist Convention President James Merritt appointed three Kentuckians to key SBC committees in preparation for next month's SBC annual meeting in St. Louis. Six other Kentucky Baptists are being nominated by the SBC Committee on Nominations to serve on the boards of national SBC entities.

Merritt, in a letter sent last fall to Baptist leaders, said appointees should have "a very high level of spiritual commitment, first of all to our wonderful Lord and secondly to our convention."

He said other criteria include "a burning passion for reaching people for Christ," being "fully supportive of our 2000 edition of the Baptist Faith and Message" and being "a faithful contributor to our Cooperative Program." Based on those guidelines, Merritt requested information about the Cooperative Program giving percentage and baptism ratio of each candidate's church.

Among the Kentucky Baptists Merritt appointed, their churches' CP giving for the past year ranged from 1.3 percent to 8.3 percent of undesignated gifts. Baptism ratios for the three churches range from one baptism per 46.3 resident members to one per 122.5 members. The average SBC baptism ratio for the past year was 1:40.5.

Among nominees recommended by the Committee on Nominations, leading churches in key statistical areas include First Baptist Church of Somerset with a CP giving percentage of 24.3 and First Baptist Church of Pikeville with a baptism ratio of 1:18.5.

Merritt's appointments include:

■ **Chris Butler**, pastor of First Baptist Church, Leitchfield; SBC Committee on Committees. First, Leitchfield, gave 7.1 percent of its undesignated receipts through the Cooperative Program and had a baptism ratio of 1:122.5, according to 2001 Annual Church Profile statistics.

■ **Lisa Merithew**, a member of Carlisle Avenue Baptist Church, Louisville; SBC Committee on Commit-

tees. Cooperative Program: 8.3 percent. Baptism ratio: 1:46.3.

■ **Russell Moore**, an instructor at Southern Baptist Theological Seminary and member of Ninth & O Baptist Church, Louisville; Resolutions Committee. Cooperative Program: 1.3 percent. Baptism ratio: 1:99.5.

The 2002 Committee on Committees is responsible for nominating members to the SBC Committee on Nominations, who will then nominate trustees next year to serve on the boards of SBC entities. The Resolutions Committee will be responsible for recommending resolutions for consideration during the June 11-12 SBC annual meeting in St. Louis.

Among Kentucky Baptists being nominated by this year's Committee on Nominations, four are being recommended for a first term of service. They are:

■ **Paul Badgett**, pastor of First Baptist Church of Pikeville; SBC Executive Committee. Cooperative Program: 6.7 percent. Baptism ratio: 1:18.5.

■ **Paul Chitwood**, pastor of First Baptist Church of Somerset; SBC International Mission Board. Cooperative Program: 24.3 percent. Baptism ratio: 1:53.8.

■ **David Hume**, a member of Cedar Creek Baptist Church, Louisville; Southern Baptist Theological Seminary. Cooperative Program: 8.5 percent. Baptism ratio: 1:40.8. (Based on 2000 ACP statistics; 2001 statistics unavailable.)

■ **Floyd Paris**, pastor of Unity Baptist Church, Ashland; Ethics & Religious Liberty Commission. Cooperative Program: 13.3 percent. Baptism ratio: 1:107.5.

Two Kentucky Baptists, **Lois Gray** of Radcliff and **Chun Ro** of Paducah, are being nominated for a second term on Southern Seminary's board.

With additional information from Baptist Press

Andersen trial under way in Arizona Baptist foundation case

PHOENIX (ABP)—After agreeing—and then reneging—on a \$217 million settlement for its role in the Baptist Foundation of Arizona scandal, accounting giant Arthur Andersen went on trial April 29. Attorneys told jurors that Andersen also was duped, preventing it from uncovering the scam.

But an attorney for investors, who lost \$570 million in the failed foundation, said the firm's Phoenix office perpetuated the fraud by issuing clean audits for 14 years while ignoring its own red flags and a handful of whistleblowers.

A pool of more than 40 jurors heard brief opening statements before Judge Edward Burke. By the end of the day, seven women and five men were selected for a trial that could last into mid-July.

Andersen backed out of the settlement March 29, when its Bermuda-based insurance carrier, Professional Services Insurance Co., said it wouldn't pay.

Richard Himelrick, an attorney for investors, said the foundation crumbled in 1999 after it overpriced and overvalued assets by at least \$300 million. He said Andersen knew about the problems but "chose to stay silent."

Investors' attorneys have said the pattern was similar to another Andersen client, Houston-based energy trader Enron, which hid losses with off-the-book transactions. Andersen, whose employees shredded Enron documents, is facing a federal criminal charge for its role auditing that company.

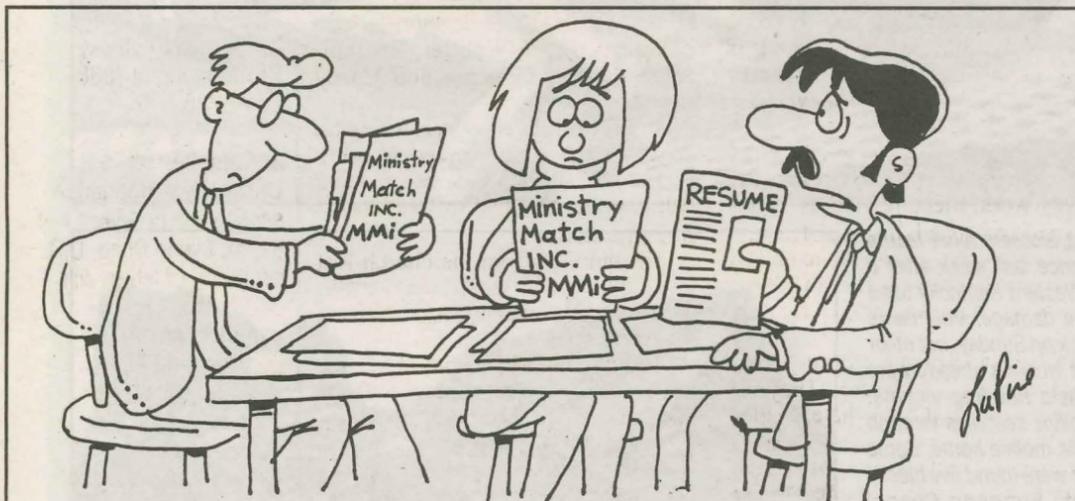
Don Martin, an attorney for Andersen, told the jury pool the wrong defendant was on trial.

"Why didn't they go after the people who committed the fraud?" he said. "Arthur Andersen was not committing the fraud."

The state is pursuing criminal charges against five former Baptist foundation executives, including William Pierre Crotts, former chief executive officer. Crotts is among the 80 or so witnesses expected to testify in the civil trial. Others expected to be called include Jay Ozer, a former Andersen partner who was in charge of the foundation audits and is the target of a criminal probe.

In addition to overstating land values, which were used as collateral for the high-yield investments, the foundation has been accused of running a Ponzi scheme, in which new money was used to pay off old investments.

About 11,000 investors, many elderly, lost \$570 million, when the foundation filed for bankruptcy protection in November 1999.



"Using Ministry Match Inc. to find our next pastor seemed like a great idea, but I don't understand why they keep sending our church resumes of dead pastors."

BAPTIST DIGEST

■ **Fire hits New Mexico camp.** A New Mexico Baptist campground was spared major damage as a forest fire raged out of control in the southern part of the state May 1. The Sivells Baptist Retreat and Conference Center lost eight cabins and a bathhouse located on the lower part of the camp's mountain when the Penasco fire unexpectedly exploded out of control. None of the camp's major buildings was lost, however. "God is so merciful," said Paul Klopfer, who manages the camp owned by the Baptist Convention of New Mexico. He said he believes most of the 128 beds destroyed in the blaze can be replaced before the summer camping season arrives.

■ **SBC features country, gospel artists.** Country music artist Mark Wills and the Martins, a Southern gospel trio, will sing during the Southern Baptist Convention annual meeting June 11-12 in St. Louis. Wills, named the Academy of Country Music's top new male vocalist in

1999, is a member of First Baptist Church, Woodstock, Ga. He will sing three times during the annual meeting. The Martins, who have won six Dove awards from the Gospel Music Association, will sing at 10:55 a.m. and 2:30 p.m., June 11.

■ **Churches urged to pray for VBS.** Leaders of LifeWay Christian Resources have designated May 19 as a day of prayer for 2002 vacation Bible school. "We encourage pastors to use this day as a time to commission VBS workers," said Becky Martin, LifeWay's VBS ministry specialist. Citing the ministry impact of VBS, she added, "The number of decisions to accept Christ made during VBS each year usually equal about 25 percent of the baptisms reported each year" by Southern Baptist churches.

■ **Former Louisiana executive dies.** Mark Short, former executive director of the Louisiana Baptist Convention, died March 20. Short, 73, had

been diagnosed with cancer last year. A former pastor and manager of Glorieta (N.M.) Baptist Conference Center, Short led Louisiana Baptists from 1987 to 1997.

■ **N.C. churches face reprimands.**

Two Baptist churches in North Carolina are under fire for calling women as pastors and declining to align with the Southern Baptist Convention. Providence Baptist Church in Hendersonville received word it does not qualify for church-starting funds from the Baptist State Convention of North Carolina after Carolina Baptist Association rejected the church's request for membership. The church, which called a woman as pastor, is affiliated with the state convention and the Cooperative Baptist Fellowship, but not the Southern Baptist Convention. Cullowhee Baptist Church near Asheville is facing possible dismissal from its association for calling a woman as co-pastor and not financially supporting the SBC.

Paducah LifeWay employee takes customer service to new heights

PADUCAH (BP)—Customer service was raised to a new level recently at the LifeWay Christian Store in Paducah.

A customer, not a regular shopper, recently went into the store looking for a recording of "Mansion over the Hilltop" for her father's funeral to be held the next day.

The customer said her mother had requested that particular song be played at the funeral because it was his favorite. She asked that only the instrumental version of the song be played because hearing the words would be "too difficult."

Marilyn Gregory, the store's assistant manager, searched for the song but with no success. She even called other bookstores in the area, but none had the recording.

Realizing how important this music was to the customer, Gregory volunteered to attend the funeral to play the song on the piano.

The next day, not only did Gregory play "Mansion over the Hilltop," but she also stayed to play several more songs for the service.

The customer told the store's manager, Jayson McKeown, she could not believe someone she didn't know would come to the funeral of a stranger to play a song.

What the customer didn't know, McKeown said, was, "It was a miracle for Marilyn to be able to offer to play for this service. Just a few months ago Marilyn had a fear of playing or singing in front of anybody."

Gregory said her piano training years ago "was very technical. I played from the music, but not really from the heart. I really didn't feel comfortable, no, I was terrified, at the thought of playing in front of people."

Why she decided to volunteer to play "was just the prompting of the Holy Spirit," Gregory said. "It certainly wasn't my own idea."

But God began dealing with her about the gift He had given her, said Gregory, a member of Mt. Zion Baptist Church in West Paducah. And she began to gain confidence. She said God gave her the strength and courage to use her musical talent to become a blessing to someone in need. "He gave me a real trial by fire!"

It was a case of seeing a need and meeting it, Gregory said. "The customer told me there wasn't anyone at her church who felt like they could learn the music overnight and play it at the funeral. It wasn't a difficult piece and I knew I could do it. I knew, too, that it would mean a lot to her."

Volunteers aid Providence tornado victims

By David Winfrey
News Director

PROVIDENCE—Kentucky Baptist disaster relief volunteers were in Western Kentucky last week, clearing fallen limbs and trees as a result of an April 28 tornado that destroyed scores of homes in Providence.

At least 118 volunteers responded to the call to help, and workers were expected to finish up their jobs early this week, according to Larry Koch, disaster relief coordinator for the Kentucky Baptist Convention's Brotherhood department.

"The storm affected much of Providence, cutting a half-mile wide swath from one end of the city to the other," Koch said. "I was not prepared for what I saw."

At Simpson Chapel Cumberland Presbyterian Church, volunteers spent most of the day cutting up about a dozen sycamore trees that had been blown down. The building was completely destroyed, and the members were discouraged by the loss, according to volunteer Violet Hardison.

"It was just a heartbreaking experience," said Hardison, whose husband, Bob, is pastor of First Baptist Church of Sebree. She recalled finding choir robes in the tree limbs.

At the end of the day, the volunteers formed a circle with some of the members to pray. The pastor was overwhelmed by the assistance, Hardison said.

"He said, 'You do not know what this means to us. I was very discouraged and depressed. I had determined that there was no hope, but you've given us hope.'"

Volunteers from the local area as well as from such areas as Somerset, Owensboro and Danville had completed 45 jobs as of noon Sunday, May 5, Koch said.

Jamie Barnes, a member of Salem Baptist Church, drove an hour to Providence for several days with her son Billy and a friend to help area residents.

Homes for Children foster youth now an adviser

By Dannah Prather
Kentucky Baptist Homes for Children

LOUISVILLE—For a young adult who grew up in foster care, focusing on the past could be unhealthy.

But Amy Hale is looking back at her experiences in foster care to benefit children and teenagers she doesn't even know.

As part of Kentucky's Youth United, Hale is working with other young adults to make the commonwealth's foster care system better. Like many KYU members, Hale is an expert in this field. At 14, she was placed in the care of Kentucky Baptist Homes for Children.

Now 19, Hale receives support and assistance through KBHC's Center for Independence.

"KBHC has been there for me since I was 14," Hale said. "KBHC (staff) used to be like my parents and now they are more like my big brothers and big sisters. I know if I ever needed anything, they'd be there."

Like most youth removed from



WIND DAMAGE This Cadillac was blown out of the owners' garage and into their backyard in Providence. Kentucky Baptist disaster relief teams finished their work there Sunday. Other volunteers, however, already were at work in Eastern Kentucky providing food and "mud-out" teams to flooding victims. (Photo by Charles Hust courtesy of the Providence Journal-Enterprise)

idents. "We have chainsaws, axes and we're ready to go to work," she said as she reported for duty at the disaster relief office, near the Providence Fire Department.

"We're probably going to come until we finish here," she said. "It is labor intensive, but there's a lot of camaraderie with the other workers. It makes the work light."

Volunteers began work by 8:30 a.m. each day. Early on, workers did survey work, meeting victims, offering help and scheduling assistance.

Teams used chainsaws, axes and other tools to remove trees that were down or leaning and posing a future hazard.

"We generally cut it up into firewood size logs," Koch said. "They can either burn it or sell it, whatever they want to do."

Limbs and other wood that homeowners don't want is hauled to the edge of the road, where city crews can bring wood chippers and grind them up.

The Providence tornado was classified as an F-3, meaning winds were

estimated at more than 200 miles per hour. At least 200 houses were damaged in the twister. It was only part of a series of severe storms that caused damage in the commonwealth.

Gov. Paul Patton declared a state of emergency in Webster, Breckinridge, Green, Grayson and Casey counties.

In Breckinridge County, Irvington Baptist Church suspended worship services April 28 so members could help families that had suffered losses from the storm.

Six families from the church lost their houses in the storm, and two other families had damage as a result of the high winds.

The church held a special service last Sunday to comfort people affected by the storm, according to Pastor Jerry Shacklett.

"It's traumatized the people who've lost their homes," he said May 3. "It's like it just hit them now."

A team of volunteers from Raymond Baptist Church were in Irvington to provide assistance, he added.

plete that document in time to find a sponsor for related legislation during the 2003 Kentucky General Assembly.

KYU reports that most children currently in the care of the Kentucky Cabinet for Families and Children will experience at least four placements, or moves, in a single year. One reason for the frequent transitions is the rush to place children in foster homes without considering whether or not the child and the parents are a good match, Hale said.

"We would like to see a requirement where kids and foster parents would meet (before placement) and discuss whether or not this is going to work," Hale said. Unannounced visits by social workers to foster homes "for higher accountability for the foster parents" is another goal of the youth advisory board.

For more information about Kentucky's Youth United, contact Padgett at (502) 897-6617. Kentucky Baptist Homes for Children can be reached at (800) 456-1386 or on the Web at www.kbhc.org.

BLUEGRASS BURGOO

Disaster relief workers have been requested to help victims of last week's flash flooding in Eastern Kentucky. A Kentucky Baptist feeding kitchen was driven to Pikeville, and a second feeding unit was put on alert last weekend. "Mud-out" cleaning teams were expected to be needed, according to Larry Koch of Kentucky Brotherhood's disaster relief. Rains May 2-3 in the Tug Fork area of Eastern Kentucky led to reports of water over some roads and up to the roof lines of some houses, according to Ray Bowman of Kentucky Emergency Management. For information about disaster relief volunteer needs, call Kentucky Brotherhood at (888) 254-5720.

Campbellville University's graduation service will be May 11 at 9 a.m. Elaine Chao, U.S. secretary of labor, will deliver the commencement address, and 257 students will receive degrees.

Clear Creek Baptist Bible College will hold graduation services May 10 at 6:30 p.m. at Binghamtown Baptist Church in Middlesboro. Richard Harris, vice president of church planting for the Southern Baptist North American Mission Board, will be the speaker, and 35 graduates will receive their bachelor's or associate degrees.

Correction: A photo about volunteers for the Kentucky Baptist Homes for Children misidentified a girl as being a resident of Genesis Home. Miranda is the daughter of Gina Collins, one of the visitors from Cadiz.

WESTERN RECORDER

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*Earnestly contend for the
faith which was once for
all delivered to the
saints.—Jude 3*

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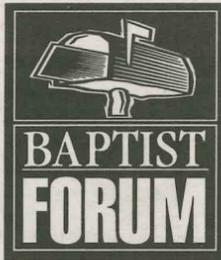
KJV 'inerrant enough'

All of us who have been found by Jesus Christ, do we not believe that God's Word is without error and the King James Version of the Bible is without significant error? It's inerrant enough for me.

By significant error is meant an error that would lead one astray.

Of course, any errors thought to be in the Bible are man's doing, not God's.

Quentin Gaskin
Harrodsburg



guarding opponents of confessionalism: "either an abysmal ignorance or a willful misrepresentation." This is precisely what I have heard stated about Albert Mohler's version of Bible interpretation.

With Mohler's academic credentials, however, many assume that the doctrine he espouses would be due to the latter.

The title of the article, which is a direct quote from Albert Mohler's address to seminary trustees, is very accurate. The Baptist Faith and Message is a

blessing and a gift to him and to those he addressed.

Sue Mattingly
Louisville

Kudos for Campolo

Thank you for publishing Tony Campolo's remarks regarding the war on terrorism (April 9 issue). Those of us who have followed and heard Campolo know he is a committed evangelical Christian with a great sense of social justice. His remarks echo many of my own thoughts.

Louis Twyman
Louisville

Familiar words

As I read the first paragraph of the article "Mohler: 2000 faith statement is a blessing and a gift" (April 23 issue) I was struck by the familiarity of the words Mohler used re-

What are you thinking?

The Western Recorder considers letters on any subject for publication, provided they don't make a personal attack. The maximum length for a letter is 300 words. Baptist Forum is limited to Western Recorder subscribers, unless someone is responding to a story or editorial of which they are the subject. Submit by mail, Box 43969, Louisville, KY 40253; fax, (502) 244-6474; or e-mail, wesrec@ntr.net.

Senior adult shares 'a letter to my pastor'

Dear Pastor,

Let me share with you some of my thoughts about our church and its senior adults.

Many of us grew up and served in small churches with very traditional programs before moving to this church. We went through cradle roll; Sunbeams; the beginner, primary, junior, intermediate and young people's departments. We went to BYPU, BTU, then to Training Union, where we learned to deliver our parts without reading them. We studied about home missions and foreign missions in GAs and RAs. Bible skills were developed in sword drills.

Through our young adult and median adult years, we utilized these skills as we served in positions in all areas of the church program. We still serve in as many capacities as we can manage physically.

Early on we were taught to come

to services dressed in our "Sunday clothes" in order to offer God our best. Our parents instilled in us the importance of exhibiting good manners and friendliness to everyone. It is disconcerting to us when we speak to younger members and then are greeted by a blank stare as if we were not there.

We are interested in decisions currently being made, even though some of us might not live to see the results of those decisions. It does not show a lack of interest when fewer of us attend evening activities. Some of us no longer drive at night.

If you will read our church's history and then read the minutes of past years, you can really know our church. Please don't align yourself with any generation or group. We all need your care and concern. Visit the sick, bereaved and those in need as well as enjoying time spent with those half our age. Remember that pastoral

prayers and visits are more necessary now than ever to senior members who are ill.

Those of us over 55 have difficulty in adjusting to today's worship styles. We long to sing the old hymns out of the hymnals without trying so hard to read words on a wall or screen. We like having a choir. Let the praise group be used in addition to the choir.

Let us have a music program blended between traditional and contemporary. Give us a few of the old songs, and we'll try to adjust to the newer praise songs ... but must we sing each verse so many times? We admit, too, that we handle the drums with difficulty.

Despite these things, we will support you and the church with our prayers, volunteer efforts and offerings, looking for God's will as we serve the Lord together.

Blessings to you.

One of your senior adults

This "letter" reprinted with permission from the April 2000 issue of *Arizona Baptist Portraits*

COMMENTARY

PARTNERS IN THE MISSION

A mother's influence

My uncle, N.B. Mackey, recently died and was buried in Vancouver, Wash., where he had lived for most of his 88 years. He was a wonderful example of the far-reaching influence a person's faith commitment can have.

For three years as a youth he lived with his maternal grandmother, Jerusey Small, who also had full responsibility for rearing three of N.B.'s sisters in addition to her own children. Despite the difficulties of life, including the early death of her husband, she was strongly committed to missions and had an influence on N.B. and others that still is bearing fruit 68 years later.

My uncle left Grandmother Small's cotton farm in rural Lancaster County, S.C. with a contract to deliver mail in the Sierra Nevada Mountains of Northern California—a challenge made possible by her signature and financial support since he

only age 20 at the time. He fulfilled the mail delivery contract and later moved to Portland where he became a machinist and built parts for aircraft.



Bill Mackey

Two sisters and my father visited him on a few occasions. My uncle did not like to fly, however, and never returned to South Carolina.

My wife, Kay, and I had the opportunity to visit with him in 1997 and he mentioned frequently Grandmother Small's interest in international missions. He discussed his interest in leaving money for international missions in her honor.

When his will was probated, he had left funds to a local charity and had included a significant amount for his home church and his grandmother's church to do mission work. The funds were given in honor of his parents and his grandmother.

At her death at age 96, Grandmother Small's pastor sent an article to the

South Carolina Baptist newspaper recording resolutions by her Sunday school class and Woman's Missionary Union. It concluded with a quote from her pastor: "Her passion was to see the gospel of Jesus Christ shared with every person in the world."

My uncle was not the only one she influenced. All of her children and most of her grandchildren and great-grandchildren became active in local churches. One granddaughter became the longest-tenured church and associational discipleship training director in the history of the South Carolina Baptist Convention.

The influence continues. Because of my uncle's gift, yet another generation in those two rural churches will hear about the faith and commitment to missions by a widow mother who inspired her grandson to leave a significant gift to missions through their church. The funds may permit some of them to experience missions and receive a call to missions.

"A woman that feareth the Lord, she shall be praised" (Proverbs 31:30). Bill Mackey is executive director of the Kentucky Baptist Convention

FAMILY

Managing money: Americans face challenging task

By Jeremy White

Americans are among the world's worst savers. Economic statistics repeatedly have shown that citizens of Japan, Germany and nearby Canada save more of their disposable income and have less debt than most Americans do.

The differences are significant. The average Japanese has a savings rate of 15-18 percent while the average American has a savings rate of 1-2 percent. Americans, on occasion, have had a negative savings rate.

An interesting question arises: Is it more difficult to manage your money and possessions in America compared to other countries? Consider these observations:

■ *The past success of our economy might cause too much optimism.* Economic failures, such as the Great Depression, temper optimism. Failures result in more caution, more saving and less debt. Most Americans have not been through difficult economic times in the past 25 years.

■ *In our competitive culture, we gauge our esteem and position by comparing our stuff to that of others.* While many societies likely fall in this trap, Americans seem more impressed by big houses, fancy cars and a room full of electronics. Other past and present cultures value intelligence, ethics or artistic abilities.

■ *Americans have almost unlimited choices for consumer goods.* The vast selection in superstores, malls, mail order catalogs and the Internet causes more financial temptations.

■ *Skilled advertisers surround us.* America is king of the media. Along with this media dominance comes sophisticated marketers encouraging us to part with some money.

■ *Our advanced banking system and skilled advertisers sell credit aggressively.*

■ *Americans generally are less patient than people in other cultures.* While this impatience is helpful in developing fast-food chains, microwaves and ATMs, it is hurtful in saving for major purchases or avoiding impulse purchases.

Given the particular challenges in our culture, we can find true success by basing our lives—including the financial side—on the principles in God's Word.

Jeremy White is a certified public accountant in Paducah. He presents financial seminars and workshops at churches and conferences.



Helping single-parent families: How should churches respond?

Q: Our church's deacons are proposing a ministry with single-parent families. What characteristics of single-parent families should we be aware of as we begin?

Family therapist Greg Cynauman, in "Helping Single Parents with Troubled Kids," lists several characteristics and needs of many single-parent families:

■ **Anger.** Find ways to process feelings of frustration, victimization, jealousy and blaming.

■ **Stress and anxiety.** Deal with feelings of anger, frustration, hurt and abandonment.

■ **Separation anxiety.** Children might phone home several times a day as if to say, "Are you still there?" Psychosomatic illness, unrealistic fears, clinging and nightmares might be present. Much affirmation and reassurance are needed.

■ **Misdirected blame.** Often transferred and directed toward the person closest to the child, regardless of who is more responsible for hurt. Passive anger might be addressed through counseling or a group recovery program.

■ **Misdirected ownership.** The reality of a single-parent household should never be construed as the child's fault.

■ **Communication breakdown.** Adults should not assume the child is doing well, does not care or is not old enough to understand. Be aware that some parents might use children as spies or to send hurtful messages to a former spouse.

Offering programs of support goes a long way to move families to more effective functioning. It also helps fulfill the church's call to minister to single-parent families in distress (see James 1:27).—James Stillwell

Q: My husband and I, who are in our early 70s, retired in our late 60s. While we currently have good health and enjoy traveling, we do have some concerns about our future care. We told our adult children about our desire to hire caregivers and stay at home as long as possible when our health begins to decline. Our children thought this was selfish since we would be spending our savings and leaving little for them to inherit. I am hurt that they are so materialistic. What should we do?

It's good that you're having this conversation now rather than later. While you sense that your adult children are being selfish, it is important to understand from their perspective what their concerns are. Did they specifically say spending your money would be selfish or is that how you interpreted what they said? Are they trying to say something to you but are having difficulty expressing themselves?

As senior adults, the thought of needing someone to help you is frightening. For your children, it is difficult to think of parents no longer being the ones doing the caring, but being the ones who are cared for. This transition of growing older and losing some independence is a struggle for your children as well as you and your spouse. Despite talking, reading and planning, going through the process of aging is uncertain and sometimes scary.

The Old Testament shares that aging parents are to be honored. Our culture, despite the aging baby boomers, still emphasizes youth. An underlying assumption might be that as you age, you need to get out of the way for the younger generation.

Continue to talk with your children to explore what they really think and feel about your aging. Request your pastor's help if the conversations become too difficult. By talking about your feelings, you, your husband and your children can come to a shared decision about future care as you grow older.—Suzanne Coyle

Family Forum writers are Suzanne Coyle, director of Cornerstone Counseling for Kentucky Baptist Homes for Children; David Garrard, minister to children at St. Matthews Baptist Church in Louisville; Jon Rainbow, a clinical gerontologist and professor at Southern Baptist Theological Seminary; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; and Scott Wigginton, director of LifeCare Counseling at Walnut Street Baptist Church in Louisville. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, KY 40253 or e-mail us at wesrec@ntr.net.



Where can moms turn for encouragement?

Mother's Day is perhaps the most sentimental holiday on the calendar. Since Woodrow Wilson proclaimed Mother's Day as a national holiday in 1914, untold millions of cards, bouquets and phone calls have crisscrossed the nation to honor the cherished role mothers play in the lives of their children.

When Kentucky Baptists and other Christians gather for worship the second Sunday of May, the question typically is not whether the pastor will share a special Mother's Day message. The question is which Scripture passages and illustrations will be used to highlight the significance of motherhood.

Traditional favorites include such passages as Proverbs 31, "Who can find a virtuous woman? For her price is far above rubies. ... Her children rise up and call her blessed," as well as Proverbs 22, "Train up a child in the way he should go and when he is old he will not depart from it." Special recognition also often includes the third verse of "God, Give Us Christian Homes," which lauds "homes where the mother, in caring quest, strives to show others Your way is best."

Unfortunately, not every family experiences the loving guidance of a dedicated Christian mother. And even in Christian homes, divorce, unemployment, illness, drug abuse and many other struggles can build barriers between parents and children that leave long-term emotional and spiritual scars. Even day-to-day conflicts over time priorities, materialism and personal attitudes can chip away at the mother-child relationship.

Amid the complex challenges of family life in the 21st century, there are no easy answers for mothers—or anyone else—seeking to be effective Christian role models.

Where can harried moms turn for encouragement? A Who's Who list of mothers in biblical times would include such names as Jochebed, the mother of Moses, who was willing to risk her own life to save her son; Hannah, the mother of Samuel, who selflessly committed her son to God's service; and Lois, Timothy's mother, who laid a strong spiritual foundation for her son.

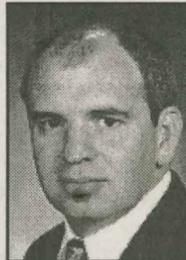
Yet probably the last thing most moms today need is a daunting checklist of the very best traits of biblical super-moms. Sometimes they just need someone to understand what it feels like when the dryer is overheating or the carpool driver didn't show up again or a work project requires more overtime than expected or a child is running a fever in the middle of the night—or all four crises erupt the exact same week.

One biblical example mothers can turn to for encouragement is Mary, the mother of Jesus. Amid all the hardships of 1st century life, Mary took time to treasure special moments with her firstborn. Luke notes at Jesus' birth and again at age 12, that His mother "treasured all these things in her heart." Mary also expressed confidence in her Son (see John 2:5) and stood by Jesus in the most difficult moments of life, including His agonizing death (John 19:25-27).

Was Mary a super-mom? No, but she was faithful to the task God gave her as a mother—even in the face of pain and heartache.

Mothers, take time this week to reflect on the sacred role God has given you as a parent. Children of all ages, make a point to share words of encouragement and appreciation with your mother, uphold her in prayer and honor her as a precious gift from God.

STRAIGHT FROM THE EDITOR



Trennis Henderson

One mom's perspective: Who needs words?

By Rebecca Ingram Powell

NASHVILLE (BP)—One of the best things I have ever done as a mom is to develop a special sign language with each of my kids. For each child, I have a special sign that translates, "I love you." To tell Danya, "I love you," I tug on my earlobe, Carol Burnett-style. David and Derek each have their own special signs as well.

I have found many occasions to use our special signs, especially as the children are getting older. How macho is it for David to have his mother calling, "It's OK, Honey. I love you!" when he gets tagged out at first base? But if he sees me nonchalantly rubbing my chin and manages to give me a half-smile, then we're both comforted.

I use these love signs to communicate with my children as they ride away on the church van, when they are performing in musicals and when they are waiting for their turn at the piano recital. Sometimes, "I love you" conveys "I'll miss you." It can say as well, "You're doing a great job!" And at one particular basketball game, the interpretation was, "I saw that kid hit you, even though the referee didn't."

Who needs words? There are multitudes of ways we tell our children we love them every day. How do I love thee? Let me count the ways.

- I purchase and prepare your food.
- I provide you shelter and clothing.
- I play.
- I take you to church.
- I let you have five squealing, giggling, pre-adolescent girls over for a slumber party.
- I go camping.
- I hold you in the hospital emergency room and never once say, "I told you not to run by the pool."

FIRST PERSON

If you'll think about it, you probably can come up with several occasions when words weren't necessary to communicate. Sometimes, in fact, words actually can hinder a true connection between people. Words can complicate. Words easily can be misunderstood.

When Jesus fed the 5,000 with the little boy's lunch of two fish and five loaves of bread, He instructed the disciples, "Let nothing be wasted" (John 6:12b). Jesus was talking about the food, but how many times have you had to eat your words?

It's easy to waste words with gossip, dirty jokes, complaints and foolish quarreling. Suddenly, what started out as a simple sack lunch is feeding a multitude, and you are frantically gathering the leftovers! Ever had to retrace your steps for something you said? It's like trying to put squeezed-

out ketchup back into one of those little packets from your favorite fast food place.

Jesus used His words sparingly. During His three years of earthly ministry, He said all He needed to say. From His first word to His last, nothing was wasted. Since Christ's time on earth, there have been generation after generation of humankind who have not had the advantage of walking the streets of Jerusalem engaging in intimate, face-to-face conversation with Him. Still, Christ continues to be known as One who does not waste words. Two thousand years later, He manages to communicate with us in beautiful, wordless ways.

I had the breathtaking privilege the other day of viewing a full rainbow from the front porch of my sister-in-law's home. It was awesome. I have seen partial rainbows in my life but never the full arc, from one end to the other. It stretched across the sky in a brilliant panorama. Every one of its seven colors was distinguishable. It was a spectacular sign of love.

From Noah to now, God has been using signs and wonders to express His love to us. Rainbows, butterflies, sunsets, a full moon—there are signs and wonders all around us. They whisper, "It's OK, Honey." "You're doing a great job." "I saw that kid hit you." And they quietly shout, "I love you."

Rebecca Ingram Powell is the author of the devotional book "Baby Boot Camp: Surviving the First Six Weeks of Motherhood."

Israelis and Palestinians using history to support claims

"There are two types of reality going on."

Paula Fredriksen, professor of Scripture at Boston University

Continued from page 1

and mystical wizardry in their religious rites. The Old Testament condemns those practices as "detestable to the Lord."

The Bible says the children of Israel, acting on the promise of God, took possession of the land from the Canaanites. For the next 500 years, Israel flourished and expanded under the leadership first of judges and later kings such as Saul, David and Solomon. David made Jerusalem Israel's capital around 1000 B.C., and Solomon built the first temple there around 960 B.C.

By 720 B.C., however, Israel had been crushed by the Assyrians, and 10 of the 12 tribes of Israel were lost in the ensuing dispersion. The remnant of Jewish people held on to parts of the land for several more centuries, suffering under the rule of Babylonians, Greeks, Hasmoneans and Romans.

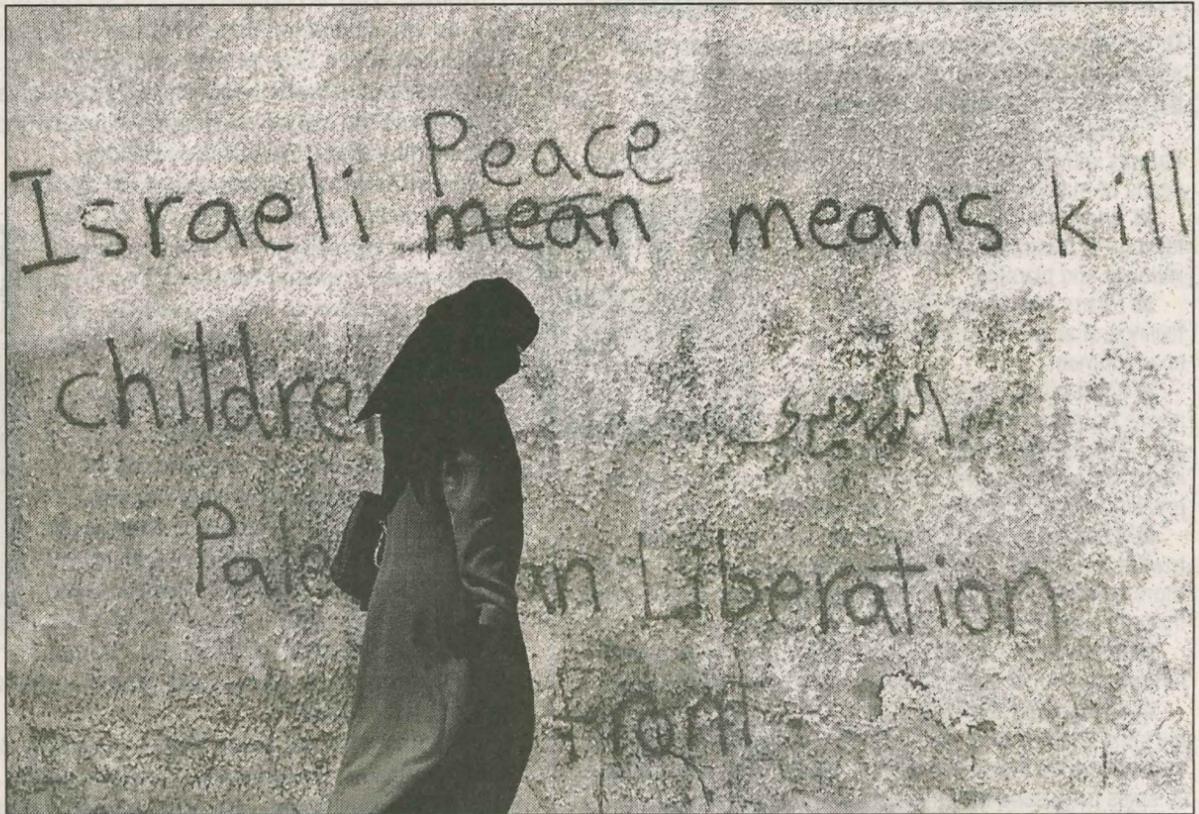
Israel held together in some form through the time of Christ until 70 A.D., when Roman troops destroyed Jerusalem and scattered the Jewish people far and wide in what is known as the Diaspora.

For the next 900 years, control of the Holy Land went back and forth between various occupying forces, including the Byzantines, the Arabs, the Christian Crusaders, the Mamluks and the Ottoman Empire.

Muslims were the third major religious entity to lay claim to the land, arriving as a distinct faith group in the seventh century A.D. Their founding prophet, Mohammad, was born in 570 A.D. and wrote the Koran in 610 A.D. By 691, Muslims had built the Dome of the Rock on the site of the destroyed Jewish temple. This is the third-most-holy site in Islam because according to Islamic tradition it is the site from which Mohammed ascended into heaven.

Jews and Muslims claim a common heritage through the patriarch Abraham, with Jews tracing their lineage and faith through Abraham's son Isaac and Muslims tracing theirs through Abraham's son Ishmael. Jewish Scripture records Ishmael as the child of Abraham and his wife's servant, Hagar. Islam, however, considers Hagar Abraham's second wife.

Jews and Muslims co-existed in the land, although Muslims had the



MIDEAST GRAFFITI A Palestinian woman passes graffiti on the wall of the United Nations headquarters in the Gaza Strip. Scholars say Palestinians and Israelis use history to support their claims of right of ownership for disputed land. (RNS/Reuters photo by Ahmed Jadallah)

upper hand through most of the latter half of the first millennium after Christ. They coexisted largely because of outside domination and because the Jewish people had not yet begun returning to the land in large numbers.

Four hundred years of rule by the Ottoman Empire ended in 1917 with a British conquest, and the British prime minister pledging support for a "Jewish national home in Palestine." That never fully materialized, however, until after World War II and the Holocaust. European and American sentiment for a Jewish state led to concrete action. And that, imposed by the United Nations in 1948, set the stage for conflict that has raged between Arabs and Israelis until the present.

With consent from the British, the victors of World War II carved out a new Israeli state, hoping to create a place of refuge for persecuted Jews worldwide. To do this, however, they made hundreds of thousands of Palestinians homeless.

So whose land is it anyway? Jews claim historical rights to the land and a divine mandate given to Abraham to possess it. Muslims claim more recent possession of the land and a divine mandate as well.

"There are two types of reality going on," explained Paula Fredriksen, professor of Scripture at Boston University.

While the Israelis claim the land was theirs first, the Palestinians claim they have the latest revelation from God. In their view, Fredriksen said, "Mohammed trumps Jesus or Moses."

The Muslims have no basis to claim they were there first, because Islam wasn't founded until after the Holy Lands had been occupied by both Jews and Christians, she ex-

plained. "They know perfectly well that Islam is sort of the third-comer into the neighborhood."

Nevertheless, some Palestinian leaders have attempted to draw a connection between themselves and the Canaanites from whom the Jews originally captured the land. This rhetoric says, "Just as Joshua seized the land from the people who were the original natives, so the Jewish people are trying to do it again," Fredriksen said. "It's very clever rhetoric."

But it doesn't wash with history, she said. "The Palestinians are no more or less related to people in that area than Jews are. By referring to biblical narrative and identifying themselves as Canaanites, they are making a political claim to prior ownership, and those are two different things."

Nevertheless, the Palestinians make a strong argument on the point of most recent possession, argued Weber, who sees the Jewish demand to reclaim its land as unprecedented in world history.

"Are you aware of another people group that returned to ancestral land centuries after losing it and succeeded in establishing its rightful claim?" he asked. "I'm not. Western support and sympathy, often fueled by particular readings of biblical prophecy, made it all possible."

"Of course, few worried about the 700,000 Palestinians who were displaced to make the new state. Few worried about the long-term consequences of Israel trying to occupy and control Gaza and the West Bank after the 1967 war."

Fredriksen, who was raised a Roman Catholic but converted to Judaism, noted Christian dispensationalism—an end-times theology that places great emphasis on the restoration of Israel—has played a large

role in American support for Israel as a state. But that's not the only form of Zionism within Christianity, she added.

Guilt over the events of the Holocaust sparked another kind of Zionism, combined with guilt over other mistreatment of the Jewish people at the hands of Christians through the centuries, she said. "It's owning that and being responsible for it that feeds that kind of interest in the state of Israel."

That argument is lost on the Palestinians, however, she explained. "You have Arabs saying, 'Look, that's a European problem. Just because Europeans killed Jews doesn't mean we have to have them in our neighborhood.'"

Of course, the Jews have been in the land all along. The difference today is the large numbers of Jews who have returned to the land and the shift in the balance of power that has occurred in the region since 1948.

Within Israel's borders, 80 percent of the population is Jewish, 15 percent is Muslim and 2 percent is Christian. In the West Bank, largely controlled by Palestinians, the population is 75 percent Muslim and 17 percent Jewish.

With 6 million people in Israel and 3 million in the West Bank and Gaza, Jews currently have the upper hand in numbers. But the number of Palestinians in the West Bank, Gaza and East Jerusalem is growing rapidly. In that region, Palestinians are predicted to outnumber Jews by 2050.

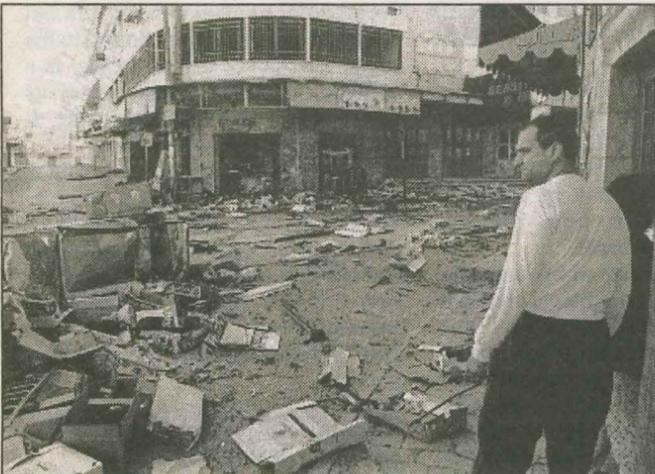
Still, the arguments boil down to differing perspectives on history. And that reminds Weber of a favorite saying of one of his own history professors.

"History," the professor said, "is an argument without end."

Can the MIDDLE EAST find PEACE?

DESTRUCTION

A Palestinian man looks at a destroyed shop on the outskirts of Bethlehem April 30 after Israeli tanks and armored vehicles swept into a nearby village in a search for militants. (RNS/Reuters photo by Radu Sighet)



Scholar: Theology driving U.S. policy regarding Israel

By Mark Wingfield
Texas Baptist Standard

MEMPHIS, Tenn. (ABP)—When Ed McAteer watches current events unfold in the Middle East, he sees the fulfillment of biblical prophecy.

These things must come to pass, he believes, in order for Jesus to return and bring world history to its end. That's why he was saddened but not surprised when the United Nations recently voted against Israel, in his opinion, on a resolution on the Middle East conflict.

"When the nations gather against Israel, I believe at that time the Scriptures will be fulfilled," said McAteer, a retired sales executive who now devotes himself full time to conservative Christian causes.

McAteer is a leader among evangelical Christians in support for Israel. He hosts an annual prayer breakfast for Israel attended by both Jewish and evangelical Christian leaders. He recently chaired an international committee that created sufficient public pressure to stop the construction of a mosque near Christian holy sites in Nazareth.

From his Memphis, Tenn., home, McAteer frequently speaks by phone with key Israeli leaders who seek his counsel or support.

Ed McAteer loves Israel, because he believes the Bible tells him to. He often cites God's promise to Abraham, "I will bless them who bless you and curse them who curse you."

From the perspective of this Baptist layman, the mandate to support Israel without equivocation runs all the way from Genesis to Revelation.

McAteer represents among American evangelicals a stream of theological and political thought that has driven United States policy toward Israel for more than 50 years.

"No one in the U.S. outdoes fundamentalists in their support of Israel, not even American Jews," said Tim Weber, a Christian historian and dean at Northern Baptist Theological Seminary in Illinois.

"Since Menachem Begin, all Israeli leaders have seen American fundamentalists as important shapers of American foreign policy toward Israel. What many people do not understand is that most fundamentalists support Israel because they believe it will play a key role in events leading up to the Second Coming of Jesus Christ."

While this theological view of the end-times—known as premillennial dispensationalism—is not the majority view among Christians worldwide or even nationwide, it strongly shapes Americans' views of Israel, Weber said. "The influence of such ideas extends way beyond the tight community that nurtures and studies them.

"The dispensationalist scenario is imbedded in the fundamentalist subculture, has much greater influence in the more expansive world of American evangelicalism and even reaches into the larger secular pop-

ulation. These ideas matter, and not just for those who believe and understand them."

Need proof? Look at book publishers' bestseller lists, where the "Left Behind" series has held sway for months.

To date, the nine-book series has sold more than 50 million copies.

These books are fictionalized accounts built out of a dispensationalist view of the end times. And more significantly than most people realize, this worldview influences American thought on Israel, Weber contends.

Dispensationalism, articulated as a distinct theology by John Nelson Darby about 1830, teaches that shortly before the return of Christ, the nations will gather for war in the Middle East against a restored Jewish state.

In the early days of dispensationalism, Christians were content to wait for the prophesied events to unfold on God's own timetable. But since the late 19th century, some evangelicals have attempted to speed up the clock by ensuring certain things come to pass—specifically the restoration of a Jewish state.

One of the first advocates of this brand of Zionism was William Blackstone, an Illinois businessman who wrote the bestseller "Jesus is Coming" in 1878. "Blackstone did not want to wait around for a new Jewish state," Weber explained. "He did what he could to make it happen."

When the modern state of Israel finally was created in 1948, "dispensationalists hailed its founding as the most significant prophetic fulfillment of the age, the undeniable proof that they had read the Bible correctly," Weber said.

Since 1948, dispensational theology has pushed for expansion of Israel's borders on prophetic grounds.

"Dispensationalists understood the Israeli-Palestinian conflict not in terms of international law or the rights of self-determination, but as a modern expression of the ancient biblical rivalry between Isaac and Ishmael for their father Abraham's birthright and blessing," Weber said. "Thus dispensationalists did not see any way to reconcile the two warring parties."

Indicative of this view, McAteer says there's "no such thing as the land of Palestine. That's something that's been manufactured. That piece of geography was given by God to Israel."

Where should the Palestinians go, then? Anywhere else in the Middle East, McAteer said, so long as they leave the Jewish nation alone. "The Arabs have 485 times as much land as do the Jews."

This is where McAteer and others who are consistent in applying their theological beliefs to politics find discomfort with some of the Republican leaders they have helped elect.

When President George W. Bush indicates that perhaps Israel should give up some of its land and be more conciliatory toward the Palestinians,

Alternate view: Christian church is new 'people of God'

By Mark Wingfield
Texas Baptist Standard

NORCROSS, Ga. (ABP)—The main theological underpinning behind evangelical support for Israel hinges on one pivotal notion—that the Jewish people are God's chosen people.

But not all conservative Christians believe that way.

"National Israel's rejection of Christ meant forfeiture of God's covenant blessings and that the true people of God today are Jews and Gentiles who have put their trust in Christ," according to Paul Copan, a member of the Ravi Zacharias International Ministries team who is an authority on Jewish-Christian relations.

Copan holds degrees from Columbia Bible College, Trinity Evangelical Divinity School and Marquette University and is a well-published scholar. His books include "Who Was Jesus? A Jewish-Christian Dialogue."

"Any theologically significant future of ethnic Jews is bound up in their embracing Jesus Christ, which is not a national and political future," Copan said.

Copan, who said he speaks only for himself and not the evangelistic ministry he works with, sympathizes with those who see a future for political Israel, but he also finds "good scriptural reason to hold that this is not so."

"The inter-ethnic church has replaced national Israel as the people of God," he said. "The promises to Israel have been fulfilled in Christ. The New Testament uses the same language of the church that the Old Testament does about national or theocratic Israel, and there is very good reason to believe the New Testament people of God in Christ, the church, are the fulfillment of the people of God."

Copan cites numerous Scriptures to make his case, including Luke 19:44, when Jesus tells the Jews "your house is forsaken," and Matthew 21:44, in which Jesus says the kingdom of God will be taken away from the Jews and "given to a people who will produce its fruit."

"Christ threatened judgment upon Israel as though there would be no hope at all of restoration," Copan said.

This view runs counter to the teaching of dispensational premillennialism, which has heavily influenced Baptist thought in the South since the mid-19th century. According to this worldview, not only will God restore political and national Israel; it is essential to the end times that God do so.

McAteer and company are not pleased.

"I'm not in lockstep with a number of my religious Christian brethren, even those in the Southern Baptist Convention, in their endorsing and wrapping their arms around everything George W. Bush says about the Middle East," McAteer said. "One day, he says one thing; the next day, he says another."

McAteer especially bristles at Bush taking a hard-line stance against terrorists attacking the United States but not against Palestinians, who he believes are terrorists attacking Israel.

"Read the Old Testament prophets," said Ed McAteer, a Baptist layman in Memphis, Tenn., and a staunch supporter of Israel. "God whipped the daylights out of them, scattered them. ... His constant call is 'I will bring them back again.'"

God will redeem Israel in the end times and bring the Jewish people to faith, according to McAteer and others who share his theological views.

Copan and other non-dispensationalists see it differently. "God's covenant blessings are presently enjoyed only by those who are in Christ," he said. "A Jew's enjoyment of covenant blessings will come only through being joined to Christ."

This requires a distinction between ethnic Israel and political Israel.

"Not one clear New Testament passage mentions the restoration of Israel as a political nation," Copan asserted. "Romans 11:16-24 simply speaks of the conversion of Abraham's physical offspring; it says nothing of the restoration of the Davidic kingdom."

What, then, do non-dispensationalists think of the modern conflict over the existence of Israel as a state?

"We should be quite cautious about reading into the events of the Middle East what may not be there," Copan suggested. "Even if these happened to be the outworking of biblical prophecy, we must be careful about being fatalists—thinking it's going to happen whether we try to get involved or think contextually or not. We must be a people who seek peace, reconciliation, mediation and human flourishing wherever we can because of the cultural mandate God has given us."

That doesn't mean Christians must favor the Palestinians over the Israelis, but that Christians should take an informed perspective on both sides, Copan said.

While he is concerned about the Palestinians' refusal to denounce terrorism, they should be allowed to create a Palestinian state if they renounce terrorism and acknowledge the right of Israel to exist, he said. At the same time, Israel has a right to protect itself, he said, but sometimes has overstepped its boundaries.

It is not enough for evangelical Christians to assume Israel can do no wrong, Copan declared. "Even though I am sympathetic with Israel's concerns and its actions of self-protection and even pre-emptive strikes against terrorist threats ... , evangelicals should also decry Israel's actions when it goes too far."

"Find me one time in all this that Israel has initiated a conflict with the Palestinians," he said. "I'm not saying everything Israel has done has been right, but they have not initiated the conflicts."

But even so, the bottom line for him remains the Bible, not politics.

"I believe without any reservation whatsoever that every grain of sand on that piece of property called Israel belongs to the Jewish people. It's not because I happen to think that. It's not because history gives a picture of them being in and out of there. It's because God gave it to them."

Leaders urge greater fight on persecution

WASHINGTON (RNS)—Encouraged by politicians and persecution experts, Christian leaders reiterated last week their commitment to work against religious persecution, especially in Sudan and North Korea.

"Our task ... is to keep public pressure on so that around the world tyrants know that the cost of persecuting Christians is simply too high for them to bear," Prison Fellowship founder Chuck Colson said, opening the Second Summit of Christian Leaders on Religious Persecution.

More than 100 religious leaders, members of Congress and former ambassadors attended the gathering, which was sponsored by the National Association of Evangelicals and Freedom House's Center for Religious Freedom in Washington.

The board of the evangelical umbrella group adopted a statement of conscience on worldwide religious persecution, a follow-up to its 1996 statement that officials say has helped fuel activism from prayer efforts to congressional lobbying on the issue.

"We have significantly achieved the goal of searing the consciences of millions and of focusing public attention on the plight of persecuted believers—a critical and necessary first step," the statement reads. "Such progress, however, is clearly insufficient to satisfy our obligations of conscience."

The document specifically voiced support for President Bush, who has called the government of Sudan "monstrous" and the North Korean government "evil."

Beyond the statements, the summit featured personal testimony from a former North Korean woman and an Episcopal bishop from Sudan who recounted stories of people being kicked, beaten and imprisoned for their Christian beliefs.

Sen. Sam Brownback, R-Kansas, was among the members of Congress who urged the religious leaders to continue lobbying Capitol Hill on persecution.

"We need your strength, we need your prayers," Brownback told them. "It has to happen in the heavens before it can happen in the U.S. Congress."

Bush, in a letter read to the gathering, assured the leaders that his administration is continuing its work to address religious freedom in Sudan and North Korea.

Leith Anderson, interim president of the National Association of Evangelicals, said the goal of evangelical leaders is to help their fellow Christians as well as others. "Obviously, we have a special place in our hearts for others who are Christians, but ... we're not asking for religious freedom for Christians, we're asking for religious freedom for all people."

High school students suing over Lord's Prayer song at graduation

WOODBINE, Iowa (RNS)—A federal judge has ordered the high school choir in Woodbine, Iowa, to stop practicing "The Lord's Prayer" for graduation ceremonies while he decides whether the local tradition is unconstitutional.

In his temporary injunction order on April 29, U.S. District Judge Charles Wolle said he will hear from both sides on May 9 and issue a final decision in time for graduation, scheduled for May 19.

The Iowa Civil Liberties Union, joined by the American Jewish Congress, filed suit to block the practice because two sophomore choir members, Donovan and Ruby Skarin, are atheists and object to singing the traditional Christian prayer. The high school, located in the town of 1,560 people in southwestern Iowa, has sung the prayer during graduation ceremonies for several years.

"The Lord's Prayer represents a deeply personal affirmation of faith for millions of Christians worldwide," said Ben Stone, executive director of the Iowa Civil Liberties Union. "The government has no business forcing kids to sing such a prayer."

The five-member Woodbine School Board voted to fight the suit, in part because they said they resented outsiders telling them how to run their schools.

"A lot of us want to sing this song because it's very important to who we are, what we are and Whose we are," substitute teacher Beth Fouts told the board on April 11, according to the Omaha World-Herald.

Donovan Skarin, one of the 14-year-old twins, said, "The prayer which they are having us sing for graduation is basically forcing us to sing praise to a God that we don't even believe in."

The twin's mother, Christine, asked the Omaha newspaper, "What do you think a public school is supposed to be? It's not a Christian school. It's a public school. It's supposed to be nonreligious."

In 1992, the U.S. Supreme Court said school-invited clergy could not offer prayers at public school graduations, and in 2000 it barred student-led prayer at high school football games. Last year, however, the court let stand a lower court ruling that allowed student-led graduation prayers.

set free to **SOAR**

Women of Worth Lifestyle Evangelism Conference

May 20, 2002 (day)
First Baptist Church
Bowling Green

May 20, 2002 (evening)
St. Matthews Baptist Church
Louisville

May 21, 2002 (evening)
Beacon Hill Baptist Church
Somerset

Note: Both evening sessions feature a pre-session conference from 4-6:30 pm.

Childcare available ***
Call church directly to make arrangements at 270.842.0331.

KBC
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Special music by

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Miss Kentucky 2001*

COOPERATIVE PROGRAM This Conference is made possible by the Cooperative Program.

Featuring

Carol Kent is a popular speaker and writer who motivates women to intentionally impact and influence the lives of others.

Jennifer Keitt is a powerhouse speaker who reaches over 300,000 women weekly through her Today's Black Woman radio talk show.

Jennifer Kennedy Dean* is a conference leader, speaker and author. Jennifer and her husband work together in their ministry, The Praying Life Foundation in Missouri.

Jack Oliver** leads conferences throughout his home state of Kentucky to help people understand and know how to witness to those with other beliefs, including Islam.

Tyra Lokey is a sign art evangelist whose interpretation of musical lyrics allows people to not just hear, but see and feel the Spirit of God in music.

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- ** At Louisville only
- *** At Bowling Green only

Registration This form may be duplicated.

Cost \$15 if postmarked by May 10
\$20 after May 10 and at the door
Fees are non-refundable; substitutions allowed.

To register, clip and mail this form to:
Kentucky Baptist Convention
Women of Worth LifeStyle Evangelism Conf.
P.O. Box 43433/Louisville, KY 40253-0433

Please Print
Individual/Group Coordinator _____
Address _____
City _____ State _____ Zip _____
Daytime Phone (____) _____
Email _____
My Church _____
City _____ State _____ Zip _____

I/ someone in my group is hearing impaired.
 I/ my group need(s) _____ HC accessible seats.

Check conference you/your group will be attending and complete all other applicable information:

Day session May 20/Bowling Green
Reserve _____ boxed lunch(es) x \$5 each = \$ _____

Evening sessions May 20/Louisville
 May 21/Somerset

I plan to attend the pre-session conference.
(Boxed dinners available to pre-session conference attendees only.)
Reserve _____ boxed dinner(s) x \$5 each = \$ _____
Boxed Lunch/Dinner Subtotal: \$ _____

Attendees _____ x \$15 (by 5/10) = \$ _____
Attendees _____ x \$20 (after 5/10) = \$ _____

Ticket Subtotal \$ _____

Total Payment (total of meals and tickets) \$ _____

Tickets/conference materials will be mailed to the above-named contact.

Abortion foes, religious leaders back 'culture of life' statement

WASHINGTON (RNS)—More than 150 religious leaders, scholars and abortion opponents have signed a document calling on Americans to respect human life from its beginning to its end.

The statement, "Building a Culture of Life: A Call to Respect Human Dignity in American Life," urges the reduction of abortion by 50 percent by 2005, increased care and legal protection for weak and vulnerable citizens, and opposition to research that involves the destruction of human embryos.

"We, the signers of this statement, seek a country that respects the inherent worth of every human being: every man and woman, each parent and child, all who are elderly or disabled, healthy or ill—everyone, be they successful or struggling," reads the statement, which was affirmed by people from Protestant, Catholic, Jewish and Orthodox traditions.

Signers say Americans need to be convinced of the sacredness of life from conception through "natural death" and they blame the 1973 *Roe v. Wade* Supreme Court decision that legalized most abortions in this country for the start of a continuing loss of respect for human life.

"What began with the destruction of the child conceived but not yet born now extends to those being born, to those who are newly born, and even to those who are medically or psychologically frail," the document reads.

The 3,700-word statement was conceived and published by the Washington-based Family Research Council but involved input from a number of signers over a period of more than a year. It was released April 17.

Signers include two Southern Baptists: Richard Land, president of the Ethics & Religious Liberty Commission; and Al Mohler, president of Southern Baptist Theological Seminary in Louisville.

The statement includes recommendations termed "cultural actions," such as efforts to strengthen the services at pregnancy resource centers, volunteer at nursing homes and hospices and petition against university research that involves the destruction of human embryos.

It also suggests public policy activities, such as passage of a federal ban on so-called "partial-birth abortion," tax relief for families caring for an elderly or ailing relative and banning the cloning of human beings and research on embryonic stem cells.

With additional reporting by Baptist Press

Intelligent design

Is controversial theory science or creationism in disguise?

By Patrick Rogers
Religion News Service

COLUMBUS, Ohio (RNS)—Is "intelligent design" theory just old-fashioned creationism dressed up as science, or is it a legitimate scientific challenge to Charles Darwin's evolutionary theories?

That is the question facing the Ohio state school board.

Board members will vote this fall on whether to allow 10th grade high school teachers to tell students about the intelligent design theory. If Ohio OK's intelligent design, the matter could be up for debate in other states, reigniting the battle between evolutionists and creationists.

Intelligent design proponents want Ohio's high school science teachers to be allowed to tell students about what they say is a scientific debate concerning alleged flaws in Darwinian theory.

They claim Darwin's evolutionary theories cannot explain the complexity in all the Earth's biological systems. Intelligent design theory holds that some natural systems are too complex to have evolved randomly into their current form and that an intelligent Designer is at work.

But intelligent design theorists are quick to point out that they do not necessarily tie their theory to any sacred text, or the creation account in *Genesis*. But intelligent design theory includes some kind of divine spark.

"I do think God is real and created the universe, but I don't know how," said Jonathan Wells, author of "Icons of Evolution." In his book, Wells challenges some of Darwin's theories about natural selection and random mutation. He claims there are structures and natural systems that defy Darwin.

Take for example flagellar motors, the mechanism that powers the flagellum, a tail-like structure that moves bacteria through water. Intelligent design proponents claim the motor has so many parts, and is so complex, that it could not work unless all the pieces are assembled in their proper places, all at the same time. That, they say, does not allow for a slow evolutionary process, and makes room for some kind of unknown Designer.

"Scientists require that we focus all our attention on this physical world. Well, I think this physical world is only part of the story," Wells said. "Students are often told that this physical world is all there is."

Wells, who holds a doctorate in theology from Yale and a second Ph.D. in molecular biology from Berkeley, is a leader of the intelli-



gent design movement. He spoke to the Ohio school board in March about the controversy between intelligent design and evolution.

He and other scientists, mostly from the Discovery Institute in Seattle, are not asking that intelligent design be given equal time in classrooms, or even that teachers be required to teach it. They say they are asking that teachers simply be allowed to tell students about what they call flaws in Darwinian theory.

Intelligent design proponents say teachers who tell classes about the theory often are censored, punished or reassigned by school boards that want to avoid any controversy over the issue. "Are you even going to censor criticisms of Darwinian theory? There is this idea that you teach Darwin, only Darwin and nothing but Darwin," the Discovery Institute's Mark Edwards said.

Evolutionists vow to stop teachers from telling students about the intelligent design theory; they claim it is nothing more than souped-up creationism.

"Religious theories of creation should not be included in science classes because they are unconstitutional and are bad educational policy," said Steven Sheinberg, assistant director of legal affairs for the Anti-Defamation League. "Intelligent design is just another species of creationism. It seeks to bring God into the classroom."

What's more, opponents say, intelligent design is bad science, and isn't much of a theory when held up against Darwin. "As far as evolution is concerned, the debate is closed, as much as any debate in science can be closed," said Skip Evans, network project director for the Oakland, Calif.-based National Center for Science Education.

Evans said he suspects that intelligent design proponents are not being honest about their true beliefs and aims.

"It is not only a way to talk about God, it is a way to bring a very narrow version of God into science class for the purpose of proselytizing to students. If they admitted that is what they were doing, the door would be slammed in their face," Evans said.

But if intelligent design is creationism masquerading as science, it is well disguised. Creationists don't like it.

"It doesn't go far enough," said Kenn Hamm, leader of Answers in *Genesis*. Hamm and his organization believe in the *Genesis* creation account.

"To me they don't have the same foundation," Hamm said. "I think there is value in getting people to think about a creator and intelligence behind things, but ultimately if we are not talking about the creator God of the Bible, what good is that?"

CONE NEBULA
Astronomers last week unveiled spectacular views of the universe as captured by the NASA Hubble Space Telescope's new Advanced Camera for Surveys. The Cone Nebula, M17 is pictured in this NASA photo. Scientists and school officials are debating whether schools should allow science teachers to offer the theory that an "intelligent Designer" has been at work in the world and universe. (RNS/Reuters/NASA photo)

NATIONAL NOTES

■ **Presbyterians to lay off 66 Louisville employees.** Executives at the Louisville headquarters of the Presbyterian Church (USA) recently cut 66 full-time employees—12 percent of the church's total work force—as part of a \$5.7 million cutback. Officials for the 2.5 million-member denomination have pored over the 2003 budget to find ways to make up for a \$3 million shortfall while still paying for \$2.5 million in new spending. As part of the downsizing, the church also won't fill 34 overseas missionary positions that come open as current missionaries retire or complete their terms of service. In Louisville, 21 positions that are currently vacant will be eliminated.

■ **Funding found for church bomber trial.** County commissioners in Birmingham, Ala., allocated an extra \$272,000 to fund the trial of the last living suspect in the 1963 bombing at Sixteenth Street Baptist Church that helped galvanize the civil rights movement. Last month, the state's highest judge ordered a shutdown of the state's court system because of a \$2.7 million shortfall. One of the affected trials was that of Bobby Frank Cherry, accused in the 1963 church bombing that killed four young black girls. Hoping to keep the trial on schedule, the Jefferson County Commission on April 24 approved an emergency spending bill to pay for jurors who will be called to hear trials through September.

■ **Senate committee OKs homosexual rights measure.** A U.S. Senate committee has approved legislation that would provide employment protection to homosexuals. The Senate Health, Education, Labor and Pensions Committee sent the Employment Non-discrimination Act, S. 1284, to the full chamber by voice vote April 24. ENDA would make discrimination on the basis of "sexual orientation" illegal in private and public workplaces. It would treat "sexual orientation" in similar fashion to other categories, such as race, gender and age, already protected by federal civil rights law.

Competing cloning bills divide abortion foes

By Robert Marus
Associated Baptist Press

WASHINGTON (ABP)—Sen. Orrin Hatch has stepped into the contentious debate over cloning, parting ways with other anti-abortion advocates by supporting a bill that would allow research involving the copying of human genes.

In an April 30 press conference, Hatch (R-Utah) joined with Sens. Diane Feinstein (D-Calif.), Edward Kennedy (D-Mass.) and Arlen Specter (R-Penn.) in announcing a bill that would ban human cloning for reproductive purposes. But unlike a competing bill, which would prohibit all human cloning, this one would allow a process known as "somatic cell nuclear transplantation" or "therapeutic cloning."

In that process, the nucleus of a cell from a living person is transplanted into an unfertilized human egg, creating an identical genetic copy of the individual. The egg is then stimulated in a laboratory to divide and grow into a zygote, from which cells known as "stem cells" are harvested. Stem cells have the potential to grow into several different kinds of tissues, which then may be transplanted back into the original DNA donor to replace diseased or damaged tissue.

Scientists say research using stem cells from cloned zygotes has great potential to find treatments for many terminal diseases, including cancer, heart disease, diabetes, Parkinson's Disease and Lou Gehrig's Disease.

Believing that life begins at conception, most anti-abortion activists oppose any research on either fertilized or cloned embryos, because the process of harvesting the stem cells destroys the embryos. Some medical ethicists also oppose therapeutic cloning over fear that it could create loopholes that would ultimately lead to widespread reproductive cloning.

Another Senate bill would ban all forms of human cloning, including therapeutic cloning. The bill is co-sponsored by Sens. Mary Landrieu (D-La.) and Sam Brownback (R-Kan.).

The debate over the competing bills has emerged as one of the most contentious currently on Capitol Hill. One issue is whether destroying an

embryo that was created by cloning is the moral equivalent of taking a human life. Anti-abortion groups say it is, and President Bush has backed them up.

But Hatch—one of the Senate's most stalwart abortion opponents—said he disagrees. "I think it's worth making a distinction between a living human cell and a fertilized human being," Hatch said at the press conference.

Hatch said he does believe human life begins at conception, but cloned embryos are not conceived. They will not be carried in a mother's womb, which is the only place they could grow, he said, so they do not constitute human beings.

SOUTHERN BAPTIST CONVENTION 2002 MESSENGER CARDS ATTENTION PASTORS:

ALL Messenger Cards for voting privileges at the SBC are distributed from the KBC Executive Office. They **MUST** be signed by your church clerk or moderator **BEFORE** being presented for registration.

Please make your request to:
Kentucky Baptist Convention
PO Box 43433, Louisville, KY 40253-0433
Attention: Wanda Karolyi, Executive Office, Ext. 254
e-mail: Wanda_Karolyi@kybaptist.org

DEADLINE: MAY 24, 2002

Your church receives a bequest

We receive telephone calls from pastors and other church leaders informing us that the church has received a bequest from a deceased church member, and the church needs our help in knowing what to do.

Most churches do not have a bequest policy, and most do not develop one until after the church has received a bequest. Sometimes the absence of a bequest policy can result in conflict and struggle within the church when that first bequest is received. Depending on the amount of money from the bequest and the circumstances of the church at the time, the potential for conflict can be extremely high.

Since we exist to serve the churches, we are happy to offer our assistance, at no cost, in how to receive and administer bequests. We advise churches not to consider bequests on a case-by-case basis. Instead, develop a well-conceived policy. Remember the precedent-setting nature of decisions, and remember also other members, who are considering bequests in their wills to the church, are looking over the shoulders of the church to see what and how it handles bequests.

If they feel the church has a well-conceived plan, they are more likely to include the church in their wills. On the contrary, if they know the church has no plan, they likely will not include the church in their wills.

Given the demographics of most of our churches, it makes sense to me not only for churches to develop a bequest policy but also to encourage members to include bequests in their wills and revocable living trusts for the future mission of the church. What a wonderful way for you to leave a legacy of your commitment to Christ and through your church! A bequest for the benefit of your church can be a specific amount of money, a specific percentage of your estate or the entire residue of your estate.

Please give Laurie Valentine or me a toll-free call to arrange a time for us to meet with you personally about your estate plan or with the appropriate church leaders to assist in consideration of a bequest policy and program for your church.

Barry Allen is president of the Kentucky Baptist Foundation, 10605 Shelbyville Road, Louisville, KY 40223; (888) 254-5701; www.ky.baptistfoundation.org

KENTUCKY BAPTIST FOUNDATION



Barry Allen

Who is doing missions?

Our institutions of higher learning in Kentucky are valid recipients of our mission money. They were started as "missions projects" and they continue to be worthy of our prayer and support because they remain an important part of missions in Kentucky.

In addition to being appropriate recipients of our mission money, they also are involved in mission work themselves. Every one of our institutions involves students, staff and faculty in mission activity. Let me share with you just one example out of many that could be given: Campbellsville University's partnership with a seminary in Brazil.

The relationship with Brazilian Baptists goes back to the Kentucky Baptist Convention's partnership missions program in the early to mid 1990s. In 2001, Campbellsville University officials were asked by the leaders of the Baptist Seminary in Northern Brazil, located in Recife, to assist them in providing some graduate courses. Upon receiving the request, Campbellsville sent several key faculty members and administrators to visit and discuss the needs and options for assisting the seminary.

Through a series of carefully

planned steps, Campbellsville began offering courses in music at the seminary in the summer of 2001. The first two courses enrolled 35 students.

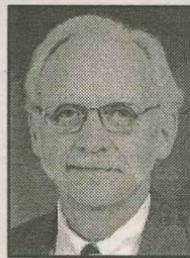
Campbellsville has raised a modest amount of seed money to launch this unique form of mission education. Much more needs to be done, and the two schools are working to fulfill the call placed before them. Campbellsville has offered four courses at Recife so far. The response from the students, faculty and churches in Brazil has been very positive.

Some ask if Macedonian calls still come. The answer is "yes" and sometimes they come in unexpected ways.

Our institutions of higher learning are responding to Christ's call to be "Great Commission" institutions. Not only are they doing mission work in their own locales but their staff and students volunteer and minister in a variety of ways in mission activity. Isn't it time we did more in support of our Kentucky mission work?

Harold Greenfield is president of the Kentucky Baptist Convention which sponsors this column. Contact the KBC at Box 43433, Louisville, KY 40253-0433; (800) 266-6477; www.kybaptist.org

PRESIDENT'S PERSPECTIVE



Harold Greenfield

You know who you are

Knowing that God is always there and in control of every situation should bring immeasurable peace to His children. An ever-present God should be ever-present in our minds, yet we often forget to call upon Him in times of trouble and grief. In those times, when we search for a human face, a human voice to encourage and comfort us, we are blessed to have in our lives special people who reflect the love of Christ.

For the children and teenagers in the care of Kentucky Baptist Homes for Children, our staff can be those special people. They take time to listen to kids who have been ignored. Encouragement is a primary job duty. As a foster parent, volunteer or donor, you can be that special person, too. You put feet to your faith and put a face and voice to love. The women who attended the recent Kentucky Woman's Missionary Union meeting did just that for our girls from the Dixon Center who performed for them. The standing ovation, the smiles, the words of encouragement were gifts to these girls.

I've reached my five-year anniversary with KBHC, and in that time I've come to know and love a special group of people who were

supporting KBHC long before I came here. Today, they are still faithful donors and encouragers. The reason for this faithfulness has nothing to do with who sits in the CEO's chair. Rather, it depends on Who sits on the throne of their lives. This army of consistent supporters provides the foundation that sustains KBHC as a Christ-centered agency. Their drive exists because they stay focused on the person of Jesus Christ and the love and compassion He demonstrated to children during His earthly ministry. They want to be like Him, so they support ministries that care for the children He loves.

There's not enough space to share the names of these encouragers. You know who you are. We are humbled by your faithfulness and on behalf of the children and families you help, we thank you.

There's always room for more members of this particular army. The children and families need you. Call us to find out how you can get involved in this important and exciting ministry. We'll help you find your niche.

Bill Smithwick is president of Kentucky Baptist Homes for Children. Contact KBHC at (800) 456-1386 or at www.kbhc.org

HOMES FOR CHILDREN



Bill Smithwick

Remembering Miss Mac

By Robert Dunston

On Monday evening, April 15, the Cumberland College family gathered to dedicate the Emma McPherson Chapel in Hutton Hall, Cumberland's newest women's residence hall.

The new chapel is located on the second floor of Hutton Hall, and the beautiful stained glass window in the chapel overlooks the first floor lobby.

Local artist Teddy Byrd crafted the stained glass window incorporating beautiful symbolism to reflect the life of "Miss Mac." A cross stands at the center of the window testifying to the centrality of Jesus Christ in McPherson's life.

McPherson graduated from Meredith College, Campbell College and Southern Baptist Theological Seminary. She began her distinguished career at Cumberland College in 1951 as dean of women and as a religion instructor.

As the years passed, McPherson earned a master's degree in English from the University of Kentucky. She also became dean of students, shepherding many students through their Cumberland College experience and

maintaining contact with them long after graduation.

McPherson retired in 1992 but continued to teach English part-time. When she finally retired from Cumberland College, she continued to serve by volunteering at the Baptist Regional Medical Center in Corbin and by ministering through First Baptist Church of Williamsburg.

Several people spoke at the dedication service sharing their memories of McPherson and the great influence she had on their lives.

Cumberland College President James Taylor said, "Those of us who knew and loved her continue to miss her sterling Christian witness, sense of humor, faithful friendship and abiding love and prayers."

The Emma McPherson Chapel is a fitting memorial to McPherson's life and work. The facility will provide a place for Bible studies, worship experiences and personal devotions. We can think of no finer way to honor her memory.

Robert Dunston is chairman of the religion department at Cumberland College, 6000 College Station Dr., Williamsburg, KY 40769

CUMBERLAND COLLEGE



Kudzu

Doug Marlette

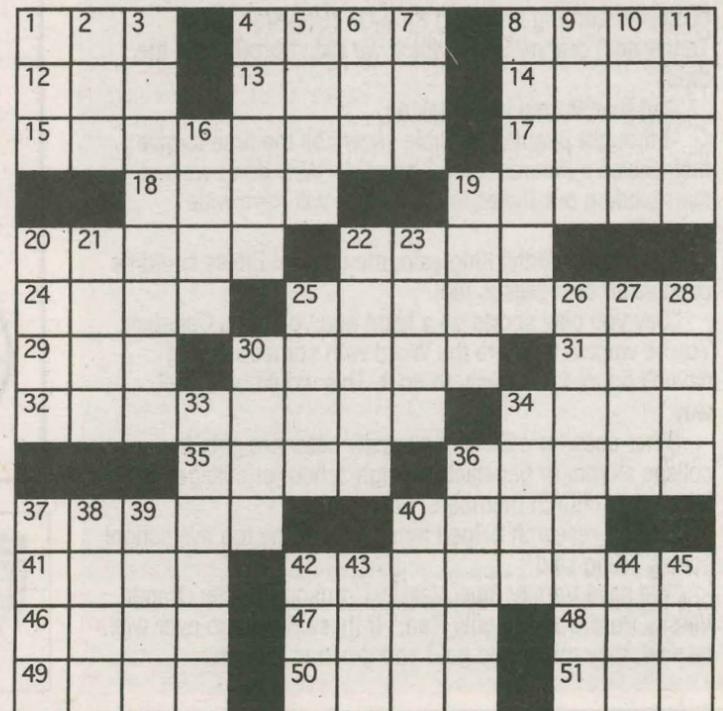


Bible Crossword

Elaine Okupski

Across

- To damage
- "And Saul _____ unto David" (1 Samuel 17:37)
- Cushions
- "Blessed _____ the meek" (Matthew 5:5)
- Son of Helem (1 Chronicles 7:35)
- Operatic solo
- _____ Goliath (2 words)
- Genuine
- Genesis garden
- _____ of Two Cities (2 words)
- "The wine _____" (Psalms 75:8) (2 words)
- Man of brave deeds
- Female rabbits
- Sealing wax
- Epoch
- Member of the nobility
- Anger
- "Making a noise with psalteries _____" (1 Chronicles 15:28) (2 words)
- "They _____ not the bones till the morrow" (Ephesians 3:3)
- "The _____ are a people not strong" (Proverbs 30:25)
- "Yet offend in one _____" (James 2:10)
- "The _____ of his fire shall not shine" (Job 18:5)
- "_____! for that day is great" (Jeremiah 30:7)
- "The _____ of the Lord was with him" (Luke 1:66)
- David's friend
- Father of Shammah (2 Samuel 23:11)
- Son of Jerahmeel (1 Chronicles 2:25)
- Female sheep
- "Thou shalt not build it of _____ stone" (Exodus 20:25)
- Wagers
- Fourth letter of the alphabet



Down

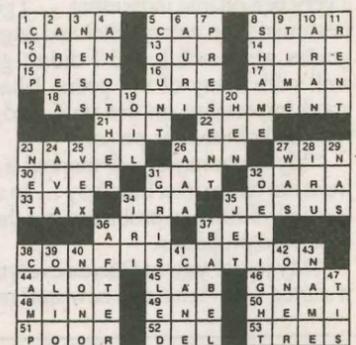
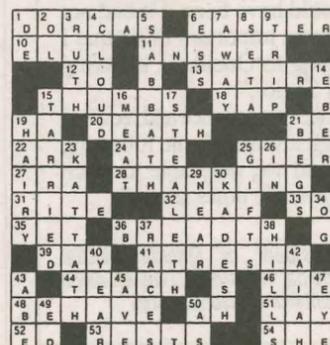
- "Lo, ye see the man is _____" (1 Samuel 21:14)
- Son of Jether (1 Chronicles 7:38)
- Pastor's title
- Having walls
- "There was _____ sent from God" (John 1:6) (2 words)
- "There was no room for them in the _____" (Luke 2:7)
- Father
- "And he was in the hinder _____ the ship" (Mark 4:38) (2 words)
- Length x width
- Knob
- Garage _____
- The _____ of March
- Son of Dishan (1 Chronicles 1:42)
- Thought
- "As _____ as I had eaten it, my belly was bitter" (Revelation 10:10)
- "We hanged our _____ upon the willows" (Psalms 137:2)
- Greek god of love
- "For we know in _____" (1 Corinthians 13:9)
- "He said, It is _____" (John 19:30)
- Teheran's country
- Salamander
- "Behold, I stood upon the _____ of the river" (Genesis 41:17)

- "_____ not your hearts" (Hebrews 3:8)
- "He shall bring a she _____ of the first year for a sin offering" (Numbers 15:27)
- Schemes
- Middle eastern ruler
- Book leaf
- "_____ heart also will I give you" (Ezekiel 36:26) (2 words)
- "Casting _____ into the sea" (Mark 1:16) (2 words)
- Old Testament book
- Metal-bearing rock
- "Stand in _____, and sin not" (Psalms 4:4)
- Born, Fr.

Correction

Due to an error by Barbour Publishing, last week's Western Recorder had the wrong key for the April 23 puzzle. The correct key is below.

Last week's solution



© 2000 Barbour Publishing

A Wildcat or Cardinal cover? Bibles to offer school colors

NASHVILLE (BP)—Christians who get excited about varsity sports almost as much as they do about reading the Bible now can combine the two.

Broadman & Holman, the trade publishing division of LifeWay Christian Resources, is producing a bonded leather, version of the Holy Bible (NIV or KJV translations) boasting one of five school varsity colors.

The whole idea started with a customer's request, according to Ricky King, product development manager of Bibles, reference and devotional books for B&H.

"I was in a meeting one day and someone said they had a customer coming in asking for a UT (University of Tennessee) orange Bible, which we didn't produce at the time."

And that started him thinking.

"I thought people buy Bible covers all the time to give their Bibles a different look," he said. "Why don't we just start binding our Bibles in colors that will have wide appeal?"

Most importantly, King said, the colorful Bibles could be used as an evangelistic tool.

"Say you play sports on a team and you are a Christian. You've wanted to share the Word with somebody, but haven't figured out a way to do it. This would be a cool way."

Other uses for a Bible in a varsity color are gifts to college alumni or benefactors, high school or college athletes or church members, he added.

Internet research helped him discover the top five school colors," King said.

"We have Varsity Blue, Varsity Crimson, Varsity Orange, Varsity Purple and Varsity Red." If these Bibles go over well, he said, they might add gold and green to the mix.

Church Weekday Education Seminar



Attend age-level as well as special interest conferences such as Art or Music for the Active Learner, Reading, Kindness, Fun with Science & Nature, Puzzles, Games, Self Control and Using Music to Calm Children.

June 1, 2002

Bethlehem Baptist Church
Louisville, Kentucky
502-964-6403

June 8, 2002

Porter Memorial Baptist
Lexington, Kentucky
859-272-3441

June 15, 2002

Eastwood Baptist Church
Bowling Green, Kentucky
270-842-7867

The fee is \$20 per person and you will receive credit for **six State Approved** hours. Lunch will be provided. For more information visit our Web site at www.kybaptist.org.



KBC Sunday School Department
P.O. Box 43433
Louisville, KY 40253-0433
502-254-4730 or Toll Free 1-888-254-5709

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'I had no ambition'

I personally never took seriously Jesus' words about forgiveness, "I say not unto thee, until seven times: but, until 70 times seven" until I came to Oneida Baptist Institute.

I always have taken comfort in forgiving someone seven times even though I knew Jesus said to be a lot more forgiving. One of the most difficult teachings of Jesus our faculty and staff have to learn in order to minister here is to forgive "70 times seven." It sounds good, but how many of us really have hearts that forgiving?

"Bobby" (not his real name) was a young man who required the fullest measure of Jesus' teaching. He seemed full of anger and resentment to faculty, staff and peers. When we spoke to him, he normally would not even acknowledge our gestures of kindness. Frankly, he seemed to be so unresponsive to our attempts to befriend him that many of us felt he never would have a change of heart. Here is part of his senior essay:

"Before I came to Oneida ... I got into trouble a lot, I had bad grades, I had no ambition, and I really didn't care."

"When I first came to Oneida in the spring of 1997, I absolutely hated it. ... I was not a very personable individual. ... I got through my freshman year, a very bitter and angry person. My grades were awful, and I didn't get along very well with many of my peers. I had not made a good impression on the staff, and I was a very rude and obnoxious person.

"My sophomore year marked a change in me from the obnoxious little boy ... to a semi-mature teenager. I still had problems, but they were mostly inward problems.

"My junior year at Oneida everything changed. It started when I met two new staff members. They

THIS IS ONEIDA



W.F. Underwood

overlooked the shell that I had put up. ... They helped me pull myself out of a difficult time in my life. I owe them a lot, probably more than words can express, and I am eternally thankful that they were so loving and understanding despite the person that I was at that time. They witnessed to me on several occasions, but I had sort of come to resent Christians. ... They continued to talk to me about Jesus Christ and what a difference He could make in my life. They told me about the peace that I could have if I would only accept Jesus into my heart.

"Mrs. Nutter came to the dorm to talk with me, and our conversation moved to the fact that I needed to get rid of all the turmoil that had been bearing me down. ... That night, I accepted Jesus into my heart and became a Christian. Things began to change for me, inwardly and outwardly. Not only did I have an amazing level of peace, but God changed me into a much more decent person. I began to make friends, my grades shot up and I made the honor roll for the first time since the third grade. ... The staff at OBI have helped me tremendously, and I shudder to think about the kind of person I would have been if it had not been for Oneida. The most important thing that I have gained from coming to Oneida is knowing Christ as my Lord and Savior."

Bobby indeed had tested our patience and required a lot of forgiving. Though it was difficult, following God's Word paid off, and we were able to reach Bobby because we forgave "70 times seven."

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, KY 40972. www.oneidaschool.org; e-mail: president@oneidaschool.org

Music minister reached by Sunday school

The evangelistic emphasis of Sunday school helped to change Martin Spicer's life.

As a child he enjoyed occasional weekend visits with his grandmother in Oklahoma. She always took him to Sunday school and church. "On a visit at age 12, I was saved when the teacher led us in the sinner's prayer," Martin remembers. "Unfortunately, I did not follow up on that commitment until I was married and had a child. We lived in Gainesville, Texas, and a Sunday school class came to our home and got us involved."

Martin worked in the printing business for 33 years. Twenty of those years he was bivocational music minister at Woodbine Baptist Church in Gainesville.

His responsibilities also included coordinating Sunday school.

"God was calling me to full-time ministry, and I needed additional preparation. We checked the Internet for Texas schools and Clear Creek came up. I sent for information, and when I realized this was a Kentucky school I tossed the packet aside. The school followed up and sent us a video. We decided to watch it and the Lord changed our direction," Martin said. "I appreci-

ated the Bible courses because music ministry needs to be Bible-based. Participation in Clear Creek Singers has strengthened my music reading skills. I also take piano." This month, Martin completed his second year in the music emphasis track.

In July 2000, Martin was called as minister of music at First Baptist Church of Loyall. "The people are great and open to different music styles. Attendance has increased in Sunday school and worship," he said.

The couple moved to Loyall in June. His wife, Beverly, worked in the campus library the past year and recently became secretary for the Robinson Scholars program at Southeast Community College. They have a son and five grandchildren in

CLEAR CREEK CHRONICLE



Bill Whittaker

Texas. A member of the Woodbine Church wrote, "Martin is very devout in his Christian walk. We would love to have him back when he is finished at Clear Creek."

Wherever Martin goes, this is one music minister who will strongly encourage Sunday school outreach.

Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, KY 40977

BOOKS

Eyes Wide Open: Looking for God in Popular Culture. William Romanowski. Brazos Press, 2001. 171 pages. \$12.99. ♦♦♦♦♦ (out of five)

I first encountered William Romanowski when he spoke at the Georgetown Pastors' Conference last month. His approach to popular culture was to neither damn it nor baptize it. Intrigued by his approach, I purchased a copy of "Eyes Wide Open."

Romanowski, professor of communication arts and sciences at Calvin College in Grand Rapids, Mich., challenges Christians to engage in the process of culture formation. This includes producing works of music, theatre, film, television and literature. Yet, he is advocating more than what we see and hear in the contemporary Christian music sphere, or the novels one can buy off the shelf at your local Christian bookstore.

Romanowski wants Christians to work more in depth and more broadly than most of what he sees in the so-called Christian attempt to compete with or address popular culture.

He insists that Christian forays into the arena do not have to be overtly evangelistic, nor does everything have to reflect an up-beat rosiness that is not even honest to the biblical revelation. Romanowski challenges Christian artists to deal with the full range of the human experience, from the ugliness of sin to the struggle of redemption.

Romanowski also provides an insightful look into the values of secular popular culture. Unlike those who get hung up on language and sexuality, he moves behind those issues to the issues of individualism, materialism, violence, gender stereotypes and gratuitous sex. He is an important voice as we struggle with the Christian message in our world. *Jim Holladay*

If You Cannot Preach Like Paul. Nancy Lammers Gross. William Eerdmans Publishing, 2002. 182 pages. \$15. ♦♦♦♦♦

In 1 Corinthians 11:1, Paul invites Christians to be imitators of him, as he is an imitator of Christ. Nancy Gross contends it has become increasingly difficult for preachers to imitate Paul. The church has been the victim of the misuse of Pauline passages to the extent that many preachers simply steer away from Paul to the safer ground of the Gospels. In addition, sermons from Paul too often turn into explanations of doctrines or concepts derived from Paul. Gross simply wants to reclaim Paul for preaching.

To do this, she does not concentrate on Paul's words but on his approach to preaching. Gross examines recent homiletic treatments of Paul by experts Daniel Patte, David Butrick and Thomas Long to help clarify important questions in looking at Paul as preacher. She then makes the case for looking at Paul not as a systematic theologian but as a practical theologian. She shows the importance of applying principles of that discipline when preaching.

Using Bible scholar Paul Ricoer as a starting point, Gross develops a paradigm of preaching she calls "swing." The "swing" occurs in dialogue between the preacher, other partners and the text. The purpose of this dialogue is to surface the meaning of the lordship of Jesus Christ for today. Gross concludes by demonstrating her method in sample sermons, which also show the application of her method to non-Pauline texts.

Gross' work is challenging and thought provoking. If her principles are followed, preaching will not be only "true to the text" but also relevant to the lives of the people in the pew. *Wayne Hager*

The Healthy Marriage Handbook. Edited by Louise Ferrebee. Broadman & Holman, 2001. 339 pages. \$14.99. ♦♦♦♦♦

"The Healthy Marriage Handbook" is like having a wise, old couple live nearby you and your spouse, with great advice whenever you need it. Featuring hundreds of questions and answers culled from the pages of Marriage Partnership magazine, the book is a gold mine of information.

It is divided into seven major sections dealing with communication, conflict, sex, intimacy, spirituality, finances and parenting. Under these headings are answers to questions dealing with specific issues such as nagging, infidelity, debt, empty nest syndrome and balancing careers.

The book also features a nicely laid out topical index that allows readers to target a specific issue quickly. A brief introduction to each major section highlights the biblical view of each major issue.

The contributors read like a Who's Who of Christian counselors and authors: Ed Wheat, Charles Swindoll, Lewis Smedes, Philip Yancey, Norman Wright and John Trent just to name a few. The advice offered is broad enough to cover every major issue that might come up in a marriage.

This would be a perfect guide for young couples just starting out or for happily married couples looking for a handy reference guide.

Couples facing challenges that are more serious might want to find something more in-depth than this, as the book's broad overview of marital issues requires rather brief responses to each topic.

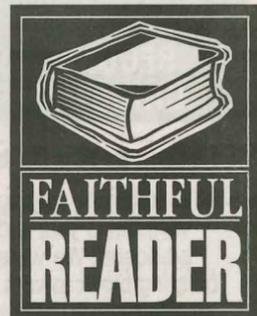
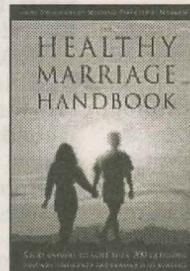
On the whole, though, "The Healthy Marriage Handbook" is a much-needed and well-organized book for most of today's Christian couples. *Victoria Moon*

Riding the Wind of God: A Personal History of the Youth Revival Movement. Bruce McIver. Smyth & Helwys, 2002. 275 pages. \$21.20. ♦♦♦♦♦

For those of us Baptists who are Baby Boomers and younger, the Youth Revival Movement of the 1940s may be a little known event, but its impact shaped much of Southern Baptist life during our childhood and adolescence. Bruce McIver, a North Carolina transplant to Baylor University during his senior year of college, hounded there by his friend Ralph Langely, records his firsthand experiences with and reflections on the movement that began at Baylor in 1945-46 and spread to many college campuses nationwide by the early 1950s.

When I first picked up this book, I thought, "No one but those who had some personal recollection of, or encounter with, this movement will find this book interesting." Humbly I was wrong. McIver chronicles not only the people and events of a movement led largely by 19- and 20-year-olds, but he also gives us a glimpse into the spiritual yearnings of a generation that was raised during the Great Depression, lived their adolescence during World War II, saw many of their family and friends killed or maimed by war, and longed for a better world.

As a Baptist who has lived through our denominational war, I was stunned at the breadth of theological perspectives among the people who were key figures in the movement, people who later on would become antagonists in the Great Controversy: Angel Martinez, William Tanner, Buckner Fanning, W.A. Criswell, Foy Valentine, etc. One wonders how those who led or facilitated this powerful movement of God's Spirit could come to question the depth of each other's commitment to the cause of Christ. *Jim Holladay*



By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C.; Jim Holladay, pastor of Lyndon Baptist Church in Louisville; and Victoria Moon, librarian for Deer Park Baptist Church in Louisville. They welcome feedback or suggestions for book reviews. Contact them via e-mail at: jwhager@surry.net, docholladay01@aol.com or victoria.moon@earthlink.net

Focus publishes handbook on caring for aging loved ones

COLORADO SPRINGS, Colo. (BP)—Focus on the Family has produced an exhaustive, 551-page guide to caring for aging loved ones.

"The Complete Guide to Caring for Aging Loved Ones" deals with the aspects of successful aging from the viewpoint of the whole person—physical, mental, emotional, relational and spiritual.

At the end of the 20th century, doctors began to formally study the effects of religion and spirituality on successful health and aging, notes Walter Larimore, a medical doctor and author of the book's foreword.

"Now, after publication of more than 1,200 medical studies on the subject, it is generally recognized that religious beliefs and practices are associated with a wide variety of healthy outcomes," Larimore writes.

The book covers issues including family dynamics in caregiving; helping your elder cope; finding health, medical and social services; protecting aging loved ones from elder abuse; and facing your loved one's death.

Ortberg, Karon books among Christianity Today's top picks

WHEATON, Ill.—Jan Karon and John Ortberg are among the writers honored this year by Christianity Today's annual book awards.

Karon, author of the popular Mitford series, received the award for top fiction book of 2002 with "A Common Life: The Wedding Story."

Ortberg's book "If You Want to Walk on Water, You Have to Get Out of the Boat" was judged tops in the Christian living category.

Judges reviewed more than 200 entries for this year's awards, according to the magazine.

"The past year was a rich one for thoughtful works by Christians," editors wrote. "Most of these entries renew our respect for the thousands of Christians involved in publishing books."

In addition to Karon and Ortberg, winners (and their categories) are:

■ "Encountering Religious Pluralism: The Challenge to Christian Faith & Mission" by Harold Netland and "A Visit to Vanity Fair: Moral Essays on the Present Age" by Alan

Jacobs (Christianity and culture).

■ "Growing Pains: Learning to Love My Father's Faith" by Randall Balmer (spirituality).

■ "Heaven Below: Early Pentecostals and American Culture" by Grant Wacker (history/biography).

■ "Justification and Variegated Nomism: A Fresh Appraisal of Paul and Second Temple Judaism," edited by D.A. Carson, Peter T. O'Brien and Mark Seifrid (biblical studies).

■ "No Other Gods Before Me?: Evangelicals and the Challenge of World Religions" edited by John Stackhouse (missions/global affairs).

■ "Powers, Weakness and the Tabernacling of God" by Marva Dawn (The church/pastoral leadership).

■ "Truth or Consequences: The Promise & Perils of Postmodernism" by Millard Erickson (apologetics/evangelism).

■ "With the Grain of the Universe: The Church's Witness and Natural Theology" by

Stanley Hauerwas (theology/ethics).

Books that received awards of merit were:

■ "A New Kind of Christian: A Tale of Two Friends on a Spiritual Journey" by Brian McLaren (Christian living).

■ "Darwin's God: Evolution and the Problem of Evil" by Cornelius Hunter (Christianity and culture).

■ "Ecclesiastes: Ancient Wisdom When All Else Fails" by T.M. Moore (spirituality).

■ "Faith Has Its Reasons: An Integrative Approach to Defending Christianity" by Kenneth Boa and Robert Bowman (apologetics/evangelism).

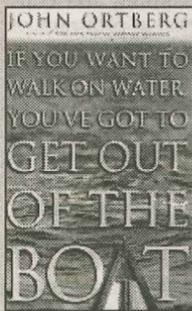
■ "For the Beauty of the Earth: A Christian Vision for Creation Care" by Steven Bouma-Prediger (theology/ethics).

■ "He Shines in All that's Fair: Culture and Common Grace" by Richard Mouw (Christianity and culture).

■ "John Stott: A Global Ministry" by Timothy Dudley-Smith (history/biography).

■ "The Confessions of St. Augustine" edited by Carolinne White (Christian living).

■ "The God of the Gospel of John" by Marianne Meye Thompson (biblical studies).



HOW TO BECOME A CHRISTIAN

By Karl Babb

I recently was playing with our 3-year-old grandson. We were building block towers. He focused all his attention on how high he could build the towers. He grew frustrated when his towers quickly collapsed. He never considered the importance of the foundation.

In Luke 12:16-21, Jesus used a construction image in teaching a crucial life lesson. The quality of a home's foundation determines how that home weathers the destructive forces that assail it.

Destructive forces hurl against every home at some time. These storms include sickness, job loss and death. Cultural forces such as self-gratification, materialism, pornography or gambling regularly blast homes. Internal conflicts rising out of personality differences and background differences assail each home.

These destructive forces will devastate a home built on a weak foundation. We need the solid rock foundation—Jesus—to survive these forces.

Do you have the solid foundation for your life, for your home? Coming to Jesus means accepting His invitation to newness of life and forgiveness of sin through faith in Him alone (Romans 10:9-10).

Putting His words into practice accents the transforming power of the faith relationship with Jesus. Our life priorities and decisions flow out of our living relationship with Him (Romans 12:1-2).

Karl Babb is director of the Kentucky Baptist Convention's family ministry department

Mountains to the Mississippi

Compiled by staff

■ **CADIZ**—Hurricane Church recently held a dedication service for an addition to the church facility.

■ **CRESTWOOD**—Crestwood Church will host an interdenominational men's luncheon May 9, 11:45 a.m., at the Oldham County Community Center. Guest speaker will be Clayton Stoess Jr. For information, call (502) 243-9998.

■ **GREENSBURG**—New Hope Church called Greg Whitlock as pastor.

■ **HARLAN**—Harlan Church honored John Ditty April 28 for 10 years as pastor.

■ **LA CENTER**—Oscar Church will celebrate its 100th anniversary and homecoming May 19. Marty Brown is pastor.

■ **LEITCHFIELD**—First Church called Tim Menser as associate pastor/headmaster effective May 5.

Chris Butler is pastor.

■ **LOUISVILLE**—Clifton Church called David Stone as minister of youth effective May 19. Tom Schreiner is pastor.

Scott Shepherd resigned as minister of music and worship of Deer Park Church April 14 to become minister of music and worship at First Church in Paris, Tenn.

Gethsemane Church ordained Corey Coolidge, Kenny Jackson and Scott Prather as deacons May 5. Robert Wright is pastor.

Parkland Church recently honored church secretaries Carol Taylor for 17 years of service and Rhonda Grider for 10 years. Tom Curry is pastor.

Robert Long resigned as pastor of Walnut Street Church. The church will host a farewell reception May 19, 3:30 p.m.

■ **MOUNT WASHINGTON**—Travis Collins has resigned as pastor of First Church to become pastor of Bon Air Church in Richmond, Va.

■ **OWENSBORO**—Panther Creek Church ordained Bobby Brown, Randall Scott and Kyle Tunnell as deacons May 5. Tony Rodgers is pastor.

■ **PLEASUREVILLE**—Pleasureville Church called Jerry Anderson as pastor.

■ **WILLIAMSBURG**—Main Street Church ordained Mike Jones to the gospel ministry May 5.

Timothy Johnson resigned as pastor of Red Bird Church.

■ **WOODBINE**—Bernard Ellison resigned as pastor of Woodbine Church.

What's going on?

Send your happenings to Mountains to the Mississippi. Mail: Box 43969, Louisville, KY 40253. Fax: (502) 244-6474. E-mail: wesrec@ntr.net.

Southern students hold prayer vigil

LOUISVILLE (BP)—More than 100 students at Southern Baptist Theological Seminary participated in a 24-hour prayer vigil for global missions on April 18-19 as part of the seminary's Great Commission Week—a special emphasis on missions.

Coordinators set up a tent on campus where students could gather and pray. The prayer emphasis focused mainly on the 70 students who will go from the seminary to the mission field this summer.

Shane Critser, coordinator of missions activities at Southern, said more than 100 students signed up to fill the 30-minute blocks of prayer over the one-day period.

The emphasis "helps students on campus to see that they have a part to play in global missions, an important part," he noted. "I think that has been the key in this effort—for everyone to have a role in missions."

CLASSIFIED ADS

AVAILABLE: Ordained Southern Baptist pastor seeks a full-time position. Four years experience with baptisms exceeding 85 people—all credit due to God. Please call (502) 839-0796.

FOR RENT: Sanibel Island, Fla. Two-bedroom, 2-bath condo for vacation rental. Large pool, tennis courts, canoe, kayak, screened porch, lovely beach. www.sanibelcondo.net. Call Pat, (502) 895-8752.

FOR SALE: New and used buses and shuttle vans. Call American Bus and Accessories, Inc., (800) 582-7118.

SEEKING: Full-time church financial secretary with knowledge of Automated Church Systems software preferred. Salary negotiable with experience. Send resumé to: Personnel Committee, Bethlehem Baptist Church, 5708 Preston Highway, Louisville, KY 40219. Fax: (502) 964-9678.

SEEKING: Elliston Baptist Church in Dry Ridge, Ky., is accepting resumé for a pastor. Send to: Gary Richardson, RT #1, Glencoe, KY 41046.

SEEKING: First Baptist Church of Ashland, Ky., seeks a part-time interim minister of youth and children. Approximately 15-20 hours a week. Must be a mature Christian and at least 21 years old. Must have ability to lead and relate with all ages. Send resumé to: Minister of Youth and Children Interim Search Committee, First Baptist Church, 1701 Winchester Ave., PO Box 787, Ashland, KY 41105-0787.

SEEKING: Full-time minister of recreation and evangelism to administer a comprehensive recreation ministry for new facility and oversee an intentional evangelism strategy for Boone Trail Baptist Church, located in upper East Tennessee. The church prefers someone with ministry training and experience in this field. You can visit our Web site at www.boonetrailbaptist.com and submit resumé to btyouthguy@cs.com or mail to Boone Trail Baptist Church, 1985 Carroll Creek Road, Gray, TN 37615, Attn: Darell Myers.

SEEKING: St. Matthews Baptist Church, a progressive congregation in Louisville, Ky., has begun a nationwide search for a minister to adults. Our church is in a dynamic stage of growth and this position provides a great opportunity for someone who feels called to focus on leading as a minister to adults in a church with regional ministries. Resumé or recommendations are requested to be submitted in the next four weeks. Please refer them to: Minister to Adults Search Committee, St. Matthews Baptist Church, 3515 Grandview Ave., Louisville, KY 40207. (502) 896-8882.

SEEKING: Part-time youth minister. Send resumé to: Gethsemane Baptist Church, 10400 Blue Lick Road, Louisville, KY 40229; by fax to (502) 969-3191; or e-mail to RDSS13@aol.com.

SEEKING: Full-time minister of youth/recreation or part-time minister of youth. Will adapt position for qualified individual. Send resumé to: Personnel Committee, Rosemont Baptist Church, 556 Rosemont Garden, Lexington, KY 40503, or e-mail to: rosemontbc@aol.com.

SEEKING: Memorial Baptist Church of Frankfort is searching for a full-time worship pastor. Responsibilities will include planning and conducting a comprehensive program of music and arts with an emphasis on blended worship. Interested candidates may send a resumé to: MBC, 130 Holmes St., Frankfort, KY 40601.

SEEKING: Childcare/daycare floater needed for breaks and fill-ins. Start at \$5.40/hr., 10 a.m.-6 p.m. shift, M-F. Call April at (502) 363-3300. Lynn Acres Daycare.

SEEKING: Administrative Assistant. Growing Louisville church seeks individual with secretarial/reception/computer experience and knowledge. Contact: Maple Grove, (502) 964-0808.

SEEKING: Liberty Baptist Church in Leitchfield, Ky., is seeking a part-time youth minister. Interested candidates may submit resumé to: Gladys Duvall, PO Box 88, Millwood, KY 42762-0088.

SEEKING: West Broadway Baptist Church is seeking a full-time minister of music for a medium-sized, rapidly growing congregation. The candidate should be a person called to ministry using gifts of worship and music. Ideally, the candidate will have a seminary degree in church music. The successful candidate must be able to plan and lead multiple worship services incorporating traditional and contemporary music selections. The successful candidate will have the ability to work in a team setting with multiple staff. Candidates should consider music as a ministry built upon their own spiritual relationship with God. Submit resumé to: Minister of Music Search Committee, West Broadway Baptist Church, 8420 Six Mile Lane, Louisville, KY 40220. Phone: (502) 491-1920. Fax: (502) 499-9882.

SEEKING: Tunnel Hill Baptist Church, Elizabethtown, Ky., is seeking a highly motivated individual to serve as part-time children/youth minister. Come grow with us! Send resumé to: Terry Chaudoin, Tunnel Hill Baptist Church, 734 Tunnel Hill Baptist Church Road, Elizabethtown, KY 42701.

SEEKING: Growing church in Lexington prayerfully seeks a full-time minister of music and children. Responsibilities include leading worship through music, directing both adult and children's choirs, and overseeing children's education and recreation. Interested candidates should submit resumé to Search Committee, PO Box 22113, Lexington, KY 40502.

SEEKING: Full-time pastor for East Cumberland Avenue Baptist Church. Located in Middlesboro near the entrance to historic Cumberland Gap National Park in Southeastern Kentucky, ECABC averages 150-180 in morning worship. We are a mission-minded church ready to grow. The church has a minister of music, minister of education, minister of preschool and children and a growing youth ministry. Send resumé by May 25 to: Pastor Search Committee, PO Box 1332, Middlesboro, KY 40965.

SEEKING: Dawson Baptist Church, 6 miles east of Owensboro, Ky., is seeking a part-time minister of music and a part-time minister of youth. Interested candidates send resumé to: Personnel Committee, PO Box 78, Philpot, KY 42366.

SEEKING: Part-time minister of youth. Send resumé to Youth Search Committee, Hardinsburg Baptist Church, PO Box 54, Hardinsburg, KY 40143; or fax to (270) 756-5203.

SEEKING: Part-time minister of youth. Send resumé to: Cornerstone Baptist Church, 4451 Winchester Road, Lexington, KY 40509, Attn: Personnel Committee.

SEEKING: East Louisville Baptist church seeks part-time minister to students. Active, growing church affiliated with SBC, CBF. Send resumé to: Personnel Committee, Melbourne Heights Baptist Church, 3728 Taylorsville Road, Louisville, KY 40220. (502) 454-4681.

SEEKING: Permanent, part-time worship leader to lead adult choir rehearsal, Sunday morning and evening services. Worship leader will be required to lead the praise team, coordinate with pastor in planning services and coordinate other choirs. Applicant should feel comfortable leading blended services. Additional duties will be paid on an as-needed basis. Please send resumé to: Forest Park Baptist Church, 520 Old Morgantown Road, Bowling Green, KY 42101, Attn: Music Search Committee.

SEEKING: Ormsby Heights Baptist Church, Louisville, Ky., is receiving resumé for the position of minister of music. This position is full time with the possible addition of a second ministry area (education, missions, administration, etc.) to be determined by the candidate's interests, experience and skills. Ormsby Heights is a conservative church with a blended style of worship (gospel, hymns, praise/worship, contemporary) and a very strong interest in developing contemporary worship opportunities targeting young adults. Please send resumé to: Ormsby Heights Baptist Church, 2120 Lower Hunters Trace, Louisville, KY 40216.

Professor says get ready to work in heaven

By Ken Camp
Baptist General Convention of Texas

FLOWER MOUND, Texas (ABP)—People who think they'll have nothing to do in heaven but sit on a cloud and play the harp might be in for a surprise.

A Baylor University professor says there will be work in heaven, and he thinks that's a good thing.

Work isn't just something people do to earn a living; it is a blessing from God, says Blaine McCormick, assistant professor of management in Baylor University's Hankamer School of Business.

"We are created by a worker, created in a worker's image and created to work," McCormick told the Texas Baptist Christian Life Commission during an April 18-19 meeting near Dallas.

McCormick said work was cursed in the Fall but isn't a curse in and of itself. Rather, he views it as part of the creation of which God said, "It is good."

McCormick said heaven holds the promise not of freedom from work, but of eternity spent in meaningful labor that is free from the curse of original sin. "Why go to heaven? Because the work is so good there," he quipped.

McCormick, a layman in the Church of Christ, discussed faith in the workplace with both the governing

commission and advisory board of consultants for the Baptist General Convention of Texas ethics and public-policy agency.

McCormick said work is a blessing to parents because it teaches children self-discipline, the value of a good reputation, financial responsibility and other life lessons. It is a blessing to communities because it brings security. "The safest places on earth have the strongest industrial bases," he observed.

Christians worship through their work, he said, when they recognize their job as a "celebration of individual gifts" and the opportunity to "feel God's pleasure" as they use their gifts and talents.

Most Christians see vocational church work as ministry, but McCormick said every honorable vocation is a potential place of ministry.

He noted that Jesus called two tax collectors—Matthew and Zacchaeus. One, Matthew, he told to leave his tax tables. But he called Zacchaeus to return to work and perform his duties justly. "The calling to stay can be really holy, just as the calling to go can be," McCormick said.

Preachers and Bible teachers should challenge Christian business leaders to "leaven" the workplace with Christ-like traits that move beyond other principle-centered businesses, McCormick said.

But businesses traditionally have

tried to build a wall of separation between faith and the workplace, according to attorney John Castle, who responded to McCormick's presentation.

"One of the characteristics of our culture has been the way we divide our lives into separate sectors. The way we organize work is the way we tend to organize our lives. So we have fragmented lives—disconnected lives," observed Castle, a former top executive at EDS.

But that attitude is changing, he added. "We are organizing work differently. Life is coming into the workplace." For example, during Castle's tenure at EDS, the company began allowing workers to gather for a prayer service on the National Day of Prayer, and the language of prayer and spirituality has become much more common in the workplace.

George Mason, pastor of Wilshire Baptist Church in Dallas, responded to McCormick by focusing on the church's role in the matter of daily work. "We need to learn to talk of faith as full-life experience in the world."

A pastor who wants to call church members to be good and faithful workers must model a good personal work ethic, Mason said. Church leaders demonstrate workplace ethics by treating employees with respect, dealing redemptively with personnel problems that arise.

Lexington church shares faith with Muslims during dialogue

LEXINGTON—A Lexington pastor says he hopes a recent dialogue between himself and the leader of a local Islamic center not only created understanding between their congregations but also helped local Muslims better understand the gospel.



IALOGUE Ashraf Fahmy (left), a member of the Islamic Center of Lexington, talks with Greg Waltermire, pastor of Heritage Baptist Church in Lexington. The church recently hosted a point-counterpoint dialogue comparing Islam with Christianity.

Last month, Heritage Baptist Church hosted the teacher of the Islamic Center of Lexington for a Sunday afternoon "point-counterpoint" discussion about the two faiths.

Pastor Greg Waltermire said Heritage's members wanted to learn more about Islam after the Sept. 11, terrorist attacks, Waltermire, a

former school principal, recalled meeting a Muslim woman who had applied to teach. Her husband is Ashraf Fahmy, an Egyptian and member of the education committee for the Islamic Center of Lexington.

Waltermire contacted Fahmy and proposed a one-minute point-counterpoint dialogue on a variety of questions about Islam. Heritage, which recently applied to join the Kentucky Baptist Convention, sought to be sensitive to Fahmy and other guests of the Islamic center, Waltermire added. Fahmy received the questions in advance, so no topic was a surprise.

"We're going to be gracious hosts," Waltermire said during the introduction of the event. He added that while he and Fahmy might have serious disagreements, "we want to be like Jesus, Who reached out to all people."

But Waltermire said earlier he also hopes the exchange helps Muslims better understand what Christians believe. When extending the invitation he offered to meet with members at the Islamic Center and answer the same questions.

The last three questions of the discussion asked how Islam deals with the concepts of sin, atonement and grace. "In our counterpoint, those three (questions) allow us to present the gospel," Waltermire said.

Fahmy told the congregation that media accounts of Islam often are inaccurate, using the most extreme views to represent the entire faith. Christians, he added, would not want their faith to be viewed through the actions of the Ku Klux Klan or priests who abuse children.

Asked about Jesus, Fahmy said Muslims accept Jesus as a prophet, as well as His teachings to pray, do good works and keep the commandments. Jesus was the way to salvation to those He taught, Fahmy added.

But God is sending his message over and over, Fahmy said, and Islam views Mohammed as the last prophet.

Waltermire countered that the Jesus of the Bible must be seen as more than just a prophet. "We feel He has to be acknowledged as Savior and ultimately as God."

Asked about the Islamic view of reaching Heaven, Fahmy said it comes from believing in God and doing good works. He questioned the Christian idea of someone reaching Heaven because of the actions of another person, Jesus.

But Waltermire said that's exactly what Christians believe. Sin's penalty is too great for humans to be able to remove it on their own, he said. "We literally are left at the mercy of God, and in His mercy He did provide a way."

The evening closed with Fahmy giving a copy of the Koran and books about Islam to the church and Waltermire giving a Bible to Fahmy.

"We realize that their faith is heartfelt," Waltermire said. "Our contention would be that their faith is in the wrong object."

Ransom fails to free New Tribes missionaries

NASHVILLE (BP)—A \$300,000 ransom payment has failed to free American missionaries Martin and Gracia Burnham from a militant Muslim group in the Philippines linked to Osama bin Laden's terrorist network.

The Abu Sayyaf Group has demanded \$200,000 more for the Burnhams' release, according to an April 26 report in The New York Times. The Burnhams, who were kidnapped on May 27, 2001, are affiliated with New Tribes Mission based in Sanford, Fla.

The Times reported that Burnham's mother, Oreta Burnham, said family members had expected her son and daughter-in-law to be released around Easter after the group received a \$300,000 ransom payment. Burnham otherwise refused to discuss details of the hoped-for release of the couple.

The Times quoted sources as saying that the Philippine police did not

inform the Philippine military after arranging for the payment to the Abu Sayyaf Group out of a concern that the military would siphon off some of the ransom money. The Times also noted that joint maneuvers by Philippine soldiers and American Special Forces on an island where the Burnhams have been held might have derailed the arrangement.

New Tribes Mission, in an April 25 news release, acknowledged that the families of the Burnham had reached a deal for their release, but the missions agency said it "was not party to" any deal.

"The mission was not consulted about this agreement," NTM officials stated. "The families acted independently of NTM. New Tribes Mission maintains its policy to not pay ransom. NTM was not aware the family members were involved in a deal until they revealed it to mission representatives in confidence Saturday, April 20."

To those who have been praying

for the Burnhams, NTM said: "In the midst of the uncertainties of politics, deals and military actions, your prayers are all the more valued and necessary."

New Tribes Mission issued a news release March 26 also denying "any participation in attempts to pay ransom or raise money for ransom" for the release of Burnham, 42, and his wife, Gracia, 43.

New Tribes Mission stated it would continue its longstanding "no ransom" position "for a number of reasons, none of which has to do with the value we place on our missionaries."

"Paying ransom only increases the risk of future kidnappings. As missionaries, the nature of our work makes us vulnerable to kidnappings," NTM said in March.

The Burnhams have been NTM workers since 1985; he is a pilot and she also works in conjunction with NTM aviation needs.

Thousands of Americans take part in National Day of Prayer

WASHINGTON—Religious leaders and grass-roots Americans, gathered on land, sea and in the air, marked the National Day of Prayer on May 2 with recollections of the Sept. 11 terrorist attacks and pleas to God to protect the country and its leaders.

Shirley Dobson, chairman of the National Day of Prayer Task Force, said at least 50,000 events were planned throughout the country.

"I think because of 9/11, the American people are more sensitive to prayer," Dobson said. "I think our numbers this year are unprecedented."

Dobson led a Capitol Hill event in the Cannon House Office Building. It featured remarks from representatives of all three branches of government, patriotic music and the blowing of two shofars, ceremonial ram's horns often used in Jewish liturgy.

"In the shadow of Sept. 11, we know the value of freedom. ... On that day, America was galvanized by a tragedy," said Rabbi Bruce Lustig, senior rabbi of Washington Hebrew Congregation. "Today, let Americans be galvanized by lifting our voices to God."

Keynote speaker Ravi Zacharias, president of Ravi Zacharias International Ministries in Georgia, urged devotion to prayer by young and old. "Prayer is simply profound and profoundly simple," he said. "A child can pray. A sophisticated scholar can pray. ... No nation stands as tall as when it is on its knees."

The annual day of prayer was created in 1952 by Congress and President Truman, but has become more popular since President Reagan designated the first Thursday of May for the observance.

Clear Creek Alumni: Making a Difference in Indiana

Helping to Reach Multi-housing Residents in Indiana Communities

For 1998 Clear Creek graduate Terry Woodbury, the Great Commission has been raised to new heights in the State of Indiana. Woodbury is the Multi-Housing Consultant for the State Convention of Baptists in Indiana.

Woodbury's ministry was designed as a Christian outreach to the multi-housing communities in the state. "Studies indicate that 25 percent of all people in Indiana live in multi-housing; 98 percent of those people are un-churched," said Woodbury. "That is nearly 1.5 million people (who don't) hear the Word of God."

Starting churches in the multi-housing areas is a difficult and challenging process. There is a large amount of work involved to begin the "sowing" process of an un-churched area.

"We help to host block parties, community fairs and vacation Bible schools to get the community interested in this ministry," said Emery Kinslow, a 1969 Clear Creek alumni who has participated in a volunteer effort.

Woodbury also works within the local churches and associations to develop strategies, train leaders and implement outreach into multi-housing units. "It is a lot of hard work, but doing this for the will of God it is all worth it," said Woodbury. "Seeing people commit themselves to the Lord has really helped each and every person in this ministry to stay motivated for the Lord."

So far, 17 churches work in the areas of multi-housing in some form. Two professions of faith and baptisms have taken place from their early work. "It is just so wonderful to see people making moves for the Lord through this ministry God has put into place," Woodbury said.

The impact that this ministry is making on the adult communities is fascinating, but the ministry also makes a great impression on the youth and children in the communities in Indiana. "There are already Kid's Clubs set up in these multi-housing communities," Woodbury said. "The kids along with the adults are beginning to see Christ's love shine through in their lives."

According to Woodbury, on May 2-4 a conference for anyone interested in helping with multi-housing ministries was held in Branson, Mo. The conference included training, workshops and question and answer sessions. Next year, the event will be held in Woodbury's home state of Indiana.



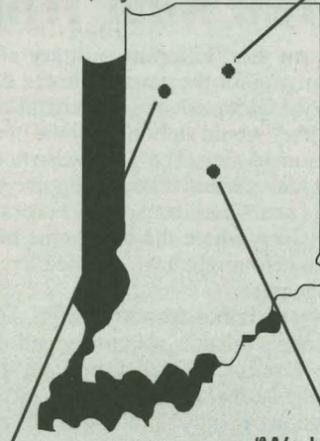
Pictured above: Terry Woodbury with various residents of multi-housing communities.

"We are just so excited to be part of this ministry and seeing God work in miraculous ways."

-Emery Kinslow,
Madisonville, Ky.

"We now have about 60 children in our Kid's Club that has been set up to minister to children."

-Scott Davis, church planter,
North Central Area, Ind.



There are
74
alumni in
the state of
Indiana

"We are still at a starting point, but we are seeing God open many doors with this ministry."

-Todd Benkert,
church planter and pastor,
Rensselaer Community
Baptist Church, Ind.

"We have already had two professions of faith and two baptisms from this great ministry God has brought before us."

-Terry Woodbury, 1998
Clear Creek alumni,
multi-housing consultant for
the State Convention of
Baptists in Indiana



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