

WESTERN RECORDER

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FOR THE RECORD

Baptists
Commissioning service honors 43 new North American missionaries. *Page 2.*

Kentucky
Attempt to escrow KBHC funds fails. *Page 3.*

Editorial
Debate tough issues but seek common ground. *Page 5.*

Missions
Meet the Kentucky Baptist Student Union missionaries serving this summer. *Pages 8-9.*

WorldCrafts
Ministry makes it into the black as it helps artists worldwide. *Page 12.*



People
Retiring missionary's impact felt from Virginia to South Korea. *Page 13.*

Kentuckian's King James 2000 finding fans in U.S. and abroad

By Victoria Moon
State Correspondent

MAYFIELD—Robert Couric has seen his best and worst dreams realized since seeing his translation of the King James Version published last year.

Couric, former dean of biblical studies at Mid-Continent College in Mayfield, realized a lifelong dream in 2000 when his minimal-change translation of the King James Bible, called the King James 2000, was published and distributed by the Bible League, an international Bible-distribution ministry based in Chicago.

However, soon after the initial printing of Couric's translation, he was diagnosed with esophageal cancer.

"2001 was a really long, hard year," he said. "I was in and out of the hospital a lot of the time."

After spending more than 56 days in a Pittsburgh hospital, Couric's cancer is in remission and he is back promoting the King James 2000 Bible in the United States and abroad.

"I've been really happy with the response I've had," he said, "and the Bible League is getting ready to do a second printing of the Bible."

Couric said the translation has met with a lot of favor in the U.S. with congregations and pastors who have used strictly the King James Version in the past.

"I've been shocked by the enthusiasm," he said. "People from all over have been e-mailing me and writing me to tell me how much they're enjoying it. I gave one copy to a pastor who was preaching to a pastor who was preaching in his church, and his congregants were so excited by it they've ordered copies for themselves to use as pew Bibles."

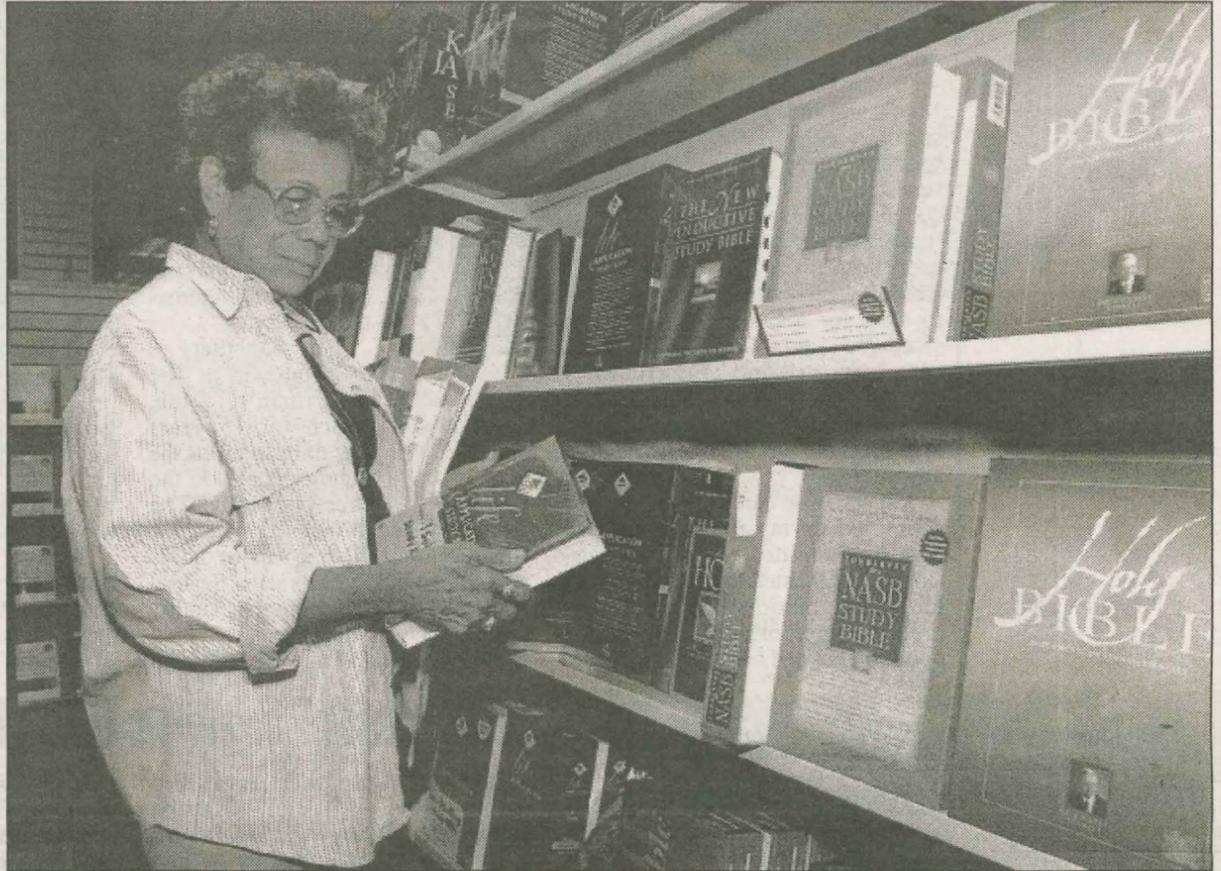
Couric said the feedback he's received from these pastors and church members is that they like the King James 2000 because it keeps the beauty of the original text while reading much faster. "Probably 90 percent of those who have contacted me about the Bible have told me that," he said.

He added that he has received requests for copies of the translation from men involved in prison ministry, and he knows of at least one congregation in Florida that is giving the Bible to converts after baptism.

Couric, meanwhile, is working with an Internet company called Sword Searcher (www.swordsearcher.com) to produce a searchable version of the King James 2000 on CD-ROM.

□ See King James 2000 ..., page 6

Niche Bibles



DECISIONS, DECISIONS Dorothy Dowe, a member of Brownsboro Baptist Church in Oldham County, studies the Bibles available at LifeWay Christian Bookstore in Louisville. A variety of study Bibles now targets specific perspectives and interests.

Target marketing leads to specialized study Bibles

By Adelle Banks
Religion News Service

NASHVILLE (RNS)—Thanks to modern-day marketing, you can find almost as many Bibles with different commentaries and study guides as there are opinions about the holy book.

A plethora of new study Bibles offers contemporary guidance on the age-old passages.

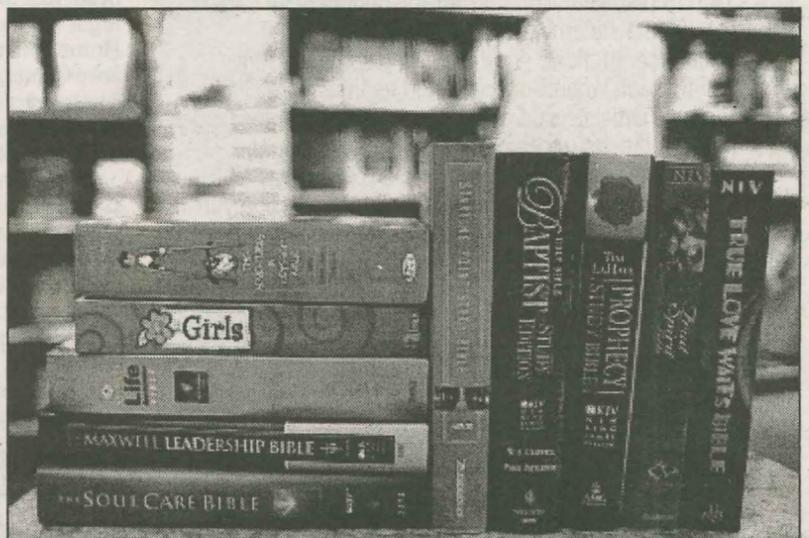
Take Jesus' words as He prayed in the Garden of Gethsemane before heading to His crucifixion, as recorded in the Gospel of Matthew: "My Father, if it is possible, may this cup be taken for me. Yet not as I will, but as You will."

In the "NIV Encouragement Bible," Joni Eareckson Tada, an author and public speaker who is paralyzed, wrote a commentary titled "When God Says No."

"For years I pleaded with God to give me hands and feet that would work," she said. "I never got what I wanted. Looking back I can see God's wisdom in not granting my wish. ... If God does not grant your wish, please know that He wants to strengthen you as you accept what comes from His hand."

This edition of the Bible, designed to encourage hurting people, was released in March 2001, but has become popular since Sept. 11, according to Zondervan executives.

As many consumers this month consider buying a Bible as a graduation gift, they can find Scriptures paired with views aimed at a variety



of society's niches.

For example, "The Adventure Bible for Young Readers" explains the same passage to children in a brief commentary about prayer. Its advice: "The best thing you can do when something terrible happens is to pray."

And the commentary in "The Leadership Bible," in the New International Version, suggests: "The ultimate test of any leader is his willingness to obey the same Father to whom Jesus entrusted Himself."

Of the millions of Bibles that are sold or distributed for free each year, the vast majority are traditional, filled mostly with the sacred texts from Genesis to Revelation.

But the niche Bible market, which began in earnest more than a

decade ago, offers an array of alternatives to Christian consumers. Bibles for men, women, dads, moms, teens and children fill Christian and secular bookstore shelves. Some of the specialty Bibles offer commentaries for the various niche groups while others offer lengthy footnotes, charts and tables to allow for more in-depth study.

At Thomas Nelson, a Nashville-based publishing company, leaders compare the trend to the Burger King fast food chain's "Have It Your Way" campaign.

"Americans are used to choice," said Craig Featherstone, associate publisher for Nelson Bible, a division of Thomas Nelson. "They like a wide selection of things to pick □ See Target marketing ..., page 6

Dated Material — Deliver by Wednesday, May 15

BAPTISTS

Korean congregation hosts NAMB commissioning service

TACOMA, Wash. (BP)—Tacoma First Baptist Church hosted a May 5 commissioning service for 46 Southern Baptist North American Mission Board missionaries. The event marked the first time an ethnic congregation has hosted a NAMB commissioning service.

Pastor Chang Sun Moon and music director, Heung Yoo, expressed appreciation for the Korean congregation's opportunity to host the event.

"We were honored to sing for the service," Yoo said. "Our congregation is a mixture of many people—Koreans, Anglos, blacks—we are all Americans."

On response cards submitted during the invitation 74 people committed to pray for missions, 13 requested information about long-term mission service, 28 expressed interest in short-term mission opportunities and one individual made

a profession of faith in Christ.

The commissioning service capped a five-day training and orientation session for the missionaries that featured classroom training as well as an opportunity to participate in ministry on the streets of Seattle. The group joined members of The Sanctuary in a Friday evening walk along the streets of Seattle's Capitol Hill area distributing soup, sandwiches and blankets to the homeless—many of whom are teens from across the country.

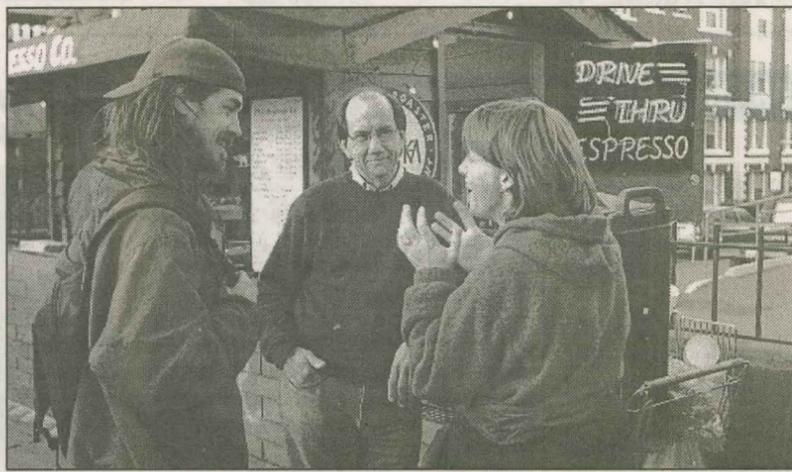


KENTUCKY TIES Missionaries Russell and Sherri Wirt share about their work as church planters in Mayfield during NAMB's May 5 commissioning service.

The Sanctuary is an outgrowth of The Fisherman's Club, which for 15 years has ministered to the young people on the streets of Seattle. The

Sanctuary began meeting as a new congregation on Easter Sunday of this year as part of the Embracing Seattle/Strategic Focus Cities church planting and evangelism initiative.

"I helped hand out blankets and



STREET MINISTRY Tommy Hinson and Stephanie Smith share food and conversation with a young man on the streets of Seattle. The NAMB missionaries were witnessing as part of a pre-commissioning orientation session. (NAMB photos by James Dotson)

talked to a man named John," said Bill Yates, a church planter from Stockton, Calif. "He wanted to know why I would spend so much time with him. It was awesome."

Tommy Hinson, director of missions for South Central Baptist Association in Winfield, Kan., said he had the opportunity to hear the sobering stories of several marginalized

youth—and was able to share with them the hope in Christ.

"I thought it was important to not just hear strategy of ministry and missions, but to be able to touch several people in the name of Christ," he said. "I am both challenged and blessed by doing a practical outreach ministry in the midst of the orientation process."

Andersen settles Baptist foundation lawsuit—again

PHOENIX (RNS)—The accounting firm Arthur Andersen has reached a new settlement related to the bankruptcy of the Baptist Foundation of Arizona, bringing a one-week-old court trial to an end.

"We made a decision to settle this matter, without admitting or denying any fault, in a way consistent with our firm's plan to resolve this matter for the benefit of all parties," the firm said in a statement issued May 6.

The settlement follows another for the same amount, which fell through when Andersen said its insurance carrier could not pay. Officials said they hope the settlement will take place through the insurance carrier's recapitalization.

Andersen has argued that there was a "conspiracy of silence" within the foundation, which filed for bankruptcy in 1999. The failure has cost about 13,000 investors an estimated \$570 million.

Heather Murphy, a spokeswoman for the Arizona Corporation Commission, said that "based on what happened last time it may be premature to hold a tickertape parade. ... Once all those payments are made there will be cause for celebration."

Foundation attorney Sean Coffey said investors will get about \$175 million from the settlement after attorneys fees.

Three former officials of the foundation have pleaded guilty to fraud charges while another five are awaiting trial.



"Before we proceed, I must remind you the ordinance of baptism is an outward display of your faith."

Missouri agencies dispute MBC legal opinion

JEFFERSON CITY, Mo. (ABP)—Five Missouri Baptist agencies are disputing a legal opinion that they broke the law by distancing themselves from the Missouri Baptist Convention.

The MBC Executive Board recently made public a legal opinion, written by lead attorney Michael Whitehead, that the state convention has the legal right to control the Baptist Home, Windermere Baptist Conference Center, Missouri Baptist College, Missouri Baptist Foundation and Word & Way. Therefore, the opinion continued, those institutions must recognize trustees duly appointed by the state convention and rescind earlier votes allowing their respective trustee boards to elect their own successors.

In a joint open letter released April 26, however, leaders of the five institutions took issue with several points in the Whitehead opinion.

"After researching the law, our at-

torneys have concluded that the Missouri Baptist Convention does not, in fact, have membership status standing in any of the five institutions," the letter stated.

The open letter said representatives of the various institutions have sought to meet with convention leaders to resolve concerns and had requested but not been granted copies of legal opinions from three law firms that Whitehead reportedly consulted in compiling his report.

The various entities have said they changed their leadership selection processes in part to shield them from convention politics, but mainly for fiduciary and liability concerns.

"The decisions reached by our various boards were made only after much consideration, prayer and legal advice," the letter said. "To ascribe evil or ulterior motives to these Missouri Baptists is untrue and harmful to a healing process."

The agency representatives said

when similar disputes have erupted in other states, leaders were able to find a compromise solution. They criticized both legal opinions and "inflammatory rhetoric" in the Whitehead report which they said would undermine such efforts.

"Each board of trustees had independent legal counsel from highly respected Missouri law firms," the letter continued. "These firms were unanimous in their recommendations that the boards were following their advice in all actions taken."

"These are complicated issues with multiple ramifications. To characterize these legal issues as they were in the Whitehead report is legally superficial and extremely harmful to Missouri Baptists."

The letter said each board of trustees remains committed to finding common ground with the convention and its churches. "It is our prayer that all of those involved will have the same objective," it concludes.

IMB transition likely to be slow, Texas leaders say

DALLAS (ABP)—The role of the missionary transition fund established by the Baptist General Convention of Texas may take years rather than months to assess, according to convention leaders.

The fund was established earlier this year to provide assistance to Southern Baptist Convention missionaries who resign or are fired for refusing to sign an affirmation of the SBC's 2000 Baptist Faith and Message.

Missionaries will need this assistance over a period of months ahead, reported Don Sewell, director of the Texas Partnerships Resource Center of the BGCT. Decisions leading to immediate resignation or termination are being made in few cases, he explained.

The SBC's International Mission Board has not set a firm deadline for missionaries to sign the faith statement.

"Some missionaries are deciding to resign, while others are simply not signing the 2000 Baptist Faith and Message and willing to face any consequences while staying on the field," Sewell said.

"The bulk of people are going to be coming very, very slowly," he added. "This might be a two-year process."

By the end of April, the "transitions" e-mail address established by the BGCT had received 66 contacts from active missionaries, reported Steve Seaberry, equipping director of the Texas Partnerships Center. Nine

of those either have resigned from the IMB or will be resigning within the next few weeks. One has decided to take early retirement.

"We have started giving financial assistance to one family," Seaberry said. "Another family will begin receiving assistance in May; yet another will arrive in the States in June and will begin receiving assistance in September. This pattern continues."

The BGCT also has heard from missionaries on four continents who are taking early retirement rather than sign the faith statement. Those missionaries are not expected to need financial aid.

As of April 30, the BGCT had in hand cash gifts to the missionary transition fund of \$1,080,000.

KENTUCKY

Executive Board rejects attempt to escrow KBHC funds

By Trennis Henderson
Editor

CEDARMOORE—An attempt to escrow a portion of the Kentucky Baptist Children's Homes' Cooperative Program allocation was overwhelmingly defeated at last week's Kentucky Baptist Convention Executive Board meeting.

KBC President Harold Greenfield led the escrow effort, citing concerns over KBHC officials' plans to sell the ministry's Spring Meadows and Glen Dale campuses.

KBHC President Bill Smithwick announced plans in February to sell the two facilities and use a portion of the proceeds to build two regional treatment centers.

In a May 6 presentation to KBC Executive Board members meeting at Cedar more Baptist Conference Center, Smithwick said KBHC has "endured great challenges" ranging from a pending lawsuit by the ACLU and reduced referrals from the state to changing trends and regulations in child care.

"The challenge we are dealing with right now is how to pay all the bills," he said. "We have spent many hours of prayer and considered every option to avoid what we're doing."

Citing national trends toward reduced residential care and increased foster care, Smithwick said, "Our longevity has only been possible because we've been able to flex. ... Institutional care is less desirable and a whole lot more expensive."

Though "I didn't come to Kentucky to get in a fight with the ACLU or kill Kentucky Baptists' sacred cows of Spring Meadows and Glen Dale," he added, "The time has come to move on and stay relevant."

Stepping aside from his role as the Executive Board's presiding officer, Greenfield responded, "I strongly oppose selling Spring

Meadows and Glen Dale. This is such a drastic departure from what we have been doing that I believe a larger body ought to make its voice heard on the issue" in addition to the KBHC trustees.

"I know the board is independent and can make decisions on this," he added, "but Baptists across the state have been giving money to this and supporting this."

Despite Greenfield's concerns, board members voted to accept Smithwick's report.

Later in the meeting, during discussion of the state convention's 2002-2003 Cooperative Program budget, Greenfield proposed that KBHC's budget increase of \$10,100 be escrowed.

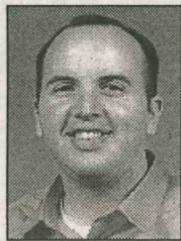
"Because of my opposition to this action of the Kentucky Baptist Homes for Children, I in good conscience cannot endorse this increase," he said.

"This question is not about money," countered board member Van Yandell, a member of Marion Baptist Church. "This question is about Kentucky Baptist Homes for Children and a disagreement with them."

"The people on the firing line should be making the decisions," he said. "We need to stand firm behind our own. We do not need to divide ourselves from within."

Board members overwhelmingly rejected Greenfield's proposed amendment and then approved the full budget with no changes.

The 2002-2003 CP budget total of \$23.2 million, approved last fall by KBC messengers, is an increase of 3.49 percent over the current budget. It includes 36 percent for Southern Baptist Convention causes and 64 percent for KBC ministries and entities. The KBC operating budget approved last week totals \$17.15 million, including \$14.84 million from CP gifts.

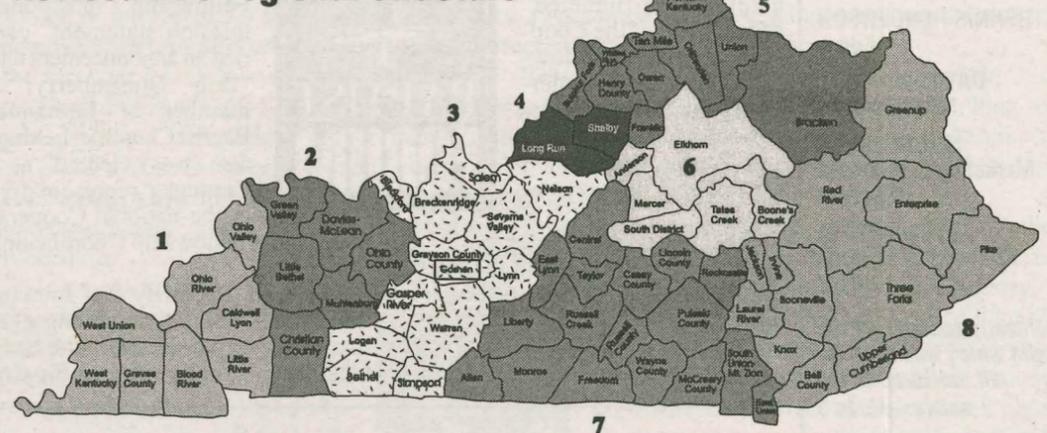


Combs



Duncan

Revised KBC regional structure



In other action, board members adopted a revised, statewide regional structure and approved plans for a study committee to review Kentucky Baptist ministry needs.

Barnes noted that the state convention's eight regional areas date to the 1930s but apparently never were officially adopted by KBC leaders. He said the goal of the revised plan is to "bring structure up to date with the current population of Kentucky."

Under the old structure the number of churches per region ranged from 114 to 390 and the number of resident church members varied from 26,490 to 114,088. In the realignment adopted last week, the number of churches ranges from 196 to 411 and the number of resident members varies from 62,816 to 76,067.

The Executive Board includes one at-large member from each region. The regional representatives in the new structure will be phased in as the current at-large members complete their terms of service. Some other convention committees and boards, including the Woman's Missionary Union Executive Board, also have regional representatives.

The proposed KBC mission study committee "may very well be the most important action you are asked to consider at this meeting,"

Barnes told board members.

The plan calls for the committee to review the changing ministry needs of Kentucky Baptist churches as well as KBC ministry objectives, organizational needs and financial resources. The group, which will report to the Executive Board next May, also will be responsible for recommending "any changes that are needed in order for the ministries of the KBC to be more effective in the 21st century."

Committee members also approved two staff changes in the KBC collegiate ministries department. Brian Combs, the department's collegiate ministry specialist, was elected campus minister for Northern Kentucky University. Elizabeth Duncan, a recent graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas, was elected to succeed Combs as collegiate ministry specialist.

Combs, who has served with the collegiate ministries department since 1998, is a graduate of the University of Kentucky and Southern Baptist Theological Seminary. He currently is pursuing a doctorate at the University of Louisville.

Duncan, a native of South Carolina, is a graduate of Clemson University. She worked as a secretary at Southwestern Seminary and also is a retreat leader and conference speaker.

Georgetown hosts 'controversial' exhibit exploring injustice

GEORGETOWN—Georgetown College officials faced a dilemma when they were offered "Beatitudes Betrayed," an art exhibit exploring artistic responses to religious injustice.

Georgetown President Bill Crouch said he had to be sure the Kentucky Baptist Convention-related college could reach beyond its "comfort zone" to exhibit works some people might find uncomfortable or even objectionable.

As a result, "Beatitudes Betrayed" will be exhibited at Georgetown's Anne Wright Wilson Fine Arts Gallery May 15-31.

"We struggled with the decision of whether or not to host this exhibit, and the easy thing to do would have been to turn it down," Crouch said. "But the educational philosophy we're trying to espouse is that you must move out of your comfort boundaries to learn."

When Georgetown officials booked the show a year ago, "it was

billied as a Christian art show," he explained.

When it opened earlier this year in nearby Montgomery County, however, "it became somewhat controversial," Crouch noted.

"When I began to look at the art, I didn't feel comfortable with the art, but I did not feel like we should censor art," he said. "We'll bring it here and then have discussions about it and it becomes an educational experience."

The exhibit, first displayed at the Montgomery County Art Council's Gallery for the Arts in February, features the works of 16 regional artists. Works were selected for the show by Sue Spaid, curator of The Contemporary Arts Center in Cincinnati.

Spaid, Crouch and a panel of critics will hold a discussion about the show at 5:30 p.m. during a May 21 reception. Artists featured in the exhibit also have been invited to partic-

ipate in the dialogue.

In an introduction to the exhibit, Spaid writes that "in the aftermath of September 11 ... we're all a bit more aware of how religious difference veils our shared humanity."

With that in mind, she began to ponder the Beatitudes in which Jesus "warned against the mistreatment of those more vulnerable," Spaid writes. "Wherever cruelty and disparity persist due to a difference in faith, the Beatitudes (and beauty) have been betrayed."

Spaid solicited works from area artists and received dozens of entries. Works range from Mary Craik's "The Last Luncheon," a satirical take on Leonardo da Vinci's "Last Supper," to more harsh works dealing with such topics as abortion, racism and the Holocaust.

Georgetown student Danelle Pickett will exhibit a work focused on violence against homosexuals.

"Christians are supposed to be Christ-like, full of love and compassion to all of God's children, not acting out in judgment or hatred," Pickett writes in an introduction to her piece. "Spaid describes Pickett's artwork as 'the most painful work' in the exhibit."

The show "is intended to be Christian people speaking out about injustice in the world," Crouch explained. "The graphics are what are causing people discomfort."

"Here's a struggle of a conservative Baptist college president feeling uncomfortable with the graphics but understanding the importance of the conversation," he added. "When I tend to grow intellectually is when I get outside my comfort zone."

The exhibit is free and open to the public. Gallery hours are Monday, Wednesday and Friday from noon to 4:30 p.m. and Sunday from 1:30 to 4 p.m.

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

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Personal opinions

While Southern Baptist Convention-supported coverage of aggressive, at times hateful, "un-funneled" debasement of the Cooperative Baptist Fellowship continues, it is interesting that Chuck Fuller derides Mark Wingfield and Trennis Henderson for not seeking consensus.

Besides, isn't Henderson's an opinion page? And didn't the Western Recorder print both of Fuller's letters?

*E. Carolyn Tucker
Dixon*

KBC, SBC supporters

In the April 30 issue of the Western Recorder, an article titled "Kentucky Baptist Fellowship postpones mission statement" carried an announcement that "Bob Quisenberry, a member of Immanuel Baptist Church in Lexington, (was) elected" as a Kentucky representative to the national Cooperative Baptist Fellowship Coordinating Council.

We want to clarify that Immanuel Baptist Church, as a congregation, does not participate in the Kentucky Baptist Fellowship or the Co-

operative Baptist Fellowship. We, as a congregation, fully support the ministries and work of Elkhorn Baptist Association, the Kentucky Baptist Convention and the Southern Baptist Convention.

*Robert Scott, deacon chairman
Immanuel Baptist Church
Lexington*

Divisive decision

I can't believe you printed the article about one Baptist calling others terrorists (whether he meant "spiritual terrorists" or not).

You're contributing to divisiveness! Conservatives would not do that.

*Carl Jason
Louisville*

Asking the right questions

By Henry Blackaby

ATLANTA (BP)—Life can be greatly enhanced by asking questions. But it is significantly important that you ask the right questions. There are moral and ethical questions that should be asked, such as:

■ *Is this decision ethical?*

■ *Is what I am about to do morally right, especially with God?*

■ *Is what I am about to do really putting first the kingdom of God and His righteousness? (Matthew 6:33)*

There also are some practical questions to ask:

■ *Can I afford this?*

■ *Is this part of my already accepted priorities?*

■ *Will what I am about to do affect others adversely, especially my friends and family?*

But there is another question that one must ask, which David wisely asked. This question has subsequent

questions that would follow. David asks, in Psalm 24:8, 10, "Who is the King of glory?" Then David waits for an answer, or answers it for himself, "Who is the King of glory? The Lord strong and mighty. The Lord mighty in battle. ... Who is the King of glory? The Lord of hosts. He is the King of glory."

David was wisely asking, "Who is it Who controls everything? Who is over all the affairs of men, and therefore over my life also?" David wanted to know if there really was Anyone directing his life and the lives of those around him. This is the right question to ask, for everything else is determined by the answer. But if you ever ask this question, it is crucial to wait for the answer, and not try to guess.

In the answer David gives, there are several important words. Key to this answer is the word, "Lord." In all of life, is there someone who is Lord? If so, everything else will fit together. If the Lord is real and present, He can

COMMENTARY

PARTNERS IN THE MISSION

Building on your strengths

During a recent staff development emphasis, Kentucky Baptist Convention staff members were led to discover their signature talents through a "StrengthsFinder" tool developed by The Gallup Organization. According to Gallup, people perform better and learn faster in the areas of their strengths while burnout is likely to occur when too much focus is placed on weaknesses.

It was gratifying for KBC staff members to look at their strengths in this way. They also compared their individual strengths with those of their team members to discover how they complement each other.

This tool also can be used to calculate the strengths of an organization. The top five strengths of the KBC Executive Board staff were determined to be:

■ **Responsibility.** People strong in the responsibility theme take psychological ownership of what they say they will do.

■ **Harmony.** People strong in the

harmony theme look for consensus and areas of agreement.

■ **Developer.** People strong in the developer theme recognize and cultivate the potential in others.

■ **Empathy.** People strong in the empathy theme can sense the feelings of other people.

■ **Maximizer.** People strong in the maximizer theme focus on strengths as a way to stimulate personal and group excellence.

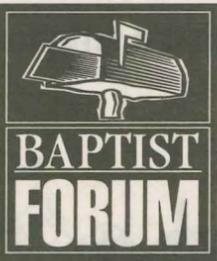
Dennis Hatfield, our Gallup consultant, shared high praise for the KBC's organizational profile as an excellent fit for what we do.

The StrengthsFinder is based on certain basic elements:

■ All people have talents (not just celebrities).

■ Talent is more basic than skills, skill sets or competencies. Talent is the "soil" in which these grow, fade or flourish.

■ Talent is the "spontaneous, recurring patterns of thought, feeling and behavior." Hatfield sees talent as being related to creation and spiritual



GIVING

Make plans for long-term care before need hits

By Laurie Valentine

Long-term care is the daily care you would require in the event of a chronic illness or disability. It goes beyond the medical or nursing care you might require and includes

all the assistance you might need if you are unable to care for yourself for an extended period of time.

The chances of needing long-term care are significant. The U.S. Department of Health and Human Services reports that people age 65 or older face a 40 percent lifetime risk they might have to go into a nursing home at some time during their life. About 10 percent of those will stay in a nursing home five years or longer. The odds of entering a nursing home and staying for longer periods increase with age—22 percent of people age 85 or older currently are in nursing homes.

The cost of long-term care is staggering. Currently, nursing home care can average \$50,000 to \$105,000 per year; a stay at an assisted living facility will be \$36,000 to \$60,000 per year; and home health aids charge \$13 to \$24 per hour.

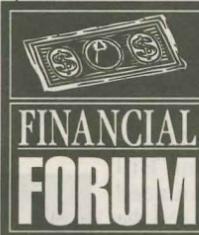
Planning for how you will pay for long-term care should start long before there is a need. The Health Care Financing Administration estimates that 32.5 percent of long-term care cost is paid by the patient or family; 46.3 percent is paid by Medicare and Medicaid; and 5.3 percent is paid by private insurance.

Medicare long-term care coverage is very restrictive. It pays only for a very limited number of days and only if you require skilled nursing care. Intermediate and custodial care are not covered.

Medicaid pays for long-term care only in Medicaid-approved nursing homes and only for people who do not have the financial resources to pay their own bills.

For people with significant assets and income who want to protect some of their assets and income and stay independent of the support of others, long-term care insurance might be the answer. It can provide the funds needed to make up the difference between one's income and the cost of nursing home or other long-term care.

Laurie Valentine's article next month will provide a more in-depth look at long-term care insurance. Valentine is trust counsel for the Kentucky Baptist Foundation



Concerned Christian neighbors can help reduce elder abuse

Q: I suspect that my elderly neighbor is being neglected or maybe even suffering abuse. What can I do to help without creating trouble?

Elder abuse, neglect and exploitation will only get worse if no one responds. If you suspect a neighbor is a victim, contact Kentucky's toll-free number for reporting possible elder abuse at (800) 752-6200. These calls are confidential.

Adult protective services or the county department of social services are designated to receive and investigate allegations of abuse and neglect. Every state Attorney General's office is required by federal law to have a Medicaid fraud unit to investigate and prosecute patient abuse or neglect in health care programs that participate in Medicaid, including home health care services. Local police, sheriff's offices and prosecuting attorneys also often investigate and prosecute cases of elder abuse and neglect.

Elder abuse can be addressed on many fronts. Public education is key to help people understand what elder abuse is, why it happens, how to recognize it and what can be done about it. Control-of-life issues need to be highlighted. Older adults need to retain as much control over their lives as possible, thus reducing the risk of abuse. Addressing the issue of "ageism" is crucial because it creates a social environment that makes it easier for elder abuse to occur.

Churches can help. The fifth commandment, in Exodus 20:12, speaks of "honoring your father and mother." Churches can be the eyes and ears of our communities, offering assistance, love, companionship and care to elderly friends and neighbors. We also can help by reporting to the proper agencies when abuse is suspected. Too many elderly people are suffering in silence, afraid to admit what is happening to them behind closed doors. It is essential to help break that code of silence.—*Jon Rainbow*

Q: How can parents most effectively support the ministry of a church youth group?

Consider that instead of simply supporting the church youth group you are choosing to give your time, talents and treasures to help create a Christian subculture that will be inclusive of—but not limited to—the church youth group.

If your teen attends public schools, for example, you might want to support Christian clubs such as Fellowship of Christian Athletes or Young Life in that school. You might volunteer to organize a brigade of parents to bring doughnuts and juice to early morning meetings. Perhaps you could host events in your home. You might decide to give an offering to help with the cost of printing T-shirts for the group. Check with the sponsor to better understand the needs of the group.

Recognize that one of the most important parts of the church youth group is the adults who are parents and leaders. Maybe you can help foster get-togethers among parents of teens or be the director for a "parents of teens" Sunday School class. Would you be willing to give up a week of vacation to go to a Panama City spring break youth camp?

Pay attention to your talents and spiritual gifts. If you are not sure of your spiritual gifts, talk to a minister or take an inventory. Suppose that you have the gift of encouragement and a talent for writing. What about writing notes of encouragement each week to adult leaders and teens? Opportunities are endless.

Maybe you're not quite sure what you have to offer. Remember this: Love Christ and love teenagers. Get involved. You will make a difference.—*Scott Wigginton*

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.



Debate issues but seek common ground

The first surprise at last week's Kentucky Baptist Convention Executive Board meeting was an attempt to escrow a portion of the Kentucky Baptist Children's Homes Cooperative Program allocation. Equally surprising was the fact that the escrow effort was led by KBC President Harold Greenfield.

While board members overwhelmingly rejected Greenfield's proposal, a tense exchange between Greenfield and KBHC President Bill Smithwick cast a pall over the typically quiet, unified Executive Board proceedings.

Greenfield's concern focused on Smithwick's announcement earlier this year that KBHC officials plan to sell the KBHC's long-time Spring Meadows and Glen Dale residential campuses and replace them with two regional treatment centers for children and youth.

The day started with Greenfield sharing his views with the Executive Board's administrative committee. Acknowledging that the Executive Board "can't run our agencies and institutions" which are separate legal entities, Greenfield added, "I believe this change is so drastic and such a departure from what we've been doing, we need an action from a larger body than the (KBHC) board."

Administrative committee chairman Charles Barnes, a former state convention president, emphasized that KBC messengers "elect those boards and give those boards full fiduciary responsibilities."

"From a standpoint of legal control," Barnes noted, various boards have the right to sell property and make other administrative decisions.

KBC Executive Director Bill Mackey pointed out that the state convention has covenant agreements with each of the entities. Those agreements specify the legal rights and responsibilities of each ministry partner, including trustee selection and financial support.

Administrative committee members declined to act on Greenfield's concerns, noting that Smithwick was scheduled to update the full board on the KBHC's plans later that day.

During the board meeting, Smithwick said a pending lawsuit filed against the agency by the ACLU, re-

duced client referrals from the state and changing trends in child care contributed to the KBHC's decision to sell the two campuses and channel anticipated funds into other programs and facilities.

Responding to Smithwick's report, Greenfield voiced concern that the agency was moving from a long-term children's home ministry to short-term psychiatric centers. "I believe a larger body ought to make its voice heard on this issue," he reiterated.

"Our agreement with this body is about funding," Smithwick emphasized. "We buy, we sell, we do as an independent agency."

"We still are a children's home," he added. "We will always be a children's home."

Later in the meeting, Greenfield proposed escrowing the KBHC's Cooperative Program allocation increase for the next budget year.

Cutting through the day's rhetoric, Executive Board member Van Yandell responded, "This question is not about money. This question is about the Kentucky Baptist Homes for Children and a disagreement with them."

Yandell, a layman from Marion, noted that the KBHC faces "very serious situations with the ACLU, finances and many other things." Encouraging board members to "stand behind our own," he said, "We do not need to divide ourselves from within."

Yandell's words eloquently define the bottom line. The KBHC is facing serious external challenges. Kentucky Baptists do need to stand together.

Executive Board members allowed Greenfield the opportunity to make his case and then strongly responded in support of the KBHC.

Yes, closing two residential campuses that have long been the emotional centerpiece of the KBHC's statewide ministry is a difficult decision. But KBHC trustees have the right and responsibility to make tough administrative and financial decisions they believe will benefit the agency's current and future ministry. To fail to honor that trustee system would be an unfortunate precedent in Kentucky Baptist life.

It's good for Kentucky Baptist leaders to be able to debate difficult issues. Once those issues have been aired, however, it's even better to find common ground and move forward in unity.

STRAIGHT FROM THE EDITOR



Trennis Henderson

Grace can lift drug abusers beyond addiction

By Ted Stone and Philip Barber

DURHAM, N.C. (BP)—We have both experienced the grace of God.

God rescued us—former drug addicts—from the gates of hell, defying human reason when He lovingly offered us another chance at life. We are reminded daily of that remarkable grace by those who hear us in churches and meet us through our articles and books. They are often anxious to share their own stories with us.

Some of these who share their testimonies still bear an immeasurable degree of pain and guilt. Others have thankfully passed this stage and have come to embrace what we so often proclaim, "What matters is who we are today and not who we were yesterday." For the repentant sinner, God's grace has washed that formerly scarred life as white as snow.

Those whom we meet rejoice in the revelation that a drug addict or alcoholic is not doomed to wear those sad nametags forever more. They eventually can join in our words of celebra-

tion, "We used to be drug addicts, but we are no longer drug addicts. We used to be recovering individuals, but we are no longer recovering. We are recovered forever by the grace of God."

A recent letter emphasized that the writer had found the meaning of Revelation 21:7, promises of the Overcomer, in her own repentant acceptance of Christ's better way.

"I came from a Christian background and a respectable family," she wrote. "I never thought I could fall prey to a drug problem. But eventually as an adult, after leaving home, I adopted a more secular lifestyle. ... Instead of accepting my own responsibility for my shortcomings, I turned more and more to the drug scene."

"Alcohol and marijuana were no longer enough, and so I turned to crack cocaine. ... I began to hate myself every time I got high. I no longer enjoyed it, but I kept doing it. I was ashamed of what I had become and how terrible I looked."

"Then a straight friend of mind took me aside one night and read me

the riot act. I had thought for so long that I was covering it up, but now I realized that all anyone had to do to recognize my problem was to look at me. I wasn't fooling Jesus or anyone else. I was totally out of control and I had lost everything. ... But somehow I found enough self-respect and heart to fall on my knees and beg Jesus for forgiveness and the strength to battle this demon. I stopped cold turkey and haven't been back since. I got my life back together. I don't associate with my old friends from the drug world, and I attend church regularly. I praise God every day for giving me back my life. I remember what it was like being in the bowels of hell, and that memory, and the strength Jesus gives me, keeps me clean."

Another pilgrim had tasted the bittersweet fruits of the drug scene, and she, too, had journeyed to the gates of hell. But fortunately she had heard the words of our Lord, "My grace is sufficient for thee; for My strength is made perfect in weakness" (2 Corinthians 12:9).

Ted Stone and Philip Barber are co-authors of "The Drug Tragedy—Hope for the One Who Hurts" and "The Drug Tragedy—Hope for the One Who Cares"

FIRST PERSON

repentant acceptance of Christ's better way.

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"Then a straight friend of mind took me aside one night and read me

Target marketing leading to specialized study Bibles

Continued from page 1

from, and so we've simply provided them with a wide range of ... products that meet their specific need."

The range includes Bibles of various shapes and sizes for young and old readers. Nelson, for instance, offers a "Precious Moments Bible Shoulder Strap Edition" in pink or white leather designed for little girls, accented with the brand's angelic figure on its purselike cover.

Another big seller has been the Thomas Kinkadee "Lighting the Way Home Family Bible," a larger volume that includes artwork by the Christian painter and space for families to document their history.

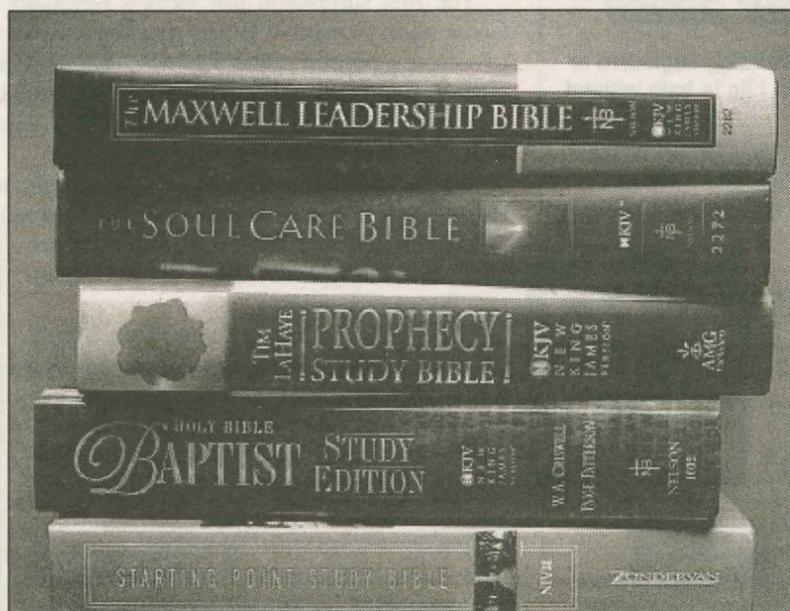
At Zondervan, executives call the approach "ages and stages."

Their "Women of Faith Study Bible," for example, notes Jesus' affirmation of women, including Mary of Bethany, who washed Jesus' feet with perfume and dried them with her hair.

"Jesus calls us to recognize and treasure the 'Mary' in our midst, the woman who is single, whether by destiny, choice, divorce or death," the commentary reads, citing examples such as women in a nearby pew at church or an adjoining desk at the office. "Hers is not a romantic life—just daily faithfulness, priceless to the Lord."

Niche Bibles like this one feature comments from speakers from well-known evangelical Christian circles.

The newly published "Starting Point Study Bible" includes words by evangelist Luis Palau—along with 140 other writers who contributed more than 1,000 articles—and targets people who are new to the church or returning after being away for a while.



"Like the Ethiopian eunuch in Acts, chapter 8, people open up the Bible and wonder 'How can I understand what I'm reading unless someone explains it to me?'" said David Sanford, executive editor of the "Starting Point Study Bible" and a vice president at the Luis Palau Evangelistic Association.

The volume includes ratings for each of the 66 books (G for general audiences, S for sexual content, I for intense themes) and highlights words in blue that are defined in a 100-page dictionary in an appendix of "Study Helps." The dictionary is followed by a shorter "Glossary of Christian jargon" that includes terms such as "altar call" and "quiet time."

Sanford, who grew up in a non-religious home, appreciates the specialty Bibles that weren't available when he was young.

"When I accepted the invitation

of a friend to go to church and then I got my first Bible, I found that, on the one hand, I was embracing the message but on the other hand, I had a very difficult time understanding the message," he said.

"It took a lot longer to understand what Good Friday and Easter were all about than if I had had the 'Starting Point Bible' or one of those other Bibles to provide some of the background information and explanation."

The American Bible Society does not generally provide Bibles with commentaries, in part because it wishes to distribute the volumes to a wide range of Christians, including Protestants, Catholics and Orthodox, without endorsing particular doctrinal stands.

But it, too, has delved into niches, offering the "African American Jubilee Bible" with almost 300 pages of articles before the biblical text link-

ing African-American heritage to the Scriptures, and the "Learning Bible," with brief explanations in the margins and study questions included at the end of many books.

Charles Houser, director for new product development for the society, said he appreciates how other publishers have catered to different groups of people.

"It allows for Bible study in the sort of fellowship circles that a general Bible wouldn't serve as well," he said, referring to men's, women's and youth groups.

"I think as churches organize gatherings, whether they're at the local church or a national gathering, these sort of audience-specific Bibles fill that need, especially because they're gathering to try and understand how to live out the message."

Although the society is planning to release a version of the New Testament for youth this summer, in general it's approaching the niche notion carefully.

"We are cautious because our perception is that a lot of people are doing it," he said. "Unless you really have something significantly better or newer ... you can only subdivide a niche so far."

John Sawyer, vice president of marketing for Grand Rapids, Mich.-based Zondervan, acknowledges his company sometimes is faced with cynics who ask, "When are you going to do a Bible for left-handed truck drivers?"

But he says his company's offerings are based on research and reality.

"We really do want to be responsible and make sure that we're meeting actual needs of people," he said. "We're really about trying to understand where people are at."

King James 2000 has fans in America and overseas

Continued from page 1

"Besides the Bible text, people who purchase the CD will have access to Nave's Topical Bible, Spurgeon's 'Morning and Evening' devotionals and a Proverb of the Day," he said. "It's going to be a really wonderful Bible study tool."

Joseph Owens, director of African ministries for the Bible League, said the Bible has met with the greatest reception in Africa.

"We have probably printed over 500,000 copies of these Bibles," he said, "and they are being distributed in eight different African countries."

Owens said the King James 2000 Bible has met with such success in Africa because many of the churches there were born from the Anglican tradition and had used nothing but the King James Version in their worship.

"The King James 2000 has been readily accepted because it is more readable for these congregations," Owens said. "It remains faithful to the text they are used to using while losing some of the more problematic or archaic phrasing."

Owens said the King James 2000 recently was introduced to southern Sudan, noting he is pleased the Bible League is going to continue distributing the translation.

"I'm sure we're going to be using this version well into the future," he said.

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Senate affirms clergy housing allowance

WASHINGTON (RNS)—A bill that protects an 81-year-old tax break for clergy housing has passed both houses of Congress and is awaiting President Bush's signature.

The U.S. Senate passed the Clergy Housing Allowance Clarification Act May 2, just two weeks after the House approved the bill 408-0. The bill moved with unusual speed through both houses, and its original sponsor, Rep. Jim Ramstad, R-Minn., said Bush is expected to sign the bill.

The legislation was meant as a preemptive strike against the Ninth Circuit Court of Appeals in San Francisco, which said it wanted to review the constitutionality of the tax credit.

Under the tax rule, clergy can deduct most of their housing expenses from their taxable income.

"As soon as the president signs my bill, the clergy housing allowance will be preserved and our nation's clergy will be protected from a \$2.3 billion tax increase," Ramstad said.

The case originated when Southern Baptist pastor Rick Warren was prevented by the Internal Revenue Service from deducting \$79,999 from his income in housing expenses. Warren, pastor of one of the nation's largest megachurches, Saddleback Community Church in Lake Forest, Calif., appealed. In 2000 a tax court ruled in his favor. But when the IRS appealed

the case to the federal appeals court, two of the three judges said they wanted to examine its constitutionality.

Several Christian and Jewish organizations rallied behind the bill, saying that American churches and synagogues would be unable to survive without the tax credit. American Atheists Inc. said the measure amounts to public funding of religion.

Ramstad's bill clarifies the tax code by limiting the deduction to the "fair market rental value" of the home, language which is accepted by the IRS. While the bill essentially makes the Warren case moot, it does not prevent future challenges to the credit's constitutionality.

Judge orders county to remove Ten Commandments

CHATTANOOGA, Tenn. (ABP)—A movement to display the Ten Commandments at public buildings across Tennessee has suffered a second major blow in recent weeks.

U.S. District Judge Allan Edgar ordered the removal of two displays from court buildings in Chattanooga, saying they establish religion in violation of the First Amendment.

That comes on the heels of an advisory sent by the state's attorney general to county commissions

claiming posting the Commandments on public buildings is unconstitutional.

The April advisory by Attorney General Paul Summers came amid a campaign calling itself Ten Commandments-Tennessee. The effort has succeeded in getting about half of the state's 95 counties to approve such displays in the months following last Sept. 11.

The Hamilton County Commission voted in September to erect dis-

plays at the courthouse and a city/county court building. The American Civil Liberties Union filed suit.

At the trial, attorneys for the county said the Ten Commandment displays did not endorse or advance religion.

Judge Edgar disagreed. "We may, if we wish, read and heed the precepts of the Ten Commandments," he said in his opinion. "However, we do not need the aid of the government to do so."

NATIONAL NOTES

■ **'Protestant Hour' changes name, adds TV show.** The "Protestant Hour" radio broadcast, a joint ministry of four mainline Protestant denominations, will unveil a new name and add a television series July 7. The 57-year-old radio show will become "Day 1." The "Day 1" TV program will be part of the "America at Worship" series on the Hallmark Channel, which airs on Sundays from 9 a.m. to noon. The series also has an additional church sponsor, the United Church of Christ, which joins the Episcopal Church, Evangelical Lutheran Church in America, Presbyterian Church (USA) and United Methodist Church.

■ **Methodist bishops elect first female president.** United Methodist Church officials have named Sharon Brown Christopher as the first female president of the church's Council of Bishops. Christopher, bishop of the denomination's Illinois Great Rivers Conference, succeeds Bishop Elias Galvan of Seattle. Christopher said her election reflects United Methodists' commitment to be "a church of open hearts, open minds and open doors."

■ **World Evangelical Alliance names secretary general.** The World Evangelical Alliance named Gary Edmonds secretary general. Edmonds, who was commissioned May 3, has 18 years of experience in church and leadership development in Eastern and Western Europe. He was appointed during the London international summit of the alliance, which recently changed its name from World Evangelical Fellowship. Representing more than 1 million churches in 110 nations, the alliance supports the work of evangelical fellowships across the globe.

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Videos about Kentucky Baptist work in Poland and with the European Baptist Convention are available upon request!

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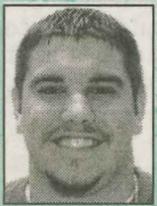
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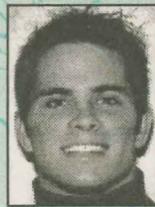


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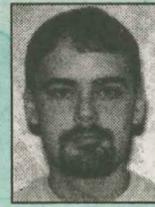
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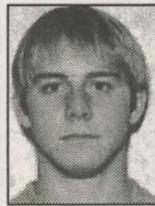


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Peace Fellowship leader: Palestinians have rights too

By Bob Allen
Associated Baptist Press

CHARLOTTE, N.C. (ABP)—Many Christians support Israel because they believe God long ago promised ancient Palestine to the Jews.

But that doesn't wash in modern-day conflicts between Israelis and Palestinians, says a Baptist minister just back from a peacemaking delegation to the region.

"Theological claims that the land of ancient Palestine was promised to the Jews by God may be emotionally satisfying but cannot be privileged in a world where gods, like gang leaders, inhabit every other block," said Ken Sehested, executive director of the Baptist Peace Fellowship of North America.

Sehested, who visited the region April 15-29 as part of a Christian Peacemaker Teams delegation, said Palestinians—both Christian and Muslim—also have legitimate claims to the land. Unless Jews and Palestinians agree to share the land, he wrote in an upcoming article for *The Other Side* magazine, it "could become a perpetual killing field" or even trigger a nuclear war.

Sehested said he believes Americans are unduly influenced by media stereotypes suggesting that all Arabs are terrorists. "We never hear that 726,000 Palestinians lost their homes and ancestral lands when the nation of Israel was founded in 1948," he said.

Sehested called the Holocaust, which prompted establishment of modern Israel after World War II, "an episode unparalleled in the history of human savagery." But the Jewish safe-haven state created in its wake, he added, "was built on the backs" of an indigenous population forced from its home.

Israel's current occupation of the West Bank and Gaza Strip "is patently illegal," Sehested said, noting that the United Nations has demanded withdrawal several times. The United States, meanwhile, subsidizes Israel to the tune of \$10 million a day, a full 30 percent of the U.S. annual foreign-aid budget.

Israel has a right to secure borders, Sehested acknowledged, but he urged the U.S. to "leverage its massive financial aid to Israel as incentive for good-faith bargaining."

Appeals to both sides to simply stop the violence are "disingenuous," Sehested said, because they ignore the existing balance of power. "If both sides were to immediately cease all hostilities, the resulting 'peace' would leave Israel in an overwhelmingly dominant position," he wrote.

Sehested was part of a delegation visiting several cities on the West Bank. While Israeli troops have since withdrawn from most of the areas, fighting was under way at most locations the delegation visited.

The group was among those trying to get food and medicine to Palestinians besieged in the Church of the Nativity in Bethlehem. Team mem-

bers accompanied Palestinian children in Hebron to and from school to protect them from harassment by soldiers and stone-throwing children of Jewish settlers.

Americans, Sehested said, often have the wrong idea about the Palestinians.

"I am among those raised on 'cow-boy and Indian' movies in North America, where the latter were stereotyped as barbarous, untrustworthy and bloodthirsty savages who prey on the weak and innocent," he said. "A similar portrait of Arab peoples has been painted by modern movies and news programs. Until that field of vision changes, we will continue to be clueless in reading history and in charting a redemptive future."

It is true that Arab terror networks exist, Sehested said, "just as there have been Ku Klux Klan and other terror networks here for over a century." But he said fighting terrorism by military means is "like trying to kill flowering dandelions by hitting them with a golf club."

He also said the violence by Palestinian terrorists "doesn't occur in a vacuum." Quoting former Israeli Knesset member Uri Avnery, he noted, "The first and worst violence is the Israeli occupation of Palestinian land."

Sehested said he rejects the so-called Oslo Accords proposal for dividing the land between Israel and Palestine. Any framework for a just peace must rely instead on a recent plan approved by the Arab League, he added.

Sehested, an ordained minister, has led the Baptist Peace Fellowship of North America since it formed in 1984.

Christian Peacemaker Teams is an organization originally started in the 1980s by Mennonite, Brethren and Quaker groups. Its mission is to reduce violence by "challenging systems of domination and exploitation," according to its Web site.

The organization sends delegations of four to six people every two months to work with a full-time team stationed in Hebron. Non-violent intervention "can make a striking difference in explosive situations," the group's Web site notes.

"We never hear that 726,000 Palestinians lost their homes and ancestral lands when the nation of Israel was founded in 1948."

Ken Sehested, executive director of the Baptist Peace Fellowship of North America

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Panelists: Prayer is answer to Mideast crisis

LOUISVILLE (BP)—The only solution to the Israeli-Palestinian conflict lies not in politics but in the gospel message, a group of evangelical Christian leaders said at Southern Baptist Theological Seminary May 1.

The forum on "Whose Holy Land? An Evangelical Conversation on Israel, the Church and the Battle for Palestine" was sponsored by the seminary's Carl F.H. Henry Institute for Evangelical Engagement.

While the panelists held varying views on where present-day Israel fits into biblical prophecy, they agreed that Christians around the world must pray for peace and must model forgiveness for both sides in the conflict.

"This is not a situation that is going to be resolved (by) anything short of the intervention of God," said Paige Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C. Joining Patterson on the panel were Al Mohler, president of Southern Seminary; Craig Blaising, executive vice president and provost at Southwestern Baptist Theological Seminary in Fort Worth, Texas; and Richard Gaffin, professor of systematic theology at Westminster Theological Seminary in Philadelphia.

Mohler represented a premillennial view of end-times theology, while Gaffin held to an amillennial position. Blaising and Patterson represented various forms of premillennial dispensationalism.

Mohler, Patterson and Blaising agreed that America must defend Israel while holding it morally accountable.

While a supporter of Israel, Patterson said Prime Minister Ariel Sharon and the Israeli government must be urged to enact improvements within the country. One of those, he said, should be allowing true religious liberty.

"We have to say to the Israelis in no uncertain terms, 'If you're serious about democracy and you're serious about freedom, then begin with the most basic of all human freedoms—religious liberty.'"

Blaising cautioned Christians against blind support for Israel. He and the other panelists agreed that Israel should be held morally accountable.

"It's important for American evangelicals to not be caught up in the euphoria of Zionism but (to realize) there are very difficult issues in the state of Israel going on today," he said.

Mohler said evangelism to both Israelis and Palestinians must be a priority. "There is no earthly means of undoing this problem," he said. "Like in Northern Ireland ... the problems are so deeply involved that there is no political solution possible."

The "greatest opportunity for the Christian church is to bear witness to the reconciliation that is achieved in the redemption brought by Jesus Christ," he added.

Gaffin differed with the other panelists, saying he doesn't believe biblical prophecy was fulfilled with the establishment of modern Israel.

Christians have no obligation to support the Jews in the Middle East conflict, he added, other than to demand that justice prevails on both sides.

Dedication celebration

As many of you know, I get excited when I have the chance to tell of the progress God has brought us at Cedarmore and Jonathan Creek. On Sunday, May 26, at 3 p.m., we will have the dedication of our new facilities at Jonathan Creek. I realize that's Memorial Day weekend, but it is the only time this will work with our staff and camp schedules.

On that Sunday we will dedicate our new A.M. Johnson Worship & Rec Center as well as Hurst Lodge. A.M. Johnson was instrumental in leading the charge when the property at Jonathan Creek was acquired years ago. Our board thought it was fitting to honor Bro. Johnson in this manner.

The new worship center will seat 460 people for worship with concert lighting and sound. Beside the stage area is a giant seven-foot earth that reminds us of our Great Commission task and responsibilities. The rec side of this building includes a three-quarter size basketball/volleyball court.

The new Hurst Lodge will pay tribute to Deward Hurst. Deward and his wife, June, served faithfully as directors of Jonathan Creek for 10 years. Kentucky

Baptists owe a debt of gratitude to men like Deward who labored so diligently in the camp and conference ministry. We're thankful that we have this opportunity to pay lasting thanks to Deward in the naming of this lodge. The new lodge includes a central meeting area, a kitchen and eight bedrooms, each with private baths.

Both the Hurst lodge and its companion (yet to be named) will house up to 40 guests.

On behalf of our board, I want to personally invite each of you to this dedication service. Pastor Nelton Richardson from San Fernando, Trinidad, will preach the dedication service. Three of the camp administrators from Salvador Mission

Camp in San Fernando also will be present as they spend three weeks with us.

So on what will be a busy holiday weekend, come join us in a real celebration as we marvel at what God is doing in the ministries of Jonathan Creek and Cedarmore. Who would have thought this less than five short years ago? Only God. To Him be the glory!

Rusty Ellison is president of Kentucky Baptist Assemblies, Box 43364, Louisville, KY 40253-0364. Call (502) 499-8655

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

SMILE

Thanking Garland Young

On Saturday evening, April 27, Cumberland College held its annual faculty/staff banquet.

We recognized individuals who had completed significant milestones of service at Cumberland College and presented several special awards to faculty and staff.

Dr. Garland Young received the William T. Miles Community Service Award for 2002. The award recognizes a faculty member who has provided outstanding service to the community.

Young has served in Williamsburg city government as a committee member. Currently he serves as a member of the ethics committee at Baptist Regional Medical Center in Corbin.

At Williamsburg City School, Young has been especially involved in the middle school and high school academic teams. He has moderated many matches, traveled with team members on various trips and offered support to team members and coaches. His clear, concise speaking voice and ability to make quick, sound decisions have made him the favorite moderator.

At First Baptist Church of Wil-

liamsburg, Young serves in many capacities. He teaches a Sunday school class, serves as a deacon, sings in the choir as well as with other ensembles and as a solo artist, and was instrumental in creating and developing the congregation's worship and music committee.

Young also has ministered in other churches. Twice he has served as interim pastor of First Baptist Church of Jellico, Tenn. Young also has preached and led Bible studies in a number of churches in Kentucky.

At Cumberland College, Young serves as professor of religion with expertise in New Testament and Greek.

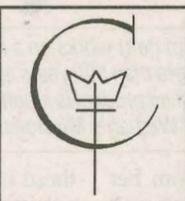
He also was recognized at the banquet for having completed 15 years of service at Cumberland.

Young and his wife, Darlene, have one daughter, Lindsay.

Young continues to minister in a variety of ways in our community. We are grateful for his work and example of service.

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

CUMBERLAND COLLEGE



Kudzu



Doug Marlette

For Heaven's Sake



Mike Morgan

Bible Crossword

Across

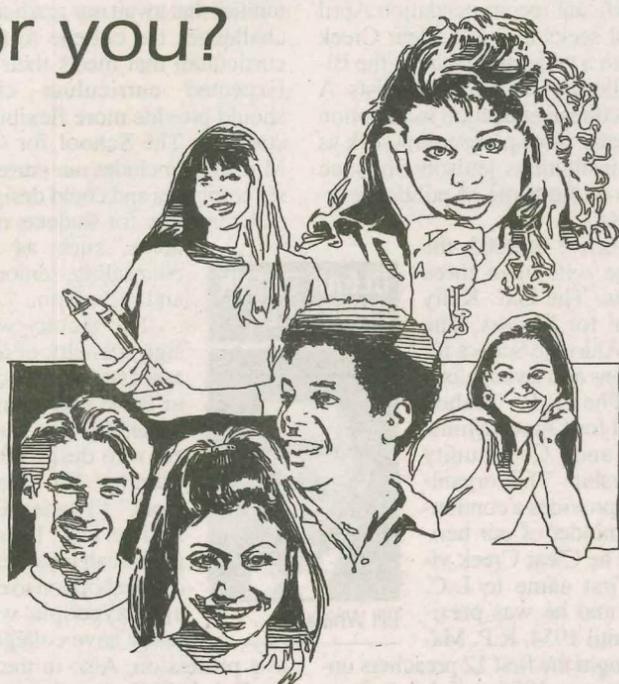
- "Ye are the _____ of the earth" (Matthew 5:13)
- Peter healed this man who had been bedridden with palsy for eight years (Acts 9:33-34)
- "I am _____ your pillows" (Ezekiel 13:20)
- "_____, I am with you always" (Matthew 28:20)
- Og's bed was made of this (Deuteronomy 3:11)
- Set apart for worship
- Edward's nickname
- A camel has one
- Quality, suffix
- "It shall return, and shall be eaten: as a _____ tree" (Isaiah 6:13)
- Presently
- "Strain at a gnat, and swallow a _____" (Matthew 23:24)
- "Go to the _____, thou sluggard" (Proverbs 6:6)
- Noah's son
- "Listen, O _____, unto me" (Isaiah 49:1)
- A magistrate of ancient Rome
- A case for holding small articles
- The second note of the musical scale
- Nickel, chem. symbol
- "That we may _____ our hearts, unto wisdom" (Psalms 90:12)
- "I will _____ thee and teach thee" (Psalms 32:8)
- Not off
- Winged mammal
- Kentucky's neighbor, abbr.
- "The twenty-four _____ fall down before him" (Revelation 4:10 NIV)

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- "Rejoice not against me, O mine _____" (Micah 7:8)
- Step
- I
- "Lips of wise _____ knowledge" (Proverbs 15:7)
- "Salute every _____ in Christ" (Philippians 4:21)
- "_____ with thine adversary" (Matthew 5:25)
- John sent his Revelation to this church in Asia Minor (Revelation 1:11)
- "_____ ... that may abide the fire" (Numbers 31:22-23)
- "And hereby we know that we are of the truth, and shall _____ our hearts before him" (1 John 3:19)
- Where Samson lived after he slaughtered the Philistines (Judges 15:8, 11)
- "He that hath an _____, let him hear" (Revelation 2:7)
- Paul wrote one of his epistles to these people
- Compound, abbr.
- Seventh letter of the Greek alphabet
- Succession of rulers from the same descent
- "Kings of the earth shall _____" (Revelation 18:9)
- Activated
- Spring-flowering bush with fragrant blossoms
- Twelfth letter of the alphabet
- "The Son of man shall be betrayed unto the chief priests and unto the _____" (Matthew 20:18)
- Groups of seven
- Elongated fish
- Soiled
- The father of Ahira (Numbers 1:15)
- "And there shall come forth a rod out of the _____ of Jesse" (Isaiah 11:1)
- Not, prefix
- Either
- "One went out into the field to gather herbs, ... and gathered thereof wild gourds his _____ full" (2 Kings 4:39)
- What would happen to Adam and Eve if they ate the forbidden fruit
- "The wayfaring men ... shall not _____" (Isaiah 35:8)
- "Come unto _____, all ye that labour" (Matthew 11:28)
- Silicon, chem. Symbol

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MISSIONS

WMU ministry uses craftwork to help spread the gospel

By Susan Goggins
Alabama Baptist

BIRMINGHAM, Ala. (BP)—WorldCrafts, a ministry of national Woman's Missionary Union, reached a sales milestone in the 2001 fiscal year. For the first time since its 1996 startup, the nonprofit ministry that markets handmade crafts from across the world broke even financially.

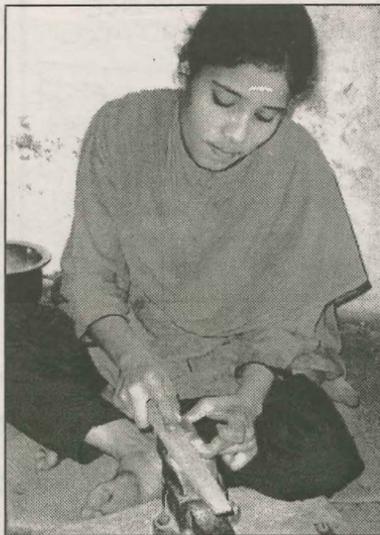
A look at the 2001 sales figures explains how the young ministry has become virtually self-supporting so quickly: Last year 43,340 items were sold, a 135 percent increase over the previous year's sales.

WorldCrafts project manager Karen Flowers attributes the sales increase to the popularity of their main marketing tool, WorldCrafts parties.

These parties are much like other home parties that feature Tupperware or Pampered Chef products. Hostesses purchase a party kit containing catalogs, a video, recipes, invitations, clip art and more.

"About 80 percent of the hostesses choose to have their parties at a church," Flowers said. "They are very popular with Women on Mission groups, Girls in Action and Acteens." WMU began promoting the parties nationwide in the fall of 2000, and within one year about 425 party kits were ordered.

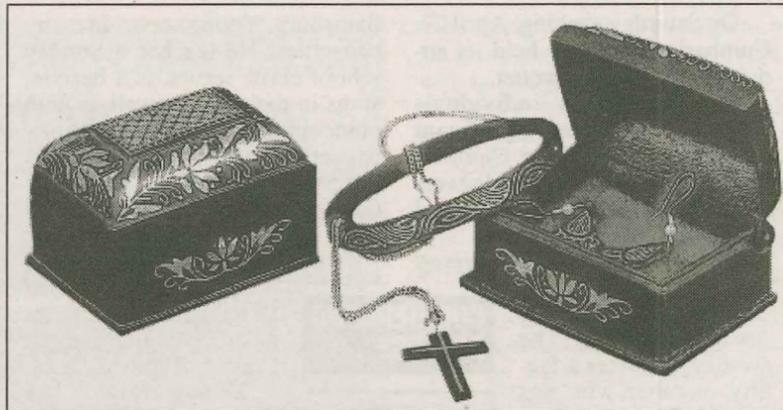
In this time of increased patriotism, "Buy American" is a popular plea. But buying overseas from WorldCrafts can help spread the message of Jesus, WMU officials say.



WorldCrafts assists men and women living in poverty by providing them income. The artisans are guaranteed a fair wage for their products.

Sales of WorldCrafts elephants and turtles, for example, have made it possible for a church of approximately 50 attenders and a school of about 80 children in a community of 6,000 to 8,000 people to sustain themselves, writes Scot McHaney, a Southern Baptist missionary to Luanda, Angola.

In Thailand, the increased demand for WorldCrafts has allowed groups to add more workers. The new Thai Country Trim center in eastern Thailand provides sewing work for women like Nongklan, a single mother solely responsible for her two young



CRAFT PROJECT An Indian woman (left) works on a ring box in the tradition of zinc and silver Bidri art which originated more than 500 years ago and continues today in only one region of the Asian nation. The finished product is among items available from WorldCrafts, a ministry and evangelism arm of Woman's Missionary Union. (BP photos)

children and two children from her husband's previous marriage as well as her sister's two children. Nongklan told missionary Lynn Kinnison that she was considering suicide before she learned about the trim center.

Through her new job, she not only is supporting her family, but she has made a profession of faith in Christ.

"Thanks to the ladies who purchase the items made by ladies all over Thailand," Kinnison wrote. "It is our greatest desire to see that this ministry is used to share God's love with many, many others."

Besides providing income for workers who desperately need it, WorldCrafts provides a legitimate reason for missionaries to remain in countries closed to the gospel. As

these missions specialists will attest, getting a foot in the door of these closed nations is a huge battle won.

With more than 130 different items, a variety of products is available in the WorldCrafts catalog. Popular products range from the Turkey shopping bag to the Jordan olive wood Christmas ornaments that have had to be reordered frequently.

Flowers said Christmas items sell well. And consumers are fascinated by how some of the items are made. For example, the items from Mali, mostly wooden nativity sets and potpourri boxes, are carved with tools using "pedal power" because there is no electricity available.

More information about WorldCrafts is available at (800) 968-7301.

Gaining respect

Graduation is almost here, so this is the last senior essay I will share. I hope you have enjoyed reading what some of our seniors have said about their Oneida experiences. This essay was written by "Edna" (not her real name). She came to us from Northern Kentucky. Her parents shared some of their concerns about Edna with their youth pastor. Fortunately, he knew about OBI and encouraged the parents to contact us.

Edna's parents told us that her grades ranged from A's to F's and that things began getting out of control when she got her driver's license. There had been some drug use and she had run away a time or two. Edna admitted to most of the things her parents shared. When we asked about her goals at Oneida, she replied, "I want more self-control, not to just get angry. I want more respect for my parents, and I want to make better grades." Here is part of what Edna had to say about her Oneida experience:

"I first came to Oneida Oct. 30, 2000. My parents (wanted me to) get a better education and get away from the bad things I would face if I kept associating with my 'friends.' When I arrived, I thought my life was over. I was away from my family, friends, my car and other things that I would miss. ... I quickly learned that if I gave Oneida a chance, I could start over and begin a new life focused on Christ. There were many things that I liked about OBI.

"Many types of people attend here. Not only people with different ... styles or backgrounds, but people of other nationalities. I have found it to be a great experience to learn the ways of other cultures. The teachers, houseparents and students accepted me regardless of my reasons for com-

ing. ... I have gotten very attached to some of the teachers and houseparents.

"I like the independence ... that is placed upon myself and others. I do not have my mother and father here to cook for me, do my laundry or clean for me. ... I like to do these things because one day I will have to do them whether I like it or not. It has been a great learning process. ... I did not like being in bed by a certain time. It did not bother me being in my room at a certain time, but having to be in bed at 10:00 on weeknights and 11:00 on weekends drove me crazy. ...

"I have gotten to experience many new things since attending OBI. Dorm life has been a neat, but stressful experience. ... You have to learn responsibility and how to live with others. Responsibility plays a big role in the dorm because you wake up on your own, do your own laundry and basically take care of yourself. I love the one-on-one attention from my teachers that I needed to get my grades up. ... Chapel was a time to release all of my problems to God. ... I have grown close to the Lord and I think it is because I get to hear His Word every day. On Sundays we go to church. ... It is longer than chapel but it is a quiet place so I can concentrate on the things I need in my life. ...

"The single most important thing I have gained by coming to OBI is respect. I have learned to respect myself and others. The first people I learned to respect were my parents. ... I know my parents will be there for me to help me through the hard times."

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

THIS IS ONEIDA



W.F. Underwood

Enlarging our vision

Clear Creek's trustees approved a significant recommendation April 16 that seeks to move Clear Creek to claim a wider influence as the Bible college of Kentucky Baptists. A Bible college education is an option that many more people now seek as some institutions jettison Christian values in the name of political correctness.

Effective in 2003, the college will have three schools: The L.C. Kelly School for Pastors, The D.M. Aldridge School for Missions and Evangelism and The R.P. Mahon School for Church Ministries and Community Leadership. This organization provides a continuing reminder of our heritage. The Clear Creek vision first came to L.C. Kelly and he was president until 1954. R.P. Mahon taught the first 12 preachers under a tent in 1926 and the students chose him as the first president of the Preachers' School. D.M. Aldridge taught from 1946-50, and was president 1954-82. The three schools also encourage the college to offer opportunities of study, fellowship and recognition to students within these special fields.

We currently offer one degree, the Bachelor of Arts in Ministry. This recommendation recognizes

some of the diverse ministry opportunities that await our graduates and challenges the college to provide curriculum that meets their needs. Expected curriculum changes should provide more flexibility for students. The School for Church Ministries includes our current music emphases and could design specialized study for students in other areas, such as youth, counseling, senior adults and recreation.

The faculty will design bachelor of arts and associate of arts degrees in Bible and community leadership for "any others who desire Christian training for their life work" (Trustee Bylaws Article IV). These programs can include a bivocational option to encourage laypeople who already have college work in a profession. Also in the works is a B.A. in Christian education with a special focus on training teachers for Christian schools and home school teachers. We expect to partner with Lincoln Memorial University to help provide educational courses to meet teacher certification. Trustees also approved continued development degree courses offered through the Internet.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Learning and listening

Missionary's influence felt from Richmond, Va., to South Vietnam

By Erich Bridges
SBC International Mission Board

RICHMOND, Va. (BP)—The most joyful Lord's Supper Sam James ever experienced was served in silence—on a rusted table in a park.

Nearly 15 years after South Vietnam's fall to communism drove James and other missionaries out, he returned for a brief visit in 1989. He sent a message to Vietnamese Christian friends that he was coming but doubted he would see any of them. Most had suffered years of prison, "re-education" camps and persecution for following Christ.

As he emerged from his hotel in Ho Chi Minh City (formerly Saigon) one morning, someone brushed by and pressed a message into his hand: "Meet us at the park at 2 o'clock."

When he arrived at the park, a man led him through a jungle of overgrown weeds to a tiny clearing. Seven of his former seminary students waited there, seated around an old wrought-iron table.

They were so gaunt and frail that he barely recognized them at first. They embraced him with tears and laughter and spoke of the trials they had faced under communism.

"One of them reached into a paper bag, pulled out an aluminum tray and set it on the table," James recalled. "Another pulled out a loaf of French bread and set it on the tray; another had a little bunch of grapes. One of them broke the bread and began to pass it around. We each took a grape. Nobody said it was the Lord's Supper, but we knew what it was."

James remembered something else about these men: Years earlier, when they first arrived at the Baptist seminary in Saigon asking to study the Bible, they were rowdy, ragged country folk—nothing like the sophisticated students from the city. James never thought they'd pass the first class, much less endure years of suffering for Christ.

"And yet they're the ones who gathered in that little clearing 14 years later to serve the Lord's Supper to me, their teacher," he said. "It just shows how God's transforming power can take anybody—anybody—and make

us into what He wants us to be."

Case in point: James himself. Born in a red-dirt North Carolina county during the Depression, he grew up poor—"so poor even the poor people felt sorry for us." His father was alcoholic but hardworking and too proud to accept help from local folks, Franklin D. Roosevelt or anyone else.

Yet James and his two brothers were the first college graduates in the area. His brothers became physicians. James went on to "one of the most varied and illustrious careers of any missionary in our time—or any time," declared Avery Willis, the Southern Baptist International Mission Board's chief of overseas operations.

James, 69, recently retired from the board after 40 years of service. Among other things, he:

- Helped start Southern Baptist mission work in South Vietnam with his wife, Rachel, and other missionaries.

- Founded and directed the Vietnamese Baptist Theological Seminary, training a generation of Vietnamese pastors.

- Led and ministered to hundreds of missionaries during stints as field representative and area director for East Asia and regional vice president for Europe, the Middle East and North Africa.

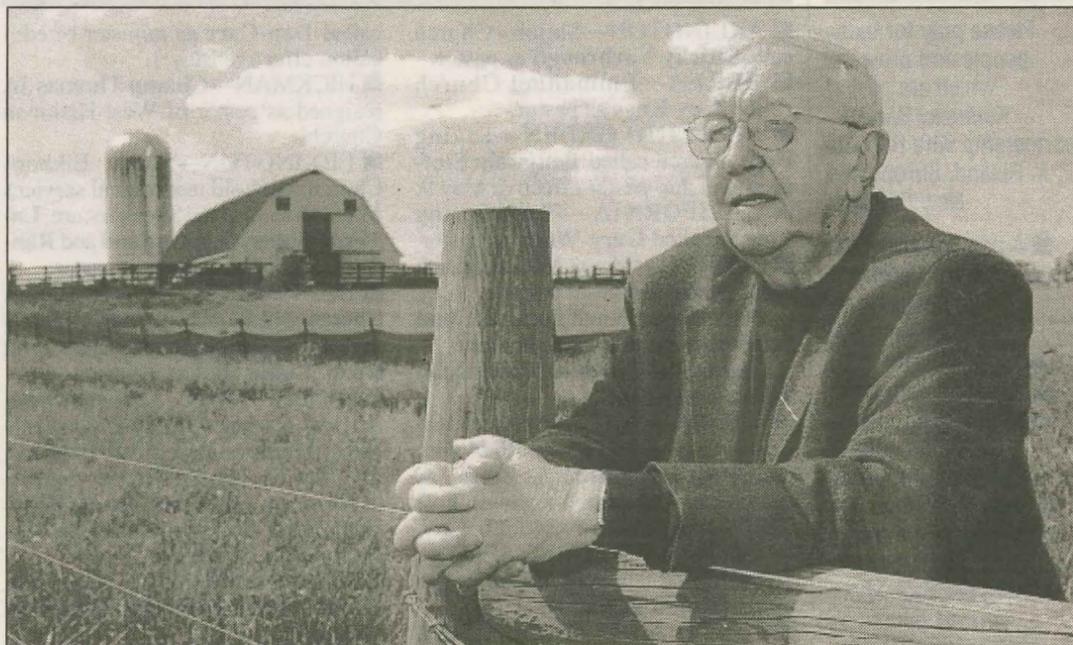
- Spearheaded the IMB International Center for Excellence in Leadership to increase the strategic impact of missionaries.

- Prepared thousands of new missionaries as the primary creative force behind Southern Baptists' Missionary Learning Center, which opened in 1983 in Rockville, Va.

As a young man, James joined the Navy to escape his hardscrabble hometown. He served on an aircraft carrier that cruised to various Asian ports during the Korean War. While on shore leave in Japan, he was approached by a Japanese student on a train.

"My professor told me to believe in Jesus," the student said. "How do you believe?" James had no answer.

"She bowed very politely, got off the train and I never saw her again," he recalled. "But when the train started off, every turn of the wheels said,



"How do you believe? How do you believe?" It just echoed in my mind."

Back on board ship, he found an empty spot under the flight deck and read the Gospels with a flashlight. (A wartime blackout was in effect.) "It was like the heavens opened; I realized who Jesus is for the first time in my life." And he accepted Jesus as his personal Savior.

He told his shipmates later that day. They laughed, then took bets on how long his new faith would endure: \$10 for a week, \$20 for two weeks. That was 50 years ago.

Looking out over the Asian ports of call, including Vietnam, James also sensed a call to the world. "I realized I couldn't go back to living in a town with eight churches—two of them Baptist—and 1,400 people," he said.

After college and seminary, he returned to Vietnam as a missionary with his wife and three young children in 1962. He wanted to start churches but soon realized he could multiply his impact by training Vietnamese church starters. His teaching ministry was born.

"I remember well attending classes with Dr. James," said Chinh Van Dao, one of the first seminary students, who now lives in the United States. "As a result of his humble life, we saw God clearly, and we wanted to serve Him."

James' heart remains in Vietnam, and he continues to share the gospel with Vietnamese around the world. The evacuation of missionaries in 1975—as North Vietnamese tanks rolled toward Saigon—emotionally devastated James and others who experienced it. But the persecution of Christians that followed the communist takeover has purified the church, he said, and those who endured have become "absolutely fearless" in their commitment.

The agonizing departure also taught him a priceless lesson.

As the plane carrying him and others lifted off in total darkness to avoid hostile fire, he looked down over Saigon and experienced an identity crisis: The seminary was closed. The churches soon would be closed. His status as a missionary, teacher and pastor was gone.

"That night I realized that I am a child of God," he said. "Nobody can ever take that identity from me. I decided there and then never to let a position or a geographical location define my identity in Christ."

The lesson ultimately freed him to serve in numerous roles around the world—including the mentoring of new generations of missionaries.

"We take the missionary learning center for granted now," IMB President Jerry Rankin said. "But it was Sam who envisioned it, not only the facility but the program."

"Learning" is a big word for James, still a teacher at heart. So is "listening."

Most new missionaries who train at the center before heading overseas are either "knowers" or "learners," he contends. The knowers think they already have all the answers; the learners listen, to God and others.

"The knowers never make it" as missionaries, James said. "But if they come as learners, those are the people who are going to make it on the field. I led more people to the Lord in my last two years in Vietnam than the previous 12 because I learned to listen to people, to let them open themselves up so the Lord could come in and touch them where they were hurting. Before, I was just preaching at them."

Many struggling missionaries have received the benefit of his listening and his pastor's touch. Linda Whitworth, formerly a missionary in Japan and now an IMB staff member, remembers a call from James as she grieved the unexpected death of her father.

"I don't even recall his words," she said. "It was just the fact that he took the time to call when I was one of the hundreds of missionaries that served under Sam. It touched me in a special way."

Even in retirement, James will continue to handle special projects for the IMB, and he's excited about the impact younger adults are making on missions.

He said Gen Xers are a generation of learners, open to advice and counsel, eager for mentors, willing to work with others. "I have a lot of hope in the new generation."

LOOKING TO THE FUTURE

Sam James has given 40 years of his life to the mission of training Christian leaders, but even in retirement he is still most excited about the future. New Gen Xer missionaries are a generation of learners, open to advice and counsel, eager for mentors and willing to work with others, he says. (Photo by Sandy King)



MAKING DISCIPLES Southern Baptist missionary Sam James served in South Vietnam before it fell to communist rule. He has spent 40 years of his life training Christian leaders.

PRAYER PARTNERS

Please pray for these people and projects, which are part of Kentucky Baptists' partnership with Baptists in Poland, Europe and New England:

■ A new Internet Web page called "VitaNovis" designed by missionaries and nationals in Spain to be launched this month to reach young Spaniards with the gospel: VitaNovis.com. When the site is launched, the plan is to offer a music concert and coupons at a cyber café where concert goers can explore the Web site. "We need divine intervention to make this happen," missionaries write.

■ The possibility of opening a Christian coffeehouse in Khabarovsk, Russia. "So many young adults won't set foot in a church, but maybe, just maybe they would go to a coffeehouse where Christian bands play and the gospel is presented in ways they may not have seen before," missionary Janet Terrell writes.

■ Missionaries needed to work in the districts of Bialoleka, Targowek and Rembertow in Warsaw, Poland.

■ A team of volunteers for door-to-door ministry in Peacham, Vt. Contact Terry Dorsett, associational missionary for Green Mountain Baptist Association, Terrydorsett@cs.com or (802) 476-2026.

■ A music group to present summer concerts in Sheffield, Vt. Contact Tim Pittman, (802) 626-8717.

■ A painting crew to paint Reformed Bible Church in Rutland, Vt. Call (802) 438-5339.

Mountains to the Mississippi

Compiled by staff

■ ARLINGTON—Shiloh Church called **Ricky Yarbrough** as pastor.

■ BERE A—Emmanuel Church called **Joey Kays** as pastor.

■ BOWLING GREEN—Living Hope Church called **Benjamin Stofor** as worship pastor effective May 9.

■ CALIFORNIA—Flagg Spring Church called **Gary Wolfe** as pastor.

■ CLINTON—Mount Moriah Church called **Tom Hoskins** as pastor.

New Hope Church licensed **Chad Etheridge** to the gospel ministry.

Springhill Church ordained **Robb Wallace** as a deacon.

■ CORBIN—Oak Grove Church will hold revival services May 19-24 with **Ron Ralph** of Carthage, Tenn., as evangelist. The church also will host **The Comptons** of Mount Gay, W.Va., in concert May 26, 6:30 p.m.

Steve Mayle is pastor. For information, call (606) 526-5949.

■ CYNTHIANA—Union Church will celebrate its 200th anniversary with services May 29-31, 7 p.m.; June 1, 6 p.m.; and June 2, 11 a.m., **Tony Hough** will be guest speaker. **Arnold Kiser** is pastor. For information, call (859) 263-4388.

■ HANSON—Olive Branch Church

called **Dan Carr** as minister of education effective May 1.

■ HICKMAN—**Champ Thomas Jr.** resigned as pastor of West Hickman Church.

■ LEXINGTON—South Elkhorn Church will hold tent revival services May 22-25, 7 p.m. Speakers are **LaVerne Butler**, **Dan Garland** and **Randy Record**. **Phil Schultz** is pastor.

■ LOUISVILLE—St. Matthews Church will launch its 75th anniversary with celebration rally May 15 at 6 p.m. **Leslie Hollon** is pastor.

■ MIDDLETOWN—**Cornelia Deusner**, wife of former Glen Dale Children's Home Superintendent **Ford Deusner**, died May 6 at age 93. Deusner, a native of Newman, was a member of Woodland Church. She is survived by her husband and two children.

■ MOUNT VERNON—Fairview Church called **Steve McKinney** as pastor.

■ PIKEVILLE—Marrowbone Church will hold revival services May 19-24 with **Dave Hammond** as evangelist. **Roger Johnson** is pastor.

■ SOMERSET—Buena Vista Church called **Cleatus Jacobs** as interim pastor.

Baptist worker: Violence-plagued India needs strong gospel witness

NEW DELHI (BP)—People in western India's Gujarat province need more than an end to Hindu-Muslim violence that has claimed more than 900 lives in the past two months, says a Southern Baptist worker familiar with the region. They also need open hearts and an opportunity to hear the gospel.

Home to more than 41 million people, Gujarat has been racked by violence since late February, when 59 Hindus were burned to death by a Muslim mob that attacked a train in which the Hindus were riding.

The Hindus were returning from Ayodhya, where a temple was about to be built on the site of a mosque destroyed by Hindus in 1992. That mosque itself had been built on a Hindu holy site in the 16th century.

Before the train attack, Christian workers in Gujarat had seen some progress in evangelistic outreach, said the Southern Baptist worker. A massive earthquake that struck the region in January 2001 allowed Christian relief workers to establish relationships in Hindu and Muslim communities.

However, "the kind of tension that's in Gujarat now would have hindered any progress toward relation-

ship building and evangelism," the worker said.

On top of the problems caused by the violence, India's political situation has become precarious, as the government—led by Hindu nationalists—has been besieged with angry demands to end the violence in Gujarat. While the government of Prime Minister Atal Bihari Vajpayee survived a May 1 censure vote in parliament, the fragile coalition that keeps him in power has been badly damaged.

India is home to most of the world's 900 million Hindus, but 12 percent of the country's 1 billion residents are Muslim. Most of India's Hindus and Muslims have never heard the gospel of Christ.

"It's a place that really needs the gospel," the worker said. He encouraged Christians to pray for relief in community tensions that will allow Christians to share the gospel with Hindus and Muslims.

"We need to see the Lord change hearts in a huge way. The release of community tensions isn't going to be enough," he said. "There needs to be an openness of the hearts of the people for the gospel."

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: Two-bedroom, 2-bath condo in Destin, Fla. Available May 17-June 15; Aug. 3-10. (502) 538-6769.

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: Part-time director of music to assist senior pastor and associate pastor. Located in a small northern Kentucky town near large metropolitan areas and having a weekly attendance of 250+ and great potential for growth, Williamstown Baptist is a Southern Baptist church striving for a blended, purpose-driven ministry. Candidate should be energetic, self-motivated, well-organized and a creative team player. A bachelor's degree is required with related experience a plus. Send or e-mail resumes to: Stephen C. Rice; 214 North Main Street; Williamstown, KY 41097. E-mail: srice@fuse.net. Phone: (859)824-4102.

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

SEEKING: Part-time youth minister. Send resume 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: First Baptist Church, McMinnville, Tenn., is seeking full-time minister of youth. Send resume and cover letter to: First Baptist Church, PO Box 508, McMinnville, TN 37111, Attn: Youth Minister Search Committee.

SEEKING: First Baptist Church, Pineville, Ky., is accepting resumes for full-time pastor with a degree from an accredited seminary. Please send to: Pastor Search Committee, First Baptist Church, 405 Kentucky Ave., Pineville, KY 40977.

SEEKING: Full-time pastor for Beaver Baptist Church, located in Harrison County, Ky. Send resume to: Betty Pope, 828 Kentucky Highway 32W, Cynthiana, KY 41031. Accepting resumes until May 31, 2002. Include photo with resume.

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 resumes to: Personnel Committee, PO Box 78, Philpot, KY 42366.

SEEKING: Buena Vista Baptist Church is seeking a strong Southern Baptist, solid Bible preaching and teaching mission-oriented pastor. Please send all correspondence and/or recommendations to: Pastoral Search Committee, 324 Clifty St., Somerset, KY 42501. (606) 679-1686.

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 resumes to: Minister of Youth and Children Interim Search Committee, First Baptist Church, 1701 Winchester Ave., PO Box 787, Ashland, KY 41105-0787.

SEEKING: Executive director of Alabama Woman's Missionary Union. Job description available upon request. Send recommendations and/or resumes to: Search Committee, Alabama WMU, PO Box 11870, Montgomery, AL 36111. (800) 264-1225, ext. 278; cwilson@alsbom.org.

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

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

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 resumes 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: 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 resume to: MBC, 130 Holmes St., Frankfort, KY 40601.

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 resume to: Terry Chaudoin, Tunnel Hill Baptist Church, 734 Tunnel Hill Baptist Church Road, Elizabethtown, KY 42701.

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

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

SEEKING: Ormsby Heights Baptist Church, Louisville, Ky., is receiving resumes 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 resumes to: Ormsby Heights Baptist Church, 2120 Lower Hunters Trace, Louisville, KY 40216.

Congregation keeps bus ministry rolling for 30 years

By Sharon Mager
Baptist Press

MIDDLE RIVER, Md. (BP)—Remember the heyday of bus ministry? The kids noisily bouncing along while Sunday school teachers scurry around getting the classes ready for the onslaught, and the sigh of contentment when the last child was dropped off at home.

Even more exciting was when those previously unchurched “bus kids” walked the aisle to accept Jesus as their Savior. It made it all worthwhile.

Members of Middle River Church know the feeling. Their bus ministry has been chugging along for the past 30 years and even has one of the original drivers still driving. The congregation will celebrate the ministry’s anniversary this month with a special worship service and luncheon.

Long-time member Hassell Vass began the bus ministry in 1972. At the time, many independent churches were experiencing success with bus ministries and the former Southern Baptist Home Mission Board began holding training sessions to help Southern Baptist churches develop their own bus ministries.

“I went to Atlanta and learned a great deal more about it and thought it was something we could really use,” Vass said. “Fortunately the church gave me a free hand. I was a sales manager and promotion oriented, so it was a challenge to me but also it was a great ministry.”

Vass came back from the training session fired up. He recruited volunteers and headed out to knock on doors.

“Door knocking is the only way to have a bus ministry,” he noted. “It’s hard to get people to have the tough-

ness to go out and knock on doors now, but it was one of my favorite things to do.”

Along the way, Vass would find children playing and he would join in.

“I’d go out in the community and find kids playing games and I would play with them and talk to them. I had some favorite tricks they liked. After a while, I’d ask them where they go to Sunday school and if they didn’t go anywhere I asked if they wanted to ride the bus to church.”

The Maryland church’s bus ministry experienced rapid growth. After the first week of knocking on doors, Vass recalled, the buses brought in 70 children. Soon the church added another bus, then another and before long the church was using seven buses and bringing in 300 children each week.

“One of the interesting things about our bus ministry is that we agreed in the beginning that we would start at our church door and work out, not go out far distances from the church to pick up kids,” Vass said. “Even with seven buses, the farthest we went from church was less than a mile.”

“We had contests,” he noted. “One was a steak and beans contest. In four weeks the bus crew that brought in the most new members got to eat steak. The rest of us would eat beans. We made the pastor eat hot dogs and beans. Different things like that really kept the interest high.” Vass also recruited teenagers and used the church’s puppet ministry to help attract children.

Seven buses ran for more than six years. As the population changed and there were fewer workers, the buses dropped off one by one, but the ministry never stopped. It still goes strong with three buses, plus a van that picks



up some of the church’s senior adult members.

Tom and Cindy Cardarelli head up the bus ministry. They minister through ongoing contact with the children who ride the buses. Crew members call the kids every Friday or Saturday to see if the children plan to come to church that weekend. The children get puzzles to work while riding and prizes for bringing friends. They also receive special treats for Christmas and Easter.

One of the major events associated with the church’s bus ministry is vacation Bible school. That’s when the buses are full and outreach efforts are the greatest.

Keeping workers involved has been one of the challenges that has plagued the ministry. Driving a bus makes for a long morning and burn-

out is common. Drivers arrive before 8:30 a.m. and typically don’t get home until 1:30 p.m. The Cardarellis have helped ease the problem by alternating drivers on each of the routes.

Bill Baker has been driving since the beginning and he makes it easier for the other drivers to head out on Sundays. He arrives before anyone else, warms up the buses and checks them before the other drivers head out.

Yet with all the hard work, the ministry volunteers agree it’s still worth it.

“It’s a great ministry and the whole thing is worth it for us to see one of these children go forward on a Sunday morning,” Cindy Cardarelli noted.

“We did bring in some fantastic kids,” Vass said. “It was, and still is a great ministry.”

ROLLING ON The bus ministry of Middle River Baptist Church has been impacting the lives of children for 30 years. The Maryland congregation concentrates on reaching families within one mile of the church. (BP photo)

Pastor considers laughter ‘a vote of confidence in the Lord’

By Lacy Thompson
Louisiana Baptist Message

KENNER, La. (ABP)—Joe McKeever sometimes leads audiences he is speaking to in a simple exercise—he asks them to laugh for two minutes.

“It’s a world changer,” says McKeever, pastor of First Baptist Church of Kenner, La.

McKeever knows of what he speaks. Best known for his cartoons, which for years have appeared in Baptist magazines and newspapers, he also is recognized for his humorous storytelling.

For McKeever, laughter is healthy and helpful—and the right of every Christian.

“Laughter is a vote of confidence in the Lord,” he explains. “It’s a way of saying we know He’s in charge. ... Really, Christians are the only ones who have the right to laugh. They are the ones who have settled the major questions of their lives.”

As illustration, McKeever cites a practice in many overseas churches. On the day after Easter, people go to church to tell jokes—“because the joke’s on the devil,” he says.

Of course, there always are some

people who object to mixing humor with church or religion.

“But you can’t let that stop you,” McKeever says. “You know, people sometimes ask me if I think Jesus laughed or not, since it doesn’t say He did in the Bible. My response is, ‘I don’t know if Jesus laughed or not, but He sure fixed me up so I could.’”

McKeever likes to point to the biblical account of Sarah, who named the child born to her late in life Isaac, which can be translated to mean “laughing boy.” He believes it was Sarah’s way of saying God had made laughter for her.

God also made laughter for the good of people, the Louisiana Baptist pastor believes.

Research indicates that laughter is good for individuals, providing them with a natural high and a measure of healing, he points out. It also provides relief from stressful situations.

Of course, there are lines to draw, he says. They must be drawn the same way lines are drawn in any relationship—through a sensitivity to the situation and an openness to direction from the Holy Spirit.

McKeever says he considers some areas—such as sexual, scatological and sacrilegious humor—off limits.

He also advises against the use of partisan political humor in the church, saying it could turn into an obstacle to bringing someone to Christ.

McKeever also stresses a cardinal rule—no humor at someone else’s expense.

He recalls his discomfort at listening to old comedy tapes, which include personal humor that would be unacceptable today.

“Thankfully, some people have raised our consciousness in ways that it needs raising at that point,” he adds.

McKeever also cautions about mixing humor and God.

“The more sense you have of the reality of God, the more you want to honor Him—you know, ‘Hallowed be Thy name,’” McKeever says. “So it’s always a danger to think God is just like us. We always need to draw a line and be careful lest we dishonor Him in some way.”

McKeever says people sometimes ask where he finds his stories and where they can find some as well.

His response is simple. “You start by paying attention, because the truth is these things happen to you all the time,” he explains. “The really funny stories are ones that really happened, and you’re able to reflect

on them in a funny way.”

As if on cue, McKeever launches into a humor-laced account of a long-time Christmas program at his home church.

At one point, a dispute broke out about whether the use of a Christmas tree and Santa in the annual program was proper. Some said yes, and some said it was sinful.

Finally, a business meeting was called to discuss the matter. It was during the meeting that one woman stood and pronounced her support of the tree and Santa.

“Well, if it’s sinning, we’ve been sinning all these years, and I don’t see any reason to stop now,” she said.

“That really happened—and I just tell it with some humor and can use it to make several different points,” he notes.

For McKeever, making people laugh is a worthy endeavor.

“I know if you stood up and said you thought your goal in life was to make people laugh, some would say, ‘What a little goal,’” he concludes. “But if you elevate laughter to the level of being on top of life, of acknowledging that God is the victor and that Christ has conquered death, that puts a whole other perspective on it.”

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When you become a Foster Parent with Kentucky Baptist Homes for Children, you become part of a team dedicated to providing care and hope to hurting families and children through Christ-centered ministries. KBHC's Family Foster Care program is a statewide network of foster care professionals dedicated to empowering and supporting single adults, couples and families to open their homes and hearts to children and teenagers in need.

Why do kids need foster parents?

Children and teenagers come into care for a variety of reasons. They could be coming from a home where physical or sexual abuse occurs. There could be extreme poverty, neglect, mental illness, substance abuse or other problems within the family. No matter the situation, the need is the same: ***a home away from home that is safe and healthy.*** The goal is always to reunite a foster child with his or her family or with a relative. Sometimes that is not possible. In some cases, a teenager may be in foster care until adulthood. In others, a foster child may be placed in an adoptive home. Sometimes when family reunification is not possible, foster parents take steps to adopt their foster child.

Whether a child spends a month, a year or a lifetime with his foster parents, foster care can be a turning point for children and teenagers. It can also become a ministry and a fulfilling way of life for foster parents who accept this special call.

What does KBHC provide?

With offices statewide and strong relationships with the church community, KBHC can provide foster parent training in virtually every region of Kentucky. Once a child is placed in a foster home, KBHC continues to be a strong presence in the family, making home visits, frequent telephone calls and arranging monthly respite care so foster parents can spend time alone or with their biological children.

Financial assistance helps foster parents meet the physical and material needs of their foster child. With the support of Kentucky Baptist churches, KBHC provides Christian camps, retreats, Christian concerts, food and clothing donations and other support.

Most importantly, KBHC provides support to foster parents. Whether you have an emergency in the middle of the night or just need to talk to another foster parent, you are never alone. Support is always just a phone call away.

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