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National study: Full-time KBC pastors' pay below average

By **Trennis Henderson**
Editor

LOUISVILLE—Salaries for full-time Kentucky Baptist pastors remain below average, according to a detailed study involving 35 state Baptist conventions throughout the nation.

The biennial salary study, conducted in Kentucky since 1986, expanded a decade later to include 12 conventions. The study, coordinated by Don Spencer, director of the KBC annuity department, grew to include 19 participating conventions in 2000 and 35 this year.

The average salary and housing for full-time pastors is \$43,566, according to the study of 5,850 pastors' salaries. The average among 281 Kentucky Baptist pastors participating in the study is \$40,525 or 93 percent of the study average. That puts Kentucky Baptist churches 24th among the 35 participating conventions, placing the commonwealth in the bottom third of the study.

Two years ago, KBC-related churches fared slightly better, ranking 10th among the 19 conventions involved. The average salary for full-time Kentucky Baptist pastors in 2000 was \$37,623 or 96 percent of the study average.

Salary and housing averages among the participating conventions range from \$57,096 among churches affiliated with the Baptist General Convention of Texas to \$33,395 in West Virginia. Among bivocational pastors, average salary and housing range from \$21,860 in Hawaii to \$10,198 in Illinois, including \$14,231 in Kentucky.

Kentucky Baptist churches "are a little under the average pretty much across the board," Spencer noted. He said contributing factors include "the economics of our state compared to some of the others" as well as the fact that "we don't have as many large churches as some of the Deep South states."

One of the positive findings of the study, Spencer said, is the overall increase in ministers' compensation in recent years.

"Traditionally, ministers have been underpaid," he said. Since 1996, however, the study has found that ministers' salary increases have more than doubled the rate of inflation.

Inflation has totaled 15.2 percent in the past six years, Spencer said. Among full-time

□ See *National study: ...*, page 3

Fact, fear & fiction

Some Baptists question end-times theology of hit series

By **Ken Walker**
State Correspondent

LOUISVILLE—It gave Christian fiction new respectability, last year knocking John Grisham from a seven-year reign at the top of the bestseller lists.

Safe to say, the "Left Behind" series will make news again July 2 when the 10th volume is released.

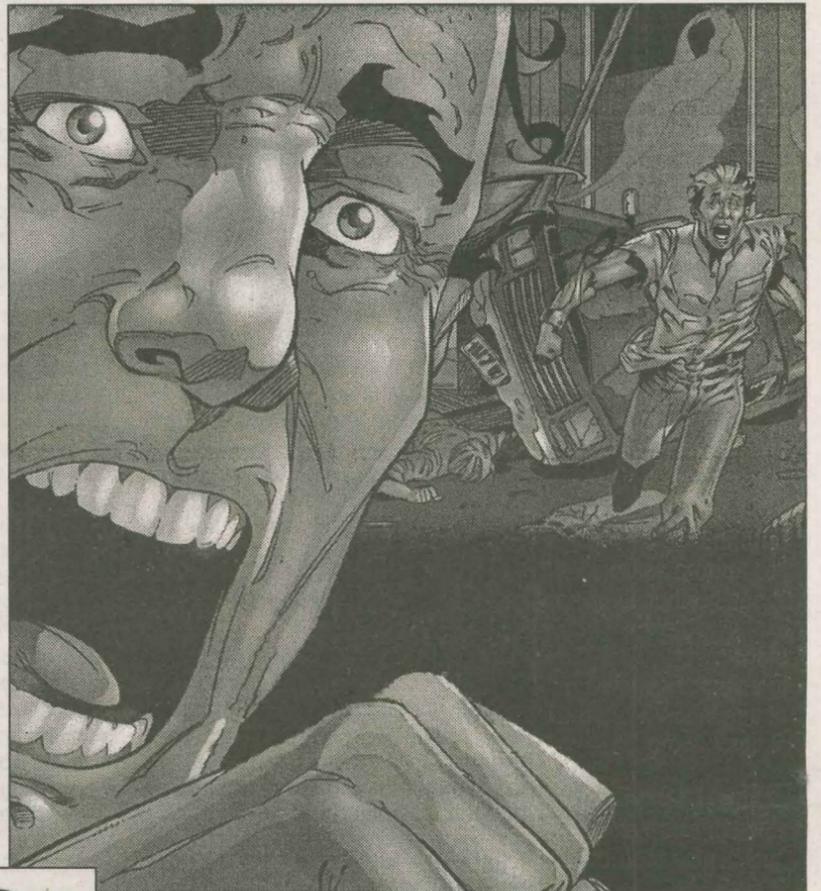
No. 9, "Desecration," reached the top of The New York Times' best-seller list last fall, less than three weeks after publication.

Fans already have logged more than 2.4 million advanced purchase orders for "The Remnant."

But as the "Left Behind" books show no signs of decreasing in popularity, some evangelical Christians are questioning how the authors' theology is portrayed in the books, especially their view of the endtimes.

As readers of the series know, lead author Tim LaHaye subscribes to a "pre-tribulation" view of Scripture, believing Christians will be taken from the earth in a "rapture" that will precede a seven-year period of suffering known as the "Great Tribulation."

His scriptural interpretation teaches that this period will include the rise of an anti-Christ who will demand loyalty from all humans, including taking a mark on their hand or forehead. A series of plagues and suffering, described in the book of Revelation, will result before Jesus returns to earth to establish a 1,000-year-long reign.



LEFT BEHIND This image from the animated version of a book from the "Left Behind" series illustrates the post-tribulation view of authors Tim LaHaye and Jerry Jenkins. The 10th novel in the series is set for release July 2.

But several seminary professors with Kentucky ties say exciting fiction does not equal biblical

scholarship, including those who support its theological underpinnings.

"It's dangerous to take any of your theology out of a novel," said Danny Akin, dean of the school of theology at Southern Baptist Theological Seminary. "The ultimate authority is the Bible, but I don't dissuade people from reading the books."

"I encourage my students who don't hold this view to read them," said Akin. "A well-informed minister should be reading the 'Left Behind' series because his people are."

While Akin subscribes to the books' hypothesis, he said the fictional blockbuster has problems with biblical fidelity. For example:

■ In earlier novels, believers are portrayed as receiving a cross on their heads that only Christians can see. That "fanciful" picture goes beyond Scripture, he said.

■ Also early in the series, locusts are portrayed as stinging humans, which Akin said confuses the physical and spiritual.

While these locusts do appear in the ninth chapter of Revelation, a careful reading shows that the creatures spoken of are really demons released from the abyss, he said.

"But let's be fair," Akin said. "The books are novels. These aren't biblical, theological works."

Fellow Southern professor Russ Moore agrees. Although he has read only excerpts, he said the novels shouldn't be held to a biblical standard.

While the anti-Christ plays a prominent role in the story line, there aren't specifics in Scripture aside from his existence, said Moore, a theology professor who recently moderated a seminary forum on Israel and the end times.

"There are some issues of the end times that we don't know," said Moore, who subscribes to post-tribulation theology, the belief that Christ's return and the rapture will follow the tribulation. "To be fair, with a novel you have to do some speculating. But readers should have a discerning eye."

□ See *Fact or fiction? ...*, page 6



ATTENTION SHOPPERS A notice at the Louisville LifeWay Christian Bookstore advises customers to pre-order the next volume in the "Left Behind" series.

Dated Material — Deliver by Wednesday, June 26

Bush rejects Vines' statement, SBC leaders defend it

"To malign ... leaders of Islam contradicts our Christian commitment of love for all people."

Daniel Vestal, Cooperative Baptist Fellowship coordinator

"Jerry Vines is an honest man in dishonest times."

Southern Seminary President Al Mohler

By Bob Allen
Associated Baptist Press

WASHINGTON (ABP)—President Bush disagrees with former Southern Baptist President Jerry Vines' description of Muhammad as a "demon-possessed pedophile" and linking of the Muslim faith with terrorism, according to a White House spokesman.

Speaking June 10 at the Southern Baptist Pastors' Conference in St. Louis, Vines blamed many of America's ills on religious pluralism.

Pluralists, Vines said, "would have us believe that Islam is just as good as Christianity. I am here to tell you Islam is not as good as Christianity."

"Christianity was founded by the virgin-born Son of God, the Lord Jesus Christ. Islam was founded by Muhammad, a demon-possessed pedophile who had 12 wives—and his last one was a 9-year-old girl."

"Allah is not Jehovah either," Vines declared. "Jehovah is not going to turn you into a terrorist that will try to bomb people and take the lives of thousands and thousands of people."

The following day, at the opening President Bush spoke to messengers via satellite, describing Baptists' contribution to American history as being "among the earliest champions of religious tolerance and freedom."

"Faith teaches us to respect those with whom we disagree," he added. "It teaches us to tolerate one another."

The Washington Post reported that Bush apparently wasn't aware of Vines' remarks at the time.

Asked about the incident at a press briefing June 20, White House spokesman Ari Fleischer said, "You've heard ... the president say on

numerous times that Islam is a religion of peace. And that's what the president believes."

Fleischer went on to agree with a reporter's characterization of Vines' statement as a "bigoted thing to say" and suggested his views don't represent Southern Baptists as a whole.

"I think you can go to any organization in this country, of any size, and find one individual or two individuals who will say something that is not representative of the organization," the Bush spokesman said.

Vines' comments drew immediate criticism from Muslim and interfaith groups, but several SBC leaders defended him by saying they believed his statement was accurate.

Explaining his comments to his church June 16, Vines, senior pastor of First Baptist Church in Jacksonville, Fla., said he based his statements on information from a recent book, "Unveiling Islam," written by two Christian scholars who converted from Islam.

The authors, brothers Ergun and Emir Caner, said Vines' comments were supported by the Hadith, an authoritative source on the teachings of Islam. They said Muhammad feared he was under duress when he received his revelations and that he betrothed one of his wives when she was age 6 and consummated the marriage when she was 9.

A Baptist minister writing a column for the on-line newsletter *EthicsDaily.com*, however, drew a different conclusion.

James Browning, senior pastor of Englewood Baptist Church in Kansas City, Mo., labeled Vines' statements "more vitriolic propaganda than fact."

Browning, who has a doctorate in world religions, said Muhammad's self-critical examination of his religious calling is more reminiscent of

the Hebrew prophets and Jesus than demonic. He also said multiple marriages in early Islam didn't indicate sexual perversion, pointing out that a number of biblical characters were polygamists as well.

"Critics also make much of the age of wife Aisha, daughter of Muhammad's beloved companion Abu Bakr," Browning said. "Muslim writers variously reckon her age when marrying Muhammad anywhere from 9 to 20. Great age difference was not considered a problem in marriages of the time."

Others adding their voice to criticism of Vines' remarks include Bob Edgar, general secretary of the National Council of Churches.

"Hostility and name-calling do not represent the spirit of Jesus, who always showed respect for others and treated them with grace and dignity," Edgar said in a statement. "Indeed, Jesus was far kinder to those who disagreed with His view—even those whom His society held in contempt—than with the self-righteous within His own religious community."

Daniel Vestal, coordinator of the Cooperative Baptist Fellowship, issued a statement expressing "deepest sorrow and regret" over rhetoric that "negatively affects the mission of the church to the world."

"To malign or denigrate the historic or current leaders of Islam contradicts our Christian commitment of love for all people," Vestal said. "We desire the highest good for all Muslims and grieve with you over the pain such remarks have caused."

Fellow SBC leaders, however, rallied to Vines' support, disputing that his remarks were meant to be mean-spirited.

Was Muhammad's revelation a "case of demon-possession? It might well have been so," wrote Phil Rob-

erts, president of Midwestern Baptist Theological Seminary and a former director of interfaith witness at the Southern Baptist North American Mission Board. "The end result is the same—a false gospel and a rival revelation which millions of people wrongly believe provides them a highway to heaven."

Al Mohler, president of Southern Baptist Theological Seminary in Louisville, described Vines as "an honest man in dishonest times." He said controversy over Vines' remarks "is further evidence of our cultural confusion."

Richard Land, president of the SBC Ethics & Religious Liberty Commission and a Bush appointee to the U.S. Commission on International Religious Freedom, told the Fort Worth Star-Telegram that he agrees with Vines that salvation is possible only through Jesus Christ but that he would have said it differently.

SBC President Jack Graham, who told reporters in St. Louis that he thought Vines' statement was strong but accurate, told his congregation at Prestonwood Baptist Church in Plano, Texas, that Southern Baptists ought to focus on the main thing.

"We need to remember that our enemy is Satan, not any other religious group," Graham said. "We need to remember that the issue in life is not Muhammad or any other religious leader. Our issue is Jesus Christ."

A spokeswoman at Vines' church has said repeatedly that he has no further comment about the controversy.

Speaking to the church June 16, Vines said, "I'm a busy pastor. I am responsible for the spiritual welfare of over 25,000 members. I do not have much time to attend meetings, appear on TV programs or do extensive interviews. I have no plans to speak of this matter further."

IMB leaders acknowledge abuse cases, offer counseling for victims

By Adelle Banks
Religion News Service

RICHMOND, Va. (RNS)—Jerry Rankin, president of the Southern Baptist International Mission Board, said last week the IMB has not been "immune" from sexual misconduct offenses.

Rankin's June 18 statement came in the wake of pressure from five former missionary children, now adults, who say they were abused by former IMB missionary William "Mac" McElrath.

McElrath, who was accused in 1973 of fondling two children of missionaries in Indonesia, was fired in 1995 after a second round of accusations about pedophilia dating to 1967.

The five abuse victims and several supporters met June 14 with top IMB officials and two attorneys to discuss the issue. The victims reportedly asked IMB leaders to make a public statement about McElrath's termination and provide counseling services for victims.

The group also asked the IMB to actively seek to identify other victims of abuse and tighten internal policies to discourage future

acts of abuse. Three of the victims are seeking financial restitution.

The day before the IMB statement was released, McElrath sent an open letter to friends and family confessing "sinful acts" involving "touching, tickling, cuddling, fondling that went too far," IMB officials said.

In addition, leaders of McElrath's church in Raleigh, N.C., sent a June 17 letter to church members informing them about McElrath's history. In that letter, officials of Forest Hills Baptist Church said they formulated a policy regarding McElrath after "involved persons" made them aware of the circumstances in March.

The congregation's policy statement said: "In an effort to respond appropriately with grace as well as moral responsibility, and based upon our present knowledge, we have agreed that Mac will not participate, lead, accept or be involved in any trust position that might identify him to children or youth as someone to trust."

The church letter says the statement "broadens and strengthens the informal

agreement that has been in place since 1995 when the McElraths joined the church."

The flurry of documents regarding McElrath came less than a week after Southern Baptist messengers passed a resolution at their annual meeting in St. Louis calling for "sexual integrity" among their ministers in light of the Roman Catholic Church's recent crisis regarding sexual abuse by some of its clergy.

Rankin said the IMB—which includes more than 5,200 missionaries—has not always been expedient in addressing sexual misconduct but has strengthened its policies in the last decade so there is now a "zero tolerance" for such offenses.

"Sadly, our record in this area is not without blemish and we are not immune from such problems, though our policies and current stand on sexual misconduct are very strong," he said.

He cited the case of McElrath, who served as a missionary in Indonesia from 1967 to 1995, as one of "isolated cases of sexual abuse in the past."

IMB spokeswoman Wendy Norvelle said the board is aware of "two or three

cases in the last nine years" involving abuse of children. "If there is misconduct, termination is the result," she said.

According to IMB leaders, a 1973 complaint accusing McElrath of fondling two children of missionaries was reviewed by field administrators, the parents of the children involved, McElrath and his wife and "the matter was resolved among the parties."

In January 1995, IMB officials began an investigation after they were informed of additional allegations of sexual abuse between 1967 and 1973.

"He admitted to wrongdoing in 1995," Norvelle said. "He was terminated within the month."

IMB officials agreed to offer counseling to McElrath's victims.

"Even though wrong behavior took place nearly 30 years ago, the scars and repercussions are very real and painful," Rankin said in his statement. "We are firmly committed to reaching out to victims and dealing decisively with violators."

With additional reporting by Tony Cartledge of the North Carolina Biblical Recorder

Witt retires as Kentucky League head, Beauman named successor

LOUISVILLE—Claude Witt, a familiar figure in the halls of the State Capitol for nearly 20 years, will retire June 30 as executive director of the Kentucky League on Alcohol and Gambling Problems. Howard Beauman, elected associate director last December, will succeed Witt as executive director.

The Kentucky League, formerly the Temperance League of Kentucky, is an interdenominational organization supported by the Kentucky Baptist Convention. It provides lobbying and education on the issues of alcohol and gambling on behalf of more than 3,000 churches throughout the commonwealth.

Witt, who has served with the league since 1983, has been executive director since 1987. He previously was director of the Temperance League of Wisconsin.

League supporters honored Witt and his wife, Marcella, with a retirement roast June 20 at West Broadway Baptist Church in Louisville. Beauman presented Witt resolutions passed by the Kentucky House of Representatives and Senate. The proclamations honored Witt "for his outstanding service in ministering to the citizens of the Commonwealth of Kentucky" and for being "an inspiration to all the lives he has touched."

Dan Ireland, executive director of the American Council on Alcohol Problems, expressed appreciation for Witt's effective work against expanded alcohol access in the state and for his service as a

former president of A-CAP.

Witt, who currently is second vice president of the Kentucky Baptist Convention, also has been a trustee of the Southern Baptist Ethics & Religious Liberty Commission and served on the Kentucky Attorney General's Task Force on Alcohol Problems. He also has been honored as the outstanding temperance worker in the nation.

Nancy Jo Kemper, executive director of the Kentucky Council of Churches, noted that Witt has worked alongside legislators "day in and day out doing things that make the most profound difference to guide this state." She said his ministry "is a witness to the gospel of the Lord Jesus Christ."

"It's been a fun trip," Witt responded. Citing the privilege of helping defeat an alcohol bill on the final day of this year's legislative session, he added, "I couldn't have done any of this if it wasn't for the Lord Jesus Christ."

Beauman, who will become executive director July 1, is former pastor of Highland Park First Baptist Church in Louisville. He is a graduate of Morehead State University, Southern Baptist Theological Seminary in Louisville and Trinity Theological Seminary in Newburgh, Ind.

Affirming "the great foundation the league has had, especially with Claude's leadership," Beauman said one his goals is to "try to help our churches become more aware of the influence they do have in Frankfort if they use it."

Badgett to be nominated for KBC president

WILLIAMSBURG—Former Kentucky Baptist Convention President Jim McKinley has announced plans to nominate Paul Badgett as KBC president at the KBC annual meeting Nov. 12-13 in Williamsburg.

Badgett, pastor of First Baptist Church of Pikeville since 1999, previously was pastor of Oakland Avenue Baptist Church in Catlettsburg.

A former member of the KBC Executive Board, he was elected earlier this month as a member of the Southern Baptist Convention Executive Committee.

McKinley, KBC president in 2000-01, said "several friends" of the two men asked him to nominate Badgett for the KBC presidency.

"I do this because of other friends who feel strongly about Paul as well as my experience with him while I served as president and watched him and his spirit as he worked with others on the Baptist Faith and Message study committee," McKinley said.

"I believe he will portray the same spirit with all Kentucky Baptists as he did with those committee members," McKinley added.

Badgett, who also was nominated for KBC president in 1999, was defeated by a 145-vote margin by Terry Wilder, pastor of Burlington Baptist Church. Wilder later appointed Badgett to the state convention's BF&M study committee.

During Badgett's previous candidacy, he was endorsed by Jerry Johnson, a staff member at Southern Baptist Theological Seminary in Louisville, as part of a slate of conservative candidates.

At that time, Badgett noted, "Theologically, I'm going to fall on the conservative side but I don't have an agenda. I don't want to be on anybody's side but the Lord's side."

When the BF&M study committee released its report the next year, Badgett described himself as a conservative pastor "who affirms the 2000 Baptist Faith and Message." He added, however, that Kentucky Baptists "are theologically closer than we might think."

Responding last week to McKinley's request to nominate him for the KBC presidency, Badgett reiterated, "I'm a conservative but at the same time I'm for all Kentucky Baptists. I don't try to tell other people how to do church."



Badgett

Noting that he was surprised by McKinley's proposed nomination, Badgett said, "I told him I wasn't seeking it but if the Lord is in it, I'm willing."

McKinley, a self-described "middle-of-the-roader" in denominational politics, said, "I hope from the conservative side that people will see that we approach things from different positions but the final thing is we must come together and not fight."

Badgett said he believes "there's been a coming together of Kentucky Baptists" in recent years. Citing Bill Mackey's leadership as KBC Executive Director, he added, "I think the tent's larger right now and there's more of a sense of unity. We may not be there yet but we're headed the right direction."

First Baptist, Pikeville, reported 54 baptisms on its 2001 Annual Church Profile report. The church gives 6.7 percent of undesignated receipts to the Cooperative Program.

Badgett is a graduate of Eastern Kentucky University in Richmond and Liberty University in Lynchburg, Va. He also attended Southern Seminary's Boyce Bible College and is pursuing a master of divinity degree from Luther Rice Seminary.

National study: Full-time KBC pastors' salaries below average

Continued from page 1

pastors, he added, the average compensation has gone up 31.5 percent during the same time.

"My whole philosophy of ministerial compensation is that ministers should be adequately compensated so they can take care of their families and be free to be the best ministers they can be," he explained. "If the compensation is low and the minister is giving his energy to meeting the financial needs of his family, he won't be the best pastor he can be."

One of the goals of the study, Spencer added, is to provide church leaders reliable information so they can make informed decisions about ministers' compensation. In keeping with that goal, this year's study is available on the Internet. It can be accessed through the KBC annuity department's Web page at www.ky.baptist.org/annuity.

Noting that his office typically responds to requests for more than 200 customized reports in conjunction with each biennial study, he said Web access will allow church leaders to compile their own customized reports.

The customized option permits individuals to access data from churches with comparable membership and budget size. General reports also are available in such categories as average attendance, resident membership and budget as well as an employee's

age, education level and years of experience.

"We respect the autonomy of the churches but sometimes it's good to know what the hens in the other yards are doing," Spencer quipped. "This simply provides them the data they need to know what other churches are doing."

"We want to strengthen what they're able to do in ministry," he added. "The Scriptures are very clear about taking care of your family and that applies to ministers. They've got to have enough resources to do that."

Among other findings in the study, the average total pay package for Kentucky Baptist pastors is \$50,051, compared to \$52,252 for all participating conventions. The total pay package includes insurance and annuity benefits as well as salary and housing.

Bivocational pastors in Kentucky exceed the national average in both compensation categories. Among 210 bivocational pastors surveyed in Kentucky, the average salary of \$14,231 compared to \$13,880 nationally. The average total pay package is \$15,832 in Kentucky and \$15,074 nationally.

Spencer said one of the keys to budgeting adequate compensation for ministers is to "leave ministry-related expenses out of the pay package."

Study organizers chose to eliminate expense-related information from this year's study, he added.

"It's assumed expenses are paid

How does your pastor's salary compare?

Full-time pastors	Average range	Kentucky average	Study average
Average Compensation	\$33,395 (West Virginia) to \$57,096 (Baptist General Convention of Texas)	\$40,525	\$43,566
Average Pay Package	\$40,708 (W. Virginia) to \$67,430 (BGCT)	\$50,051	\$52,252
Bivocational pastors			
Average Compensation	\$10,198 (Illinois) to \$21,860 (Hawaii)	\$14,231	\$13,880
Average Pay Package	\$11,364 (Illinois) to \$25,104 (Hawaii)	\$15,832	\$15,074
Full-time staff ministers			
Average Compensation	\$30,278 (Indiana) to \$47,049 (BGCT)	\$40,848	\$42,241
Average Pay Package	\$35,250 (Indiana) to \$56,832 (BGCT)	\$49,410	\$50,283
Bivocational staff ministers			
Average Compensation	\$5,193 (W. Virginia) to \$14,470 (BGCT)	\$10,984	\$9,986
Average Pay Package	\$5,603 (W. Virginia) to \$15,828 (BGCT)	\$12,020	\$10,677

over and above compensation and benefits," Spencer explained. In addition to tax savings for ministers, he said, "The reality is that money for expenses is not compensation, even though some churches treat it as such."

"What it costs to do the job"—such as travel expenses and conference fees—"should have no bearing on what a minister's compensation is," he emphasized.

The study also includes salary information for staff ministers, office personnel and custodians.

Among full-time staff members,

the average salary is \$42,241 nationally and \$40,848 in Kentucky. The average total pay package is \$50,232 nationally and \$49,410 in the commonwealth.

Among bivocational staff members, the average salary is \$9,986 nationally and \$10,984 in Kentucky. The average total pay package is \$10,677 nationally and \$12,020 on the state level.

For more information about the study, contact Spencer at (502) 254-4732 or toll-free in Kentucky at (888) 254-5703.

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

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New church support

I recently attended a chartering of a new Rotary Club. I was amazed at the welcome it received into the family of Rotary. There were representatives of the sponsoring club, the district and the national headquarters. They each presented gifts to this beginning club.

I was impressed that people from all over the district were represented. They came from Louisville, Franklin and as far west as Clinton. Each of us who spoke was excited that a new club had begun with the potential to make a difference in its community.

I thought back to the beginning of new churches and realized that when a church begins, there seldom is anyone outside the church who cares enough to come. Occasionally there is someone from the association; usually no one from the state or national conventions. There are no gifts and no real encouragement. Some may view the new church as a competitor.

Often the only public recognition is the church's admission into the state convention during the annual meeting.

This is strange because we are in this together and should provide both encouragement and support to new churches in this state. We should be as supportive from every corner as the Rotary Clubs are.

Perhaps there have been churches which have received this kind of encouragement, but in all my years of ministry—which is approaching 50—I never have witnessed all the bodies gathered for this kind of celebration.

It occurs to me that when a church is organized, people from every branch of our denominational life should be represented both by support and some appropriate gifts.

I have been a Rotarian for many

years, but I can't help believe that a new church can make a greater difference than a Rotary Club and deserves better support and recognition.

John Dunaway
Henderson

Role of evangelism

In his assertion that the Southern Baptist Convention is losing its focus on evangelism, SBC President James Merritt regretted recently that no one



wants to be known as a fundamentalist or be accused as intolerant enough to claim that without Christ no one can get to heaven (Western Recorder, June 11 issue). The SBC is on a plateau of numerical stagnation, of course, if not seriously declining in membership.

In the same sermon, a fundamentalist is likely to insist that God knew before He created anything precisely who would and would not make heaven, but that believers should witness in order to get people saved so they will go to heaven, an oxymoronic exhortation that could be the main reason believers are not witnessing. Why bother when God already knows (therefore foreordains) everyone's destiny?

At Southern Baptist Theological Seminary, professors must sign on to the Abstract of Principles article on Election, which states that some (whether they like it or not?) were earmarked by God for eternal life, not because of their foreseen merit, but because of God's mercy, apparently a

What are you thinking?

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

mercy not applying to everyone. Prospective pastors are indoctrinated with this illogic and attempt to convince their congregants of it, at least the non-thinkers.

More seriously, the thinking unbeliever hears this totally illogical claptrap and simply laughs off evangelism and Southern Baptists, whose obsession appears to be heaven. The dictionary definition of evangelism is "the winning or revival of personal commitments to Christ" (Merriam Webster's Collegiate Dictionary, 10th edition). Evangelism has as its aim to live and cause others to live as nearly as possible like Christ, and has nothing to do with heaven. Christ's ministry was all about how to live on earth, not dream about gates of pearl and a main street of gold. Heaven can wait.

James L. Clark
Lexington

Interfaith dialogue

We renounce and reject recent comments by a national Southern Baptist leader that caricatured Islam as a religion of terrorism.

While we bear witness to God known to us in Jesus, we encourage respectful dialogue with other people of faith, as together we explore the mysteries of the Divine and learn to live together in peace. We believe that such an approach is faithful to the message of Jesus and is the way to wholeness that God desires for God's creation.

Staff and Deacons of
Highland Baptist Church
Joseph Phelps, pastor
Louisville

PARTNERS IN THE MISSION

Kentuckians embrace 'Arms Around the Sound'

Caldwell-Lyon Baptist Association recently commissioned 65 volunteers who will participate this summer in the Southern Baptist North American Mission Board's Mega Focus Cities emphasis in Seattle. "Embracing Seattle, Arms Around the Sound" is the theme of the outreach.

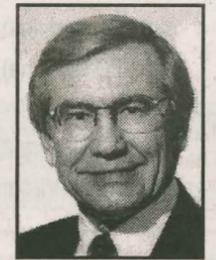
The association has a long history of partnership and volunteer missions, but this is the largest single group to participate, according to Director of Missions Rick Reeder.

Four local ministers will serve as team pastors: Gerald Cannon, youth minister at Southside; Tim Franklin, pastor of Hopewell; Tom Hughes, pastor of First Baptist Church, Princeton; and Mike Morris, pastor of First Baptist Church, Fredonia.

The volunteers each have specific assignments and will be involved in construction, conducting surveys for new church starts or conducting vacation Bible schools. About 55 percent of the group will serve in Lacy,

Wash., and 45 percent will serve in Kent. Both are part of Puget Sound Baptist Association.

One of the special guests at the commissioning service was Don Beall, former director of missions for Puget Sound Baptist Association. His personal awareness of the needs and opportunities provided excellent insight and inspiration for the Caldwell-Lyon volunteers. He shared that there are more than 4 million people in Seattle with more than 80 percent having no church affiliation.



Bill Mackey

Beall, who now is director of associational development with the NAMB, was a key person in developing Mega Focus City plans in Seattle. He noted that every member of the association will be part of the project, July 13-20, because all believers are one in Christ. Where part of the body goes, our oneness in Christ permits all of us to go as well.

The treasurer reported that the association still needs \$6,000 to reach

the goal of \$39,000 for the mission project, but he is confident the funds will come.

"I am touched by the sight of so many volunteers. It is a joy to see all of you committed to go," said KBC President Harold Greenfield, former director of missions for Caldwell-Lyon association.

Greenfield provided strong missions leadership during his 28 years as director of missions for the association. Under his leadership, the association started the first disaster relief unit in Kentucky and has been involved in numerous missions partnerships. Reeder is continuing that leadership legacy with his strong focus on missions.

The commissioning service concluded with a call to pray for the volunteers each day. Participants were asked to sign a prayer card.

Please join with me in prayer for these volunteers, Kentucky Baptist Convention collegiate summer missionaries and other volunteers on mission this summer.

Bill Mackey is executive director of the Kentucky Baptist Convention

CHURCH

Biblical tithing offers practical ministry benefits

By Doug Strader

It is obvious that not every Christian believes in practicing the biblical teaching of tithing—giving 10 percent of one's income to God's work.



According to the latest giving

statistics, the average Southern Baptist gives a little more than 2 percent of his or her income through the local church. If that is true in your church, your church budget would be four times what it is today if all of your members gave a tithe.

Did you ever wonder what some of the benefits would be to the Lord's work if everyone did tithe? Consider the following examples:

■ *The church would not have any problems related to financial needs.* Most churches have financial problems due to cash flow from time to time. The problem is not that the church does not have the money needed, but the members are not faithfully giving their tithes and offerings. In many churches 15-20 percent of the members give 90 percent of the money the church receives.

■ *The church could expand its ministry.* Many churches wrestle with giving money to meet local needs and also giving money to spread the gospel to the larger community and world. If all the members tithed, there would be ample money to meet local and worldwide needs.

■ *Mission work could be extended into every nation of the world.* Every church would have ample money to assist the Southern Baptist North American Mission Board and International Mission Board to send all the missionaries needed to help reach a lost world with the gospel of Jesus Christ.

■ *Many more Christians would discover greater blessings.* Real happiness comes when people put God first in their lives, including giving tithes and offerings regularly to the Lord. God blesses those who are faithful to Him and those who honor Him with their resources.

■ *There would be no need to have capital campaigns.* Churches would have an adequate cash flow in order to renovate, construct new buildings or do other mission projects without having to raise cash in a capital campaign.

Doug Strader is director of the Kentucky Baptist Convention's stewardship department

Evaluate 'red flags' to assess future of dating relationship

Q: I think some of my friends are beginning to question my current choice for a boyfriend. How can I know if I'm dating a guy who's bad for me?

- First, look for possible red flags in the other person:
- Does he constantly use seductive words, telling you how great you are?
 - Is he coercive? Does he have the opinion that having no boundaries equals love?
 - Does he have a volatile temper over small things?
 - Is he constantly jealous? Does he think you always should be there just for him?
 - Is he a habitual promise breaker? A litany of excuses is not an apology. Is he always blaming you or others?
- Next, look for possible red flags in yourself:
- Do you have fear or a knot of anxiety inside when you think about this person?
 - Do you "fast forward" in your mind to the wedding after the first date?
 - Do you say things like: "But he has so much potential" or "He will change."
 - Do you ever say: "I might never meet anyone else. I don't want to be alone" or "If I complain, he might leave."
- Finally, get accountability. If you find yourself not really being your best self, beware. Enlist someone who will ask you the hard questions and keep you honest. Give them permission to call attention to rationalizations or red flags.
- Remember the words of Ephesians 4:14-15, "We are no longer to be children, tossed here and there ... but speaking the truth in love, we are to grow up."—James Stillwell



Q: My senior adult mother seems to be uninterested in activities that normally would excite her. What might be causing her change in attitude and energy level?

- Check to see if she has had a recent evaluation by her doctor. There is not enough information to suggest a specific cause. However, despair impacts many older adults. Here are some ideas to consider.
- Depression in older adults is closely related to the aging process. A lifetime of depressing events (bereavement or illness coupled with the effects of decreasing mental ability and reduced physical energy) limit the ability of many older adults to cope with the impact of past events and current challenges. This leads to greater dysfunction, ineffective coping with stress and greater levels of depression. The fact that these symptoms are so common among older adults that they appear to be part of the normal aging process may lead some clinicians into the false belief that treatment is neither effective nor desirable.
- Older patients who suffer from depression and poor life integration skills clearly benefit from various psychosocial interventions. Although there is some debate about which interventions are most appropriate and effective, pastoral care treatment clearly relieves a wide range of depressive symptoms and increases coping skills. Treatment also can have a positive impact on the symptoms associated with pseudodementia.
- In addition to direct treatment for depression, improved housing and social conditions that contribute to isolation, withdrawal and depression should be addressed. Efforts should be made to provide the resources that will improve the quality of life for this age group.—Jon Rainbow

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.

Abuse cases prompt call for sexual purity

Who could have imagined a few months ago that the sexual abuse scandal gripping the nation's Roman Catholic Church would lead to positive results in American society? Yet the troubling reports of priests misusing their power and position to sexually abuse minors has led many people to reaffirm the need for moral and sexual purity in all areas of life.

Of course, we shouldn't be surprised that good can come in the wake of evil. According to the familiar words of Romans 8:28, "We know that all things work together for good to them that love God, to those who are called according to His purpose."

Obviously, there is nothing good about priests or anyone else in a position of authority sexually preying on innocent children. Yet God, in His perfect grace and wisdom, is taking those traumatic episodes and using them to remind our nation about the importance of hearing and heeding the eternal truths of Scripture.

Frank Ruff, a liaison to the Southern Baptist Convention on behalf of the National Conference of Catholic Bishops, said, "The one ray of hope and light that I see in this whole sordid mess ... is that as a society we will be much less tolerant of sexual abuse wherever it happens—in our homes, our schools, wherever."

Ruff, a Roman Catholic priest serving in Elkton, noted that he "found an incredible amount of empathy for the Catholic Church" among participants at the recent SBC annual meeting in St. Louis. "They were very much aware that any kind of scandal in one part of the Christian family affects everybody. ... When one part of the body hurts, the whole body hurts."

Ruff's words are a clear reminder that sexual abuse by clergy isn't limited to the Catholic Church. SBC messengers acknowledged that this month, adopting a resolution on the sexual integrity of ministers.

Citing "our own fallenness and the need to prevent such appalling sins from happening within our own ranks," the resolution emphasizes that "the Bible calls ministers of the gospel ... to be above reproach morally, both within the body of Christ and in the larger community."

Urging "all our spiritual leaders to hold one another accountable to the highest standards of Christian moral practice," the statement calls on Southern Baptist churches to "discipline those guilty of any sexual abuse in obedience to Matthew 18:6-17 as well as to cooperate with civil authorities in the prosecution of those cases."

The significance of that stand was reinforced last week when leaders of the Southern Baptist International Mission Board released information about a former missionary dismissed in 1995 for sexual abuse dating back 30 years. The IMB's public statement came in response to a June 14 meeting with five victims who had been abused as children by the missionary.

"Even though wrong behavior took place nearly 30 years ago, the scars and repercussions are very real and painful," said IMB President Jerry Rankin. "We are firmly committed to reaching out to victims and dealing decisively with violators."

Whatever the future holds for Baptists, Catholics and other faith groups, past sins offer a grave warning for all believers to be morally and sexually pure and to pray earnestly for our brothers and sisters in Christ.

STRAIGHT FROM THE EDITOR



Trennis Henderson

Should Christians sue?

By Larry Burkett

GAINESVILLE, Ga. (BP)—The purpose of a lawsuit is to provide someone who has suffered a loss at the hands of another party with the legal means to recover property or other damages from the offender.

Unfortunately, suing has become a first recourse—even among Christians. This raises many questions. How should believers respond when cheated? Does it make a difference if the offender is a Christian? What if a Christian is sued? Should a Christian sue?

Lawsuits must have been common in the first century. "Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints?" (1 Corinthians 6:1). However, it's clear that Christians are not to sue other believers, even at the risk of being wronged. "Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?" (1 Corinthians 6:7).

A simple principle is outlined in Matthew 18:15-17 for two Christians who have a conflict: Take any offense directly to the offending believer. So, when in doubt, lean toward mercy rather than justice (see Matthew 12:7).

1 Corinthians 6 is all about one believer suing another believer, but what about suing non-believers? The

Bible deals as much with attitudes as with actions. Many Christians may act acceptably but have wrong motives or attitudes in their hearts.

God's Word teaches us to surrender our rights and put others first, even if we feel they are wrong. Sometimes this attitude is costly and results in personal loss. But the questions are, "Do we really believe that it all belongs to God?" and "Do I trust God or do I just say that I trust God?"

Every means, short of a lawsuit, should be pursued in trying to resolve the situation (beginning with Matthew 18:15-17). Once all the options have been exhausted and the situation still isn't resolved, God's Word teaches that the offender should be forgiven. That means the offense needs to be "written off" and forgotten and the results left in God's hands.

You have every right to defend yourself if someone brings a suit against you. Paul defended himself against unjust claims many times (see Acts 16:37, 22:25 and 25:11).

Paul vigorously defended himself and even recited Roman law that was applicable to his case. As long as our motives are right and we are not seeking retribution, we can defend ourselves.

American citizens have the legal right to sue. However, a Christian's primary purpose is to serve God. If we really want to pursue righteousness,

rather than going to the courts of this world with issues of personal injustice, we should turn to God regarding the injustice and leave the results to Him.

Although it is not an example of Christlike character for a Christian to sue another individual, the same standard is not advised in dealing with a business, corporation or insurance company.

Should a Christian initiate a lawsuit because of personal loss suffered due to the negligence or deceit of a company or business? Companies as we know them did not exist in biblical times. The closest parallels of that time were governments.

In the Book of Acts, when the apostle Paul was falsely arrested, he applied Roman law to regain his freedom and used the implied threat of using that law to punish his antagonists (see Acts 16:37). When falsely accused by Jewish leaders and jailed by Roman authorities, he defended himself with Roman law. Because government is an entity, not a person, Paul was within his rights to use Roman law against that entity.

Biblically, Christians are not prohibited from suing non-believers, but that doesn't mean they should exercise that right. "All things are lawful, but not all things are profitable. All things are lawful, but not all things edify" (1 Corinthians 10:23).

Attitude and submission to the will of God are the most critical issues.

Financial advisor Larry Burkett is the author of "How Much Is Enough? 30 Days to Personal Revival" and "Jesus on Money"

COMMENTARY

Fact or fiction: Some question theology of 'Left Behind'

End-times views

Pre-tribulation. The belief that the rapture will occur in two stages, the first for God's saints in a rapture before a seven-year "great tribulation." The second rapture will occur at the end of the tribulation. It teaches that the Holy Spirit must be removed from the world before the anti-Christ can be revealed (2 Thessalonians 2:6-8) and that Christ will return to reign for 1,000 years.

Mid-tribulation. Teaching that the rapture will take place halfway through the great tribulation, after the fulfillment of certain predicted signs described in Matthew 24:10-27. This view says the rapture will not be secret but accompanied by a great shout and trumpet blast (1 Thessalonians 4:16; Revelation 11:15 and 14:2). This dramatic sign will attract the attention of non-Christians and spark a major revival.

Post-tribulation. The belief that Christ will return to rapture His church and establish His 1,000-year rule at the same time. Supporters cite passages such as Matthew 24:27, 29 to argue that Christ's second coming will be public and after tribulation. Followers believe the biblical advice about the last days is meaningless if it doesn't include the tribulation.

Partial rapture. A small group of pre-tribulationists teach that only those who are faithful to the church will be caught up at the beginning of tribulation. The rest will be raptured sometime during or at the end of the seven-year period.

Amillennialism. This view doesn't expect an earthly reign of Christ between His return and the final judgment. This view maintains that the 1,000 years is symbolic, either of the completeness of Christ's reign when He returns or of the death and resurrection during the intermediate state between death and resurrection.

Source: *Evangelical Dictionary of Theology*, edited by Walter Elwell, copyright 1984

Continued from page 1

If people aren't careful, they can get caught up in the kind of speculation Moore encountered in his native Biloxi, Miss. In Moore's teen years, a revival evangelist warned the congregation to avoid supermarkets that used scanners, which could be linked to Revelation's "mark of the beast."

"We know there will be a mark of the beast," Moore said. "But we can't have a mark when the beast hasn't been revealed yet."

The problem with getting caught up in embracing a particular interpretation is ultimately avoiding serious discussion of end times issues, said Craig Blasing, executive vice president and provost at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"There's a serious impoverishment of Christian life when that happens," said Blasing, a former professor at Southern Seminary. "Sometimes these things are made into a major matter of division and they shouldn't be."

The Western Baptist Faith and Message statements don't support a particular end-times view, he noted, although they do express a belief in Christ's return and a bodily resurrection.

Blasing points out that an excessive focus on the rapture leads to faulty speculation on the date of

Christ's return—a practice Paul Boyer chronicled in his 1994 book, "When Time Shall Be No More."

In addition, since the 1970s the rapture has become a judgment doctrine, where belief in Christ is needed to avoid being left behind, he said.

But Blasing contends that the great fear people should have is not missing the rapture, but spending eternity in the lake of fire.

"The real message of the Bible is you better come to faith or you could die in sin," he said. "But our culture is disinclined to believe in hell and inclined to believe in earth-

ly trouble."

Such trouble, at least the kind outlined in "Left Behind," is largely a myth, according to a former Southern Seminary professor who is now at Samford University in Birmingham, Ala.

Research professor Bill Hull said LaHaye's interpretation historically has been a minority view among theologians. It also is relatively new, he said, gaining popularity in the late 1800s through England's John Darby and the best-selling Scofield Ref-

erence Bible.

"It's a massive misunderstanding," said Hull, former dean of Southern's theology school. "I think (LaHaye) has misinterpreted the whole Bible. It's not Jesus, Peter, Paul or John preached."

"It's not a secret rapture where unbelievers don't know why people have disappeared. 1 Thessalonians 4:17 doesn't teach that. (It says) 'Every eye shall see and every ear shall hear.' I've not found any of 10 Bible commentaries that interpret that verse the way LaHaye does."

Hull hasn't read the series, but he bases his objections on LaHaye's non-fiction books, including "Revelation Unveiled."

Hull says LaHaye ties together unrelated passages to form his thesis and takes certain passages literally that might be symbolic.

There are biblical indications that God will not neglect or abandon His children on earth, Hull added.

"I would say the Bible doesn't have enough verses to dominate any particular view," he said. "I believe the end times will be characterized by the triumph of Christ, that it is God's purpose to redeem the world through Christ, and history will come to that conclusion."



Our partnership with Trinidad

Last Sunday morning, I took three Trinidadians to Nashville as they prepared to return to their home after more than three weeks with us at Jonathan Creek.

As we said our farewells, it was an emotional time for me. In our three weeks together, we had become such good friends. I had grown to love Haniff Khan, Brenda Richardson and Julie Barclay. The fourth person of our group from Trinidad, pastor Nelton Richardson, already was in Nashville.

As some of you know, we have a partnership with Salvador Mission Camp in Trinidad. This partnership began a couple of years ago through one of our missionaries to Trinidad, Hal Hostetler. Hal approached me about the possibility of Kentucky Baptist Assemblies working with the camp ministry down there. We talked, I made a couple of visits to Trinidad, and this spring the partnership began to bloom. Salvador Camp is in great need of our assistance. Our Trinidad guests return home with what I hope is a fresh vision for the impact camping can make in the lives of students. The visitors saw firsthand how God works in and through a camp ministry.

Each week we encourage our

students to give generously to our missions offering. As they worship in our new A.M. Johnson Worship & Rec Center, they see a huge seven-foot globe that reminds the students of our global responsibilities according to the Great Commission. This year's missions offering goal is \$25,000. This money will be used carefully as we work with the

Trinidadians on much-needed improvements at Salvador Mission Camp. To put this amount of money in perspective, it will be worth about \$150,000 in Trinidad dollars!

The challenge before us is great. But I am so thankful for the experience we had and will continue to have as we work closely with these folks I have come to love.

When I think about how far Kentucky Baptist Assemblies has come, and how our outreach has extended now beyond our borders, I am so deeply thankful for the blessings God has brought to us. Pray for us as we seek to reach our missions goal of \$25,000. It is a huge challenge, but I believe it is attainable. To God be the glory for all He is going to do at Salvador Mission Camp.

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

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

Super Saturday 2002

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Hopkinsville, Second BC and Erlanger, Erlanger BC

August 17

Elizabethtown, Severns Valley BC

August 24

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September 7

Paducah, Lone Oak First BC and Somerset, First BC

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SMILE

Many facets of support

Thank you, Kentucky Baptists! Once again you have responded overwhelmingly to a call from us for assistance.

We shared with you that our pantries were running low on peanut butter, jelly and breakfast cereal, items that could be considered the "lifeblood" of most any kitchen that serves kids.

Thank you for the outpouring of donations. Our pantries are now well stocked with these items for the summer.

Another unexpected, but not surprising, show of support came recently from the executive committee of West Union Baptist Association. Upon hearing a report from Vice President Tom Townsend on the necessity to relocate Glen Dale and Spring Meadows, our Kentucky Baptist friends.

Additional support has been coming to us via the "Legacy for Children" national endowment campaign. Telephone solicitations from a firm we are working with in Tulsa, Okla., have generated gifts and unfortunately some frustration, too.

There has been some misunderstanding of the gift acknowledgment procedure among a few of the operators in Tulsa. Some of our donors made contributions directly to our Louisville office and then received letters from Tulsa reminding them to honor their pledges. We are working diligently to respond to each of these errors, and I want to extend my personal apology for the confusion and frustration.

The telephone solicitation is part of a "research" phase of the national endowment campaign. These calls and letters will help us gauge support and plan for further phases of the campaign. In a sense, those of you who are listening and responding to these messages are part of the team working to get the "Legacy for Children" campaign off the ground. I so appreciate your patience with us. It is just another way that you express your support and faithfulness to what matters most: the kids. Please do not hesitate to contact me if you have questions or concerns about the national endowment campaign.

HOMES FOR CHILDREN



Bill Smithwick

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

Recognizing Matthew Howe

By Robert Dunston

Each year at Cumberland College's annual honors day convocation, a male graduating senior receives the T.E. Mahan Memorial Award. The award recognizes the recipient for outstanding leadership on Cumberland's campus.

Matthew Alan Howe, son of Anthony and Teresa Howe of Crittenden, received the T.E. Mahan Memorial Award. Howe completed a major in religion and a minor in church music.

Howe has been involved in a variety of activities at Cumberland College. He has offered spiritual leadership and service through the Baptist Student Union and Appalachian Ministries.

Through his work in the admissions office, Howe has assisted many students in making their decisions to attend Cumberland College. His active participation in Cumberland's freshmen orientation program has helped students adjust to college life.

Howe has employed his vocal gifts as a member of both the Cumberland College chorale and the chamber choir. He served as interim minister of music and youth at Dry Ridge Baptist Church and

worked with First Baptist Church of Williamsburg's Boys on Mission group.

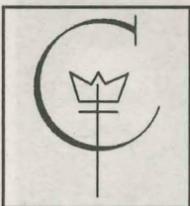
Howe has been inducted into the Alpha Lambda Delta freshman honor society, Theta Alpha Kappa religion honor society and Eta Beta Rho Hebrew honor society. He also has been recognized by inclusion in Who's Who Among Students in American Colleges and Universities.

Howe's dedication to missions is amply attested by his participation in mission opportunities. He served on two mission trips to Myrtle Beach, S.C., and one to Arlington, Texas. During the summer of 2001 he journeyed to India to engage in missions there.

Howe's presence and leadership have blessed Cumberland's campus. We know God will continue to use him in His 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

Carole Stengel

Across

- 1 "The gold of ____" (1 Chronicles 29:4)
- 5 "Four men ... ____ in the ... fire" (Daniel 3:25)
- 10 Sweaty class, abbr.
- 11 Shining circle indicating holiness
- 13 "What ye hear in the ____" (Matthew 10:27)
- 14 "He shewed himself alive after his ____" (Acts 1:3)
- 16 Period of time
- 17 Land where Cain lived after he killed Abel (Genesis 4:16)
- 18 South American language, abbr.
- 20 ____ sold his birthright (Hebrews 12:16)
- 22 "I will ____ the loving-kindnesses of the Lord" (Isaiah 63:7)
- 26 It is, contr.
- 28 Do again, prefix
- 29 Pimple
- 31 "____ by the Holy Ghost" (Romans 15:16)
- 36 "To whom shall we ____?" (John 6:68)
- 37 Astronomical unit, abbr.
- 38 Adam and Eve's third son (Genesis 4:25)
- 40 "I ... will ____ thee with my hand while I pass by" (Exodus 33:22)
- 44 Third Gospel, abbr.
- 45 "The ____ of the just is as the shining light" (Proverbs 4:18)
- 47 Parentless child
- 48 Standard temperature and pressure, abbr.
- 49 Myself
- 50 "The ____ of all them that believe" (Romans 4:11)

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49					50	51		52
53		54		55	56			57
59			60					

- 53 "It pleased the Lord to ____ him" (Isaiah 53:10)
- 56 Continent in the southern hemisphere, abbr.
- 57 Executive order, abbr.
- 59 Soviet Socialist Republic, abbr.
- 60 "Thy faithfulness shalt thou ____ in the very heavens" (Psalms 89:2)
- 21 Universal time, coordinated, abbr.
- 23 Not elsewhere indicated, abbr.
- 24 Dorothy's imaginary land
- 25 "If a man walk in the ____, he stumbleth" (John 11:10)
- 27 Address abbreviation
- 30 Preposition
- 32 People who love and worship
- 33 Des Moines is the capital of this state, abbr.
- 34 Einsteinium, chem. symbol
- 35 "The ____ saith, It is not in me" (Job 28:14)
- 39 Adhesive strip
- 40 Used for grooming the hair
- 41 Replaces the president in case of sickness or death, abbr.
- 42 Questioning word
- 43 "In the third day he will ____ us up" (Hosea 6:2)
- 46 Greeting
- 48 Thrust a knife
- 51 A king (1 Kings 15:8)
- 52 Dweller, abbr.
- 54 Abram's birth place (Genesis 11:28)
- 55 Plural suffix
- 58 Exclamation

Solution for June 11

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Readers write authors to say they won't be 'Left Behind'

"If people disagree, they have the right to publish their own books."

"Left Behind" series co-author, Jerry Jenkins

By Ken Walker
State Correspondent

LOUISVILLE—An 80-year-old man received a copy of "Left Behind" from his children and had to read the book with a magnifying glass because his eyesight was so bad.

Afterward, he said he realized he needed to pray to receive Christ as his personal Savior so he wouldn't be left behind during the Rapture, like characters in the book.

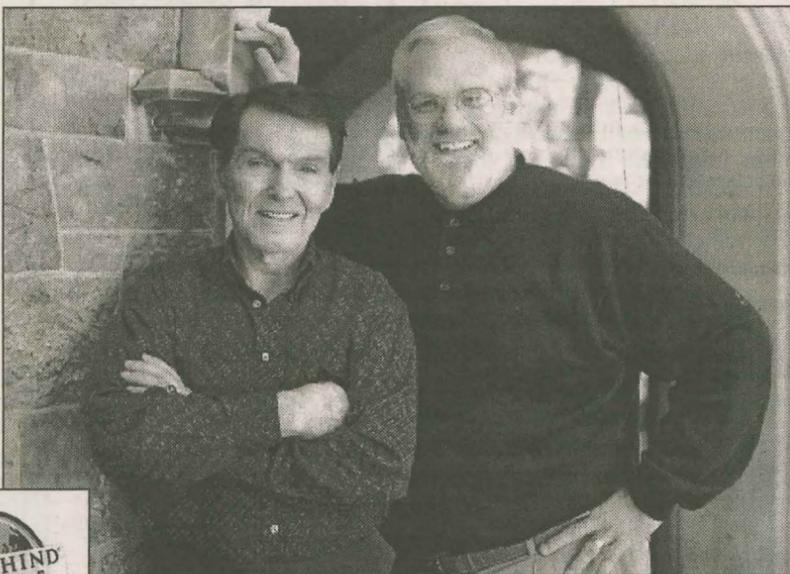
The man wrote to authors Tim LaHaye and Jerry Jenkins about his decision, concluding by writing that it wasn't what he read through the glass that made the difference but what he saw through his heart.

"We've heard from between 2,500 and 3,000 people who tell us they've received Christ reading" the books, said Jenkins, the writing half of the best-selling duo. "That was a particularly moving one."

The series has sparked so many letters that veteran Christian author Norm Rohrer is writing a book about the series' impact titled, "These Will Not Be Left Behind."

Another moving tribute came from a couple in Minnesota whose teenage son was running with the wrong crowd. They left a copy of "Left Behind" in the house, hoping he would pick it up.

After reading it, the youth told his parents not to worry about him anymore. He was planning to buy a box



SERIES' AUTHORS Jerry Jenkins (right) says he and co-author Tim LaHaye welcome critics who have other views about the end times, but they bristle at the idea that they are writing the "Left Behind" series only for the money.



of the books and give them to his friends. But before he could, he died in a car crash.

His parents picked up on the idea, distributing copies at his funeral. Several friends accepted Christ after reading them, said Jenkins, who recently visited Louisville for a book signing.

Among those in Kentucky who have been touched by the series is Bowling Green resident Jeremy Sanderson, a freshman at Western Kentucky University.

Raised a Catholic, he wrote that he strayed from his faith as a young teen-

ager, but thought of returning after his grandmother's death. Reading "Left Behind" made him think even more, he said.

Sanderson said he first heard about the books as a high school freshman through a student's book report. But he started reading the series because of a recommendation from his stepmother, who claims no religious affiliation.

"I have not chosen a specific denomination," he said of his resurgent interest in faith. "(But) I know I am a Christian and believe with all my heart

that Jesus is my Lord and Savior."

While the series has sparked controversy among those who question its theological underpinnings, Jenkins isn't bothered by criticism. After several years of best-sellers and thousands of pages to argue their case, opposing views about end-times theology deserve to be heard, he said.

But Jenkins added that two criticisms do trouble him: those who say the authors only write the series for the money and people who charge that the co-authors deliberately are leading people astray.

"That makes no sense," Jenkins said. "Both of us have spent our whole lives in evangelism and Bible teaching. We never said this was inerrant or inspired the way Scripture was, and we know there are other interpretations.

"Because Dr. LaHaye's been studying this as long as I've been alive, he's got some pretty good arguments," Jenkins added. "If people disagree, they have the right to publish their own books."

A Southern Baptist critic of the series said he's glad to see some readers are coming to Christ as a result of reading the books, even if it's not for the most mature reason.

"I think the central message is to accept Christ out of love rather than fear," said Bill Hull of Samford University in Birmingham, Ala. "I'm not on LaHaye's case or saying he's harmful, but I don't think (these books) are a trustworthy guide to Scripture."

Slop the hogs, milk the cows ... well, not exactly

I'm writing on a Saturday morning and several students already are hard at work on the farm. Many people enjoy sleeping in on Saturdays, but the students who work on our farm have no such luxury. I often smile as I watch them wipe the sleep from their eyes while they make their way to the farm.

We have an aggressive hog operation with about 100 sows to provide 1,600 pigs each year. We use about 200 of these pigs to meet the pork needs in our school's kitchen, and we sell the rest as feeder pigs. The income from the feeder pigs helps offset the costs of operating our agriculture program.

I don't know how many times I have listened to our kids tell their "farm stories." There is always a story about watching the birthing process of our pigs. You would think with all our kids watch on TV these days, they would have little interest in seeing pigs born. However, both boys and girls are intrigued by the sight.

We did not allow girls to work on the farm until about five years ago.

Though we'd considered it for years, we were not sure we had enough adult supervision for boys and girls to work together safely. Before girls worked on the farm, we lost many of the runts, which are part of nearly every litter of pigs. Boys seem to have the macho attitude, either grow up or just don't make it. Girls, however, see a runt as a challenge and are willing to give it extra attention. You can see the maternal instincts at work. In a typical litter of a dozen or so piglets, the smallest ones get most of the attention. A towel dries them, then a helpful hand makes sure there is room at mealtime for even the tiniest. A watchful eye

during the first few weeks ensures that the weakest of the litter gets the best care any little pig ever received.

Now about "milking the cows," we don't milk cows anymore, though we did when I was a student. I was one of those sleepy-eyed kids making his way to the farm every morning around 5 a.m. Oneida had maintained a dairy herd for many years but got out of the business in the late '60s. I remember the milk we tried to drink when wild onions had been growing in the pastures. I thought those cows walked around every pasture looking for wild onions. If you were raised on a farm with milk-cows and ever drank milk tainted with wild onions, you know exactly what I mean.

THIS IS ONEIDA



W.F. Underwood

Then there is the "egg business." No, we don't raise chickens, though well-intentioned guests often comment that they think having chickens would be a good idea. I suspect most of those folks are city people who never have raised chickens. It is one thing to have a dozen chickens running around; it is something quite different to have enough chickens to provide several hundred eggs a day. We had chickens on the farm when I was a student, and we gathered the eggs every day. I'm not sure if we had enough eggs to meet our kitchen's needs, but it seemed like a lot of eggs at the time.

Our farm is a great asset to our total school program. Many young people learn valuable lessons working on the farm. Later this morning, when they are more awake, they will be glad they are there.

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

Whittakers on mission to South Korea

On June 28 my wife, Rebecca, and I depart for South Korea, returning July 11. The invitation, on behalf of Southern Baptist missionaries, came from Dennis Brotherton, a professor at Korea Baptist Theological Seminary in Taejon and former New Testament professor at Clear Creek.

Clear Creek has other connections with South Korean Baptists. Malcolm Hester, our academic dean, was an assistant professor at Korean Baptist Seminary from 1987-1992, and president of Capital Baptist Seminary in An Yang, 1992-94. In 1996 Paul Chung, director of the Korea Baptist Publishing House, visited our campus to develop his English. Former professor Charlie Rice was keynote speaker for the 1999 Korea Youth Congress, and in 2000 science professor Bill Pfoff conducted a chronological Bible study at Yoido Baptist Church in Seoul.

On June 30 I will preach in the morning service at Seoul Memorial Baptist Church. Built in 1946, the congregation was one of the first to affiliate with the Southern Baptist Mission after the Korean War. Sunday evening we will be guests of SuDo Baptist Church. Pastors Shin and Hahn are leaders in the Korea

convention and Pastor Shin is on the Baptist World Alliance Council.

July 1-5 the missionaries will gather for their annual meeting in Kungju. My assignment includes three Bible studies and four sermons. The missionaries have study groups focused on Blackaby's book "Spiritual Leadership," and Rebecca is a group facilitator.

I will preach July 7 at the 7 a.m., 9 a.m., 11 a.m. and 1:30 p.m. services of Yoido Baptist Church in Seoul. The congregation has 3,000 members. On July 8-9 about 100 ministers will gather at the seminary for a conference on preaching. Each participant will have a translation of my book, "Preparing to Preach." It is the basis for six presentations I will lead.

Paul Chung will take us to the demilitarized zone on July 10. If time allows, we will worship that evening with a military church.

I ask you to pray for us that God will use us for the glory of Christ, to encourage our missionaries, to assist Korean Baptists and to deepen our own commitment to missions.

CLEAR CREEK CHRONICLE



Bill Whittaker

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

Supporters, critics of Today's NIV continue to grow

WASHINGTON (RNS)—The Forum of Bible Agencies, an organization of experts on Bible translation, is supporting the Today's New International Version, a successor to the popular New International Version that has caused controversy in evangelical circles.

Southern Baptists blasted the version during their annual meeting this month in St. Louis, and more than 160 evangelical leaders have endorsed or opposed the TNIV.

Members of the Forum of Bible agencies include the Bible League, New Tribes Mission, the Jesus Film Project, American Bible Society and Wycliffe Bible Translators.

"It is the consensus of the FBA that the TNIV falls within the Forum's translation principles and procedures," the organization said in a statement.

The group's announcement June 11 was hailed by Zondervan, publisher of the new version, and International Bible Society, which holds its copyright and is a member of the forum.

"The FBA is a definitive source on Bible translation," said Scott Bolinder, executive vice president and publisher for Zondervan, in a statement. "We hope their announcement will help correct misinformation about Today's New International Version."

The announcement came the day before Southern Baptists meeting in St. Louis overwhelmingly passed a resolution expressing their "profound disappointment" in the translation, saying they could not recommend its use to fellow Christians.

Evangelical Christians have been divided over its use of gender-related language.

In late May, the Council on Biblical Manhood and Womanhood issued a statement endorsed by more than 100 evangelical leaders criticizing the new translation, whose New Testament was released in April.

The critics are particularly concerned about changes in gender language in the new translation. For example, they cite the words of Jesus in Revelation 3:20, which in the NIV read: "I will come in and eat with him,

and he with me." The new translation reads: "I will come in and eat with them, and they with me."

"In hundreds of such changes, the TNIV obscures any possible significance the inspired singular may have, such as individual responsibility or an individual relationship with Christ," said the statement, issued May 28.

The council had sought to place their views in a two-page advertisement in Christianity Today, but the evangelical magazine declined to take the ad, citing its longtime policy of not including criticism of parties within evangelicalism in its ads.

"We do not publish advertisements that are basically essays or articles designed to critique or comment on other areas of the evangelical movement," said Mark Galli, the magazine's managing editor.

But Galli added that the publication is open to the idea of running an article voicing the sentiments of the critics along with a rebuttal from supporters.

The offices of the Council on Biblical Manhood and Womanhood are

on the campus of Southern Baptist Theological Seminary in Louisville. The council is not an official agency of the seminary, although the school is supportive of the group's work, according to Southern spokesman Lawrence Smith.

Council President Bruce Ware is on the faculty at Southern, and Southern President Al Mohler serves on the council's board of directors, Smith noted.

Signatories for the council's statement included such well-known names in evangelical circles as Pat Robertson, Chuck Colson and recent Southern Baptist Convention President James Merritt.

The International Bible Society continues to collect its own list of supporters, which also includes well-known evangelical leaders. That list features such names as author Philip Yancey; Timothy George, dean of Samford University's Beeson Divinity School in Birmingham, Ala.; and Jim Cymbala, pastor of Brooklyn Tabernacle Church and author of "Fresh Wind, Fresh Fire."

Presbyterians approve statement on salvation

By Kevin Eckstrom
Religion News Service

COLUMBUS, Ohio (RNS)—The nation's largest Presbyterian church sidestepped a nasty battle over salvation on June 20 by approving a statement on salvation theology that appeared to satisfy both liberals and conservatives.

Delegates to the annual General Assembly meeting endorsed an eight-page document, "Hope in the Lord Jesus Christ," in a 497-11 vote. The statement was drafted by the church's theology and worship office last September after a divisive battle over salvation and Jesus Christ at last year's convention in Louisville.

"Jesus Christ is the only Savior and Lord, and all people everywhere are called to place their faith, hope and love in Him. No one is saved by virtue of inherent goodness or admirable living," the document says.

But, in an indirect reference to non-Christians, the document also says: "We neither restrict the grace of God to those who profess explicit faith in Christ nor assume that all people are saved regardless of faith. Grace, love and communion belong to God, and are not ours to determine."

Conservatives were dissatisfied after last year's meeting, leading to the growth of the insurgent Confessing Church Movement. More than 1,200 congregations have joined the movement by affirming, among other things, salvation through Jesus Christ alone.

The new statement garnered support from both the left and the right, in part because it leaves some theological wiggle room on the direct questions of salvation that have caused friction in the diverse church.

"It says modestly the things we need to say modestly, and it says clearly the things we need to say clearly," said Anna Case-Winters, a theologian at McCormick Seminary in Chicago, who chaired the meeting's confessions and Christology committee.

Theology had become the newest area of contention in the denomination, after years of back-and-forth battles over human sexuality. Delegates to last year's meeting, sensing the discord, appointed a 17-member panel to probe doctrinal divisions and report back in 2005.

Case-Winters said the church is suffering from battle fatigue, and said this year's civil debate showed that "we're moving to a different place."

"It's important for us to say together what we can say together, and for those things that we cannot say together, to keep talking," she noted.

Also during the meeting, delegates voted to end its annual meeting schedule and instead meet every other year in an attempt to save money.

The change, approved in a 343-167 vote, will skip the scheduled 2005 meeting in Sacramento, Calif., and begin a biennial schedule with the 2006 meeting in Birmingham, Ala.

The 2.5 million-member denomination has met annually in the United States since 1789.

Delegates who argued in favor of the biennial schedule said the cash-strapped denomination could find better ways to spend the \$5 million it takes to stage the weeklong convention.

Backers also see this as a way to keep from addressing annually such contentious issues as ordaining gay pastors.

Among major denominations, only the Southern Baptist Convention meets every year. The Evangelical Lutheran Church in America meets biennially, Episcopalians meet every three years and United Methodists meet every four.

Faith groups oppose bills for more church politicking

WASHINGTON (RNS)—A 1954 law that keeps churches from endorsing political candidates has protected both religious institutions and the political process and should be left intact, a coalition of religious groups told Congress.

Twenty-one Protestant, Jewish and Buddhist groups wrote to the 435 members of the House of Representatives to oppose two bills that would allow religious congregations to endorse candidates and spend more money on politicking.

One bill, sponsored by Rep. Walter Jones, R-N.C., would allow churches to endorse candidates without risking

their tax-exempt status. That bill has the support of much of the Republican leadership.

The other bill, sponsored by Rep. Phil Crane, R-Ill., would allow churches to spend as much as 20 percent of their funds for political purposes.

The religious groups told the House that "tying churches to partisan activity demeans the institutions from which so many believers expect unimpeachable decency."

In addition, the groups said the two bills would create "a significant new loophole" in the newly reformed campaign finance system that poses "seri-

ous ethical and legal implications."

Leading religious conservatives, such as James Kennedy of Coral Ridge Ministries in Fort Lauderdale, Fla., say current law limits the free speech of clergy by not allowing them to fully address important topics, and support the candidates who reflect their views. In their letter, the religious groups disagreed.

"The reality is that religious leaders have an absolute right to use their pulpit to address the moral issues of the day," they stated. "Current law simply limits groups from being both a tax-exempt ministry and a partisan political entity."

Monday-night visitation safe after ruling by Supreme Court

By Robert Marus
Associated Baptist Press

WASHINGTON (ABP)—Monday-night visitation is safe, thanks to the Supreme Court.

The high court ruled June 17 that anonymous door-to-door proselytizing is protected by the First Amendment of the Constitution.

In an 8-1 decision, the high court ruled that communities cannot require religious groups to obtain a permit before witnessing door to door.

The justices sided with Jehovah's Witnesses, who challenged an ordinance in a small Ohio town requiring canvassers to register with the city, obtain a permit before engaging in door-to-door solicitation and produce the permit if a resident asks.

Leaders of the village of Stratton, Ohio, said the ordinance was needed to protect elderly residents against harassment by solicitors and fraud by con artists going door to door.

The town's Jehovah's Witnesses refused to apply for a permit, however, saying it was tantamount to forcing them to get permission from the government before preaching to their neighbors.

"It is offensive—not only to the values protected by the First Amendment, but to the very notion of a free society—that in the context of everyday public discourse a citizen must first inform the government of her desire to speak to her neighbors and then obtain a permit to do so," Justice John Paul Stevens wrote in his opinion for the majority.

The court's two most conservative justices, Antonin Scalia and Clarence Thomas, joined with the majority in the case but rejected at least part of its reasoning.

Scalia and Thomas particularly disagreed with the majority's notion that some people would have religious or patriotic objections to registering with a government official for any purpose. "If our free-speech jurisprudence is to be determined by the predicted behavior of such crackpots, we are in a sorry state indeed," Scalia wrote.

The lone dissenter to the decision, Chief Justice William Rehnquist, said he believed Stratton's registration law served the state's interest in preventing crime. Burglars or other criminals will pose as canvassers in order to "case" neighborhoods and homes, he said.

The majority opinion argued that the Stratton ordinance likely would not deter such criminals anyway.

PEOPLE

PRAYER PARTNERS

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

- Give thanks for the openness to the gospel among Corsicans in France.
- Follow up to the work of two veterinarians from the United States who recently held mobile equestrian clinics among the Roma/Gypsies in Romania. "Few possessions are as highly prized by the Roma as their horses," missionaries write. Teaching the Roma about how to care for their horses opened opportunities for missionaries to invite them to their homes to share the gospel.

■ "D," a Christian friend of missionary Selena Bedwell in Bulgaria, whose husband is discouraging her from attending church. Like many men in Bulgaria, "D's" husband is not a believer. "Pray that the Father will raise up believing men in Bulgaria who can reach other men," Bedwell urges.

■ Russian national missionaries Sergei and Olga Tutunik who minister in the Khabarovsk territory to reach the Nanai people group.

■ Church planting efforts in New Hampshire.

Mountains to the Mississippi

Compiled by staff

■ **BEREA**—Westside Church ordained pastor **Jimmy Garland** to the gospel ministry.

■ **CRESTWOOD**—Crestwood Church's music ministry will present "America the Beautiful" June 30 at the 8:45, 9:55 and 11:05 a.m. worship services.

■ **ELKHORN CITY**—Elkhorn City Church ordained **Johnny Owens, Bill Elswick, Mac Rowe and Terry Thacker** as deacons June 2. **David Peters** is pastor.

■ **FRANKFORT**—Crestwood Church called **Chris Anglin** as youth ministry intern. He previously was youth minister at Whitehall Church in Richmond. **Wallace Kent** is pastor.

North Fork Church called **Jay Stratton** as pastor.

Pleasant Ridge Church called **Scott Bryan** as pastor.

■ **FRANKLIN**—First Church will honor **Christene Randolph** July 7 for 35 years as church secretary. **Bob Sutton** is pastor.

■ **LAWRENCEBURG**—Sand Spring Church will dedicate its multipurpose facility June 30, with services at 9 and 11 a.m. and 1:30 p.m. Guest speaker is **Woodrow Kroll**,

host of the "Back to the Bible" radio program. **The Bowman Family** will provide special music. **Mike Hamrick** is pastor.

■ **LEXINGTON**—Grace Church licensed **Gary Price Jr.** to the gospel ministry.

■ **LONDON**—Hart Church will celebrate its first service in the church's new sanctuary July 7. **Jeff Jackson** is pastor.

■ **LOUISVILLE**—**Kathleen Brocius**, office manager and financial secretary at Crescent Hill Church for 15 years, is retiring effective June 30.

John Hollins resigned as minister of music and worship at Highland Church effective July 15 to accept a position at Texas Tech University in Lubbock.

Phil Landgrave retired June 16 as music minister at Parkland Church.

St. Matthews Church music ministry will present "The Home of the Brave" July 3 at 6:30 p.m. For information, call **Tim Galyon** at (502) 896-8882.

■ **MARION**—Crooked Creek Church ordained **Don DeBoe** as a deacon June 23.

■ **MOUNT WASHINGTON**—First



MISSIONS SUPPORT Amber Cirrito, left, and Shandell Penney, Children in Action members at Zion's Cause Baptist Church in Benton, present a care package to Baptist Student Union summer missionary Jamie Foulks prior to her departure for 10 weeks of ministry in France.

Church called **Jennifer Ward** as preschool/children's minister.

■ **PIKEVILLE**—**Jeff Foster**, pastor of Meta Church, resigned effective June 30.

■ **SCOTTSVILLE**—Scottsville Church called **Dale Darley** as pastor effective July 1. He previously was pastor of Mount Vernon Church in Axton, Va.

■ **SMITHFIELD**—Smithfield Church will celebrate its 200th anniversary July 19-21. **Ed Life** is pastor.

■ **SPRINGFIELD**—Thompsonville Church will hold revival services July 7-13. For information, call (859) 282-5706.

CLASSIFIED ADS

FOR RENT: Unique loft home in Crescent Hill (blocks from seminaries). Two bedrooms, one bath, basement, porch and deck. Immaculate. \$850/month and utilities. (502) 741-6340 or 292-2382.

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: Mini-buses and shuttle vans by StarTrans. Call Whitworth Bus Sales, Inc., (502) 894-0110. Church discounts. Your Kentucky bus and van connection.

HEALTH: Affordable health-care. Pre-existing conditions accepted. Only \$54.95/month, entire family. Doctors, hospitals, prescriptions, vision, dental and more. The non-insurance solution. Call toll-free: (877) 889-8844. www.healthcaredeal.net.

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 resumés 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: Full-time pastor for Northside Baptist Church in Science Hill, Ky. The church averages 85 in Sunday school and 120 in worship. If interested, send resumé to PO Box 129, Science Hill, KY 42553.

SEEKING: Hickory Grove Baptist Church, one of the state's most exciting Southern Baptist churches, is accepting resumés for minister of music. The church campus is situated on 45 beautiful acres and averages 575 in morning worship. Interested candidates should mail their resumés to: Search Committee, Hickory Grove Baptist Church, 11969 Taylor Mill Road, Independence, KY 41051.

SEEKING: Secretary, Family Ministry Department. Position requires 3 to 5 years experience. Strong organizational and computer application skills required. Attractive compensation package. Contact Administrative Services Department, Kentucky Baptist Convention, Louisville, Ky., (502) 244-6468.

SEEKING: Bivocational pastor for small, historic rural church in Johnson County. New brick sanctuary, convenient location, willing workers and unlimited possibilities. Send resumés to: Dean Murray, Box 742, Paintsville, KY 41240.

SEEKING: Administrative secretary, Communications/Media Department. Position requires 3 to 5 years experience. Must have strong business writing and computer application skills. Contact Administrative Services Department, Kentucky Baptist Convention, Louisville, Ky., (502) 244-6468.

SEEKING: Minister of students and education for Southern Baptist church. Position may or may not expand to full-time. Interested applicants send resumé to: Search Committee, PO Box 21705, Owensboro, KY 42304-1705.

SEEKING: We are prayerfully seeking a full-time minister of youth. This would include grades 7-12. Please submit resumé to: Lancaster Baptist Church, 201 Richmond St., Lancaster, KY 40444.

SEEKING: Part-time church musicians. Immediate opening for qualified choir director/musician. Responsibilities include providing choral and keyboard music for weekly Sunday morning worship services and other occasional special services (Maundy Thursday, Christmas Eve), directing and accompanying choir during weekly rehearsals. Excellent piano and directing skills required as well as good interpersonal and communication skills. Organ and/or bell choir skills a plus. Competitive salary offered based on qualifications, experience and potential level of involvement in church music program (approximately 20 hours per week; open to shared positions). Interested applicants should contact: Buechel Presbyterian Church, 4032 Bardstown Road, Louisville, KY 40218; (502) 499-0977, Laverne or Carol.

SEEKING: First Baptist Church of Owensboro, Ky., announces a new combined position available for an assistant worship minister who also will serve as minister to singles. In conjunction with this, there will be opportunities for this person to assist with college students. Experience in music ministry is required, while experience with a singles ministry is highly desirable. A bachelor's degree from an accredited college or university is required; a master's degree from an accredited graduate school or seminary would be desirable. This will be a full-time position with full benefits. Please submit resumé to: George Thacker, chairman, Search Committee, First Baptist Church, PO Box 904, Owensboro, KY 42302.

Sweet to lead Campbellsville training event

CAMPBELLSVILLE—Author Leonard Sweet will be a featured speaker at Campbellsville University's first Pastors and Church Leaders Conference Sept. 26-27.

Sweet, founder and president of SpiritVenture Ministries, is the author of "FaithQuakes" as well as the trilogy "SoulTsunami," "AquaChurch" and "SoulSalsa," a series of resources to help leaders come to terms with postmodern culture.

John Chowning, Campbellsville's vice president for church and external relations, said the conference is intended to "inspire, challenge and equip" church leaders for ministry in the 21st century.

Other speakers include Steve Ayers, pastor of Hillvue Heights Church in Bowling Green; and Terry Swan, chaplain and professor of religion at Lindsey Wilson College in Columbia.

Conference registration through Aug. 1 is \$25 per minister or church leader and \$15 per spouse. For lodging arrangements, call (270) 789-5520 or e-mail Chowning at chowning@campbellsvil.edu.

SEEKING: Part-time minister of music. Please send resumé to: Personnel Committee, Salvisa Baptist Church, PO Box 75, Salvisa, KY 40372.

SEEKING: Young adult minister position available—full-time plus great benefits package. Council Road Baptist Church, Bethany, OK. More than 6,000 membership. E-mail resumé to: rushing@councilroad.org. For additional church information, visit Web site at www.councilroad.org.

SEEKING: Part-time youth minister. Send resumé to: St. John Baptist, 1775 St. John Road, Frankfort, KY 40601, or e-mail: sjb@fewpb.net.

SEEKING: First Baptist Church in Bowling Green, Ky., is seeking a full-time music associate/organist. These positions currently are combined but may be separated in the future. Please send a resumé to: Richard Suggs, minister of music, First Baptist Church, 621 E 12th Ave., Bowling Green, KY 42101, or call the church music office: (270) 842-0331, ext. 104. Experience required; at least a bachelor's degree (music/arts) is preferred.

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

Taking Christ to 'Cup Crazies'

Missionaries find World Cup offers ministry opportunities

By Jenny Rogers
SBC International Mission Board

TOKYO (BP)—Normally tidy Japan is packed with rowdy soccer fans for the World Cup, and Southern Baptist missionaries are joining the party with good news—the gospel of Jesus Christ.

With World Cup games in 10 cities throughout Japan and an estimated 250,000 visitors, the world is at Japan's doorstep.

The festive atmosphere helps missionaries share the gospel in a mission field where less than 1 percent of the population claims Christianity.

Because traditional evangelism methods rate little more than a snore from the typical Japanese, missionaries are sharing the good news with more polish and creativity than ever—and using some unusual methods.

Soccer is one of them.

"Soccer is the most popular sport in Japan, especially during the World Cup," said Bill Walker, executive director of World Cup ministries for the Southern Baptist International Mission Board. "All eyes are focused. Even pro baseball players are skipping practice to watch the games. You can pick them out in the stands."

Sports is a medium that unifies people, Walker said.

"In those areas, we don't have to communicate. We learn from each other. We admire each other."

With the spotlight on typically reticent Japan during the World Cup, missionaries are taking notice.

"Major sporting events open the culture to international free flows of all kinds, not just Christianity, and (we're learning) the skills of utilizing these opportunities to forward the gospel in concrete ways," Walker said.

"An event is like a wave coming through a country. If you have your surfboard ready and you want to go somewhere, you can ride that wave."

Sports, and soccer in particular, are



FANATICS The 2002 World Cup competition has taken Japan by storm, and Southern Baptist missionaries are finding the games offer opportunities to share the message of Jesus. Ministry teams are distributing videos about soccer with Christian testimonies. They also are distributing printed guides to the competition that include an explanation about Christianity. (IMB photo by Jenny Rogers)

a cutting-edge way to reach Japanese young people.

"The Japanese church is in crisis because the young people are leaving," Walker said.

But with sports outreach efforts like "KidsGames," where children play a game and learn a Bible story, or famous soccer players sharing their testimonies, missionaries have the attention of young Japanese.

Members of the Baptist Media Center in Tokyo joined with England-based Athletes in Action and Christian Publicity Association to produce two Japanese-language evangelistic tools that missionaries distributed by the hundreds: a soccer video and an evangelistic soccer guide.

"The video is more specific than 'God is love' and 'God loves you,'" said Japanese Christian Minoru Hayakawa, who helped edit the Japanese-language video for the Baptist Media Center.

"They can hear about the world's best players losing their lives (to drugs and alcohol) because they didn't have a final destination. For Christians, what is our ultimate goal? It's Jesus Christ. It never ends."

The soccer guide, which went like hotcakes in some cities, has pages that let fans keep track of World Cup scores as well as testimonies by famous Christian players and an explanation about how to become a Christian.

Each guide comes with a tear-off postcard for recipients to contact missionaries for more information about Jesus, and cards already are beginning to come in.

Other examples of missionaries' work in Japan includes:

■ In Sapporo, a ministry team distributed evangelistic material at a citywide "March for Jesus."

■ In Yokohama, missionaries

working with Japanese students and single adults joined with other Christian groups to sponsor festivals that drew crowds of more than 1,000 people.

■ In Kobe-Osaka, members of missionary teams who minister to professionals, children and youth enlisted nearly 100 American volunteers to help with five festivals.

Missionaries Ron and Joan Capps are excited about the opportunity to reach such large numbers of young Japanese.

"Most of this is bridge-building," said Mrs. Capps, who has been watching skyrocketing suicide rates among young people in Japan.

"If they don't get the right job, or get into a certain school, or their boyfriend breaks up with them, they lose hope," she said. "It's a Christless society. They don't have any hope, and their answer is death. We want to give them hope."

Christian groups get help from city to host soccer ministries

By Jenny Rogers
SBC International Mission Board

FUCHU, Japan (BP)—You can't borrow city hall in Fuchu, just outside Tokyo, to hold a Christian preaching event, but ask for a soccer field and provide Christian players, and you're on.

Evangelical missions organizations, including the Southern Baptist International Mission Board, Campus Crusade for Christ, Overseas Missions Fellowship and SEND International, worked for months to organize a free soccer clinic and tournament with Ambassadors in Sport, an evangelical soccer team with members from six countries.

On June 15, Ambassadors shared their testimonies, prayed together, presented a Christian witness and played a good game of soccer.

Fuchu city officials were so impressed by the organizations that they offered the newly built Asahicho soccer field for free and staffed the event with their own personnel.

"This is good for both of us," said Bill Walker, executive director of World Cup ministries for the IMB. "We help the city, and the city opens up the people for Christ."

About 300 young Japanese soccer fans turned up for the clinics, led by Ambassadors. They practiced running drills, kicking goals and playing as a team. Most of them stayed around to

watch the tournament between Ambassadors and FC Tokyo, a professional team.

Japanese might not flock to church services, but they will come to soccer games, said Yumi Kenmochi, a Japanese Christian who works with Christian soccer ministry teams in Japan.

"Non-Christians can tell the difference between a Christian and non-Christian team," she added. "We can tell they are Christians by their smile. I heard one of the (opposing) players say, 'Their smiles touch my heart.' (Christian players) have more joy when they play. There's a difference from the bottom of their hearts. They encourage each other and build each other up."



TEAM PRAYER MEETING Members of Ambassadors, an evangelistic soccer team, pray before a clinic held near Tokyo during the World Cup games. About 300 Japanese children participated in the event, which gave Christians an opportunity to share the love of Jesus Christ. (IMB photo by Jenny Rogers)

For more information

■ To learn about sports outreach partnerships, visit www.gospelcom.net/rbc/ss/outreach/msep.

■ To learn more about specific sports ministries, visit the database at www.sportsoutreach.org/ministry/index.php.

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