



WESTERN RECORDER

February 11, 2003
Vol. 177, No. 6

FOR THE RECORD



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Volunteers help those grieving outside NASA

HOUSTON (ABP)—Flowers, flags and photos serve as a makeshift memorial at the entrance to the Johnson Space Center.

And five victim-relief chaplains offer comfort and hope to the NASA employees, local residents and visitors from around the country who come to honor the Columbia space shuttle crew.

The volunteer chaplains set up their mobile unit about 50 feet from the entrance of the space center before the entrance of the space center on Feb. 4, providing a "ministry of presence," according to Gene Grounds, director of Victim Relief Ministries, an interdenominational volunteer program launched by Texas Baptist Men.

"We'll be setting up a prayer station in a tent where people can come in out of the wind and weather to pray," said Grounds. The morning temperature was 40. It was 48 degrees with a 30 mph wind. The volunteer chaplains also planned to offer candles to visitors "as a symbol of light and hope in a tragic situation."

Grounds noticed the need for a victim-relief presence at the space center as he passed its front gate in the days after the Feb. 1 Columbia crash. "I had seen large groups and small groups gathering there, praying at the gate, and there was no ministry of any type present to minister to those grieving people," Grounds said. "I felt that we needed to be there as representatives of the faith community."

Chaplains approached individuals who were standing at the gate weeping. "I'd just put my arm around them, and let them know they're loved and tell them, 'I'll pray for you,'" said volunteer Mike Brittain. "We're just trying to touch the people and let them know we are here for them."

Brittain is recalled visiting with one NASA employee who described the emotional turmoil her teenage daughter was experiencing after the shuttle crash. "What do I tell her? What can I do?" she asked the volunteer chaplain.

The victim-relief mobile unit was moved to Houston from the Nacogdoches County Expo Center, which served as the staging area for search teams scouring East Texas for space shuttle debris. The chaplains held a worship service for the law officers and other searchers Sunday evening in the Expo Center rodeo arena. At the request of the American Red Cross, Texas Baptist Men provided emergency food service for search teams in East Texas, serving more than 3,100 meals in the first two days.

Youth ministry that matters



STUDENT MINISTRY ■ Above: Chase White, a member of Zion Baptist Church in Henderson, reverses the trend and gets his face painted during a mission trip to Wisconsin Dells, Wis. Mission trips are among the activities making a difference in the lives of teenagers today, according to Kentucky youth ministers. ■ Below: Zion members Kent Billingsley and Justin Todd sing during a worship service on the same mission trip. (Photos by Andy McDonald)

Kentucky ministers discuss what's working

By Ken Walker
State Correspondent

PIKEVILLE—Charlie Higgins has been youth pastor for 13 years, but he's never been as excited about his field of ministry as he is today.

Despite an onslaught of negative cultural influences affecting young people, the teens he works with are serious about their role as campus missionaries and church members.

At Meta Baptist Church, that includes a youth praise band that played at vacation Bible school and for a "See You at the Pole" prayer rally last fall.

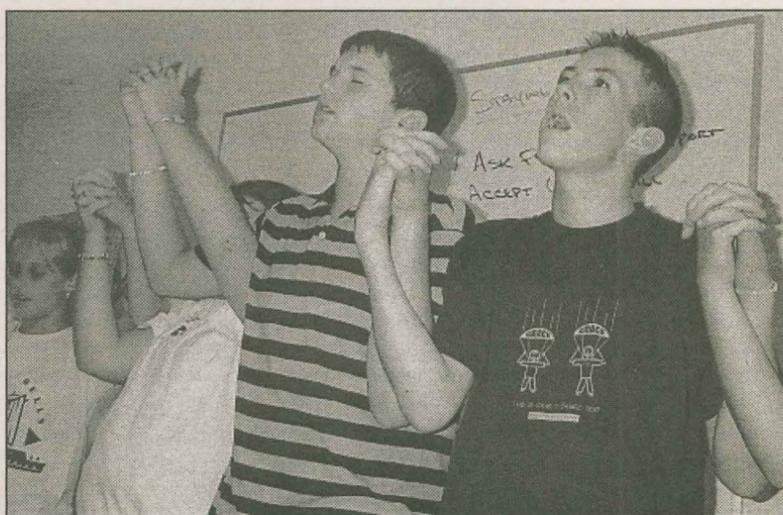
Recently, teens have repaired homes in Rock Hill, S.C., and built a handicapped ramp for an area resident.

In church, they operate technical equipment, serve as ushers and are planning a "TeamKid" summer camp for elementary-age students.

"I see a generation of kids who want to make a difference; who want to do something," Higgins said. "I wish I had those skills and desires when I was their age."

Around the commonwealth, youth ministry is taking on a new look in the 21st century. According to Kentucky Baptist youth pastors, the 1960s model of offering the best attractions to lure large numbers of youth has faded. In its place is a growing emphasis on discipleship and building close relationships.

"In our weekly program we're taking them through the Bible, not just



application," said Clay Hall, youth pastor at High Street Baptist Church in Somerset. "Jesus fed the 5,000 to show people He was the Son of God. We want our students to know that."

"Kids are starving for relationships," added Andy McDonald of Zion Baptist Church in Henderson. "It can't be 'Y'all come to our great program.' We need to shift from 'Come to Jesus' to 'Let me show you how to do that.'"

But there are challenges in reaching that goal, said Randy Record, youth ministries director for the Kentucky Baptist Convention. He points to a statistic from the Southern Baptist North American Mission Board that 88 percent of young people in congregations turn their back on church after high school.

That reflects the need for stronger discipleship training and mentoring, Record said. That's the goal of the KBC's "Build a Bridge" program. It began with a "Deeper Life" youth conference in August. Future conferences and camps also will focus on spiritual disciplines.

"We put out a lot of young people who are Christians but aren't confident in their faith," Record said. "We've built a strategy to counteract that. We're also trying to lift youth pastors as high as senior pastors. They are pastors, just of a different age group."

And those youth pastors are facing tougher odds than in the past, said Rick Long, youth pastor at Crestwood Baptist Church in Frankfort.

□ See State youth ministers ..., page 3

Dated Material — Deliver by Wednesday, February 12

Jibla survivor returns to U.S., affirms God's protection

"God gave me a supernatural ability to forgive."

Teri Caswell, wife of surviving Jibla shooting victim Don Caswell

By Tony Cartledge
North Carolina Biblical Recorder

CHARLESTON, S.C.—The phone call came as Teri Caswell was having breakfast with her son Caleb on the last Monday morning of 2002.

It was Oksana, a Russian pharmacist who worked with her husband. "Teri, did you know that Don's been hurt?"

Caswell was a pharmacist at Jibla Baptist Hospital in Yemen, where he and his wife were on a two-year International Service Corps assignment with the Southern Baptist International Mission Board. The couple, who recently returned to the United States, recounted their experience in Yemen during last week's Association of State Baptist Papers meeting in Charleston, S.C.

Because the Jibla hospital was about to be transitioned out of IMB hands, the Caswells had spent the final Saturday of the year moving from the hospital compound, preparing for a new ministry. Caswell wasn't scheduled to work that Monday, but had come in to make up for taking Saturday off—and now he was hurt.

Mrs. Caswell pleaded for details, but Oksana would say only that "a crazy man" had hurt Caswell.

What Oksana would not say was that she had seen the lone gunman shoot her colleague at point-blank range, aiming the last three bullets from his nine-millimeter revolver at the pharmacist's midsection, missing only once.

What she would not say was that



SURVIVOR'S STORY Teri Caswell listens as her husband, Don, recounts the events of Dec. 30 when he was shot twice and three colleagues were killed at Jibla Baptist Hospital in Yemen. (Photo by Randy Cowling)

the gunman also had fired with deadly accuracy at hospital administrator Bill Koehn, physician Martha Myers, and supply manager Kathy Gariety, bringing their early morning staff meeting to a fatal conclusion.

What she would not say was that the hospital staff did not learn of the three deaths until Caswell was rushed to the operating room and surgeon Judy Williams sent an aide to tell "Mr. Bill" about the shooting.

The aide returned to say, "Mr. Bill's been shot."

And "Dr. Martha has been shot." And "Kathy has been shot."

Caswell sought to absorb each new revelation as he lay on the operating room table and wondered if he would die too.

The reality of the tragedy registered with him "when they rolled Dr. Martha into the operating room, near my feet, and I could tell she had al-

ready gone to be with the Lord," Caswell said.

A male Yemeni nurse wept profusely as he shaved Caswell's stomach in preparation for exploratory surgery.

When she could get no details from Oksana, Mrs. Caswell jumped into the car for a frightening dash back to the hospital, where she had dropped her husband off for work less than two hours before.

Soldiers already had arrived and were barring the gate, but she frantically told them her husband was inside, and they let her through.

A hospital administrator explained that a terrorist had killed Koehn, Myers and Gariety before wounding Caswell. He then took her to the operating room where her husband, despite his injuries, was trying to encourage the surgeons and keep their spirits up.

"Remember I'm allergic to bullets," he warned them.

Mrs. Caswell found some comfort in visiting her husband and knowing that he was in good hands. But when she went into the hall and looked into an adjacent room, "I saw Mr. Bill and Dr. Martha and Kathy, with their bodies covered, and I knew at that moment it was not a bad dream," she said. "It was really happening."

And in those moments she remembered that Gariety and Myers had taught her son Caleb in Sunday school just the day before. He was the only one in the class, and they had focused on forgiveness. The 5-year-old had been in an altercation with a local boy

earlier in the week. Caleb wound up with a cut on his head and Myers had bandaged it for him.

The mission workers wanted Caleb to learn that even when other people are different, even when they do something mean, Christians should love them and forgive them.

Looking at the bodies of people who had loved the Yemenis and who had taught her son about forgiveness, Mrs. Caswell said she prayed, "Lord, don't let a root of bitterness grow in my heart toward these people because of what one man has done."

And she sensed an affirmative answer. "God gave me a supernatural ability to forgive," Mrs. Caswell said. And she continues to pray that the gunman will accept Jesus Christ as his Savior.

Caswell is convinced God was at work that day, saving his life from a man who did not miss in killing his three previous victims. He and his wife believe God saved them for a purpose, that there is yet something special God wants them to do.

But they also know there is a corollary to their belief that God spared Caswell's life, for He did not save the physical lives of veteran missionaries who died just down the hall. They accept that. "Even if a gunman takes their lives, it is God calling them home," Mrs. Caswell said. "He's going to use their deaths in a special way to do His work in Yemen."

The Caswells don't yet know what task lies ahead for them, but they say wherever God leads, they will go—even if it is back to Jibla.

Jibla hospital reopens under new name

JIBLA, Yemen (ABP)—A former Christian hospital in Yemen, site of a terrorist attack that killed three American mission workers Dec. 30, reopened Feb. 1 under a new name, new leadership and heightened security.

The facility, formerly Jibla Baptist Hospital, is now owned and operated by the Muslim-led Yemeni government. The Southern Baptist International Mission Board followed through with a long-planned transfer of the hospital.

The hospital, once the most prominent Christian ministry in Yemen, had been closed since the Dec. 30 shooting, in which a Muslim extremist entered the 35-year-old hospital in Jibla with a concealed pistol and killed a doctor and two administrators—all longtime IMB employees.

The hospital is now known simply as "Jibla Hospital" on signage and documents—the word "Baptist" was erased from the hospital sign even before the shooting. But local media are calling the facility "The Hospital of Peace," a name the remaining IMB workers hope becomes permanent.

One of those IMB workers, assistant administrator Lee Hixon, said he "was not very hopeful," even before the shootings, that the facility would ever open again. "God moved to reopen this hospital," he said.

Although now operated by the Yemeni government, the hospital is managed by two of its own longtime employees. Administrator Abdel Karim Hassen and Nursing Director Abdel Karim Ali—both Yemenis—each have 20-plus years experience with the hospital's former owners.

The hospital's clinic, operating room and emergency room have reopened, said Hixon, one of the handful of IMB mission workers who remain at the hospital. He talked to reporters by telephone Feb. 7.

Only 14 of the hospital's previous 45 beds are open, however. And the labor and delivery facility—the special interest of slain obstetrician Martha Myers—remains closed for lack of a doctor. Only one American doctor remains—Judy Williams—who works both in the clinic and the operating room. The hospital sees about 40 patients a day, down from 130. About half of the hospital's 220-member staff left before the terrorist attack, and another 50 to 60 have left since, Hixon said.

The Yemeni administration would welcome more American doctors, including Christians from the IMB and other organizations, Hixon said. And, despite earlier signals to the contrary, the IMB said it is willing to appoint and support mission workers for the hospital, according to Larry Cox, IMB vice president for mobilization.

By all accounts, Christians and Muslims work peacefully side-by-side at the hospital. The hospital now is closed Friday and Sunday, the respective Muslim and Christian days of worship. The staff is allowed to meet every morning for prayer, Hixon said.

"Since Dec. 30, we have been under incredible security restrictions. It's a new normal," Hixon said. But he added, "There's a reinforced love for the people here. I'm excited to see what the Father will do."

Missouri convention eliminates 22 staff positions, evicts Word & Way

JEFFERSON CITY, Mo. (ABP)—Word & Way, the Baptist newspaper involved in a legal battle with the Missouri Baptist Convention, has been told to vacate by March 1 the convention-owned space it occupies.

In other developments, at least 22 MBC employees have lost their jobs as a result of the convention's current economic woes.

In the past two years, the boards of Word & Way, the Baptist Home, Missouri Baptist University, Missouri Baptist Foundation and Windermere Baptist Conference Center have changed their charters to allow those entities—rather than the MBC—to elect trustees. In August, the convention filed suit against the entities.

The convention has since started its own newspaper, the Pathway, also housed in the Baptist Building.

In a letter to Word & Way editor Bill Webb, David Clippard, MBC executive director, called the newspaper's ouster from the space "appropriate" since "Word & Way no longer considers itself a division of or an agency of the Missouri Baptist Convention or the executive board."

But Webb disagreed. "I and the Word & Way trustees do consider Word & Way as still an agency of the Missouri Baptist Convention," he said. "The action to elect our board was made. However, our trustees said they were committed and that Word & Way is committed to continuing the

ministry they were engaged in. That purpose has not changed."

At the 2001 MBC annual meeting, a convention committee was appointed to study contracts with Windermere, a lease with the Foundation and space use by Word & Way. The committee has not met since April 2002, however, and was not consulted about the March 1 deadline.

The newspaper traditionally has used the Baptist Building space free. Webb said Word & Way's use has been based on "a gentlemen's agreement" and that trustees have not discussed the possibility of pursuing legal means to remain in the space.

Webb said he learned on Jan. 30 that Clippard had ordered a padlock to be placed on a storage area used by Word & Way. Stored items primarily include old documents and copies of back issues of the paper, he said.

Concerning the MBC staff reductions, Clippard sent a letter to pastors and other leaders noting that a budget shortfall in 2002 forced the convention to reduce its workforce.

The state convention finished 2002 almost 16 percent below its original \$19.2 million budget for the year. The convention's executive board in December authorized Clippard "to do whatever is necessary to adjust staff to bring the convention into financial stability." At the same meeting, however, the board added two associate executive director positions.

Youth ministers: Teen leaders, church-wide support key

By Ken Walker
State Correspondent

FRANKFORT—While he doesn't claim to have a foolproof blueprint for creating high school graduates in church, Rick Long's emphasis on giving more students leadership responsibilities appears to be working.

Four years ago as the new youth pastor at Crestwood Baptist Church in Frankfort, he formed SALT, the Student Action Leadership Team.

Membership requires serving as a Christian example at school, being active in the church and participating in accountability groups. There are 10 middle school and high school students on this year's team.

Participation in SALT has helped teens remain spiritually active. During the past two years, every SALT member who graduated, has remained in church. A former youth group member is now Long's assistant. This bucks the national trend of 88 percent of young people in church departing after high school.

"We'd like to say it was strategic, but it just happened," said Long, who modeled his concepts on "Purpose Driven Youth Ministry." The book was written by Doug Young, youth pastor at Saddleback Valley Community Church in Southern California.

"We tell youth leaders they are the youth pastors," Long said. "They can reach their peers more effectively than us. One of the problems with youth ministry is we sell teenagers short. We don't challenge them."

Other Kentucky Baptist youth pastors say churches can do more to sup-



port youth ministry, which in turn will stimulate future involvement.

Andy McDonald, for example, insists Christians don't pray enough for youth or the ministry leaders who work with them.

A spiritual war is raging for today's teenagers, insists McDonald, youth minister at Zion Baptist Church in Henderson. Satan knows that adults probably will stay away from God if they aren't stoked by Him as youth, McDonald said.

The devil also wants to lure young church members into sin, McDonald said. "This edgy, decaying culture is causing a lot of Christian kids not to experience Jesus as fully as the Lord wants them to," he said.

"There's a lot of double-mindedness among students. They're inundated with images and it's hard for

them to focus on God. A lot of Christian kids are losing the struggle."

In addition to praying for teens, adults should consider building relationships with them, said Jim Fox of Rose Hill Missionary Baptist Church in Ashland.

In an effort to establish better ties with adults, Rose Hill's youth will serve a spaghetti dinner at a special "Heritage Night" next month. During the evening, senior members will share memories about church from their younger years.

"People are often intimidated by students because they think they (the adults) aren't hip," Fox said. "But adults need to invest in teens and get to know them."

Those who want to be supportive of youth ministry also have to be willing to change some of their practices,

which is difficult for churches, said Charlie Higgins of Meta Baptist Church in Pikeville.

With cultural shifts coming every three to five years, Higgins said church youth today have a much different mindset than their grandparents.

"Their grandparents were from a generation that was stable," Higgins said. "Now all that kids know is change. Guiding them will take involvement in their lives and it won't always be convenient."

Such willingness to change includes more openness to different styles of worship, said Kevin Hall, youth pastor at First Baptist Church of Owensboro.

"Meet them in the place where they live," he said. "That includes using video and more interactive elements in worship services. A lot of churches are doing that, but there are a lot more who could."

Nor should they fear rapid technological changes in the world, Hall said. By using young people's expertise with computers and multi-media, churches can better fulfill the Great Commission, he said.

Ultimately, a strong youth ministry that attracts teens depends on such open-mindedness, Long said.

A lot of teenagers don't want to become more youth-friendly if they expect their church to embrace the future, he said.

"This is a vital part of ministry," Long said. "Youth aren't just future leaders, they are leaders today. In many ways, and in many churches, we're looking at the only hope of survival."

State youth ministers discuss what's working in their churches

Continued from page 1

In addition to such factors as broken families and competing scholastic and athletic activities, today's students whose grandparents weren't regular churchgoers, he said.

Long said that means instead of expecting young people to show up at church, youth ministers must go where they are—primarily school campuses.

Like most youth pastors the Western Recorder interviewed, Long eats lunch regularly at several middle and high schools in the Frankfort area.

Not only does that build stronger relationships, it creates opportunities to explain the gospel to members' friends and invite them to Sunday night discipleship meetings. Those sessions range from teaching basic Christianity to developing such habits as Bible study, church involvement and tithing.

All members have a role in youth ministry, Long said. Many of today's teenagers don't come from cohesive homes, he said, including youth from middle and upper class backgrounds. He hopes to persuade more adults to mentor teens and let them observe "real families," like the Crestwood couple who recently took a young member on vacation.

"Your goal can't be high numbers or record attendance in Sunday school," Long said. "Health makes you grow. You'll see the numbers once you have a healthy ministry."

Amid the obstacles, various pastors report some encouraging developments, including:

■ **More inter-church cooperation.** In Somerset, Hall is one of a dozen youth leaders who meet weekly to plan events like coffee houses, a "See You at the Pole" rally, and an upcoming three-on-three basketball tournament. Pulaski County Baptist Association is funding the effort.

"It's awesome to reach youth in our county," Hall said. "When I was growing up, youth ministry was all about Bible study and having a good time in a Christian environment. But the church needs to be about making disciples. It has to be a lifestyle they live out in schools and at home."

■ **Aggressive evangelism.** When Jim Fox of Rose Hill Missionary Baptist Church in Ashland took 19 students to an evangelism-oriented camp last summer, they didn't see anyone pray to receive Jesus as Savior. However, on the way home their bus developed mechanical problems. During the two-hour wait, several teens led a family of four in conversion prayers.

"We do a lot of fun stuff, but the things they talk about the most is when we get out and do ministry," Fox said.

Higgins does a similar thing in Pikeville, where he gauges his youth ministry's success not by numbers, but by students' devotion to Christ.

"A lot of students used to be concerned with being popular, wearing the right clothes and hanging out with



MISSION TRIP Students and adults from Zion Baptist Church in Henderson minister to children in Tanzania. Volunteers include (from left) Jacob Ousley, Matt Pinkston, Lindsay Ousley, Jeremy Porter, Mary Porter and Andy McDonald.

the right kids," Higgins said. "But the kids I have now are more concerned about their lost friends. They're not embarrassed to introduce me as their youth pastor."

■ **Missions involvement.** Last summer, youth at First Baptist Church of Owensboro traveled to Cincinnati to sponsor block parties and do random acts of kindness. They also staged a camp for inner-city children in Owensboro and each week visit shut-ins, homeless shelters or hospitals.

"We're encouraging them to do inter-state and international missions efforts," said youth pastor Kevin Hall. "We continue to lay out Christ's Great Commission, so they understand the need to reach out to the world."

Meanwhile, Zion Baptist Church sponsored "Henderson Changers." Working with Habitat for Humanity, students planted grass seed and flowers and graded dirt around homes being built by the Christian organization.

"Students love to get their hands dirty for Jesus," McDonald said.

WESTERN RECORDER

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Louisville, KY 40253
(USPS 679-380)

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, KY 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Periodicals postage paid at Louisville, Ky.

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Where is grace?

A stunning look at what Southern Baptists are becoming is grouped tightly together in the Jan. 28 issue of the Western Recorder.

On page 2, one finds the plight of a Baptist editor who has been forced to resign. His problem: any mention of the Cooperative Baptist Fellowship. Those who rely upon Southern Baptist leaders for affirmation or even good will, will feel the purging pulse of past centuries as those puritan stalwarts meted out upon the outnumbered the punishment of personal bias. This demand for absolute disenfranchisement of fellow Christians identifies a graceless administration devoid of even elementary awareness of brotherhood.

On the same page we read that the director of the Southern Baptist North American Mission Board's chaplaincy personnel was removed for his inattention to the absolute control of female chaplains and the "tightened guidelines," whatever that means. Divorce, of course, stains the soul forever and those people must be removed from any post. When one thinks of removal, one thinks of seminary professors and the grounds upon which they were removed.

On page 6 we read of the continuing saga of missionaries who will be fired if they refuse to sign the "creed."

On page 5 we read the editorial that describes Southern Baptist reaction and opposition to the Baptist World Alliance in the event they admit the Cooperative Baptist Fellowship into membership.

In every instance, control of people and their minds is demanded by the present national leadership. We should be mindful that it has nothing to do with grace.

It is laughable, but on page 2 we read of a great program called "What

Now, America?" Remember the last great program? It died a natural death as the politicians and judgmentalists spent 15 years gaining control. Who among us should take this project seriously?

Edward Clark
Danville

Time for reflection

A recent issue of "The Fellowship of Reconciliation Newsletter" states that anti-war protests have happened before, but one thing is new: "The spiritual leader of every mainstream denomination in the nation except one has made a statement that war on Iraq is wrong." Undoubtedly the exception was Southern Baptists.

It could be argued that Southern Baptists have no spiritual leader. Some of us used to claim it was Christ, but revisions to the 2000 Baptist Faith and Message ruled that out. That is why I and many others deny being Southern Baptists on the national level.

Is this one spirit for war among all religious groups part of the Southern proclivity toward war or is it another indication the Southern Baptist Convention is allied with the Republican party?

Whatever the reason, I think both the SBC and the nation need to do some deep thinking when we so often find ourselves alone against all others. A few prophets and visionaries have been right in saying, "God and I are right; all others are wrong," but very few.

The United States often has been in a tiny minority in United Nations votes with only two or three voting with the U.S. These votes mostly have been the U.S. voting against the environment or arms reduction.

Bill Moore
Owensboro

Thanks for experience

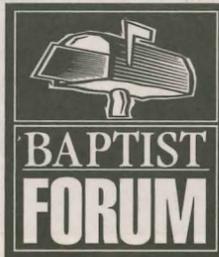
The words "Western Recorder" bring to the forefront of my memory a variety of images. The print shop in the old Baptist Building in Middletown gave me my first regular job outside of the quarter I made each week for carrying out the garbage and sweeping the porch for Miss Paffinger across the street.

It always has been a source of pride when I met another printer and was able to tell him I worked in a print shop before God called me to preach. When printers' ink gets in your blood, it never drains out.

The old Miller Major presses and folding machines at the Western Recorder are where I spent most Friday nights and Saturday mornings as a junior and senior in high school. After my freshman year in college, I was called back to run the presses by myself for the summer due to an accident which left the real pressman, Sam Parrish, in a body cast. It was terrifying and yet an enjoyable challenge. Hand feeding business cards into the old Chandler and Price press and trying to learn how to sort out a font of eight-point type after I had pried a case provided experience which helped me land a full-time printing job in college.

Although 35 years of being a pastor has separated me from those days, I still recall them vividly. Our local daily newspaper in Kokomo, Ind., recently invited me to begin writing a weekly column for the church page. Perhaps the smell of printers' ink has caused my mind to recall a time when I wore Western Recorder ink and glue like an after-shave as a badge of courage and experience. This letter is just my way of saying, "Thanks."

Jerry Adamson
Kokomo, Ind.



STEWARDSHIP

Should I cancel life insurance?

By Don Spencer

Do you need to keep paying for old life insurance policies? The quick answer is no. But a decision to drop a policy often is complicated by tax consequences and the difficulty of analyzing a policy's real value.

Ask yourself: "Why do I have the policy? Why did I purchase it? What purpose does it have now?"

Some policies that might be considered for dropping include:

- Policies that were not a good deal in the first place, such as non-dividend paying whole-life policies that credit cash values at only 3 or 4 percent.

- Some universal life policies sold in the 1980s.

- Mortgage-life and credit-life policies sold by lenders.

- Term insurance purchases to cover debts that have been paid.

A decision to scale back or abandon life insurance should be made with the same careful calculations made when the policy was purchased. Worksheets can help determine life insurance needs. If the numbers tell you to drop or reduce coverage and you have a term policy, it's easy—just cancel the policy and stop paying the premiums. For whole life, and other cash-value policies, the decision is more complicated. These policies are part death protection, part investment and part tax shelter. Consider:

- *What are the tax consequences?* If you surrender a cash-value policy, you may have added taxable income. Sometimes, it's better to keep these policies until death and benefits may be income-tax free to heirs.

- *What is your policy earning?*

- *Have you paid in more than you can take out?* Transferring the cash value into an annuity might have tax advantages.

Are there good reasons to keep a policy? One of the best reasons is to secure an estate. It also can be a means of funding a donation to charity. Some policies also can be a safety net against depletion of assets by medical costs if the policy allows someone terminally ill to take a portion of death benefits tax-free while living.

Remember, if you cancel a policy and later decide to increase coverage, costs might be higher or you might be uninsurable. Likewise, if you switch policies you might be starting at ground zero with commissions and potential costly surrender charges.

Don Spencer is a certified financial planner and directs the Kentucky Baptist Convention's annuity department

PARTNERS IN THE MISSION

Accountable to God and Kentucky Baptists

Recently, I taught the Winter Bible Study on 1 Corinthians at East Union Baptist Church in Graham. Pastor Ron Wingo has scheduled a Sunday study for the past four years.

The theme of accountability in 1 Corinthians 4 captured my attention. In the first verse, Paul refers to himself and Apollos as ministers of Christ and stewards of the mysteries of God. Paul indicates that it would be a small thing to be judged by men but a big thing to be judged by the Lord.

Paul felt he had earned the right to admonish the Christians at Corinth because he was their father in the ministry through Jesus Christ. Paul always reminded his readers that he owed everything to God's grace revealed in Jesus Christ.

As we read the daily news, we are constantly reminded of the need for accountability in our society. As a Kentucky Baptist I am grateful for the process of financial and minis-

try accountability that has been built into the way the Kentucky Baptist Convention conducts ministry and business.

The latest audit reports recently have been received from all institutions and agencies including the KBC Mission Board's ministries. The auditors have reviewed each audit and will assist the audit subcommittee of the business and finance committee in their review of each audit. When the subcommittee members have satisfied concerns, they will report to the business and finance committee. The business and finance committee then reports to the full Mission Board at the May meeting.

Another dimension of accountability relates to detailed budget preparation. The KBC staff has begun preparation for the 2003-2004 detailed budget based on priority objectives and goals. Program funds are limited due to slow growth in receipts although fixed costs continue to rise.



Bill Mackey

We are grateful for the faithful giving of Kentucky Baptists that has funded ministries and missions through world and state missions including the work of the KBC institutions and agencies and the work of the Mission Board.

In addition, the Mission Board staff has responded positively to a performance assessment process approved by the Mission Board. It is a very proactive process that focuses on the strengths and goals of the staff member as well as the objectives and goals of the Mission Board. The administrative committee of the Mission Board serves as the personnel committee of the board and oversees the process.

The board also has adopted a plan to assess the work of the executive director based on his comprehensive job description, which was revised last fall. Due to the call from God, I think all KBC personnel would agree that they have a major accountability to God although they are willing to be accountable to Kentucky Baptists as well.

Bill Mackey is executive director of the Kentucky Baptist Convention

How can parents help teens overcome sense of shame?

Q: I have a teenage son whose counselor has told him that he is dealing with chronic shame. What does that mean and how can I help him?

Shame and guilt are two words often used synonymously. Actually these words should be defined differently. Healthy guilt is a God-given recognition that we have done something wrong. Shame, however, is not simply the feeling that I have done something wrong. Rather, it suggests there is something fundamentally wrong with me.

Theologically, we must differentiate between existential shame and pathological or chronic shame. The Bible tells us there is something fundamentally wrong with all of us. "All have sinned and come short of the glory of God" (Romans 3:23). This is existential shame. We might see this as the normal recognition of our own brokenness. Repentance and turning to God are rooted in a recognition of deep personal need and the reality of sin.

Chronic or pathological shame moves beyond recognizing one's sinfulness and need for God. This type of shame goes on to whisper, "There is something deeply wrong with you that is not wrong with anyone else in the world." Falling short of perfection, an individual can come to believe he or she is hopelessly and disgustingly different from others and therefore worthless.

Go with your teenager to talk with his counselor. Many times the experience of chronic shame is anchored to events in the life of the family. Carefully explore and be willing to listen to your son to see if God might use you as part of a healing solution.—*Scott Wigginton*

Q: My "biological clock" is ticking more loudly with each passing year. My parents complain that they will die without grandchildren. I worry that I will die alone. I'm considering lowering my moral standards. What can I do to find a mate?

Whatever you do, don't lower your moral standards. It will only create regrets.

If you have had romantic relationships in the past, consider doing the honest and potentially painful work of a "relationship autopsy." You might start by calling up that ex-dating partner and asking him, in his candid opinion, what happened. You might find a kernel of truth that can be for you a gold nugget in knowing where to start.

Your next step might be to take a realistic look at your current situation. Are you living in such a way as to create opportunities to connect with others? If your patterns typically are in isolation, other people might never have a chance to notice you are there.

Consider polishing up on your networking skills. Your public library likely has tapes and books on dealing with social situations. Find out all you can about how to present a relationally attractive you. This might be as simple as being more genuinely interested in others (see Proverbs 18:24). When you talk only about yourself, the experience can be boring to anyone who is not you.

Connect recreationally through hobbies or serving others. As you increase your odds of finding a compatible mate, you will much more likely enjoy the journey along the way.

Above all, give your situation to God in prayer. God knows how being a single adult feels. When He decided to reveal Himself to humanity, He became one Himself.

Partner with Jesus. That way, He who is your ultimate relationship also will be your ultimate strength for your other relationships (1 Corinthians 3:11).—*James Stillwell*

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 Campbellsville University; 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.



Marital bliss: More than a Valentine's card

Valentine's Day prompts thoughts of love, romance and commitment.

Unfortunately, statistics indicate that thousand of married couples in Kentucky and beyond won't be having a happy Valentine's Day. Troubled marriages and widespread divorce are epidemic in today's society.

According to a study by the National Marriage Project at Rutgers University, nearly 10 percent of the U.S. adult population is divorced and 43 percent of all marriages break up within 15 years.

The same study also found that more than half of all first marriages are preceded by unmarried couples living together. Here in Kentucky, an average of more than 1,750 couples per month file for divorce.

The question isn't whether there's a crisis in marriage today. The question is: How can concerned Christians and churches respond?

That is precisely the type of questions being posed by Kentucky Baptist Convention leaders. Karl Babb, director of the KBC's family ministry department, is working with other Christian leaders to address such questions.

Seeking to determine "what we need to do to help Kentucky Baptist churches be proactive in the whole area of marriage," Babb said two priorities are to pursue "marriage preparation and marriage preservation."

Noting that Feb. 16 is "Covenant Marriage Sunday" on the Southern Baptist Convention calendar, Babb said the covenant marriage movement is an interdenominational effort to strengthen marriages and equip churches to minister more effectively to couples.

The movement's covenant between participating couples states: "Believing that marriage is a covenant intended by God to be a lifelong fruitful relationship between a man and a woman, we vow to God, to each other, our families and our community to remain steady

fast in unconditional love, reconciliation and sexual purity, while purposefully growing in our covenant marriage relationship."

Other efforts under way among Kentucky Baptists include marriage preparation workshops in cooperation with campus ministry and associations, marriage mentoring training for local churches and partnering with

Cornerstone Counseling programs to provide referrals for couples. The KBC family ministry department also sponsors an annual MarriageFest retreat for couples.

On the public policy front, the Kentucky Heartland Institute on Public Policy at Campbellsville University is coordinating an effort known as the Commonwealth Marriage Initiative. John Chowning, who directs the institute, said the goal is to "glean public policy successes around the country" related to marriage preparation and preservation and "see which of those might be applicable and feasible in Kentucky."

But regardless of governmental response, Babb said, "we have a responsibility within our Kentucky Baptist churches to do something."

"I have a firm belief that God cares very much about the quality of relationships we have," he added. "He created us as relational beings."

What is the motivation for seeking to sustain and strengthen marriages? It was Jesus, quoting Genesis 2:24, who reminded the Pharisees, "For this cause a man shall leave his father and mother, and the two shall become one flesh." He then expanded the Old Testament teaching by declaring, "What therefore God has joined together, let no man separate."

One man and one woman joined in a lifelong, Christ-honoring marriage remains the biblical ideal. This Valentine's Day, consider how you and your congregation can help make that a reality.

STRAIGHT FROM THE EDITOR



Trennis Henderson

Retro chic vs. historical amnesia

By Mike Clingenpeel

Have you noticed that retro is chic? Things nostalgic and retrospective are hot, not only because baby boomers now have more years behind them ahead of them, but because teens and twentysomethings consider commodities from the '50s, '60s and '70s groovy.

Ford Motor Company is manufacturing Thunderbirds made to look like the two-seaters from the '50s. Converse is making All-Stars just like the ones I coveted in high school. Electronics companies are building record players for those folks hung up on their 33s, 45s and 78s. For the uninitiated, that's short for revolutions-per-minute. There are retro toys, uniforms, appliances, clip art, candy, clothes and music.

Not everyone applauds this effort to connect with the past. Critics of the retro movement in popular culture say our society is clunking along on old ideas. They say our society has stagnated, that we lack imagination and creativity to come up with something new.

I have a different theory. Our current indulgences in nostalgia suggest that the writer of Ecclesiastes is correct—"What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun" (Ecclesiastes 1:9). Human beings take laps through history, and

our culture has increased the pace to the point that new laps begin within a generation.

Another possibility is that post-moderns go to lengths to link themselves with the past because they experience contemporary society to be a vacuum. Our information-saturated generation has been exposed to everything, and we echo the author of Ecclesiastes' words: "I have seen everything that is done

under the sun; and behold, all is vanity and striving after wind" (1:14). Postmoderns sense that past decades were better days than their own, so they try to recapture yesterday by replicating its products.

These are, at best, a guess. What is not a guess is that these days nostalgia begins at a young age and that a postmodern era longs to be connected to the past through products, symbols and rituals of the past.

Here's my point: Churches need to be aware that retro is a major part of our cultural zeitgeist, or spirit of the age, at the beginning of the 21st century in the United States. Believers and seekers want to know that their private and corporate practices of devotion to God are connected to a tradition that reaches back beyond the day before yesterday.

Baptism by immersion, celebration of the Lord's Supper, Scripture reading, recitation of the Lord's Prayer, singing hymns and observing the

Christian calendar beginning with Advent have served Christians for centuries in their quest to encounter God. They can continue to be rituals of meaning for seekers after God in our nostalgic generation.

In her book titled "Worship Evangelism," Sally Morgenthaler encourages churches to "repackage" the traditional elements of worship that we jettisoned in the 1980s in a quest to be culturally relevant. Traditional content, she says, can be delivered in creative, sensitive ways. Old hymns can be repackaged using new instruments and arrangements. Scripture can be acted out in drama. The Lord's Supper can be observed in small, intimate groups throughout a sanctuary. She warns against "dumping the past" or becoming "hostages to our culture."

Cultural relevance is not, however, the transgression of most Baptist churches. Too many of our churches treat their order of worship like it was part of the Sermon on the Mount and creativity like one of the seven deadly sins.

Baptists need to discover the ground that lies between the historical amnesia that values only the present and deification of traditional that honors only the past. If people want retro, we can offer them a community of faith and a cluster of healthy practices that go back 2,000 years. We also follow a Master who is "the same yesterday, today and forever" (Hebrews 13:8).

Mike Clingenpeel is editor of the Virginia Baptist Religious Herald

KENTUCKY

Expanded gambling will hurt economy, panelists warn

By Robert Reeves
Kentucky Baptist Convention

PANEL DISCUSSION
Frank List (left) moderates a Feb. 8 panel discussion on gambling among (from left) John Kindt, a professor at the University of Illinois; David Beasley, a former governor of South Carolina; Richard White, a state senator in Mississippi; and David Porter, executive director of the Mississippi Baptist Christian Action Commission. (Photo by Robert Reeves)



OWENSBORO—Adding casinos to the mix of gambling options in Kentucky would hurt the state's economy through lost jobs, an increased number of bankruptcies and a higher level of crime, a gambling researcher told participants at a Feb. 8 forum on expanded gambling.

John Kindt, professor of commerce and legal policy at the University of Illinois in Champaign, told the crowd of 200 people that bringing casinos to Kentucky would be "bad economics and bad social policy."

Also speaking at the forum were former South Carolina Gov. David Beasley, who actively opposed the introduction of a lottery there during his term; Mississippi State Sen. Richard White, who said he has seen firsthand the damage caused by casinos in that state; and Jimmy Porter, executive director of the Mississippi Baptist Christian Action Commission.

The forum was sponsored by Daviess-McLean Baptist Association in response to a proposal by developer John Bays who is seeking to add casino games and video slot machines at the Executive Inn hotel in Owensboro. Bays' proposal would require approval by the Kentucky General Assembly and likely would require statewide voter approval of a constitutional amendment to allow expanded gambling.

Bays told the Owensboro Messenger-Inquirer that he feels the issue is not dead in the General Assembly for this year and plans to spend three days in Frankfort this week lobbying legislators.

Kindt, a nationally recognized authority on the socio-economic impact of gambling, cited findings from the 1990 National Gambling Impact Study Commission estab-

lished by the U.S. Congress, which called for a national moratorium on expanded gambling.

Calling all of his statistics conservative, Kindt said studies show that within the 35-mile feeder market around a casino, gamblers will spend 10 percent less on food and 25 percent less on clothing. He added that 37 percent of gamblers will dip into their savings to pay for gambling.

Kindt noted that crime could be expected to increase by 10 percent within the feeder market within three years of a casino opening.

Bankruptcies also could be expected to increase at a steady rate as casinos drain money from the economy, Kindt noted. He said casinos hurt communities' efforts to attract new businesses because studies show major companies are reluctant to locate in areas with casinos.

"For every three (video slot) machines, you'll be losing two jobs from the feeder market economy," he said. This occurs because each machine can be expected to bring in \$100,000 per year that will not be used elsewhere in the economy.

"We have study after study after study that basically refutes what the gambling industry is saying," Kindt declared.

Beasley urged forum participants to get involved in opposing the expansion of gambling by voting, personally contacting legislators and the governor, and by being willing to take a stand in conversations with friends who might see gambling as a benign form of entertainment.

"This issue is very important for your future," Beasley said. "It's about your children, your future. It's about the heartbeat of America."

"If you don't stand tall now, you will pay a high price tomorrow," he warned.

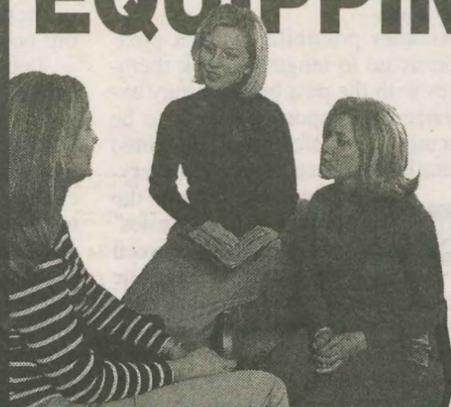
White and Porter each spoke of individuals and families they had known who were impacted negatively by casinos. Noting that Mississippi had enjoyed very few benefits from expanded gambling, White said that while casinos were supposed to help improve education, the state's educational system remains one of the least effective in the nation.

Porter also focused on the social impact of problem gambling on families.

"The gambling industry is not a modern-day Robin Hood that takes from the rich and gives to the poor," he said. "It takes from the elderly and the poor and gives it to the rich."

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Religious groups square off over Bush's judicial nominees

By Barbara Neff
Religion News Service

WASHINGTON (RNS)—Opponents of President Bush's federal judicial nominees say some of them threaten the separation of church and state because their records indicate they would uphold what critics call the government's unconstitutional infringement of religious liberty.

But supporters argue the Bush nominees could end some of the hostility to religion in the public square.

The religious groups' war of words mirrors the debate in the Senate Judiciary Committee, which resumed deliberations Jan. 29 on a number of the president's pending 30 judicial nominations.

The battle has reignited the fervent dispute that broke out last year over some of the most controversial nominees, such as Charles Pickering and Priscilla Owen. The lifetime appointments of such nominees have the potential to significantly reshape the judicial arena in which many of the country's most divisive issues are decided. Those nominated are considered potential candidates for a spot on the Supreme Court should such a position become open during the remainder of Bush's term.

On Jan. 30, on a strict party-line vote, the Judiciary Committee sent the nomination of Miguel Estrada to the D.C. Circuit Court of Appeals—one of the most controversial of Bush's judicial picks—to the Senate floor.

Religious groups are especially concerned with the nominees' records on the issue of church and state.

"There's a whole lot of (church-state separation) cases out there that the Supreme Court and other federal courts are going to have to deal with in the next couple years, and the nominees will have to plug into that," said Brent Walker, director of the Baptist Joint Committee on Public Affairs.

Walker said the nominees could hear challenges to school prayer, the Pledge of Allegiance, the public display of religious symbols and in particular Bush's proposed faith-based initiatives that would provide federal funding for religious groups' social service activities.

Barry Lynn, director of Americans United for Separation of Church and State, acknowledged some of the nominees have no record on church-state issues. "But you do find a pattern of very cramped protection for constitutional rights that clusters around some of these nominees—the government always wins, the dissenter always loses."

Jay Sekulow, chief counsel for the American Center for Law and Justice, a public interest law firm that supports all of Bush's nominees, predicted that every faith-based initiative to provide government funds to religious groups doing social service work would be challenged in court.

Bush's nominees, he said, likely would reject such challenges based on the separation of church and state.

"You've got a clash of how the Establishment Clause is viewed, a clash of constitutional analysis," Sekulow said. "The president's nominees view church-state issues by saying there are ways for government to acknowledge and participate by funding programs that have a religious component, and the other side would say the government should never take that role."

He said the strict separatists automatically disqualify any judge who believes government can accommodate religious practices. He said there are appropriate ways that government and religion can interact: "The Pledge of Allegiance is a perfect example. Separatists would say the phrase 'under God' should not be there. Someone who accommodates says that's the kind of acknowledgment the government can give without creating constitutional problems."

Lynn said this is a perilous time for the future of the separation of church and state. "There are a number of people who could leave the Supreme Court within a short period of time. The replacement of any moderate justice could change the whole landscape of church-state relations in the United States. The jury is still out on whether principled opposition to large numbers of candidates will take place (in the Senate)."

Is a tax cut immoral?

Answer depends on which Christian leader you consult

WASHINGTON (ABP)—Does President Bush's tax-cut proposal square with Christian obligations to do justice and care for the poor? That depends on which Christian you ask.

While some public-policy advocates hail the tax plan as "pro-family," others condemn it as being at odds with the fundamental message of the gospel. The proposal would cost an estimated \$674 billion over the next 10 years.

"The tax plan the president is advocating would be a substantial and much-needed financial boost for married couples, parents and senior citizens," said Ken Conner, president of the Family Research Council, a conservative Christian public-policy group.

But Tony Campolo, a Baptist social justice advocate, disagreed. "All policies, from my point of view, are judged in terms of how I think Jesus would view them, and I think the first obligation of government is to protect the weakest people in a society—and that's the poor," said Campolo, emeritus professor of sociology at Eastern University in suburban Philadelphia. "I don't think that ending tax penalties toward stockholders helps that."

Stock dividend plan

The bulk of Bush's proposal would come from eliminating the tax investors pay when the company in which they own stock distributes dividends. Since 85 percent of stocks are held by those in the top 10 percent of America's income spectrum, critics accuse Bush's tax cut of being unfair.

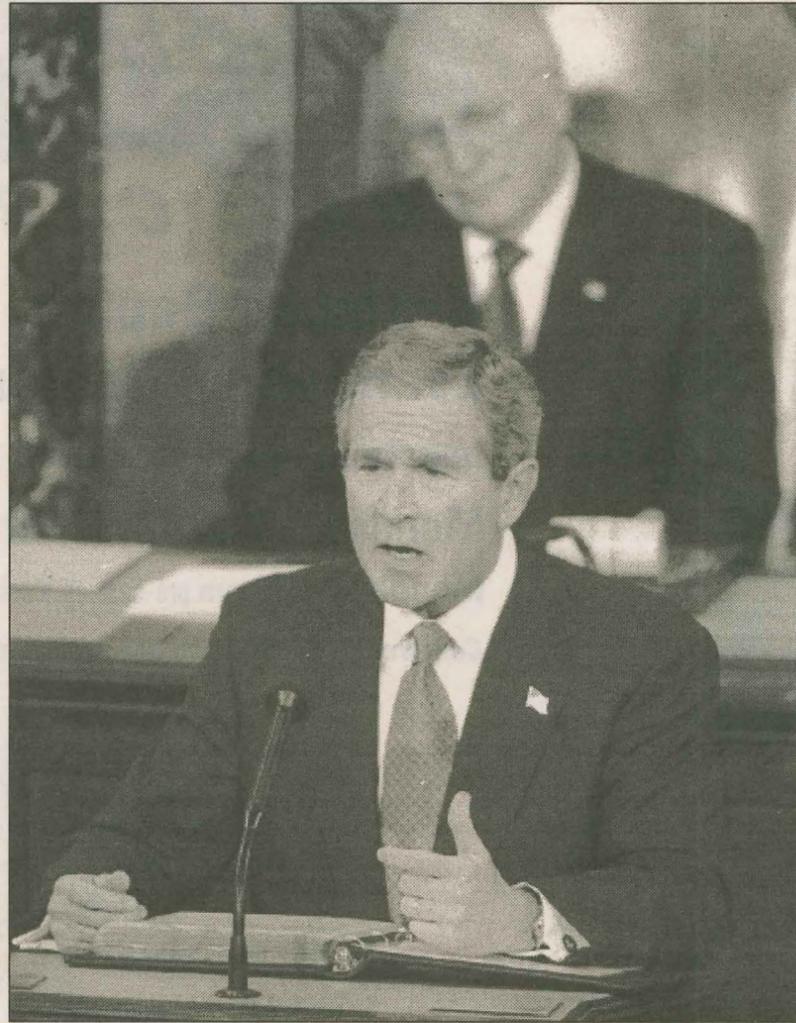
According to Citizens for Tax Justice, a progressive taxation-advocacy group, the bottom 60 percent of American taxpayers—those making less than \$46,000 a year—would pay an average of \$131 less in annual taxes under Bush's plan. Meanwhile, the top 10 percent (earning \$104,000 a year or more) would see an average savings of \$5,578. And for those whose incomes are \$374,000 a year or more—the top 1 percent of Americans—the average savings jumps to \$30,127.

But since that top 10 percent of Americans pay the majority of income taxes, the White House argues, they deserve to get a larger portion of any tax cut.

Bush says that eliminating taxes on stock dividends is fair because now those dividends are "double taxed," since corporate profits are subject to corporate income tax. "It's not fair to double-tax by taxing the shareholder on the same profits," Bush said in a Jan. 7 speech.

Double taxation injustice?

Phillip De Vous, public policy manager for the Michigan-based Acton Institute, agreed. "Double taxation is wrong and a violation of justice," he said. "It is only right that any economic growth plan address this important issue." The Acton Institute is a



BUSH PLAN While some groups hail President Bush's tax-cut plan as "pro-family," others question how Jesus would view the program. (RNS/Reuters photo)

Christian think tank that promotes free-market economic policies.

However, nearly half of American corporate income is not taxed, according to The New Republic, because of the increasing number of loopholes in corporate income tax law.

Conner of the Family Research Council said Bush's proposal "will greatly reduce the current tax burdens saddling America's families." In a press release, the group pointed out that, under Bush's proposal, "more than 30 million families with children will receive an average tax cut of more than \$1,400."

Conner also praised Bush's proposal to accelerate the elimination of the so-called "marriage penalty." Because of that, he said, "married couples will receive a tax cut of more than \$1,700" each.

Impacts on working class

But those figures are averages and don't accurately reflect the effects of Bush's proposal on the working-class families who need economic help the most, countered Yonce Shelton of Call to Renewal, a Christian public policy group. "When you talk about average benefits for families and how numbers come down, that's sort of misleading at times, because you throw one person in there with a fairly high income and it skews the average," said Shelton, the group's director of public policy. "Average can look a lot better than what's typical."

Shelton said Bush's plan passed up opportunities to accelerate already-proposed tax credits for childcare and

a reduction of the "marriage penalty" in ways that could benefit lower-income workers.

Bush's plan still is pro-family, said the Acton Institute's De Vous. "The marriage penalty, which hits low-income workers hardest and serves as a financial obstacle discouraging marriage, will be reduced now, instead of waiting until 2009," he said. "This reduction, combined with an increase in the child tax credit, from \$600 to \$1,000 this year, makes clear that this administration understands that stable marriages and family life serve as a foundational principle in wealth creation, and as such, ought not to be disincentivized by the tax code."

Both Shelton and Campolo argue that Bush's plan does little to stimulate the economy in the short term because wealthier individuals are more likely to save or invest any extra money, while lower-income individuals tend to spend extra money immediately on consumer goods.

But Bush and his aides say the plan is geared for the long-term health of the economy. Cutting dividends would help jump-start a sagging stock market, and recent years of experience on Wall Street have suggested that a growing stock market tends to lift the entire economy along with it.

"Pro-growth does not mean anti-poor," insisted De Vous. "Quite the opposite is true. If one understands that growing the size of the economy is the best way to create jobs and raise standards of living, then it is clear the pro-growth agenda has much to offer low-income workers."

Does Iraq require new rules for 'just war'?

By Peggy Polk
Religion News Service

ROME (RNS)—U.S. Ambassador to the Vatican James Nicholson suggested last week the threat Iraqi President Saddam Hussein poses to America and the world requires a new interpretation of the church's concept of a "just war."

Interviewed at his residence in Rome shortly before U.S. Secretary of State Colin Powell addressed the United Nations Security Council, Nicholson differed from the view expressed by high Vatican officials that a U.S.-led preventive strike against Iraq would not be morally acceptable.

"The question is whether the threat is so great that it morally justifies taking preemptive action to interrupt it before you become a victim of it," the ambassador said.

Nicholson made clear he believes the answer is yes unless Saddam complies with U.N. resolutions. He described him as a "murderous tyrant" armed with weapons of mass destruction.

A West Point graduate who was an Army Ranger in Vietnam, the ambassador said he believes President Bush is no more eager for war than the Vatican is. But, he said of Saddam, "This



POWELL AT UN U.S. Secretary of State Colin Powell speaks to the U.N. Security Council last week. Powell tried to persuade world leaders that war might be necessary to disarm Iraq. (RNS/Reuters photo by Ray Stubblebine)

man with these weapons and his history of using them in this era of terrorism poses a major threat to the people of the United States and the world, and this must be dealt with.

"He is expansionist, a tyrant, merciless," Nicholson said, accusing Saddam of summarily shooting members of his own Ba'ath party who disagree with him, torturing children, gassing Iraqi Kurds and Iranian soldiers and blowing up Kuwait's oil fields when forced to withdraw from Kuwait during the 1991 Gulf War.

"He has rebuffed the United Nations continuously in every resolution

they've passed," the ambassador said.

He said the destructive power and speed with which an aggressor can act today requires "changes in interpretation" of the church criteria for a just war, leaving room for preventive strikes. "Can you sit and wait to take the first hit before you can respond when that first hit can inflict millions of casualties?" he asked.

Although John Paul has said only he hopes war can be averted, ranking Vatican officials have stated flatly that a preventive strike would not meet the criteria laid out in the Catechism of the Catholic Church for a "just war."

The church considers a war just if it is defensive, harm to civilians is minimized, no more force is used than is necessary to attain military objectives and the aim is to achieve peace and justice, avoiding acts of vengeance and indiscriminate violence. It also must be a means of last resort.

Nicholson noted that the pope in his New Year's address to diplomats to the Holy See, said the terrorist attack on the United States on Sept. 11, 2001, was an attack on the world.

"In my conversations with people at the Vatican," he said, "I reiterate that Saddam Hussein appears to us to be as dangerous as those other terrorists are."

NATIONAL NOTES

■ **Court rejects Indian's religious claims.** A U.S. federal appeals court has upheld the conviction of an American Indian from Canada for smuggling bald eagle parts into the United States. Leonard Fridall Terry Antoine, a member of the Salish tribe in British Columbia, had argued his conviction should be overturned because he brought the eagle parts into the United States for use in religious ceremonies, AP reported. Antoine was found to have parts of 29 eagles in a storage facility in Washington state and the parts of 124 eagles at his home in British Columbia.

■ **Religious Latinos fare better in school.** An analysis of research about the education of Latinos has found that students who are active in church or consider faith important are more likely to do well in school. Researchers for the Center for the Study of Latino Religion at the University of Notre Dame discovered Latinos attending religious services weekly or more often felt more comfortable in school and were absent less often than those who did not attend worship services.

■ **Group asks White House to monitor Islam conference.** Muslim activists have asked the White House to monitor an upcoming Christian Coalition symposium on Islam for fear that it will "be nothing more than an exercise in Muslim bashing." Eric Erfan Vickers, executive director of the American Muslim Council, said that if speakers at this weekend's symposium attack Islam, the Christian Coalition should be denied funding under President Bush's "faith-based" initiative.

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Voucher supporters target state laws to protect cause

"The federal angle is now gone, so they (voucher opponents) are going to bring state challenges every place they can."

Ira Lupu, professor of constitutional law at George Washington University

By Barbara Neff
Religion News Service

WASHINGTON (RNS)—Supporters of school voucher programs are going on the offensive in the courts to fend off threatened attacks on the programs based on state constitutional clauses, known generically as Blaine amendments, that bar funding of religious institutions.

If they are successful, the outcome not only would enhance school voucher programs but also bolster the constitutional standing of other faith-based initiatives, including the drug treatment programs President Bush called for in his State of the Union address.

The Supreme Court rejected federal constitutional challenges to voucher programs last summer. The court ruled the government could provide indirect funding to religious institutions by giving parents school vouchers and leaving the actual choice of schools to them.

Voucher supporters, however, fear future assaults by opponents wielding state constitutional provisions—the so-called Blaine amendments and their like—and experts agree such attacks are likely.

The 19th century Blaine amendments take their name from Sen. James Blaine, who initially proposed a federal amendment precluding states from aiding sectarian schools. He said the amendment was intended to retain the Protestant nature of the country's

Supreme Court could face ideological dilemma

WASHINGTON (RNS)—The members of the U.S. Supreme Court could find themselves facing a judicial dilemma if school voucher advocates succeed in pushing their war on state constitutional religious clauses to the high court.

Five justices voted to uphold a Cleveland school voucher program last summer—William Rehnquist, Anthony Kennedy, Sandra Day O'Connor, Antonin Scalia and Clarence Thomas. Their ruling allowing government funds to be used to send students to private or parochial schools could conflict with their gen-

eral support for states' rights.

"The same justices who ruled in favor of the Cleveland program are also the justices who are most insistent on protecting the power of the states," said Ira Lupu, professor of constitutional law at George Washington University. "They're going to be in conflict, with their philosophies of approving vouchers but also protecting state authority."

Justices who dissented in the case also would be in conflict, Lupu speculated, because those justices tend to have less respect for state authority. "If they say the state Constitution

violates the federal Constitution, they'll also be saying the voucher programs can go forward."

Lupu said it would be a number of years before such a thorny case even reached the Supreme Court, because the case first would have to wind its way through the various levels of state courts.

While the Supreme Court has no power to review a state court's interpretation of its own Constitution, Lupu said it can review whether a specific interpretation of a state Constitution violated the federal Constitution.

public schools while refusing Roman Catholics' requests for funding for their schools. The federal amendment failed, but many states adopted the measure, some as a condition of their admission to the union.

"The federal angle is now gone, so they (voucher opponents) are going to bring state challenges every place they can," said Ira Lupu, professor of constitutional law at George Washington University.

The Institute for Justice, a libertarian public interest law firm, which has successfully defended a number of existing state voucher programs, recently launched a preemptive offensive against voucher opponents by filing suits in states with educational

funding programs that exclude religious schools. The institute claims state constitutions' clauses that restrict government funding of religious institutions should be struck down as unconstitutional.

Lupu said the clauses take multiple forms. Blaine amendments, for example, prohibit funding of religious organizations. The "compelled support" provisions prohibit requiring individuals to financially support religious organizations, including through the expenditure of state funds.

"As the U.S. Supreme Court becomes more accommodating regarding the interaction between government and religion, many state courts are falling back on their Blaine

amendments," said Frank Manion, senior counsel at the American Center for Law and Justice.

Lupu said many of the state provisions have the same thrust as Blaine amendments—"to limit the power of the state to provide financial support either for religious activity or more broadly for any activity conducted by religious organizations, even though the activity (such as education or drug counseling) might not be religious."

According to a report Lupu recently published, 37 states have Blaine amendments, 29 states have provisions explicitly forbidding financing of religious schools and 10 states extend the limitations to both direct and indirect funding.

A splendid sunset at the Creek

I write this week from Jonathan Creek, on a cold, clear winter evening. Our Kentucky Baptist Assemblies leadership team is here as we continue to make plans for the coming years.

We just witnessed a magnificent sight as the evening sun set beautifully across Kentucky Lake. What a sight! A vivid, full-color reminder of the majesty of God's creation. Sure, the lake is man-made, but the setting and scenery are not. Only God could take a man-made lake and blend it with His work to create such a sight as we enjoyed on this night.

Sunset at Jonathan Creek is a very special time. The color palette tonight was so rich that it appeared as if the sky were on fire. The lake was calm on this windless night, and the glow from the sky reflected clearly on the water. It was just another spectacular evening at the Creek!

If you haven't ever been to our Jonathan Creek property, you're missing one of the best kept secrets in camp and conference ministry in mid-America.

We are so blessed to have both Jonathan Creek and Cedarmore. Each are beautiful properties in their own way. When I turn in the cedar-

lined drive at Cedarmore, my mind and body began to decompress at once. The serenity at Cedarmore soothes my soul. I drive slowly, not so much to avoid hitting the many deer and wild turkey, but more simply to enjoy the sight of so much wildlife. Cedarmore is a sanctuary-like setting that has such a peaceful feel about it. The grounds have never

looked better than they look now. To be certain, we're still years behind on the buildings and improvements, but we are experiencing a very, very good year at Cedarmore with regard to attendance and guest groups.

I am thankful. It's cold tonight. Our spring-like weather lasted only 24 hours. But I love these places. One day we'll have both Cedarmore and Jonathan Creek improved to the point that we will be operating near capacity throughout the year. That might be a decade a way, but we'll get there. We believe God's blessing will continue as we seek to serve Kentucky Baptists.

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

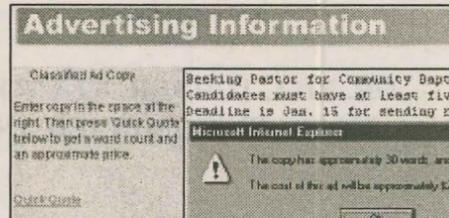
Rusty Ellison is president of Kentucky Baptist Assemblies, Box 43364, Louisville, KY 40253-0364. Call (502) 499-8655

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PRACTICAL RESOURCES FOR CHRISTIAN LIVING
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SMILE

Rules for raising delinquent kids

Paul Kienel gives 12 rules for raising delinquent children. Here they are:

■ Give the child everything he wants. In this way, he'll grow up to believe the world owes him a living.

■ When he picks up bad words, laugh at him. It will encourage him to pick up "cuter" phrases later.

■ Never give him any spiritual training. Wait until he is 21, and then let him decide for himself.

■ Avoid using the word "wrong." He may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him.

■ Pick up everything he leaves lying around:

books, shoes and clothing. Do everything for him so he will be experienced in throwing all responsibility onto others.

■ Let him read any printed matter he can get his hands on and watch anything he wants on TV.

■ Quarrel frequently in the presence of the child. In this way, he will not be shocked when the home is broken up later.

■ Give a child all the spending money he wants. Never let him

earn his own way.

■ Satisfy his every craving for food, drink and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustrations.

■ Take his side against neighbors, teachers and policemen. They are all prejudiced against your child.

■ When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."

■ Prepare for a life of grief. You will be apt to have it!

The popular opinion is parenting is a right. Not so.

Parenting is a privilege, a privilege that can be revoked. The children placed in our care are almost exclusively

wards of the state, which means the government has suspended the parents' right to parenting. Many homes are out of control because of some, if not most, of the rules listed above. Remember, parenting is a privilege; treat it as such.

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

HOMES FOR CHILDREN



Bill Smithwick

Thanking two special students

By Robert Dunston

Each year during Cumberland College's Founders Day convocation, we recognize two graduating seniors who have demonstrated outstanding spiritual maturity and commitment through their academic work, leadership, extracurricular activities and concern for others.

Andrea Chandler, daughter of Gregory and Joselyn Chandler of Cincinnati, received the Mary Mildred Sullivan Award. Chandler, a member of Cumberland's track team, has been involved with our Baptist Student Union.

She also has excelled in academics, being named to Cumberland's dean's list and honored by inclusion in Who's Who Among Students in American Universities and Colleges for the past academic year and this academic year.

In 2000 Chandler, a business administration major and psychology minor, founded the Gospel Choir at Cumberland. Her talent, enthusiasm and leadership have made this ensemble one of the most popular on campus. Chandler's ministry through the Gospel Choir has touched the lives of many individuals.

Chuck Sumner, son of Riley and Liesa Sumner of Lexington, received the Algernon Sydney Sullivan Award. For the past two years Sumner has served as president of Cumberland's Fellowship of Christian Athletes.

He also has been active in our Baptist Student Union, serving on Cumberland revival teams that ministered in Kentucky churches.

Sumner, a biology major and religion minor, has spent his summers while in college ministering through summer missions. He has served in camps, and in the summer of 2001 he ministered in Australia.

Chandler and Sumner have blessed Cumberland College through their ministry in Christ's name. They are two of the many students we have who joyfully serve God in all they do.

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

CUMBERLAND COLLEGE

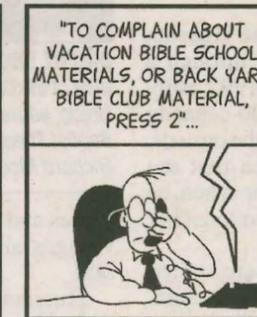
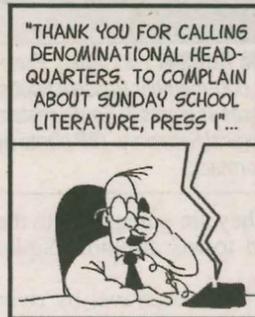


Kudzu



Doug Marlette

Church of the Covered Dish

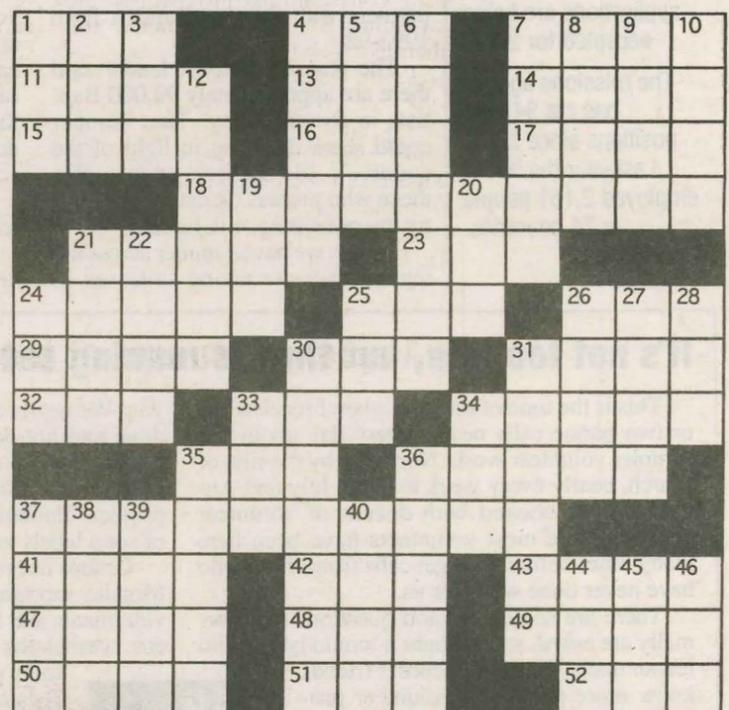


Thom Tapp

Bible Crossword

Across

- 1 Linking verb
- 4 About half a pint in the Old Testament
- 7 Son of Seth
- 11 "___ fast that which is good" (1 Thessalonians 5:21)
- 13 Lyric poem
- 14 Hawaiian goose
- 15 Father of Asa (Matthew 1)
- 16 Belonging to the city that was the destination of Joshua's spies (Joshua 7)
- 17 Ten (prefix)
- 18 "And seeing the ___, he went up into a mountain" (Matthew 5:1)
- 21 Brother of Miriam
- 23 Night before
- 24 "And the beginning of his (Nimrod's) kingdom was ___" (Genesis 10:10)
- 25 Turkish title of respect
- 26 Arabic robe
- 29 Saltwater lake east of Caspian Sea
- 30 66 is one (abbr.)
- 31 "forbidden of the Holy Ghost to preach the word in ___" (Acts 16:6)
- 32 Father
- 33 "___ your affection on things above" (Colossians 3:2)
- 34 The son of Nun (Numbers 13)
- 35 Goal
- 36 "Well done, ... ___ thou into the joy of thy lord" (Matthew 25:21)
- 37 "For unto ___ much is given, ... shall be much required" (Luke 12:48)
- 41 Spanish greeting



- 42 Seven, in Rome
- 43 Egyptian dancing girl
- 47 Minor prophet
- 48 Circle segment
- 49 "I will not drive them out from before thee in one ___" (Exodus 23:29)
- 50 One trillion (comb. form)
- 51 Tennis call
- 52 "Go to the ___, thou sluggard" (Proverbs 6:6)
- 12 "the ___ is not dead but sleepeth" (Mark 5:39)
- 19 A son of Bani (Ezra 10)
- 20 Federal corp. org. in 1933
- 21 "Call me not Naomi, call me ___" (Ruth 1:20)
- 22 O.T. bk.
- 24 Word to describe Miss Muffet
- 25 Comm. conglom.
- 26 Tennis great from Richmond, VA
- 27 Coffin and frame
- 28 Club for a jump or a tow (abbr.)
- 30 Dismissal
- 31 "in the greatness of his folly, he shall go ___" (Proverbs 5:23)
- 33 Family mem.
- 34 United
- 35 The son of Jether, captain of the host of Judah (1 Kings 2)
- 36 Oust
- 37 So ___?
- 38 ___ Office (British gov. dept.)
- 39 Swan genus
- 40 Ireland
- 44 Cows congregate here
- 45 Isle of ___
- 46 Jackie's TV sidekick

Last week's solution



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Methodists reduce missionaries in cost-cutting move

NEW YORK (RNS)—The United Methodist Church will not renew the contracts of 18 missionaries as part of a \$7.5 million cutback to offset losses from the stock market.

The church's New York-based Board of Global Ministries said an additional 33 missionary positions will be cut because of retirements or missionaries who asked not to be reassigned.

Some of the retiring missionaries will end their terms early, saving the missions agency additional money. The office also will not deploy new missionaries in 2003, although applications are being accepted for 2004.

The missions agency has cut 94 staff positions since 2001. Last year the board employed 2,151 people in 74 countries.

Russian leader: Doors of opportunity closing

By Lauri Arnold
Southwestern Baptist Theological Seminary

FORT WORTH, Texas (BP)—Doors of opportunity to share the gospel in Russia are beginning to close, according to the leader of the Russian Baptist Union.

"Doors which were being opened, ... now we see how they are closing," Yuri Sipko told students at Southwestern Baptist Theological Seminary in Fort Worth, Texas, recently.

Sipko, president of the Russian Baptist Union, recounted through a translator Jan. 29 that a 1992 Billy Graham crusade in a 45,000-capacity stadium could not contain the crowds.

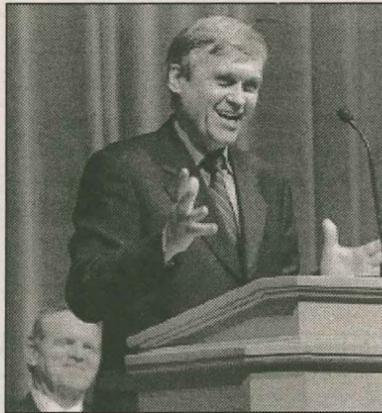
Despite Graham's plea that the people not run to the floor when he gave the invitation, they ran to gather at the platform.

Thirty new churches were started as a result of the crusade, Sipko said, but only 15 of those remain today. "Russia still needs the gospel," he said.

Kentucky Baptists were ministry partners with Russian Baptists from 1993-98.

The Russian Baptist leader said there are approximately 93,000 Baptists in Russia today. That number could seem daunting in light of the country's 145 million people. But those who profess Christ in the country are not sitting still, he said.

"When we have summer across the region, they are taking suitcases of



DIRECT FROM RUSSIA Yuri Sipko, President of the 93,000-member Russian Baptist Union, addresses students at Southwestern Baptist Theological Seminary. (BP photo by Richard McCormack)

Bibles and they are going back to the villages and towns around," Sipko said.

Russian believers travel by river and, upon coming on a village or town, stop to tell about Christ and offer Bibles, the Russian leader said.

"Every time when people see these young men and young women, they are looking at them like angels, because in these villages they don't have radios, television. Even sometimes they don't have electricity," he said, noting that the people have had no access to the gospel before.

On many occasions the gospel is received warmly, he said.

Sipko said it was like being "in heaven" to be at Southwestern Sem-

nary. He spoke of the opportunities God is giving Russian Baptists to teach students in theological education as well.

"Can you believe that until 1992, we didn't have even one theological institution in the vast territory of Russia?" Sipko asked.

Moscow Theological Seminary of Evangelical Christian-Baptists opened its doors at a new building in September 2002, he said. Classes for the seminary were first offered in 1993 in an older building.

Growth at the seminary continues, Sipko said, though many needs still exist, including library books. He also noted the need for teachers.

Rick Yount, author of "Created to Learn" and "Called to Teach" and a professor of educational ministries at Southwestern, has been to Russia on 12 occasions in the past 11 years. He said that providing theological education for Russians requires a proper understanding of their cultural context.

"We don't need to go and tell Russian Baptists how to do church," said Yount, whose book "Created to Learn" recently was translated into Russian for use in seminaries there.

"They've been doing church in horrible circumstances, terrible persecution for years," Yount added. "But they would certainly welcome us to come and stand with them, beside them—to teach them and allow them to teach us and together work for the glory of God in the former Soviet Union."

Christians in India face violence from extremist Hindus

KOCHI, India (BP)—Violence against Christians by Hindu extremists continues in India, punctuated by an attack last month on a visiting pastor from Pennsylvania.

Much of the violence is aimed at stopping evangelism of the Hindu Dalits. A group with 300 million members, the Dalits are converting into Christianity in large numbers. Nearly three-fourths of India's 23 million Christians are former Dalits.

A core strategy of the militants is to have anti-conversion legislation in all Indian states, along with making it an issue in elections.

On Jan. 13, Joe Cooper, a bishop in a small Pentecostal denomination based in Ohio, was attacked along with his wife, his three children and local preacher Benson Sam. They were leaving a gospel convention in the village of Kilimanoor. Cooper's right arm was nearly chopped off and Benson suffered a head injury.

"Our rally attended by around 45 persons was held to reaffirm their faith in Jesus," Cooper said. "We spoke ill of nobody. Instead we prayed for a couple of dozens of people who were ill. I was there to present my testimony."

It's not too late, but time is running out!

This is the time of the year when I receive one or two phone calls nearly every day about our summer volunteer work. Normally by the first of March, nearly every week in June, July and August will be booked with dozens of volunteer groups. While most volunteers have been here many times before, I do get calls from those who have never done work for us.

There are some common questions that normally are asked, so I thought it would be good to let our many Western Recorder friends know more about our volunteer program. Volunteers have been coming to Oneida since back in the 1930s. In fact, the highest award we give each year at graduation is the William A. Evans Award in honor of one our earliest volunteers. Mr. Evans passed away in the early '40s and the award was established the following year.

We normally can use three groups of volunteers each week, with an average of 15 people in each group. We have about 45 beds in three guesthouses on our campus. If there is a group of five to 10, we will schedule one group who has 20 or so to fill up the other beds. We are pretty flexible.

We are happy to have groups of men, women or mixed groups. We always have plenty of work for everyone, but the whole group might not be able to work on the same project. We always ask about the skills, gifts and talents each group brings. If there are carpenters in the group, we will have jobs lined up for carpenters. If there are electricians, plumbers, welders, mechanics or farmers, we will have projects lined up to use each person's skills.

Ladies, don't feel left out! We have jobs for

you. We nearly always have inside painting to be done and housing to be cleaned. Some women like to work in the used clothing store, the food pantry or the craft shop. For those who may have physical limitations, we always have thousands of soup labels to be cut and counted.

Groups normally arrive on Sunday evening or Monday morning and depart on Friday. We provide meals and housing free of charge. Bed linens, washcloths and towels are furnished. Some

folks prefer to bring their own pillow because it provides them with the greatest comfort. Additionally, we provide the materials, tools and supplies needed for all projects. Some volunteers bring their own tools because they simply like to work with their own equipment.

We can use volunteers nearly every month of the year. December is the only month that does not work well for us. Many volunteers prefer to work on the farm, where we have a wide variety of needs. We are happy to have groups come in spring, fall and winter as well as in the summer. You have only four or five people who want to come? No problem!

If you are interested in learning more about possible volunteer opportunities contact me at (606) 847-4111, ext. 202. I will be more than happy to answer your questions and give you some tentative dates. I look forward to hearing from you. Remember: Time is running out for the summer months! Sorry, insurance regulations do not allow us to use youth unless a parent accompanies them.

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

THIS IS ONEIDA



W.F. Underwood

Equipping the called here and everywhere

Eighteen new students matriculated for the spring semester—82 percent of those admitted. This rate continues the high percentage that characterizes those who get to know us and eventually become part of the Clear Creek family.

Fifteen of the January students take classes on campus and three take online classes. The average age of the group is 32, a year older than the students already here. I hear the rumor that the Clear Creek student is getting younger, but the average age hasn't changed in my 15 years. We rejoice when anyone responds to God's call—young or old. This group had one student under age 21; seven students in the 21-29 age range; five students in the 30-39 age range; four are age 40-

49; and one student is above age 50. The Lord sent us students from five states: Kentucky, 10; Tennessee, 4; North Carolina, 2; one student from Ohio and one from West Virginia. Eleven of the group had previous college experience, and seven others are high school graduates. Thirteen are married and five are single; 13 will live on campus while five will commute.

What did these students do become answering the call for minis-

try preparation? They were involved in these fields: homemaker, grocery manager, maintenance, asphalt paver, factory worker, sales, electrical engineer, U.S. Postal Service, bank teller, natural gas distributor, group home worker, therapist tech, pastor and farmer.

Our low tuition appeals to students with families. Most students are non-traditional with childcare obligations and very little help from parents. Financial aid usually is the Pell Grant (sometimes difficult to get first term because of previous income), college scholarships and matching grants (the college matches a church or association gift of \$200 for the first two semesters).

Clear Creek is in its third semester at the Kingston, Tenn., center and had three new degree-seeking students enroll. Several of the Kingston students take all seven hours offered each semester. David Tapp left a highly paid management position to become a pastor. The Kingston center provided his first opportunity for ministry study. We also have 19 students taking two classes online. One online student plans to move to campus in the fall.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

BOOKS

Stackhouse ready to take on secular and church cultures

VANCOUVER, British Columbia (RNS)—John Stackhouse, the best-known Christian theologian in Canada, has two more books out this winter in which he strengthens his reputation as a combative and independent social commentator.

As an evangelical, the professor of theology and culture at Vancouver's Regent College not only goes after targets like consumer culture, liberals and non-Christian religions, his darts are frequently aimed at his own camp.

Even his fans might agree with Barnard College's Randall Balmer, editor of "The Encyclopedia of Evangelicalism," who describes quick-witted Stackhouse on the jacket of one of his new books as "at times cranky, but always provocative."

Stackhouse, whose views often are sought by secular media outlets, believes TV, movies and advertising are a wasteland—as well as blatantly antagonistic to Christianity.

He and his family gained international attention for boycotting a Vancouver amusement park over one of its marketing campaigns, which they said mocked the Bible.

Stackhouse has challenged political correctness and says some North American Muslims, if given the chance, would impose strict Muslim law on the entire continent.

At the same time, Stackhouse is one of those rare evangelical leaders who are willing to rile evangelicals, who make up about 10 percent of the Canadian population.

Stackhouse won few evangelical friends on either side of the border when he said conservative Christians should calm their outrage over a left-wing politician's attempt to have "God" removed from the Canadian constitution.

Christians, he said, should not expect multicultural countries like Canada or the United States to be officially God-revering.

A contributing editor to Christianity Today, Stackhouse also is willing to question the common evangelical teaching that women should be silent in church and allow men to be head of the household.

'Evangelical Landscapes'

The book "Evangelical Landscapes: Facing Critical Issues of the Day" opens with characteristic toughness: It declares many evangelical Christians are in a state of "spiritual adolescence."

Too many evangelicals, he writes, behave like children who are afraid of their authoritarian parents, be they preachers or theology professors. They've got to think for themselves.

He also chastises evangelicals who find their identity in their own

financial success or that of their ministry. Jesus, he said, warned against making an idol of wealth.

As well, Stackhouse cautions against "heresy hunting"—of constantly pointing fingers at Christians who don't toe the doctrinal line. It can lead to bitter division, he says.



Stackhouse

Still, Stackhouse is firmly in the evangelical world. He strongly argues against liberal Christian theologians who, he says, push Jesus to the sidelines of the faith, where His saving power is not required.

Stackhouse's four-pronged definition of evangelicals says they are people who believe Jesus Christ is the only route to salvation, the Bible is the "supremely authoritative" word of God, converting others is mandatory and so is mission work, caring for all God's creatures.

'Humble Apologetics'

But while Stackhouse is passionate about spreading such beliefs, and very confident about his ability to debate on Christianity's behalf, he realizes hard-sell evangelism usually backfires.

In "Humble Apologetics: Defending the Faith Today," the second of his two new books, he outlines the approach he'd like to see more evangelicals adopt to defending the faith.

Stackhouse urges evangelicals to transform North American culture without even obsessing about whether they're right or wrong.

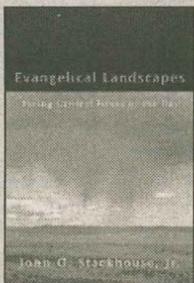
Like C.S. Lewis, a brilliant apologist for Christianity, Stackhouse says Christians won't win people over with clever, take-no-prisoners rhetoric.

Of all the books Lewis wrote, Stackhouse says Lewis' most effective foray into evangelization may well have been his autobiographical "A Grief Observed," in which he struggled openly with the death of his wife, Joy.

That's why feisty Stackhouse, who recognizes he doesn't have an image as the most humble of people, says he and many other evangelicals can learn something from

Lewis' confessional prayer:

"From all my lame defeats, and oh! much more,
From all the victories that I seemed to score,
From cleverness shot forth on Thy behalf,
At which, while angels weep, the audience laugh,
From all my proofs of Thy divinity,
Thou, who wouldst give no sign, deliver me ...
Lord of the narrow gate and the needle's eye,
Take me from all my trumpery lest I die."



Lord, Make My Life a Miracle. Ray & Anne Ortlund. Broadman & Holman, 2002. 134 pages. \$8.99 ♦♦♦♦ (out of five)

I admit to being skeptical about this book. The title sounded like another in a series of all too prevalent books focused on what we want God to do for us, namely make us great, prosperous, etc. But if there is any truth to the claim that you cannot judge a book by its cover, or title for that matter, this book is primary evidence.

Written out of Ray Ortlund's experience as pastor of Lake Avenue Congregational Church, "Lord, Make My Life a Miracle" explains a commitment he made, and subsequently asked his congregation to make, to develop a more passionate walk with the Lord.

Tired of being "an ordinary pastor" of an "ordinary church," he asked his congregation to sign a threefold commitment. First, "at whatever stage you are spiritually, commit your heart anew to the Person of God Himself in Jesus Christ." Second, "commit yourself to the Body of Christ, to be in a regular small group of believers, small enough so you can be personally accountable to them for your growth and personally responsible for their growth." Third, "commit yourself to the world, to your work in this world and to your witness to it." The bulk of the book fleshes out Ortlund's understanding of these three basic commitments.

I was impressed with the simplicity and depth of Ortlund's presentation. While each of these commitments is vital, the second and third depend on the first. To try to be an effective member of a church or minister in the world without a solid relationship with Christ is to put the cart before the horse. His presentation of the third commitment was too brief and too singly focused on personal evangelism, and thus misses a broader understanding of a holistic ministry of reconciliation.

Ortlund's book, besides being an excellent individual resource, would make an excellent study for deacons, church council members and other leadership groups. *Jim Holladay*

The Faith of 50 Million: Baseball, Religion and Culture. Editors Christopher Evans and William Herzog II. Westminster-John Knox Press, 2002. 273 pages. \$18.95 ♦♦♦♦

For baseball fans the new season is about to begin because pitchers and catchers report to spring training camps this week. What this book highlights is that not only is a new season about to begin, but so is another chapter in the understanding of religious faith in America.

"The Faith of 50 Million: Baseball, Religion and Culture" is a fascinating book that is of interest to baseball fans and theologians. This collection of essays is written by theologians who have turned their eyes to the significance of not only what happens on the field but also how the

game presents itself.

The contention of essay after essay is that baseball, with its acts of moral failure, courage and venality, is a window into the religious life of America for more than 100 years. Not only is baseball the national pastime but it is *the* civil religion. The essays are a composite of theological observations as well as a good bit of baseball history presented in a new way, i.e., chronology and numbers are not the focus but themes.

This is a multi-faceted work that will bring a new perspective to the baseball fan(atic) and to the novice. The essays are well written and interesting. An interesting result of this book could be that some non-theological baseball fans begin to think theologically from this point on. *Wayne Hager*

Walk On: The Spiritual Journey of U2. Steve Stockman. Relevant Media Group, 2001. 197 pages. \$13.99. ♦♦♦♦

When I heard about "Walk On: The Spiritual Journey of U2," I could not wait to read it.

U2 is my favorite band, and people have whispered for years about the spiritual attitudes of lead singer Bono and other band members. "Are they Christians?" "How Christian are they?"

Author Steve Stockman is a Protestant minister in U2's homeland, Belfast. The book traces the four members from before they were a band through the success of their most recent album, "All That You Can't Leave Behind."

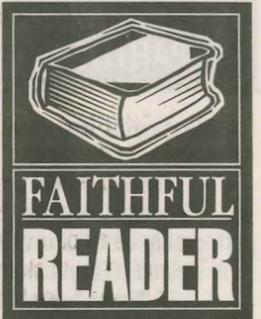
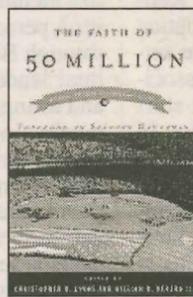
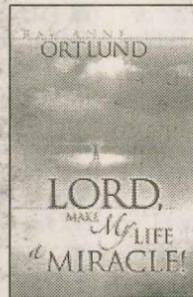
Stockman weaves song lyrics and interviews to illustrate the Christian spirit that pervades the members' thoughts, art and lives. Far from polished, perfect Christians, Bono and the rest are revealed in a portrait that includes the good and bad, rough and smooth, angry and ecstatic.

The subtitle, "Spiritual Journey," reveals the band members' continuous struggle to find themselves, God and ways to use the talents God gave them to create art with a relevant and valid message.

The members of U2 are unafraid to speak out against injustice. Bono has challenged American evangelicals to get off the sidelines in the fight against AIDS in Africa. In the field of financial justice, Stockman suggests that Bono "has done more single-handedly to relieve Third World debt than all the Armani-clad finance ministers that could be packed into a United Nations conference room."

"Walk On" offers insight into how many of the band's lyrics reflect members' Christian worldview. U2 makes no excuses for their raw, rock 'n' roll approach to Jesus. Stockman quotes Bono singing, "All I have is a red guitar, three chords and the truth."

"Walk On" is a must-read for U2 fans, anyone curious about their Christianity or anyone wanting insight into a true portrait of Christianity in our world. *Meredith Holladay*



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

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:

- The 280 people who completed cards indicating interest in becoming Christians as a result of a December outreach crusade in Malta.
- Bulgarian Christians as they work among the 300,000 Muslims in their country.
- The 50,000 deaf people in Moscow. Pray that they will have the opportunity to learn about the gospel in Russian Sign Language.
- Two new Bible study groups that began last month in Budapest, Hungary.
- Several new outreach groups that are forming across Belgium to minister to immigrants from Middle Eastern countries.
- More volunteers are needed to work in the Canary Islands.
- Six Chinese living in Paris who are studying the Bible with a Baptist representative each Sunday afternoon.

Mountains to the Mississippi

Compiled by staff

- **ASHLAND**—First Church ordained **Darlene Ross** and **Dale White** as deacons. **Edwin Talley** is pastor.
- **CADIZ**—Liberty Point Church ordained **John Buehler**, **Charles Butts**, **Corky Johnson**, **Tony Mitchell**, **Chris Sumner** and **David Westerfield** as deacons Jan. 26.
- **CALIFORNIA**—First Twelve Mile Church recently called **Cohen Copley** as pastor.
- **DEXTER**—Dexter Church called **Randy McClure** as pastor.

- **DUNMOR**—Dunmor Church called **Jeremy Whitney** as pastor.
- **EAST BERNSTADT**—**Clyde Eversole** resigned as pastor of Hazel Patch Church Jan. 5.
- **FORT MITCHELL**—Fort Mitchell Church called **Ben Saunders** and **Maria Reyer** as interim youth leaders Jan. 26. **French Harmon** is pastor.
- **GREENSBURG**—Green Hill Church called **Brad Asbury** as pastor.

- **GREENVILLE**—Roland Memorial Church called **Danny Mooneyham** as pastor. He previously was pastor of White Stone Quarry Church in Bowling Green.
- **HENDERSON**—Zion Church called **Mark Galloway** as senior pastor. He previously was pastor of First Church in Morganfield.
- **HICKMAN**—West Hickman Church called **Brent Lee** as pastor. He was ordained at Bethlehem Church in Cunningham.
- **LOUISVILLE**—Bethany Church called **Bill Knowles** as interim minister of music. **Steve Dwinells** is pastor.

Maple Grove Church marks its

50th anniversary during 2003. **Ray Hayes** is pastor.

Melbourne Heights Church ordained **Robert Morrow** and **Linda Schmidt** as deacons Jan. 26. **Bill Shoulta** is pastor.

Parkland Hills Mission will host a Valentine banquet Feb. 14, 6:30 p.m., featuring **David Livingston**. For information, call (502) 477-2222.

■ **PADUCAH**—Lone Oak Church recently honored **Stan Reid** for 15 years as minister of children.

■ **VERSAILLES**—Versailles Church called **Todd Probus** as associate minister of discipleship Feb. 2. **John Brandon** is pastor.

CLASSIFIED ADS

FOR SALE: Antique Dayton upright piano (youth fundraiser). Good condition. \$250 (free to church/family in need). (502) 538-4141.

FOR SALE: Kawai 5'2" concert grand piano. Perfect condition; black ebony finish; attached dehumidifier included. \$10,000 (priced new at \$17,000-\$21,000). (502) 589-6658 or 479-0306.

FOR SALE: 1989 Ford 29-passenger bus. 54,000 miles. Good shape. \$15,000. First Baptist Sellersburg; (812) 246-2563 or 246-9607.

FOR SALE: 1983 Plymouth 14-passenger van. 83,000 miles; good condition; \$2,250. Liberty Baptist Church, Campbellsville, Ky. Call (270) 465-6258, 465-5465.

HEALTHCARE: Pre-existing conditions accepted. Non-insurance solution. Hospitals, doctors, dentists, prescriptions, accidental injury, vision, hearing, etc. \$64.95/month per family. Representatives needed; unlimited income. (866) 524-7685; (502) 493-1383; steph@metrol.org. ceo8761

SEEKING: Part-time minister of music to lead blended worship and fully-graded choirs for Oakland Baptist Church (12 miles north of Bowling Green). PO Box 154, Oakland, KY 42159; (270) 563-4011. Dr. Tom Stokes, pastor.

SEEKING: Pianist. Three services on Sundays and Wednesday night choir rehearsal. \$140 per week. Contact Personnel Committee of Kings Baptist Church, (502) 538-6902.

SEEKING: West Union Baptist Association, affiliated with the Kentucky Baptist Convention and the Southern Baptist Convention, is seeking candidates for the position of director of missions. West Union is composed of 48 churches and one mission located in Ballard and McCracken counties of Western Kentucky. The churches of the association minister in both rural and urban settings. The congregations of the association vary in size from multi-staff churches to bivocational churches. In recent years, the association has been committed to partnership missions. The association also directs a Hispanic ministry to seasonal migrant farm workers. The director of missions is assisted by a full-time secretary and a part-time secretary. Resumes from prospective candidates will be received until March 15, 2003. Please send resumes and/or inquiries to: Director of Missions Search Committee, West Union Baptist Association, 2541 Olivet Church Road, Paducah, KY 42001.

SEEKING: Broadway Baptist Church, a CBF affiliate in Louisville, Ky., is seeking an experienced minister of adult education and discipleship with an emphasis in developing small-group ministries and outreach. For more information, go to www.broadwaybaptist.org/search.htm, or write to the church c/o Education Search Committee, 4000 Brownsboro Road, Louisville, KY 40207.

SEEKING: Part-time worship leader. Must live on field. Harlan Baptist Church, Harlan, Ky. Contact Keenan Braden, (606) 573-4904.

SEEKING: Full-time minister to youth/pastoral assistant for Thornhill Baptist Church in Frankfort, Ky. Requires managing and leading a viable youth ministry in addition to assisting the pastor. Experience as youth minister preferred; college/seminary degree a plus. Interested parties should fax resume c/o John Gilbert at (859) 543-9868, or e-mail to john.gilbert@freedomlender.com. A full job description is available at <http://users.dcr.net/~thbchurch/>.

SEEKING: Part-time minister to children for Thornhill Baptist Church in Frankfort, Ky. Requires managing and leading a viable children's ministry. Experience teaching and working with children preferred. Interested parties should fax resume c/o John Gilbert at (859) 543-9868, or e-mail to john.gilbert@freedomlender.com.

SEEKING: Pastor for English-language Baptist church in Germany (predominantly military). Send resumes and referrals to: Faith Baptist Church, Lichtenbrucherstrasse 17, D-67661 Kaiserslautern, Germany, or e-mail: pastorsearch@faithbaptistchurch.de. Web site: www.faithbaptistchurch.de.

SEEKING: Full-time minister of youth for Faith Baptist Church. Duties include: minister to youth in spiritual, personal and educational growth through Bible study, mentoring, spiritual leadership, community service and evangelism; work with youth and nominating committees to implement youth ministry. Special qualifications: love of time spent with youth; openness to creative approaches in ministry; basic understanding of group dynamics; team-player as staff person; organizationally functional. Requirements: completion of seminary degree; theologically and denominationally moderate; supportive of CBF and KBF. Send resume and cover letter to: Youth Minister Search Committee, Faith Baptist Church, 116 Pocahontas Trail, Georgetown, KY 40324.

SEEKING: Silverdale Baptist Church (1,200 average worship attendance) seeks a full-time minister of worship to lead our contemporary worship services, direct large choir, praise team and orchestra. Please send resume to 7236 Bonny Oaks Drive, Chattanooga, TN 37421.

SEEKING: Care pastor to develop a lay and professional counseling network, build a dynamic prayer ministry and give guidance to gender-based, family life and support group ministries of the church. Requirements: MDiv degree; extensive experience in pastoral care, ministry leadership and spiritual development; minimum of 10 years effective ministry experience. Please send resume with references to: Dr. Scott Kilgore, Living Hope Baptist Church, 1805 Westen Ave., Bowling Green, KY 42104, or via e-mail to: skilgore@livinghopebaptistchurch.com.

SEEKING: Full-time minister to lead youth and oversee new activities center for Hall Street Baptist Church in Owensboro. Please send your resume to: Hall Street Baptist Church, 1102 Hall St., Owensboro, KY 42303, Attn: Larry Render.

SEEKING: Full-time pastor for South Side Baptist Church in Covington, Ky. We are a mission-minded inner-city church, with both inner-city and suburban members. We utilize our facility (gymnasium, cafeteria and large classrooms) to operate a variety of weekday inner-city programs. Our childcare program, inner-city ministry and new community center (each with staff in place) would require a pastor who possesses strong administrative and leadership abilities. Pastor needs to be someone who has a love for and ability to minister to all people. College and seminary degrees and pastoral experience is preferred. We are affiliated with the Northern Kentucky Baptist Association, KBC and SBC. Northern Kentucky is located minutes from Cincinnati, which is an exciting place to live, having professional sports, the arts, international airport, several colleges, good secondary schools, etc. Send resume before April 1 to: Search Committee, South Side Baptist Church, 1501 Holman Ave., Covington, KY 41011.

SEEKING: Part-time minister of music to lead a blended worship service and direct adult and children's choirs. Interested candidates should submit resumes and references to: Chevy Chase Baptist Church, 200 Colony Blvd., Lexington, KY 40502, Attn: Search Committee.

SEEKING: Part-time minister of youth for Audubon Baptist Church. Approximately 15 to 20 hours per week. Please send resume to: Personnel Committee, Audubon Baptist Church, 1046 Hess Lane, Louisville, KY 40217.

SEEKING: Full-time director of preschool for Sunshine Korner Nursery School of Greenview Baptist Church, Florence, Ky. Candidate must meet all state guidelines for preschool education and/or training. \$16,000 annual salary for Monday-Friday. Send resume to: Greenview Baptist Church, 1050 Burlington Pike, Florence, KY 41042, Attn: Pastor Robert Golden. Training will be provided by current director. For more information you may call the pastor at (859) 525-6004.

SEEKING: Minister to single adults, Lexington/Midlands of South Carolina. Send resume to: Search Committee, Lexington Baptist Church, 308 E Main St., Lexington, SC 29072.

SEEKING: Meta Baptist Church, located in the mountains of Eastern Kentucky, is seeking God's guidance in searching for a pastor. MBC is actively involved in missions, presently supporting two mission churches; has a full-time staff, minister of music and youth, secretary and custodian; a growing children's program through Sunday school, TeamKids and children's choir; an active youth program and an outreach program for the elderly who may be shut-ins or in nursing homes. If led by God to seek this position, please forward a resume to: Meta Baptist Church, 8807 Meta Highway, Pikeville, KY 41501.

SEEKING: Full-time pastor for church located in a growing community. Send resume to: Fairlane Baptist Church, Attn: Pastor Search Committee, 5913 Herring Road, Alexandria, KY 41001.

SERVICE: Lower your phone bill. Blessed Hope has 4.9 cents/minute (24/7); no fees; 6-second billing; no fine print; and 250,000 happy customers. Free message at (866) 736-7869 or info at www.covenantphone.com. Home agents needed.

SERVICE: America's Christian long distance. Free toll-free number; 4.9 cents/minute; 6-second increment billing; no contracts; online sign-up. www.talklongdistance.net, (888) 645-4559.

WANTED: Mid-sized central Kentucky church wants to buy a good used baby grand piano. Contact (606) 365-2116.

Nativity vandals apologize with donkey walk through town

FAIRPORT HARBOR, Ohio (RNS)—The religious symbolism was hard to miss as church members clutching Bibles watched a young couple trudge down a snow-covered road in search of salvation.

Jesus wasn't there for the ride, but the procession through Fairport Harbor went on anyway with plenty of fanfare, provided mostly by the media and passersby.

Jessica Lange and Brian Patrick, both 19, had been ordered to make the procession after they admitted defacing a statue of the baby Jesus stolen from the Nativity scene at St. Anthony's Catholic Church on Christmas Eve.

There were no blessed palms to wave. But groups of residents, clustered outside homes and businesses, clutched coffee cups and nodded as the pair walked through the tiny lake-front village looking for forgiveness for an act of vandalism.

Sign of repentance

They led Sidney, a gentle donkey provided by a Madison Township petting zoo, through the streets carrying a sign that apologized for the offense.

The procession allowed Lange and Patrick to avoid a longer jail sentence.

Police said the statue was stabbed and the Satanic numerals "666" painted on it.

As part of their sentence, they must replace the statue, but they have had trouble locating one that isn't part of a Nativity set.

Once they find a statue, they are to deliver it to the church.

"This is a kind of conscience-flogging," said Painesville Municipal Judge Michael Cicconetti, who is known for his unusual sentences meant to shame criminals.

"It is intended to bring them some public humiliation," he said.

"Hopefully it will serve as a deterrent."

Starting at the church, the two teens slogged through snow-spattered streets for about 30 minutes leading the donkey on a rope.

"Maybe this will teach them to respect others," said Stanley Braid, one of several hundred who watched the parade. "I think the judge got his point across."

When the journey ended at the Fairport Harbor police station, Lange spoke to the crowd.

"I just want to apologize to Fairport Harbor for the prank," she said. "It shouldn't have been done."

When faith and science join hands

Astronauts prove scientists don't always mock God

By Mark O'Keefe
Religion News Service

HOUSTON (RNS)—When Rick Husband, commander of the shuttle Columbia, looked out the window of his spacecraft, he saw what he called God's awe-inspiring creation. Crew member Michael Anderson, a physicist, believed heaven, not space, was his final frontier.

Their faith might come as a surprise to those who think science and religion are on irreconcilable paths. The spiritual lives of these astronauts and thousands of scientists reveal a journey in which religion enhances and supports scientific discovery.

The space program has a long history of astronauts who have boldly taken their faith into orbit. And even as Americans grapple with the thorniest of issues dividing religion and science, including the question of creation and evolution, several national organizations have emerged for those seeking to combine careers in science with their faith in God.

"I find my appreciation of science is greatly enriched by religion," said Francis Collins, an evangelical Christian who heads the National Human Genome Research Institute, in an interview with Beliefnet, a Web site devoted to spiritual topics.

"When I discover something about the human genome, I experience a sense of awe at the mystery of life, and say to myself, 'Wow, only God knew before.' It is a profoundly beautiful and moving sensation, which helps me appreciate God and makes science even more rewarding for me."

Astronauts and faith

In 1958, NASA's first seven astronauts were introduced at a news conference, where John Glenn said, "I got on this project because it'll probably be the nearest thing to heaven I'd ever get and I wanted to make the most of it."

In 1962, Glenn became the first American to orbit the Earth. In 1998, at age 77, Glenn returned to space, on the shuttle Discovery, and said, "To look out at this kind of creation and not believe in God is to me impossible."

The Apollo 8 crew celebrated the first flight around the moon by reading from Genesis, the first book of the Bible, which gives the creation account. The first meal on the moon was Holy Communion, taken by Buzz Aldrin.

Religion was a presence on board Columbia in its final mission.

Although he wasn't an observant Jew, Ilan Ramon, the first Israeli on

a shuttle mission, ate kosher foods in space and carried a palm-size Torah scroll.

On Jan. 17, at 11:39 a.m. EST, the Columbia crew bowed their heads in reverent silence to honor the exact moment the space shuttle Challenger had exploded in the skies 17 years earlier.

Husband, an engineer who first flew aboard a shuttle in 1999, had told the Fresno (Calif.) Bee newspaper in November: "I am a strong believer and a Christian. I look out that window at what a beautiful creation God has made."

Anderson, who became interested in space exploration while watching the television series "Star Trek," put faith at the center of who he was, said his father, Bobbie Anderson. "Even now, with what happened, I can feel assured that by his being a Christian man, he's in a better place," Bobbie Anderson told reporters outside his home in Spokane, Wash.

'God's genius in creation'

Only a few scientists become astronauts. But many scientists describe their work with the same awestruck terms the astronauts use.

"The actual study of science and nature is likely to lead a practitioner to a sense of wonder and human smallness in the presence of a very great mind indeed. Many would say, for instance, that there is hardly any more glorious example of God's genius in creation than the way evolution works," said science writer Kitty Ferguson, author of a new book on Johannes Kepler, the 17th century German Lutheran who discovered the laws of planetary motion that now bear his name.

Evolution—a tenet of 20th century science—can be a great divide.

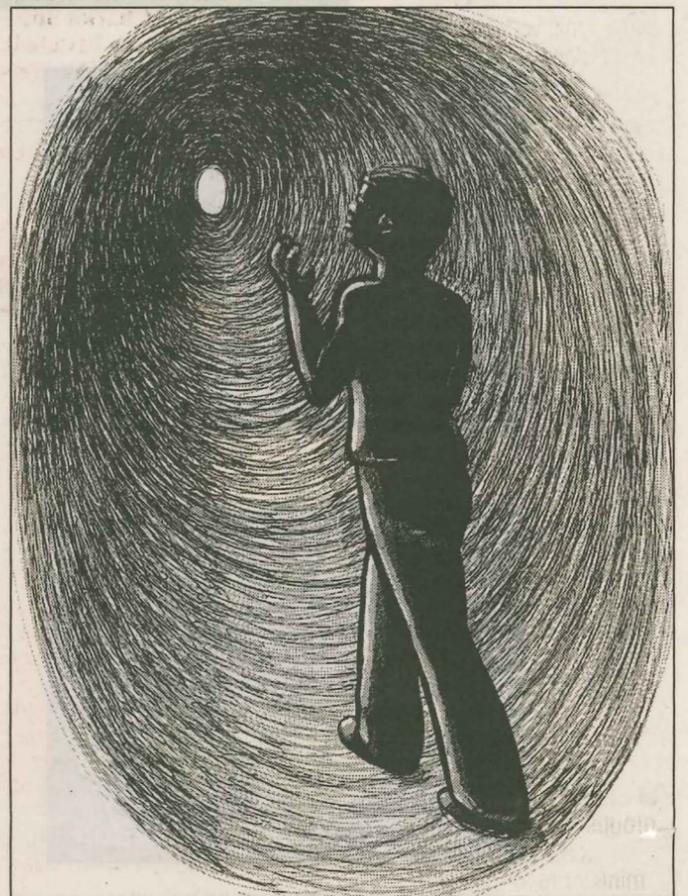
Some scientists embrace an "intelligent design" theory or other scientific explanations allowing for a creator. Others reconcile faith and science by maintaining, in Collins' words, that "a creator God set the process" of evolution in motion.

And while scientists are sometimes suspicious of men and women of faith in their midst—"The standard assumption is that anyone with faith has gone soft in the head," Collins told Beliefnet—people of faith are sometimes hostile to scientists.

Don Monroe, executive director of the 2,400-member American Scientific Affiliation, recalled how, as a graduate student studying cellular physiology in the mid-1960s, his pastor told him he couldn't understand how a Christian could become a biologist.

"It made me gasp," Monroe said. "My wife was right there behind me and she gasped, too. I went home and thought about that, and I've continued to think about that for more than 30 years."

The ASA, a support group for evangelicals in science, is evidence



that Monroe has company in his journeys down the paths of faith and science.

The Center for Theology and the Natural Sciences, in Berkeley, Calif., also grapples with ontological questions. And since 1995, the Washington-based American Association for the Advancement of Science has had a "Dialogue on Science, Ethics and Religion" that reaches out to religious communities. The group is the world's largest general scientific society and the publisher of Science magazine.

Some see the gulf between religion and science closing.

William Phillips, who won the 1997 Nobel Prize in physics for his work in cooling and trapping atoms with lasers, said the perception that religion and science are in intractable conflict is fading.

Increasing is the view that both religion and science have "important things to tell us about life and the universe" and that "sometimes you need to consult both in order to get the best answers," said Phillips, a University of Maryland professor who sometimes teaches Sunday school at his United Methodist church.

The public is showing increased interest in "the faith of scientists" while scientists are "exploring and speaking of their own faith," said Aileen O'Donoghue, a physics professor at St. Lawrence University in Canton, N.Y., who recently returned from a sabbatical at the Vatican Observatory in Italy.

"We are moving," O'Donoghue said, "to an era where religion and science are less polarized."

"I look out that window at what a beautiful creation God has made."

Rick Husband, commander of the space shuttle Columbia

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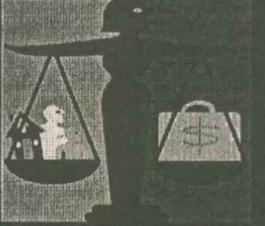
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