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## Poll: Pastors call Billy Graham and Rick Warren most influential

Ventura, Calif. (BP)—Billy Graham and Rick Warren hold the top two spots on a survey-based list of leaders who pastors say have the greatest influence on churches.

Barna Research Group asked pastors to name three individuals whom they believe have the greatest influence on churches and church leaders in America.

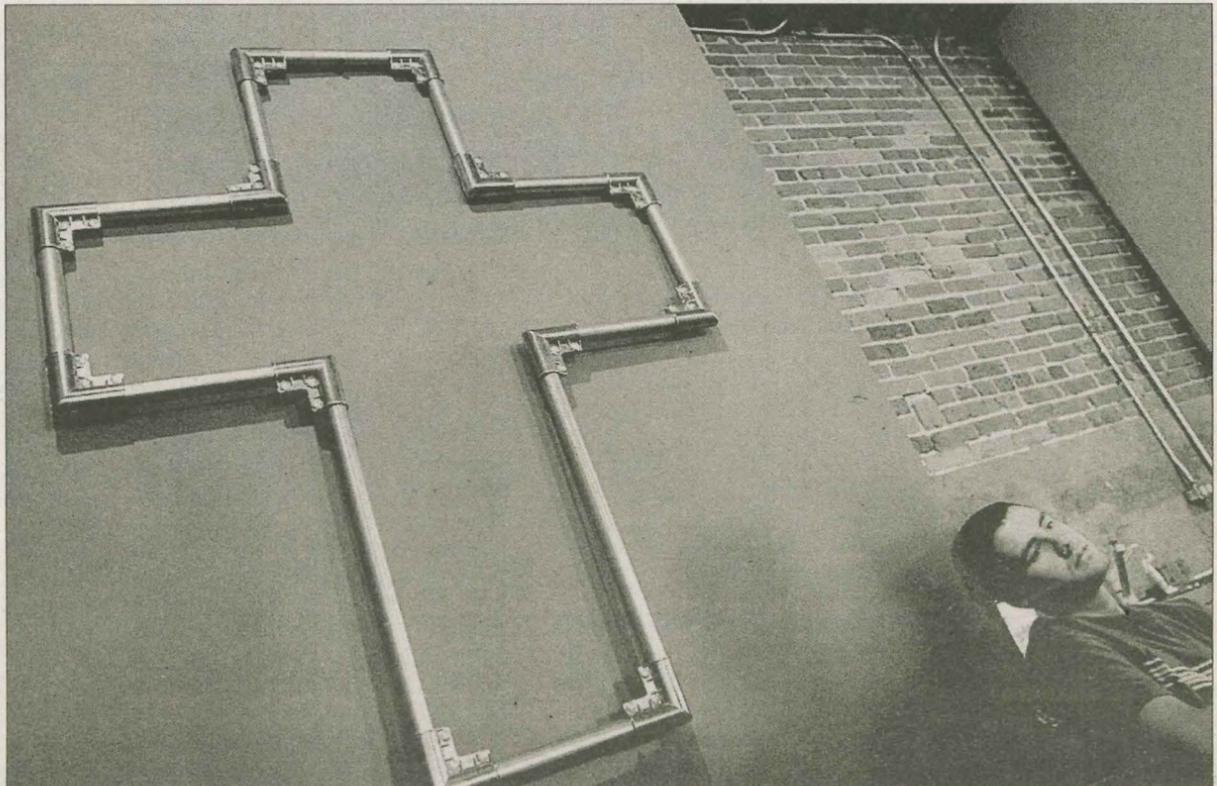
The pastors listed more than 300 different names, but just 10 of those leaders were chosen by 4 percent or more of the ministers, Barna said.

Graham was chosen by 34 percent of respondents, Warren by 26 percent. President Bush was named by 14 percent of pastors, and James Dobson was selected by 11 percent. Others on the list, in order, were Bill Hybels (9 percent), T.D. Jakes (7 percent), John Maxwell (6 percent), George Barna (5 percent), Pope John Paul II (5 percent) and Max Lucado (4 percent).

Graham led among mainline, Baptist and Pentecostal pastors. The December survey was based on phone interviews with 614 senior pastors from various denominations.

Pastors also were asked to rank individuals they believed would be the most trusted spokesperson for Christianity, and again, Graham topped the list with 58 percent of pastors naming him. Dobson was second with 20 percent, followed by Warren with 14 percent.

## 'Emergent' churches



**VINTAGE21** Matthew Ballard listens to a sermon during a service at Vintage21, a church in Raleigh, N.C., that targets young adults. "We think our generation learns by story and by image," said Pastor Tyler Jones, 29. (RNS photo by Travis Long)

### Movement uses new ways to reach visual generation

By Yonat Shimron  
Religion News Service

Raleigh, N.C. (RNS)—As a scene from the sci-fi blockbuster "The Matrix" unfolds on the screen, a group of young people huddle together mouthing the words.

They're dressed casually in jeans, flannel shirts and consignment dresses. Around them are exposed brick walls and pipes crisscrossing the ceiling.

This might be a club for aspiring moviemakers, or maybe just movie buffs.

But as soon as the lights come on people bow their heads, pray to Jesus and dig into the New Testament book of Hebrews, the theme of which, the world beyond, echoes that of the futuristic movie.

Welcome to Vintage21, a post-modern church where movie clips, digital videos and original songs start each Sunday service.

"We think our generation learns by story and by image," said Tyler Jones, the 29-year-old pastor. "If you give us a piece of paper to read, we're less likely to remember that."

**Inside:** Emergent leader Brian McLaren to speak at KBC Evangelism Conference. *Page 7.*

Vintage21 is part of a movement known as the "emerging church" that is cropping up throughout the nation. Made up of people in their 20s and 30s, these new churches aim to experience God in creative ways. They draw people who appreciate icons and architecture but are also conversant in the 21st-century multimedia—whether it's using the

□ See *Emergent movement ... Page 7*

## Shepherds put sheep first, Blackaby tells conference participants



**HENRY BLACKABY** The author of "Experiencing God" told pastors they can't hold onto their rights and their calling to be shepherds. "Self can't be at the center of your life if you're going to be a shepherd." (KBC photo by Larry Brannin)

By Ken Walker  
State Correspondent

Lexington—The man whose "Experiencing God" study became an international best seller advised Kentucky Baptist pastors to embrace God's heartfelt concern for His people.

Speaking Jan. 14 at the annual "Shepherding the Shepherd" conference, Henry Blackaby told about 300 pastors and spouses that failing to deny self and pick up Christ's cross are primary deterrents to ministry.

"When God lays His heart over yours, you're going to have a heart for people," Blackaby said. "Self can't be the center of your life if you're going to be a shepherd."

"Jesus didn't cling to His rights to shepherd people. He gave them over to the Father," Blackaby added. "If we're not careful, we're going to ask the sheep to lay down their life for the shepherd."

Blackaby was the keynote speaker for this year's Shepherd conference. The annual event, organized by the Kentucky Baptist Convention's leadership development department, is designed to help pastors recharge their batteries. It is co-sponsored by Kentucky Baptist Healthcare Systems.

In addition to Blackaby, other speakers at the conference included Blackaby's son, Richard, president of the Canadian Southern Baptist Seminary; Michael Whitson, pastor of First Baptist Church of Indian Trail, N.C.; and Jay Wolf, pastor of First Baptist Church of Montgomery, Ala.

In his talk, "When God Grants His Heart for Shepherding," Blackaby recalled becoming the pastor of a Canadian church that had dwindled to 10 members and was on the verge of disbanding.

□ See *Shepherds put sheep ... Page 3*

Dated material. Please deliver by Wednesday, January 26

## Former Southern VP Songer dies, 77

Louisville—Harold Songer, 77, former vice president of academic affairs for Southern Baptist Theological Seminary in Louisville, died Sunday.

Songer, who retired in 1992, also was a senior professor of New Testament interpretation at Southern.

He wrote the "Commentary on James" in the Broadman Bible Commentary and many articles for professional journals.

He also served as chairman and member of evaluation teams for accreditation of the Southern Association of Colleges and Schools and the Association of Theological Schools in the United States and Canada.

His funeral service was scheduled to be held Tuesday, Jan. 25, at Crescent Hill Baptist Church, where he was a member.

He is survived by his wife, Florence Rains Songer; son, Christopher Songer; and a sister, Irene Laffe of Jacksonville, Fla.

## SBC leaders pursue 'alternative' to BWA

Washington—Southern Baptist Convention leader Richard Land announced Jan. 18 that he and other Baptist leaders will meet in Warsaw, Poland, in July "to form a new alternative to the Baptist World Alliance."

One day later, responding to BWA General Secretary Denton Lotz' concern that SBC leaders would take such action, Land said an alternative to BWA "does not mean another formal organization."

Land, president of the SBC Ethics & Religious Liberty Commission, initially told a Washington audience, "I am going to a meeting with other Southern Baptist leaders and with Baptist leaders from around the world" to form an alternative to BWA.

Southern Baptist leaders, who recommended the SBC withdraw last year from the BWA over an alleged "liberal drift," have said they want to create an alternative for "like-minded" Baptists. A July meeting for world Baptist leaders would compete with Baptist World Congress July 27-31 in Birmingham, England, when BWA will celebrate its 100th anniversary.

### Lotz: Don't further divide Baptists

"I would hope that the SBC and its people would not further divide the Baptists of the world by trying to start a competitive organization to the Baptist World Alliance," BWA's Lotz told Associated Baptist Press. "It goes against everything they've told us in meetings that we've had—that they would not start another world organization."

Land told Baptist Press Jan. 19 that he and other SBC leaders have not changed their intention "to construct, in dialogue (with other Baptist leaders around the world) alternative ways of relating to each other and maintain mutual support, ministry and dialogue."

"I never intended anything differently" than what SBC leaders said leading up to and since the SBC's vote last June to withdraw from BWA.

According to Morris Chapman, president of the SBC Executive Committee, "To call the meeting with some of the European Baptist leaders an 'organizational' meeting would be a mischaracterization."

### Chapman: "Like-minded" Baptists

"Over the next several years we hope to travel to several continents meeting with like-minded Baptist leaders with the thought of developing a network or fellowship," Chapman said. "All along we have said that while the convention voted to withdraw its membership from the BWA, it by no means voted to withdraw our fellowship from Baptists around the world. If anything, we hope to have a closer relationship with our Baptist brethren by developing a more personal and cohesive fellowship with those whose primary goal coincides with ours, the evangelization of the masses."

Land said the feeling among SBC leaders "was that the Baptist World Alliance was moving in a liberal theological direction by and large, and it was not serving a lot of the needs of a lot of the Second- and Third-World countries."

"We just felt like that, when the majority of the Baptist World Alliance wanted to go in one direction and we wanted to go in another and we were paying 80 percent of the bills, then we had the right to try to form something that was more in line with what our belief system is. ... In no way, shape or form should this be seen as a withdrawal from a commitment to fellowship with Baptists in other countries and other continents."

Land's assertion that BWA is not responsive to the needs of the Second- and Third-World countries is a new charge.

BWA's Lotz called that assertion "ridiculous." He said BWA's "work in Eastern Europe for religious freedom was known more than anything else during the Cold War and the communist period." He also said he had never heard the charge previously in his discussions with SBC officials.

Nor had he heard about the July meeting in Poland, Lotz added. If SBC leaders intentionally planned a meeting to set up a competing group around the same time as the Baptist World Congress, he said, "then that would be a slap in the face to Baptists in the rest of the world."

Chapman said the SBC has "no desire" to compete with Baptist World Alliance. "In fact, we hope for the BWA God's blessings in every work they do for the Kingdom's sake and pray for them a meaningful and fulfilling World Baptist Congress in England this summer."

Based on reporting by Associated Baptist Press and Baptist Press

## Sloan, embattled Baylor president, relinquishes post

By Marv Knox  
Texas Baptist Standard

Waco, Texas (ABP)—Baylor University President Robert Sloan will step down June 1, concluding one of the stormiest periods in the school's 160-year history.

Sloan will become Baylor's chancellor at the end of the spring semester, both he and Will Davis, chairman of the university's board of regents, announced at a news conference Jan. 21.

Sloan's future at Baylor has been a topic of debate—and at least three votes among the regents—during the past couple of years. But Sloan and the regents reached their decision for transition "by mutual agreement," Davis reported.

Regents unanimously expressed their personal support for Sloan's move from president to chancellor during a Jan. 20 conference call, Davis said. They are expected to make the decision official when they meet for their regular winter meeting next week.

Controversy over Sloan's leadership flared a couple of years ago, not long after the regents approved Baylor 2012, the university's long-range strategy to become one of the top schools of its kind in the nation.

Supporters praised Baylor 2012, lauding its core value of blending strong Christian faith and the highest academic standards.

Opponents criticized Sloan's implementation of 2012, and some condemned components of the plan, including the cost. They said Sloan was pulling Baylor away from its traditional Texas Baptist moorings.

Many alumni divided into two new groups, the pro-Sloan Friends of Baylor and the anti-Sloan Committee to Restore Integrity to Baylor. Faculty also divided, with 418 of 838 eligible teachers calling for Sloan's dismissal in a recent referendum. Those negative votes comprised 85 percent of the ballots cast in the referendum, but Sloan's supporters noted many faculty loyal to the president boycotted the referendum.

Sloan told reporters he first approached Davis about a transition last November. Davis denied a rumor that Sloan would have been fired in February if he had not accepted the chancellorship.

Sloan told the news conference that conflict associated with change and the desire to see Baylor succeed pressed him to make the switch.

"My leadership has often been a lightning rod," he acknowledged. "But the focus should always be on the vision, not on the president."

## BAPTIST DIGEST

**College elects president amid turmoil.** Joe Aguillard, 47, was elected president of Louisiana College Jan. 17 after a marathon trustee meeting that included protesters and a last-minute alternate nominee. Aguillard, assistant professor and chair of the education division at the Louisiana Baptist school, was the favorite of the trustee board's conservative majority. But interim president John Taylor, 76, also was nominated by moderate-leaning trustees and interviewed by the board. Aguillard was elected president on a 17-13 vote and assumed the presidency immediately. The embattled school already is on probation from its accrediting agency for issues of academic freedom. Now it faces a lawsuit filed by alumni and former faculty members over Aguillard's nomination and election.

**NAMB proposes VP changes.** North American Mission Board president Robert Reccord announced key leadership changes Jan. 13. The moves include changing assignments for John Yarbrough, vice president of evangelization, and calling former NAMB trustee John Avant as his replacement. Yarbrough, who served six years as NAMB's evangelism vice president, became vice president of the board's strategic initiatives group. Reccord will recommend Avant, pastor of New Hope Baptist Church in Fayetteville, Ga., as Yarbrough's successor when NAMB's trustees meet next month.

**State conventions seek BWA membership.** Two state Baptist conventions have moved a step closer to full membership in the Baptist World Alliance. The Baptist General Convention of Texas and the Baptist General Association of Virginia were both admitted Jan. 11 into membership in the North American Baptist Fellowship, one of the BWA's six regional fellowships. The two state groups would be the first state conventions elected members of one of BWA's regional fellowships, which previously have included only national Baptist conventions and unions. Acceptance into BWA could come later this year.

## Arthur Walker, retired Southern Baptist education leader, dies

Birmingham, Ala. (BP)—Longtime Southern Baptist education leader Arthur Walker died Jan. 14 in Birmingham, Ala. He was 78.

Walker held a unique position in Southern Baptist Convention life as executive director of two SBC entities—the Education Commission and the Commission on the American Baptist Theological Seminary. He held both posts from 1978 until his retirement in 1993.

Following his retirement, Walker returned to his native Birmingham and taught part-time at Samford University for several years.

Walker spent his adult ministry in Christian higher education. He taught for many years at the alma mater, Howard College (now Samford University) in Birmingham, and

served as dean of students and later vice president for student affairs at Southern Baptist Theological Seminary in Louisville.

James Taylor, president of the University of the Columbians in Williamsburg, said Walker "had a profound, significant, enduring impact not only on higher education throughout the world, but also specifically on our Southern Baptist-affiliated institutions of higher education." Taylor said Walker "will be long remembered for his enduring impact on the lives of many."

Walker is survived by his wife, Gladys, a daughter and three grandchildren. Funeral services were held Jan. 17 at Brookwood Baptist Church in Birmingham, where Walker was a member and Sunday school teacher.



## Blackaby to pastors: Be ready to share God's message

By Ken Walker  
State Correspondent

**Lexington**—Henry Blackaby sees divine judgment behind the tsunami that struck Southeast Asia and Africa in late December, claiming thousands of lives.

Speaking at a "Shepherding the Shepherd" workshop Jan. 14, the keynote speaker said he didn't appreciate the significance of the killer waves until he saw a map published by Voice of the Martyrs.

Blackaby said the map showed that the area where persecution and martyrdom of Christians is greatest matched the tsunami's devastation.

Despite the cataclysmic proportions of the event, Blackaby said his pastor failed to address it the following Sunday because of an ongoing sermon series.

"Is it possible when we stand up to speak there's an uncertain sound?" he asked. "And God's people don't know what to do."

"There was a secular news story about unprecedented natural disasters in 2004," Blackaby said. "Should spiritual leaders be aware of that? Yes. Should you have a word from God? You should."

In the session titled, "When God Speaks to the Shepherd," Blackaby said that when a tragedy like the tsunami occurs, there is no reference point. That means His shepherds have to seek God's wisdom to know how to respond, he added.

When tragedies occur, Blackaby said, pastors must remember their job is to let Christ's followers know what they sense God is saying to His people.

"Do you think God's people got

the message from 9-11?" he asked. "Not at all. You go into churches and you wouldn't know 9-11 happened."

Before Bill Bright, founder of Campus Crusade for Christ, died in 2003, Blackaby videotaped a message with Bright.

They agreed that God had begun removing the hedge of protection around America because of the sin of God's people.

Blackaby later named such problems as widespread divorce, gossip, anger, bitterness, church splits and embezzlement.

"There's more sin among God's people than I've ever seen," Blackaby said. "But religious leaders are not bringing a word. As go God's people, so goes the world. Do you know why God's people are in a mess? Because leaders will not deal with sin."

### Spiritual healing in a church

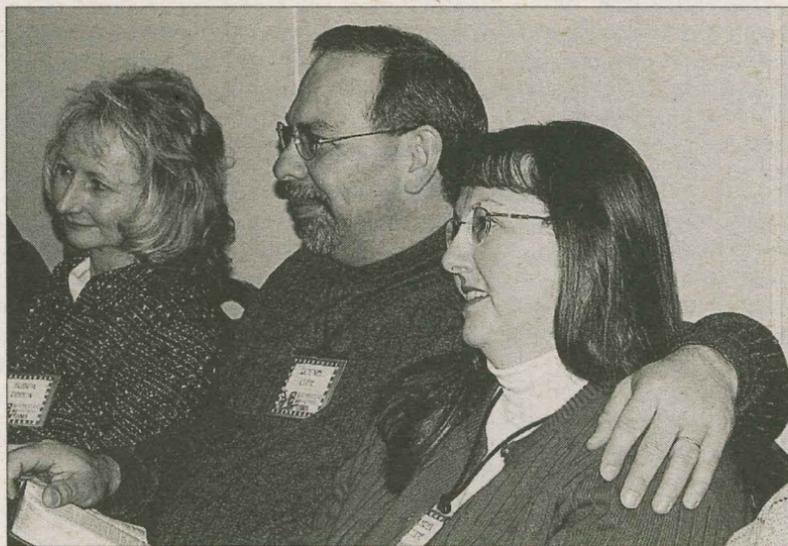
Blackaby also recommended that pastors do more to emphasize ministry by the entire congregation.

While the world stresses one-on-one counseling for those experiencing personal problems, God's pattern is involving a corporate body, he said.

For example, if a couple is having marital problems, an intercessor can teach them about prayer while another person teaches them faith, Blackaby said.

"I taught people how to function in the body," he said. "The sad story is (people who say), 'If I was having a problem in my marriage, I wouldn't share it in the church.' If I was the pastor, I would find out why people are saying that."

Blackaby noted that in one of his



**TOGETHER TIME** Rodney Cude, pastor of Newton Creek Baptist Church in Kevil, and his wife, Karen, listen to a workshop speaker during the Shepherding the Shepherd conference. Next year's event will be Jan. 12-14 in Lexington. (KBC photos by Larry Brannin)

former churches, a man confessed that his fiancé was pregnant. The man volunteered to confess it to the church. When he did, people gathered around to forgive them, many of them weeping.

Not only was that one of the most redemptive moments in the church's life, Blackaby said, but by dealing with it openly that kind of situation never occurred again.

"Most of the time, the reason people don't confess sin is it would be a disaster for them and their family," Blackaby said.

"The rumor mill would go and most people would avoid them. The church is to be a center of redemption."

God does not allow His people to sin without confronting them, but

His goal is to bring people to Christ-likeness, he added.

As an example, Blackaby referred to a man in the Oakland area who reportedly had been abusing his daughters and giving beer to his three-year-old son.

When they visited his home to talk to him, the man angrily asked what gave the pastor the right to talk to him like that.

Blackaby tearfully replied that they loved him and came to restore him.

Bursting into tears himself, the man admitted he had taken out frustrations over a job-related injury on his family.

"He never again mistreated anybody," Blackaby said. "The shepherd pursues (lost sheep)."

## Shepherds put sheep first, Blackaby tells conference participants

Continued from page 1

After praying about the discouragement within the small congregation, Blackaby said he sensed God didn't want it to die and accepted the call to become its pastor.

After arriving at the church in Saskatoon, Saskatchewan, a group of men from Prince Albert showed up to ask Blackaby if he also would serve as their pastor.

Despite harsh Canadian winters, Blackaby said he never missed the twice-weekly trip to Prince Albert for the next two years.

Many stories about his experiences in Canada appear in "Experiencing God," which has sold four million copies in 45 languages since its release in 1990.

Although the church in Saskatoon had not started a mission previously, Blackaby said they decided that if anyone asked for help in forming a Southern Baptist congregation, the answer would be, "Yes."

They also reached out to college students and baptized 180 during a 12-year period, with more than 100 students accepting a call to ministry.

"If you ask God to send laborers, you better be prepared for them," Blackaby said. "That college student will vote to start a mission on the moon and believe God will pay for it," he said, a remark that prompted hearty chuckling. "Those new believers believe God is God and they've



**MUSIC LEADER** Dave Bullock, associate pastor of fine arts at Elmbrook Church in Brookfield, Wis., leads praise and worship music during Shepherding the Shepherd. Bullock's "dB Network Band" has been an annual staple at the KBC event.

never gotten over it."

The church's growth and the students' saying they were called to the ministry prompted the formation of a theological college to train future pastors. It started with two students.

Blackaby and two other pastors donated their libraries to stock its shelves, a gesture that the speaker said tested his determination to deny self. When someone asked if he was afraid he would lose some of

his books, Blackaby said he replied that they weren't his anyway.

"What did God place in your hands to make available to the sheep?" he asked.

Blackaby also encouraged pastors to spend time pursuing those who stray from the flock.

In 30 years as a pastor, Blackaby said he couldn't remember losing one member.

### Seeking out the sheep

When a pastor fails to seek out a person who has misbehaved or strayed from the fold, other members say, "It's just a matter of time before he won't care about me," Blackaby said.

"A shepherd's task is not gathering sheep, it's caring for those (God) brings you," Blackaby said. "When you're caring for the sheep, you're doing what God called you to do. Don't ever lose the source of your call."

Several pastors who attended the conference said Blackaby's remarks challenged them.

Tim Mathis, pastor of First Baptist Church of Danville, said his church should reach out to those who have fallen by the wayside.

"Henry has reminded us ... we're called to shepherd the flock of God that's been given to us," Mathis said, "to love them, guide them, direct them and be the incarnation of Christ in their midst."

## BLUEGRASS BURGEO

**Clear Creek Baptist Bible College** will host its annual Lacy-Lykens Lectures on marriage, family and interpersonal relationships Feb. 1-2. Michael Jacobson, founder of Provident Medical Institute, will be the speaker at three lectures. Provident is a non-profit organization dedicated to helping churches and families address health and medical issues from a biblical and scientific perspective. For more information about the lectures, which are open to the public, call (606) 337-3196.

**Mid-Continent University** recently expanded its Advantage program for adult education to offer a bachelor's degree in business administration online. For more information, contact Debbie Croft toll-free at (877) 551-9400, ext. 352 or at dcroft@midcontinent.edu.

**"Becoming a House of Prayer"** will be the focus of a Great Commission Prayer Conference Feb. 4-5 at Southern Baptist Theological Seminary in Louisville. Featured speakers are Gregory Frizzell, prayer and spiritual awakening specialist for the Baptist General Convention of Oklahoma, and John Franklin, prayer ministry/discipleship specialist for LifeWay Christian Resources. The conference is jointly sponsored by the Kentucky Baptist Convention, North American Mission Board and Southern Seminary. For more information, visit [www.kybaptist.org/houseofprayer](http://www.kybaptist.org/houseofprayer) or call Eric Allen at (888) 263-5080.

**Baptist and Catholic women's leaders** in Kentucky will co-host an ecumenical women's conference Feb. 3, 10 a.m. to 4 p.m., at Sisters of Charity, Catherine Spalding Center in Nazareth, Ky. "Women as Peacemakers" will focus on reconciliation, restoration, compassion, non-violence and seeking common ground. For more information, contact Joy Bolton at (502) 244-6485.

## WESTERNRECORDER

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

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## Five biblical purposes for your marriage

By Rick Warren

Lake Forest, Calif. (BP)—I suppose you'd expect a man who's been married 30 years to a beautiful, intelligent woman would be able to share with you the intimate secrets to having a perfect marriage.

But I'm going to disappoint you! That's because Kay and I don't have a perfect marriage. She is without a doubt my best friend, and we have a wonderful relationship—but as far as a perfect marriage, well, there's no such thing.

What Kay and I do have is a marriage centered on Christ, specifically focused on glorifying God. We remain committed to each other because we remain committed to Christ and His work within us.

After three decades in ministry, I've noticed that it's not unusual for couples to float through their first year or two of marriage in a love-blinded bliss.

But, frankly, that didn't happen for Kay and me. Our first two years together were the most difficult. In fact, we were ready to throw in the towel. If we both hadn't been committed to Jesus Christ and we both hadn't agreed that divorce was not an option, we wouldn't have stayed together. It was simply too difficult.

After we were married, Kay and I discovered that, apart from our love for God, we were about as opposite in nature as two people could be.

I remember Kay's father sat us down the night before we were married and said, "There are five areas where marriages usually have conflict: money, sex, in-laws, children, and communication." He proved to be prophetic: Kay and I went five for five.

The single factor that kept us married in those early years was that we agreed on one thing: Divorce would never be an option for us. You can't leave the door open even a little bit, or eventually one of you will try to escape. Slowly, over time, God helped us not only to accept our differences, but to appreciate them.

Through the process, we learned

that any successful marriage is built upon the biblical truth that God designed each of us with five purposes in mind: worship, fellowship, discipleship, ministry and mission.

In other words, until you realize you and your mate were placed together for God's purposes; then your marriage will be difficult, complicated and exhausting. But once you understand God's plan, your marriage takes on new meaning.

Here are five biblical purposes you should keep balanced in your marriage:

**You and your spouse were both planned for God's pleasure.** A man once asked Jesus, "What's the most important commandment?" Jesus replied, "I can summarize the entire Bible in two statements: Love God, and love other people!" (Matthew 22:36-39). That includes your spouse.

Life is about relationships, not achievements. You worship God when you love and sacrifice for your spouse. (Just read through Romans 12 with a view of what its applications would mean to your marriage.) That brings pleasure to God, and any time you give pleasure to God, you're worshiping Him.

**You and your spouse were formed for God's family.** God made an incredible promise about the gathering of even just two believers: "For where two or three have gathered together in My name, I am there in their midst" (Matthew 18:20). So if their joy and your spouse are believers, God already is in your marriage working to transform the two of you into a purpose-driven family unit.

Your marriage is a lab for learning how to love like Jesus loves. Within marriage, God has created an opportunity for us to develop a true intimacy and authenticity with another human being.

To go this deep requires genuine, heart-to-heart, gut-level sharing, where you and your spouse get honest about who you are and what's happening in your lives. This happens when you both share your hurts, reveal your feelings, confess your failures, disclose your doubts,

admit your fears, acknowledge your weaknesses and ask each other for help and prayer.

**You and your spouse were both created to become like Christ.** God uses your spouse to build His values, attitudes, morals and character within you.

If God's purpose for each of our lives is to make us look more like Jesus, what better tool could He use than the marriage relationship?

**You and your spouse were both shaped for serving God.** The Bible says, "God has made us what we are. In Christ Jesus, God has made us to do good works, which God planned in advance for us to live our lives doing" (Ephesians 2:10).

God shapes us for service through a variety of methods, including the difficulties in your marriage to shape you into an effective minister to others. Who could better help somebody recover from the pain of an addiction, a business failure or a prodigal child than a couple who has been through these things and has been through godly insights? God doesn't just use our strengths; He uses our weaknesses, and even our failures.

**You and your spouse were both made for a mission.** Your marriage not only involves ministry, it also involves mission. Your mission is to believers and your mission is to non-believers—allowing God to use your marriage as a means for telling others about His love.

This may take many forms, from being a witness in your neighborhood to going overseas on mission trips together. The fact is, if you want God's blessing on your marriage, then you must care about what God cares about most. What is that? He wants His lost children found. He wants everyone to know Him and His purposes for their lives.

God's plan for your marriage is wider and deeper than anything in your wildest, craziest dreams. May our heavenly Father help you catch this vision as you chase it into the future.

*Rick Warren, pastor of Saddleback Church in Lake Forest, Calif., is author of "The Purpose-Driven Life" and "The Purpose-Driven Church"*

## Gayle Toole—faithful pastor

After a courageous battle with aggressive cancer, Gayle Toole, 71, departed this life Jan. 15. He was a faithful and loving pastor, friend to all who knew him, preacher of the gospel, encourager and courageous leader.

I won't try to make a long accounting of Gayle's long years of service to his Lord, but the former Kentucky Baptist Convention president's last area of ministry was at Hebron Baptist Church. With the support of his gracious wife, Jo Ann, he came out of retirement to lead the church during a time of transition when it was displaced by construction at the Cincinnati/Northern Kentucky International Airport. Gayle led the congregation through the construction and dedication of new facilities in a prime location.

Gayle was in pain during the dedication service this past September but was walking closely with His

Lord. His plan was to retire for the second time after Christmas, so he sent his resignation letter to be read to the congregation Jan. 9, bringing closure to a wonderful ministry.

The auditorium was filled for a memorial service at Edgewood Baptist Church in Louisville, where Gayle served 26 years. When his son, Todd, also a minister, asked those who were recipients of his ministry to stand, 90 percent of the people got up.

In testimonies from members and former staff, the phrases used most often were "hard worker," "faithful servant," "loved people" and "preached the gospel." A layman shared the story of how Gayle called him from his own hospital bed to check on him after the loss of his wife, but was so weak that he had to hand the telephone to his wife to finish the conversation.

Another moving service was

held at Hebron. One teenager spoke dramatically about Gayle's impact on his life. "I will carry his wisdom with me for as long as I live," he said. Another person praised Gayle's faithfulness by saying, "He lived his life so that people knew he believed in absolutes."

Gayle had just been elected president of the Kentucky Baptist Convention in November 1997 when he learned that I was the nominee to serve as executive director. He immediately called to assure me of his support and offered to assist in any way he could. I never will forget his call and his words of encouragement and challenge.

Paul's words in 2 Timothy 4:7-8 are so appropriate to describe Gayle Toole: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

*Bill Mackey is executive director of the Kentucky Baptist Convention*

## GIVING

## New IRS provision limits automobile gift deductions

By Laurie Valentine

As of Jan. 1, 2005, the size of your income tax deduction for a gift of a car to charity may be

much smaller than it would have been under prior tax law.

That's because the American Jobs Creation Act

of 2004 included a provision altering the rules for the deductibility of contributions of used motor vehicles, boats and planes.

Prior law permitted a donor to deduct the market value of the donated vehicle, no matter what its claimed value or what the charity did with it after it received the car.

Under the new rules, if the claimed value of the gifted car exceeds \$500 and the car is sold by the charity, your charitable income tax deduction will be limited to the gross sales proceeds received by the charity. The charity must notify you of the amount of the gross sales proceeds within 30 days of the sale of the car.

If the charity "significantly uses" or "materially improves" the car you have given it, the amount allowed as a deduction is its market value on the date your gift to the charity is completed.

To be allowed a market value deduction amount, the charity must provide you, within 30 days of your gift, an acknowledgment certifying its intended use and duration of use and that the vehicle will not be transferred in exchange for money, other property or services before completion of the certified use or improvement.

The terms "significantly uses" and "materially improves" are not defined in the act. The IRS will be issuing regulations and other guidance to define those terms so the new rules can be carried out. Charities are hoping the IRS will do that sooner, rather than later.

The act did not change other rules governing the deductibility of a gift of a car to charity, such as that the charity must be a qualified charitable organization and you must be able to itemize income tax deductions on your personal return to take the deduction.

For more information about deducting a charitable gift of a car, check out IRS Publication 4303, "A Donor's Guide to Car Donations," at [www.irs.gov](http://www.irs.gov).

*Laurie Valentine is trust counsel for the Kentucky Baptist Foundation*



## How can couples overcome wounds caused by adultery?

**Q: My wife and I entered 2005 still wounded from a painful 2004. After she discovered I was having an affair, I broke it off but we still are hurting. Any advice?**

Forgiveness always is easier to write about than to achieve in situations such as the one you describe. Here are some practical "do's and don'ts" that can serve as a template for healing and marital restoration:

### MARRIAGE

**Don't** ignore what has happened and pretend things are fine.

**Do** find a skilled Christian marriage counselor and get started working on your relationship with God and each other.

**Don't** think this will be resolved in a few months.

**Do** prepare yourself for a long-term opportunity to allow your marriage to be God's vehicle to teach you about forgiveness and the importance of becoming more like Christ each day.

**Don't** believe the world's lie that love is all about passion and emotion. Adultery is like a drug; it has a limited narcotic effect.

**Do** remember that long-term relationships are more important than instant self-gratification.

**Don't** allow yourself to dwell on Satan's lies and distortions about the affair and your relationship.

**Do** counter lies with truths from God's Word as well as with sound research about extramarital affairs.

**Don't** have any contact at all with the affair partner. This includes personal visits, telephone calls, letters, notes and e-mail.

**Do** increase the amount of time you spend talking and interacting with your spouse.

The truth is that most couples stay together after an extramarital affair. Unfortunately, the Band-Aid approach many couples use creates major problems later. Wise couples use the disclosure of an affair as a painful opportunity to invest and attend to their relationship with God and each other.—*Scott Wigginton*

**Q: Why do so many children have such disrespectful attitudes?**

A recent trip to a local store found children's shirts with these statements emblazoned across the front: "If I whine, I can get it." "I'm cute, and I know it." "If I snap my fingers, you will disappear."

### PARENTING

Evidently, some parents think such sentiments are cute. Unfortunately, in about five to 10 years, the attitude those statements represent likely will blossom into a full-blown in-your-face disrespect for authority in general and parents in particular.

Attitude development starts early and parents play an important part in it. Little things, like T-shirts and television, make a big difference. Proverbs 19:18 says, "Discipline your son, for in that there is hope; do not be a willing party to his death."

When parents allow children to sass or be smart-alecks through what they say, watch and wear, they are promoting disrespect. They are allowing and even in some ways encouraging their children to develop disrespectful attitudes.

Author Bob Hostetler says children should not be allowed to speak rudely or act indifferently toward parents. I would add, "or to other adults in positions of authority." The child who responds to an adult by saying, "You're not my mother!" has crossed the line.

Disrespect comes naturally, especially in today's society. Make sure the expectations are different in your home. Require respect—for yourself and for others—and require it in every way—even in clothing.—*David Garrard*

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## Battling gambling: It's that time—again

"The hard thing about terrorism is that they only have to be right once, and we have to be right 100 percent of the time," National Security Advisor Condoleezza Rice declared last year.

Sadly, the same principle is true in the battle against expanded gambling. While advocates of casino gambling only have to win one time to expand legalized gambling in Kentucky, gambling opponents must be continually vigilant, gearing up year after year to battle the onslaught of pro-gambling proposals.

In one of my first Western Recorder editorials, I noted that gambling-related studies from several other states "reveal that expanded gambling is a bad bet morally, socially and economically." The same studies remain accurate more than five years later. But gambling supporters continue to push for casino gambling in the commonwealth.

In 2002, responding to another campaign to expand gambling, I wrote, "Compulsive gambling, domestic violence, drug abuse, burglary, unemployment and suicide are among social ills often linked to legalized gambling." Last year, seeking once again to help derail pro-gambling efforts, I noted, "It's up to Kentucky Baptists and other citizens concerned about the negative impacts of expanded gambling to encourage legislators to reject efforts to put casino gambling on the ballot."

While anti-gambling efforts have proven successful the past few years, it's now 2005. The state legislature reconvenes next week and it's time once again for concerned citizens to take a stand against expanded gambling. Remember, gambling supporters only have to win once; opponents have to win again and again to block expanded gambling.

This year's battle involves a pair of bills (SB 8 and SB 9) filed by Sen. David Boswell of Owensboro. The proposals call for a constitutional amendment to allow casinos in the state as well as regulations about casino locations and distribution of revenue.

The Kentucky Baptist Convention Public Affairs Committee, Kentucky League on Alcohol and Gambling Problems and the Family Foundation of Kentucky are among organizations opposing the proposed amendment.

KBC messengers have adopted several anti-gambling resolutions in recent years, including a 2003 resolution that warned expanded gambling would encourage more gambling addictions, crime, family destruction and personal irresponsibility. It added that "proposals for expanding gambling will ultimately cost our economy far more than they will ever produce."

Howard Beauman, executive director of the Kentucky League, recently released the "top 10 reasons not to have casinos in Kentucky." Based on information from the National Coalition Against Gambling Expansion, a brief overview of the top 10 list includes:

- Casinos depress local business.
- Casino gambling increases social costs.
- Casinos have a direct influence on increased crime.
- Casinos attempt to corrupt government.
- Casinos produce human suffering.
- Casinos create an inappropriate attitude toward work.
- Casino revenues violate all the sound theories of taxation.
- Casino revenue as a source of state revenue has a consistent record of failure.
- Casinos create no new wealth.
- Casinos are socially disintegrating.

For those who have stood against expanded gambling in recent years, such information is nothing new. The key, however, is to continue to express your views to government leaders. You can leave a message for legislators on the toll-free Legislative Message Line at (800) 372-7181 and contact Gov. Fletcher's office at (502) 564-2611. Your voice is needed—again.

### STRAIGHT FROM THE EDITOR



Trennis Henderson

## The newest kind of church

By Tony Campolo

As we enter the 21st century, a vital new expression of Christianity is growing in the United States and worldwide. This movement even has a name. It is called "the Emergent Church."

This movement expresses what I call "progressive evangelicalism," because it emphasizes traditional evangelical beliefs—affirming the doctrines of the Apostle's Creed, a high view of Scripture and the importance of a personal transforming relationship with a resurrected Christ—yet rejects the structures and styles of institutionalized Christianity.

The Emergent Church turns away from spending money on buildings. Instead, most congregations meet as "house churches" or gather in makeshift storefronts and warehouses. The members, mostly Gen-Xers, strive to imitate many of the practices of the early church.

Emergent churches espouse a decentralized grassroots form of Christianity that rejects the hierarchical systems of denominational churches. Each emergent congregation makes its own decisions by consensus. Leadership is fluid, with all members sharing authority and participating in the mission of the church. Task forces are assembled to undertake specific programs such as feeding the homeless, establishing a partnership with a Third-World church, developing an

after-school tutoring program for disadvantaged children or organizing people in a poor neighborhood to solve pressing social problems.

The missionary programs of such congregations are committed to direct involvement with those they serve. These churches want

little to do with bureaucratic organizations with professional administrators. Members want to be involved personally with those in need. They want to know the names and faces of the people they serve.

Emergent congregations must not be confused with those non-denominational mega-churches popping up across the nation. In fact, the two are markedly different. Emergent churches often express a disdain for the "contemporary worship music" heard in many mega-churches. The worship in emergent churches often includes classical music, and such congregations often follow a more formal liturgical style that may even incorporate ancient forms of praying such as that of monastic orders. The people who join emergent congregations are often folks who have tired of what goes on in churches that have "contemporary services."

The Emergent Church is often somewhat indifferent to theological and social issues that seem urgent to mainstream evangelicalism. In many ways these Christians express a postmodern mindset that

may come across as being somewhat "new age." They see care for the environment as a major Christian responsibility. They are attracted to Christian mysticism and its Catholic exponents from Teresa of Avila to Thomas Merton. They talk a great deal about "spiritual formation" and focus significant attention on the healing of illnesses through prayer.

This new expression of Christianity is growing faster than most sociologists could have predicted. It is thriving, in part, because so many people are fed up with the arguing and pettiness that they claim are all too evident in the rest of Christendom.

It remains to be seen whether the Emergent Church will fade away or become an ongoing expression of Christianity. But there is no question that it is attracting many sophisticated Christians who contend that traditional mainline churches are devoid of vitality and mega-churches are irrelevantly narrow.

As a member of a traditional mainline denomination myself, I am watching with great interest the development of the Emergent Church. Some call it heresy; others see it as a new form of Christianity that holds promise for the 21st century and beyond. Whether it's the former or the latter, only time will tell.

Author and speaker Tony Campolo is professor emeritus of sociology at Eastern University in St. Davids, Pa.

## Gayle Toole, former KBC president, dies at 71 after battle with cancer

Nicholasville—Gayle Toole, former president of the Kentucky Baptist Convention, died Jan. 15 after a battle with cancer. He was 71.

Toole, longtime pastor of Edgewood Baptist Church in Nicholasville, retired in 1999 after 26 years of ministry there. He previously was pastor of Concord Baptist Church in Verona, Poplar Grove Baptist Church in Glencoe and Hebron Baptist Church.

During retirement, he again served at Hebron Church, leading the congregation in a recent relocation.

KBC Executive Director Bill Mackey said Toole "will be remembered as a loving pastor, mentor to young staff and lay leaders, hard worker, denominational leader, effective preacher, model of integrity and friend to all who knew him. He practiced what he preached and finished well."

Toole served as KBC president in 1997-98. During his 1998 presidential address at the KBC annual meeting, he urged Kentucky Baptists to make evangelism their priority.

Toole, a native of Owen County, was a graduate of Georgetown College, Southern Baptist Theological Seminary in Louisville and Lexington Theological Seminary. He served as an adjunct professor at Asbury Theological Seminary and Boyce College in Louisville.

A former member of the board of directors for Georgetown College, Toole also served as a member of the KBC Mission Board and as a growth consultant for the former Baptist Sunday School Board. He was named Jessamine County's Citizen of the Year in 1991.

Toole is survived by his wife, Jo Ann; a son, Todd, who is a pastor in Ohio; and three grandchildren.

Memorial services were held Jan. 18 at Edgewood Church and Jan. 19 at Hebron Church. Memorial gifts may be made to the Hebron Baptist Church building fund or the American Cancer Society.



Gayle Toole

## Georgetown placed on one-year probation

By Trennis Henderson  
Editor

Georgetown—Georgetown College has been placed on a one-year probation by its accrediting association due to financial concerns.

Georgetown officials expressed disappointment with the action by the Southern Association of Colleges and Schools, noting they have made recent progress in addressing the school's financial challenges.

SACS is the primary accrediting body for higher education institutions in an 11-state region and Latin America. It has 787 accredited schools, including 14 on probation, according to the association's Web site.

SACS' Commission on Colleges placed Georgetown "on probation for good cause for 12 months." The report states that the school "failed to demonstrate compliance" with the requirement that "the institution's recent financial history demonstrates financial stability."

Georgetown's probation follows a two-year monitoring period by SACS officials.

On the positive side, probation "with good cause" means the school "has demonstrated significant recent accomplishments in addressing non-compliance" and has provided evidence to indicate "it will remedy all deficiencies within the 12-month period," the report adds.

Georgetown College President

Bill Crouch said, "We're very disappointed at being put on probation, but we're not panicked and it's not putting us in any different situation than we were."

Janice Shelton, who chairs Georgetown's board of directors, noted, "We're disappointed because we don't believe it is a full picture of where we are."

Emphasizing that she "would never minimize" SACS' action, Shelton added, "After the economic downturn, every private institution has had difficulty. I think part of their concern was restoration of endowment funds, which of course is occurring."

### 9/11 fallout takes toll

Crouch said part of Georgetown's financial concerns can be traced to the nation's economic downturn after the Sept. 11, 2001, terrorist attacks.

From 2001 to 2003, Georgetown's net assets declined by more than \$16.5 million, from \$61 million to \$44.5 million, according to published audit reports. Net assets increased by almost \$4 million during the school's 2003-04 fiscal year, but still reflect a net loss of more than \$12.6 million since 2001 for a net asset decrease of 20 percent.

The school's long-term endowment, which topped \$30 million in 1998, dropped to \$21.2 million by 2002. Endowment has increased

each of the past two fiscal years, reaching \$24.6 million last year.

Despite the economic concerns, Crouch said the SACS report included several words of affirmation.

"They congratulated us on significant progress over the past two years over the restoration of compliance with bond covenants, improving the ratio of current assets to current liabilities, paying off a \$2 million unsecured credit line, sale of the college radio station to generate revenue, budget-cutting activities to improve the current fund position and our realistic enrollment projections.

"We ended this past fiscal year with a surplus in our budget, record enrollment and additions to our endowment," he added.

Crouch said the school's pursuit of elite Phi Beta Kappa standards also has stretched Georgetown's financial resources. Trustees voted in 2000 to pursue PBK standards which include expanding and enhancing academic programs, library holdings, faculty qualifications and other priorities.

Noting that SACS probation "might delay us a year," Crouch said, "It's going to take our focus off Phi Beta Kappa just a little bit.

"We're still absolutely committed to reaching Phi Beta Kappa standards," he added. "We're probably still two years away from officially applying. Once you apply, it's a three-year application process."

# Attention Parents!



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## Emergent leader McLaren to speak at KBC conference

By Robert Hadley  
Kentucky Baptist Convention

Spencerville, Md.—Finding ways to share the gospel with an evolving American culture is a struggle every pastor faces, but Brian McLaren says he noticed that struggle beginning to sharpen about a decade ago.

That's when, he said, the increase in postmodernism in America resulted in new congregations where the common ground among members was harder and harder to find.

"The people coming through the doors of our church were asking new kinds of questions," said McLaren, pastor of Cedar Ridge Community Church in Spencerville, Md. "And I knew something was changing."

McLaren will share insights gained from serving today's diverse congregations at the Kentucky Baptist Convention's Evangelism Conference Feb. 28-March 1 at Valley View Baptist Church in Louisville.

Author of "A New Kind of Christian," "The Church on the Other Side" and several other books on spirituality, theology and evangelism, McLaren is identified as a leader of the "emergent" movement, a loose network of pastors, theologians and other Christians struggling with the impact of the postmodern world-



Brian McLaren

view on churches.

He said he views his work as a conversation, rather than a movement.

"I tried to work out some ideas in 'The Church on the Other Side,'" he said of the book he wrote in 1998. "It turns out that a lot of people were running on a parallel track, and we began finding one another. Emergent is the network that has been developing ever since."

McLaren said the emergent movement offers important lessons to Kentucky Baptists because Baptists in general have a heart for evangelism.

"Baptists have a deep and lasting concern for ... helping people who are far from God get connected to God through Christ," he said. "I'm hoping to encourage those conversations and to be of service helping Kentucky Baptists understand their neighbors who are, to some degree, from the postmodern sectors of our culture."

### Young adults "excluded" by church

Younger adults—particularly those who are unchurched—are a key segment of the population affected by postmodernism. McLaren said he finds that many people, especially those in the Midwest and South, are

surprised by the alienation young people feel from the church.

"Many of these people have not rejected Christ or the Christian gospel," he said. "But they feel excluded by the cultural baggage that often goes along with our message."

"In a sense, we need to think and act like cross-cultural missionaries when we go across town or across the street, whether we're in San Francisco or Lexington, Paris (France) or Louisville."

McLaren helped start Cedar Ridge Church in 1988, though its roots date back to an informal worship gathering of 20-something friends from several denominational backgrounds in 1982. Six years later, McLaren (then a college English teacher) and co-founder Bill Duncan re-launched the church as Cedar Ridge. Their goal with the re-launch was to avoid the stagnation plaguing other congregations and to help reach unchurched residents.

Since the renaming and refocusing effort, Cedar Ridge has grown from a 20- or 30-family congregation meeting in various school auditoriums to its current site, a 63-acre farm on Route 198 in Spencerville, Md., about halfway between Washington and Baltimore.

During missionary trips that have taken him to Africa and other distant lands, McLaren has seen

church leaders worldwide facing similar issues with diverse congregations that require new methods of ministry.

There's "a sense of that the culture is changing, and that many of our ecclesiastic and theological 'wine skins' no longer hold the 'new wine' of the Christian gospel," McLaren said. "I sensed a synergy between the issues many of us are grappling with in America and Europe and the issues they're grappling with there."

### Making people think

Dan Garland, leader of the KBC church development/evangelism team, said McLaren's appearance at the evangelism conference is timely given the recent study by Barna Research Group that found most unchurched Kentuckians had a previous church involvement.

"I hope he'll stir up some things that will cause people to rethink some of the ways they're doing church," Garland noted.

He said McLaren encourages Christians to develop a "new rhetoric" for reaching the unchurched.

"It's got to be softer, but our words are going to have to be tied to deeds," Garland said. "Part of what he says is, 'Screaming at the culture is not going to change the culture. We've got to form a dialogue.'"

## Emergent movement uses creativity, integrated faith to reach young adults

Continued from page 1

Web to download images or digitally designing the church's weekly bulletin.

Its devotees say they are not simply fine-tuning a new church aesthetic. They are seeking a genuine way to live out their faith within a community that includes believers, seekers and doubters. They see polished church presentations in auditoriums stripped of all art as artificial and say they want something more organic, more real.

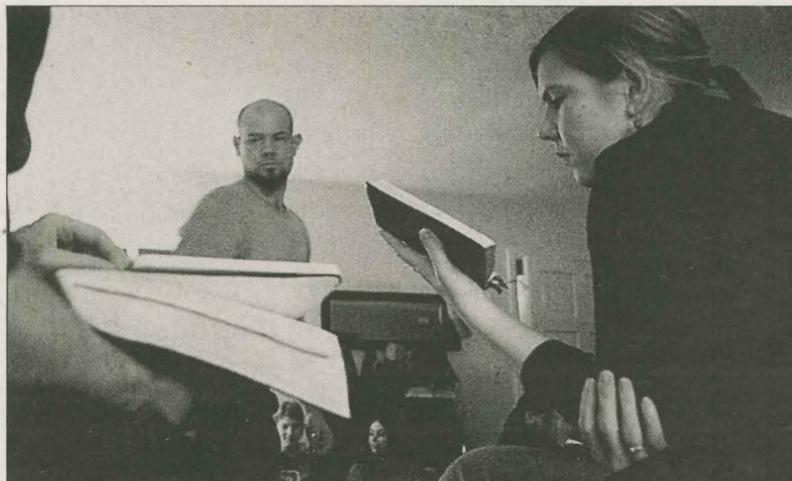
"It's a reaction to the rational, cognitive approach to Christianity," said Dan Kimball, author of "The Emerging Church: Vintage Christianity for New Generations" and a leader in the movement. "Now it's 'I want to experience God, not just know the facts about Him.'"

At Vintage21, this approach to ministry led the church's band to produce a CD of originally composed songs inspired by the Psalms. It prompted the church to spend time making crosses—one such cross, made of chain-link fence posts, hangs on the wall.

### Laid back, not "Christianity lite"

Sunday's two worship services, which draw 120 people, are laid-back and relaxed. Oversize couches are strategically placed in the rear of the church, where some people choose to lounge, munching on bagels or sipping coffee and orange juice, as the service unfolds.

Communion is likewise laid-back. At the end of the service, the pastor invites people to take communion from a tray in the rear. On occasions when the church doesn't have bread for communion (all its baked goods are donated from local restaurants), it has used angel food cake.



**BIBLE STUDY** Tony Kriz and Karin Rosain participate in a discussion about prayer during a young adult Christian gathering. Every Tuesday evening 25 to 30 young Christians gather for dinner, prayer and communion at Kriz's Portland, Ore., home. (RNS photo by Melanie Conner)

"The thing that pulled me in is that I thought they were totally real," said Taylor Roberts, a 29-year-old Raleigh musician. "They weren't pulling any punches. They were straight. I really valued that."

Still, it would be a mistake to assume that Vintage21 and other emerging churches are "Christianity Lite." Most of these churches—there are no reliable figures on how many—embrace traditional evangelical Christianity. They oppose abortion and see homosexuality as a sin.

Like many emerging churches, Vintage21 is nondenominational, though it is associated with Acts29, a national network of new churches, many in the emerging format. Traditional denominations have taken note, and in some cases are starting their own.

Members of Vintage21 see staying power in the congregation's vitality

and its willingness to experiment. Band leader Matt Stevens likes to incorporate secular songs in worship, for example, "Reach Out (I'll Be There)" by the Four Tops, or "Be Mine" by R.E.M. He and others like to direct videos too. Recently they produced a series of short satires on traditional Christian practices.

### Integrated faith, connections

For many of the church's regular attendees, that approach is working. Jeff Drew, one of the earliest church members, said the congregation's openness, more than anything else, attracts people.

"The thing I hear most often when people come is that they don't feel judged," said Drew, 34, of Raleigh. "It's the prevailing opinion that we're all messed up, so we don't need to be in a position of judging people."

Pastors, scholars and other ob-

servers say the movement is attractive to young adults who are seeking to integrate faith and life, fed up with an anything-goes, consumer-driven society.

"They are longing for a connection to the past in an age where we think history started yesterday with 'me,'" says Paul Metzger, a professor at Multnomah Biblical Seminary, in Portland, Ore. He says young people are finding more comfort in old-style symbols and ceremony than modern mega-churches.

"There are many who want to return to Christian roots."

Colleen Carroll Campbell, who wrote a book about the phenomenon, thinks it has to do with growing up in affluence and still feeling empty, a sort of early midlife crisis that has helped fuel the increasing religiosity in America.

"A lot of them have seen the best that secular life has to offer," said Campbell, author of "The New Faithful: Why Young Adults Are Embracing Christian Orthodoxy."

"Some have been raised without religion and indulged in a whole party lifestyle. Many have already done quite well in their careers and have more money than their parents had."

Their question, she says, is: Now what?

"This generation wants an integrated Christian faith. They detest compartmentalization," Campbell says. "They say, 'I don't want my faith to be something I do on Sunday. If it's not something that impacts every part of my life—my school work, my job, who I date, how I vote—if it doesn't transform my life, then it's not worth much.'"

With additional reporting by Nancy Haught for Religion News Service

**Registration for the KBC Evangelism Conference, Feb. 28-March 1 is free. For more information, call (888) 254-5722 or visit [www.kybaptist.org/evanconf](http://www.kybaptist.org/evanconf).**

**"They say, 'I don't want my faith to be something I do on Sunday. ... If it doesn't transform my life, then it's not worth much.'"**

Author Colleen Carroll Campbell

# Responding...

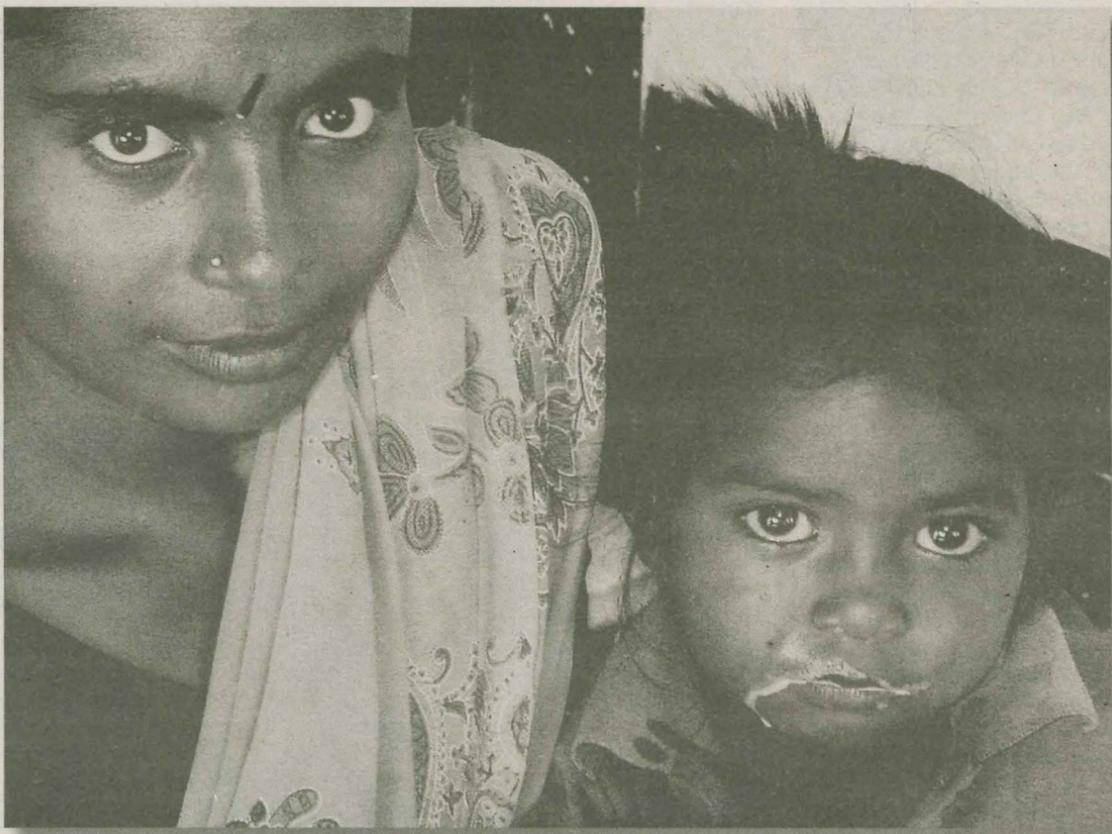
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## Evangelicals ask Bush to do more to fight poverty, hunger

Washington (RNS)—Evangelical leaders have written a letter to President Bush asking him to augment efforts to overcome hunger and poverty in his second term.

"A dramatic reduction in poverty, both here and abroad, would honor our Lord who called us to feed the hungry and clothe the naked," wrote dozens of leaders from evangelical Christian denominations, colleges, relief organizations and other ministries.

"It would also be a wonderful legacy for you to leave with the American people and indeed the world. Such an outcome is clearly within the reach of the richest nation in history. The moral values you share with us demand no less."

The letter, dated Jan. 17 and timed to the holiday honoring Martin Luther King Jr., called on Bush to announce proposed policy changes related to poverty and health insurance in his inaugural or State of the Union address.

## 'Jane Roe' asks U.S. Supreme Court to reconsider case that legalized abortion

Washington (RNS)—Norma McCorvey, the "Jane Roe" of Roe v. Wade, said last week that her faith has motivated her to petition the Supreme Court to reverse its 1973 decision legalizing abortion.

The petition, which includes testimonies from 1,000 women who regret their abortions, was delivered to the Supreme Court Jan. 18, according to officials from The Justice Foundation, a San Antonio, Texas-based nonprofit law firm that is handling the case.

It's unclear what impact, if any, the request will have, beyond drawing public attention to the issue of abortion days before the anniversary of the Jan. 22 landmark decision.

The court could take several months to decide whether to reopen the case, decline to hear it or

The signatories congratulated the president on his faith-based initiative and his efforts to address AIDS and human trafficking but said more needs to be done.

"Tragically, however, both at home and abroad, the number of people in poverty remains unacceptably high," they wrote. "Poverty in our own nation has increased in the last several years and millions more working poor lack health insurance."

Signatories included Todd Bassett, national commander of the Salvation Army; Richard Cizik, vice president of governmental affairs for the National Association of Evangelicals; Ronald Sider, president of Evangelicals for Social Action; and Richard Stearns, president of World Vision.

"Clearly, precisely the community that voted most heavily for President Bush's re-election is demanding a greater emphasis on overcoming poverty," Sider said in a statement about the letter.

order a lower court to hold a trial, according to Allan Parker, Justice Foundation president.

In a news conference on the steps of the Supreme Court, McCorvey said a religious experience changed her mind about abortion.

Parker said the 5,000-page petition is based on three legal arguments:

- That the Supreme Court has a duty to monitor whether conditions have changed related to constitutional issues it has ruled on.

- That the legal conditions underlying Roe v. Wade have changed materially since the 1973 ruling, making further application of it unjust.

- That McCorvey was denied due process in the lower courts because she wasn't given a hearing based on the evidence.

### NATIONAL NOTES

#### Judge upholds gay marriage ban.

A Florida judge has ruled against the first direct challenge to a federal law banning same-sex marriage. Federal District Judge James Moody of Tampa dismissed a Florida lesbian couple's lawsuit seeking to overturn the federal Defense of Marriage Act Jan. 19. The couple, who wed in Massachusetts last year, sued to get their marriage recognized in Florida. The Defense of Marriage Act officially recognizes only heterosexual marriages for federal purposes, and holds that states opposed to gay marriage don't have to recognize homosexual unions from other states.

#### Bush issues pro-life proclamation.

President Bush issued a sanctity of human life proclamation, declaring Americans are obligated to "defend the life of the innocent and the powerless." The president proclaimed Jan. 16 as

National Sanctity of Human Life Day. In his proclamation, Bush said, "Across our country, we must continue to encourage our citizens to make ours a more just and welcoming society in which every child is born into a loving family and protected by law."

#### Saddleback baptizes 2,029.

Saddleback Church in Lake Forest, Calif., baptized 2,029 people in 2004, representing the highest total in the church's 25-year history. Pastor Rick Warren credited the high number to the "40 Days of Purpose" based on Warren's book "The Purpose Driven Life." "Those 40 days revitalized our people and revolutionized our church like nothing else we've done." To date, more than 25,000 churches have used the 40 Days of Purpose campaign, which includes weekend messages, small group studies, daily devotions and other features.



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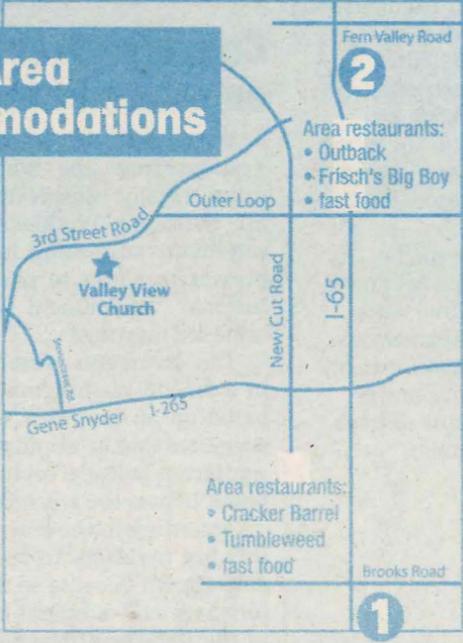
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## Prayers proceed as atheist's motion to stop inaugural invocation fails

Washington (RNS)—A federal court rejected an atheist's attempt to block clergy-led prayer at President Bush's inauguration.

The U.S. District Court for the District of Columbia denied a petition for a preliminary injunction brought by Michael Newdow, best known for his unsuccessful suit to remove the words "under God" from the Pledge of Allegiance.

U.S. District Judge John Bates said Newdow had "not clearly established" that inaugural prayer violates the separation of church and state.

Newdow also failed to show how he would suffer harm by hearing such prayer, the judge said.

Both pastors chosen by Bush to pray at the ceremonies—Luis Leon of Washington's St. John's Church and Kirbyjon Caldwell of Houston—invoked the Pledge—"one nation, under God, indivisible, with liberty and justice for all"—in asking God's blessings.

In choosing Leon, Bush picked the rector of the "church of the presidents" one block away from the White House. The choice of Caldwell was a nod to a spiritual supporter who hails from Bush's Texas turf.

Caldwell drew fire at Bush's first inauguration for praying "in the name that's above all other names, Jesus the Christ."

Last week, he moderated his prayer a bit, ending with, "Respecting persons of all faiths, I humbly submit this prayer in the name of Jesus Christ. Amen."

# Christian conservatives expecting more this term

By Jeff Diamant  
Religion News Service

Washington (RNS)—They pushed hard for his re-election, and now that President Bush has started his second term last week, conservative Christian leaders across the country want their agenda put in motion as soon as possible.

They demonstrated that victory would not be quiet for them when they pounced quickly, and with effect, after an influential senator implied he would try to block prospective Supreme Court justices who would end abortion rights.

They want abortion, same-sex marriage and embryonic stem-cell research banned.

They want judges who will let prayer back in public schools. They want churches to receive taxpayer money to run social programs.

And, political observers say, they are better poised than ever to get what they want.

In the quarter-century since the Moral Majority helped Ronald Reagan get elected, and in the decade since the Christian Coalition helped Republicans retake Congress, the political movement of Christian conservatives has matured far beyond their national identity with those two organizations.

### Multiple voices, not just a few

Now, instead of taking political leads from a small core of leaders, such as Jerry Falwell, Pat Robertson and Ralph Reed, conservative Christians have their values promoted at a more decentralized, grassroots level by a host of national and local groups that expertly use the Internet and radio to summon quick and powerful political responses.

"Now you see a group of leaders instead of a voice singing solo," said Tony Perkins, president of the Family Research Council, one of the most influential of the groups. "You have a chorus of voices singing the

## Conservatives criticize Bush's comments on future of federal marriage amendment

Washington (ABP)—Despite clarifications from the White House, some socially conservative groups are criticizing President Bush for comments suggesting he will not pressure senators to pass a constitutional amendment outlawing same-sex marriage.

The comments, first published in a Jan. 16 Washington Post story based on an interview with Bush, suggested that he would not expend significant political capital in an attempt to pass the amendment.

According to the Post, Bush said it is not necessary to press for the amendment because so many senators have said a federal law known as the Defense of Marriage Act, or DOMA, is sufficient to prevent the spread of gay marriage across the country.

Massachusetts currently is the only jurisdiction in the country where same-sex marriage is legal.

"Senators have made it clear that so long as DOMA is deemed constitutional, nothing will happen," Bush told the Post.

The amendment proposal died in Congress last year, after it failed



**SECOND TERM** President Bush takes the oath of office Jan. 20 as first lady Laura Bush and daughters Barbara and Jenna look on. Conservative Christian leaders are expecting the Bush White House to push for many of their key issues during the next four years. (Newhouse photo by John O'Boyle)

same message, and it's resonating."

Nationally, some other influential groups include the American Family Association, the Marriage Amendment Project, Focus on the Family, Catholic Citizenship and American Values. There are also local groups like Center for Moral Clarity, which helped push the ban on same-sex marriage in Ohio two months ago.

Christian conservatives have outmatched their political opponents in recent years, said Barry Lynn, executive director of Americans United for Separation of Church and State.

"There isn't anything in terms of a religious counterweight to the religious right," said Lynn, whose group sends its own e-mail updates. "You don't have only Jerry Falwell or Pat Robertson doing the work, but there's a lot of local and regional religious-right entities that have been emerging. They're able to mobilize people more locally."

on a procedural vote in the Senate. Several Republicans joined most Democrats in opposing it.

Dan Bartlett, the White House's communications director, sought to clarify Bush's statements on Sunday television news shows Jan. 16, saying the statement simply reflects Bush's perspective on the legislative reality and "does not change President Bush's view" on the amendment or his support for it.

Family Research Council President Tony Perkins, in a Jan. 17 press release responding to Bush's comments, said the voters who elected him to office expect him to push hard for the amendment.

"Let's be clear. Both here and abroad, the judicial assault on man-woman marriage is well under way," Perkins said.

"For our nation's leaders to be advocating that we wait for the Defense of Marriage Act to be struck down by the courts before they act to protect marriage is like a fire chief telling a local hotel to wait until there is a fire to install a sprinkler system."

grown in stature since the late 1990s.

Their biggest boost in activity has come in the past two years with the push against same-sex marriage.

### Feeling the momentum

Christian conservatives are enthused by their prospects in the current political environment, as well as by their opponents' setbacks.

"You can't help but notice how in the last 10 years they've lost the Senate and the House, and now the White House," Wildmon said. "In that respect, our side feels rejuvenated and feels more people in the country believe like we do, maybe even more than we thought were out there."

Of course, Christian conservatives still might not get what they want.

Even with Bush in the White House and majorities in Congress, a marriage amendment to the U.S. Constitution is considered a long shot. Bush has said he does not feel the country is ready to overturn *Roe v. Wade*. And in the Senate, Democrats have a potentially powerful weapon at their disposal: the filibuster.

Still, one conclusion is inescapable. Christian conservatives, whose movement began because they felt alienated from mainstream culture, now have joined that mainstream, said Barry Hankins, professor of history and church studies at Baylor University.

"There is an analogy I use: The Christian right, broadly decentralized, is as much a constituency of the Republican Party as labor used to be for the Democratic Party," he said. "People had to pay attention to what labor was going to say about certain issues. I think the Christian right has the same status in the Republican Party."

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### New director at Jonathan Creek

#### Harold & Pam Bellendir to move from Bowling Green

Many of you are aware that since May 2003 we have been looking for a director for Jonathan Creek. While this has been a lengthy process, the time has been beneficial as we have been able to realize our needs and, more importantly, target our search for a person to meet these needs for the future of Jonathan Creek and Kentucky Baptist Assemblies as a whole.

Harold Bellendir and his wife, Pam, officially will join our ministry April 1. I cannot express how excited and, quite frankly, relieved I am that God has chosen to bring a person such as Harold to Jonathan Creek. During the past 20 months of attempting to fill two roles, I know Jonathan Creek has suffered as well as our ministry as a whole. As we prepare to begin the launch of year-round programming and a new camp program at Cedarmore, the demands continue to grow on our staff. God's timing is perfect, and now, looking back, we all can see many benefits of the long search.

Harold and Pam are from Bowling Green and are members

of Hillvue Heights Church. Harold has many years experience in camp ministry. For the last eight years, he operated his own business. Harold has the necessary skills to administer a business and, more importantly, he understands the role of camping in making Christ known to our guests.

I ask each of you to pray for Harold and Pam as they prepare to make significant changes in their lives. They are leaving a church family that is a large part of their lives and will be changing from business owner to camp ministry, which does not seem logical by the standards of the world. Remember them also as

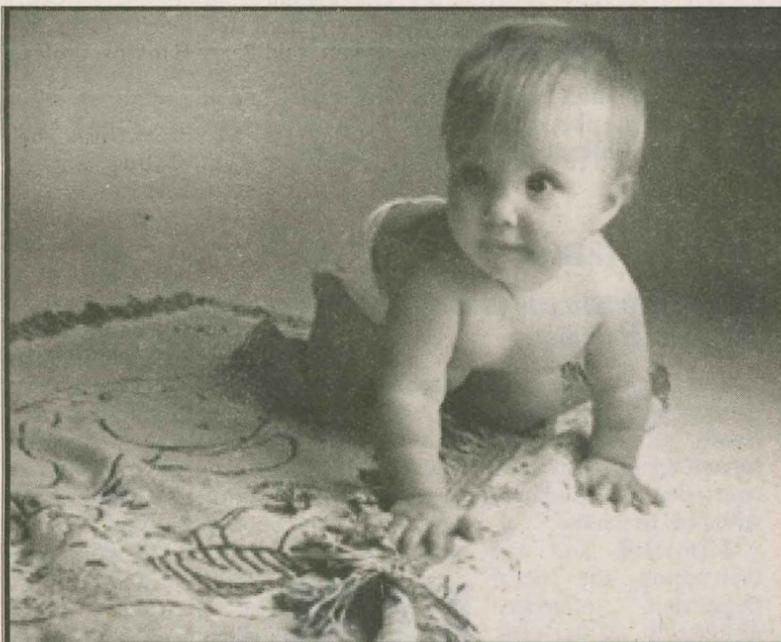
they seek to find a home as well as a new church home. When Harold officially begins work it will be on the eve of the most hectic time of year. April will perhaps be the single largest non-summer month of conference attendance that Jonathan Creek has ever experienced, and May will bring summer staff to begin Crossings at the Creek. Looks like summer is almost here already!

David Melber is president of Kentucky Baptist Assemblies. Contact him at 3043 Beal Road, Hardin, KY 42048; phone (270) 354-8355.

#### KENTUCKY BAPTIST ASSEMBLIES



David Melber



## Louisville Adoption Fair

If you are considering adoption, join us for the Louisville Adoption Fair, sponsored by WLKY's Wednesday's Child and local adoption agencies, including Kentucky Baptist Homes for Children. Take advantage of free workshops where you can learn more about the adoption process.

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### Kudzu

Doug Marlette



### For Heaven's Sake

Mike Morgan



### Bible Crosswords

Janet W. Adkins

#### Across

- 1 Once more; again
- 5 Egyptian cobra, for one
- 8 "Launch out ... let down your \_\_\_\_\_ for a draught" (Luke 5:4)
- 12 Feminine nickname (var.)
- 13 1/1000th of an inch
- 14 "\_\_\_\_, lama sabachthani?" (Mark 15:34)
- 15 With "off," visibly upset
- 16 Defined time of history
- 17 Bobbin of a weaver's shuttle
- 18 Have
- 20 U.S. medical research org.
- 22 Woman married (two words)
- 25 "The Lord is thy \_\_\_\_\_ thy shade upon thy right hand" (Psalm 121:5)
- 29 Doesn't pedal
- 30 "But to him that \_\_\_\_\_ righteousness shall be a sure reward" (Proverbs 11:18)
- 31 Assn.
- 32 Definite article
- 33 Depended upon
- 37 "\_\_\_\_, which had kept his bed eight years, and was sick of the palsy" (Acts 9:33)
- 40 What the frontrunner will do
- 41 One of "the seven churches in Asia" (Revelation 1:11)
- 42 Long, undetermined time
- 43 Son of Noah (var., Luke 3:36)
- 44 Having to do with the community (abbr.)
- 47 Anger
- 49 Wood for a funeral rite
- 53 "\_\_\_\_ was a great man among the Anakims" (Joshua 14:15)

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53			54		55			56			
57					58				59		

- 55 Corn serving
  - 56 "Not one \_\_\_\_\_ of his head fall to the ground" (1 Samuel 14:45)
  - 57 Gossip (colloq.)
  - 58 Promotion for a police officer (abbr.)
  - 59 They attend Promise Keepers events
- Down
- 1 Corporate giant (abbr.)
  - 2 Jacqueline Kennedy, \_\_\_\_\_ Bouvier
  - 3 Before (poet.)
  - 4 "But the younger \_\_\_\_\_ refuse ... they will marry" (1 Timothy 5:11)
  - 5 Make \_\_\_\_\_
  - 6 Title of respect
  - 7 "So Solomon ... covered the floor of the house with \_\_\_\_\_ of fir" (1 Kings 6:14-15)
  - 8 "He shall neither have son nor \_\_\_\_\_ among his people" (Job 18:19)
  - 9 High priest who raised Samuel
  - 10 High, rocky hill
  - 11 Wrongdoing
  - 19 \_\_\_\_\_ paint

- 21 Vowel trio
- 22 Prepare meat for grilling
- 23 One of the fenced cities of Naphtali (Joshua 19:38)
- 24 "Though thou shouldst make thy nest as high as the \_\_\_\_\_" (Jeremiah 49:16)
- 26 His name literally means "a stone"
- 27 Leader Allen of the Green Mountain Boys
- 28 Father of Joanna (Luke 3:27)
- 34 Wrath
- 35 Part of the psyche
- 36 "The cock shall not crow, till thou hast \_\_\_\_\_ me thrice" (John 13:38)
- 37 Express one's opinion
- 38 Crony (arch.)
- 39 Maiden in mythology
- 44 Possessed with a devil
- 45 Eastern state univ.
- 46 Where an inch is really an inch (abbr.)
- 48 Feminine name
- 50 Sweet potato
- 51 Grain mentioned in the Old Testament (Isaiah 28)
- 52 Sea eagle
- 54 "Then said I, \_\_\_\_\_ Lord God" (Jeremiah 1:6)

#### Last week's solution

1	A	C	T	4	S	E	T	7	P	E	N				
10	S	A	H	11	L	A	O	12	E	L	A	N			
13	P	R	E	D	E	S	T	17	I	N	A	T	E		
16	S	T	R	I	P	E	S	17	S	O	T				
18	E	N	T	19	S	O	L	O	M	O	N				
23	C	A	F	E	25	P	A	L	S	26	O	L	E		
27	A	G	O	D	31	L	U	D	32	A	R	E	A		
30	M	A	R	G	A	T	E	35	S	E	A	L	E		
33	P	R	E	S	A	G	E	35	S	E	A	L	E		
34	L	I	I	37	S	E	A	L	E	38	S	E	A	L	E
40	P	R	I	N	C	42	I	P	A	L	I	T	Y		
43	A	I	D	S	44	S	A	T	45	T	R	E			
46	N	A	E	47	M	T	S	48	Y	E	S				

## Missionaries remain hopeful amid tsunami heartbreak

By Manda Roten Gibson  
SBC International Mission Board

Richmond, Va. (BP)—As coordinator for Southern Baptist disaster relief in Asia, "Pat Julian" has seen a lot of heartbreak. But the aftermath of the recent tsunami is different.

"The hopelessness in the eyes of the people and the suffering that has begun are scarring my emotions and soul as they have never been touched before," he said.

(For security reasons the names of "Julian" and several other missionaries in this story have been changed.)

As he and his team have assessed damage and worked to meet needs, they've seen scene after scene of heartbreak. They've watched the living searching for the dead and wondering why they weren't killed too. They've been tempted to become angry when they see children left with no parents.

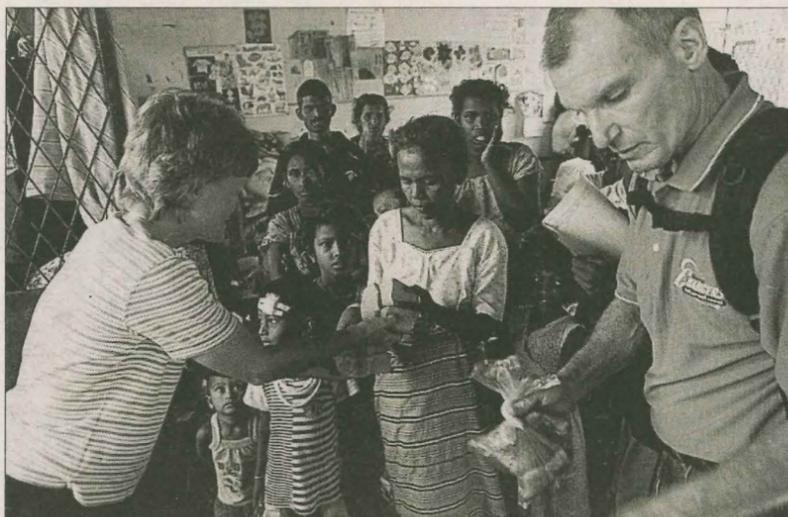
As one man showed bodies entangled in wreckage to Julian's team, the man's face suddenly contorted, and he began to wail. He had just found the body of his older sister.

Julian and other workers said they feel inadequate to the task before them. They are impacted by the "immense suffering," as Julian said, of the victims. But they recognize that they as relief workers will be permanently affected as well.

"Every relief worker who sees what we are seeing needs to grieve," he said. "Pray that we will grieve as God grieves."

### Emotionally overwhelming work

"Jonathan Orfield" is coordinating relief logistics in one country



**VOLUNTEERS SERVING** Debbie McDowell (left), South Carolina director of missions mobilization, and Ed Cox (right), director of the International Mission Board International Prayer Strategy Office, share breakfast with Sri Lankan families who lost their homes to the Dec. 26 tsunami. (IMB photo)

affected by the disaster. "What has happened is overwhelming to those who are providing aid," he said. "One of our team members has said that the smell of human bodies is so overwhelming that it has saturated his clothes."

Julian's wife, "Vicky," is at home working with volunteer requests and prayer support and homeschooling their children. "The enormity of this situation is beyond anything we ever expected to face," she said. "The load of the work ahead can be overwhelming."

Because the work is so emotionally taxing, the International Mission Board insists missionaries working in tsunami relief leave the area after two weeks, even if just for a few days' rest.

knowing that so many people died without Jesus.

"It was heartbreaking to see so much destruction with so little witness in the area," said Bob Lee, a missionary among the southern Thai people. "We could feel the urgency of spreading the gospel."

Whitworth said some missionaries will question their own missionary strategies, wondering what they could have done differently to reach more people with the gospel.

### Survivors struggle with "Why?"

As tsunami survivors are struggling to rebuild their lives, some are seeking spiritual answers to questions that regularly begin with "Why?"

"I have seen this type of questioning often in this type of work, so that is not unusual. But I have never seen it on this scale. It is exciting to join God where He is already working," Julian said.

He and other missionaries had been praying for two years for access to share the gospel in an area that had been closed to them. The tsunami immediately opened those doors.

"So many will be able to hear the good news who would never have heard otherwise," Vicky Julian said. "In the midst of the sorrow and destruction, God is at work and that brings us joy."

Orfield said he has seen God create opportunities. "God has really opened up an opportunity for believers to share God's love through acts of service in doing whatever we can to help the survivors of this terrible tragedy."

### How to help

These Baptist-related agencies are collecting funds for relief work:

■ **International Mission Board.** Gifts designated "Asia Earthquake Disaster Relief" can be mailed to the International Mission Board, Box 6767, Richmond, VA 23230. Or visit [www.imb.org](http://www.imb.org).

■ **Woman's Missionary Union Foundation.** Funds can be sent to HEART Fund-Tsunami Response, Box 11346, Birmingham, AL 35202-1346. Or visit [www.wmufoundation.com](http://www.wmufoundation.com).

■ **Baptist World Aid.** Donations designated "Asian Tidal Wave Appeal" can be sent to Baptist World Aid, 405 N. Washington St., Falls Church, VA 22046. Or visit [www.bwa.org](http://www.bwa.org).

■ **Cooperative Baptist Fellowship.** Checks designated "#17016 Asian Relief" can be mailed to Cooperative Baptist Fellowship, Box 101699, Atlanta, GA 30392.

■ **Samaritan's Purse.** Donations are accepted through [www.samaritanpurse.org](http://www.samaritanpurse.org).

## Don't waste your life

### Oneida offers a variety of short-term or full-time mission service opportunities

By Michael Spencer  
Oneida Baptist Institute Assistant to the President

Baptist pastor and author John Piper recently published a book with the provocative title, "Don't Waste Your Life." In that book, Piper reminded me of former Oneida Baptist Institute President Barkley Moore, who regularly reminded audiences that the Bible never uses the word "retirement."

Piper tells of reading about a retired couple spending their post-age-60 years in a houseboat, collecting seashells and playing softball. Piper asks if one could confidently appear before the judgment seat of Christ announcing, "Look, Lord! Look at my shells!"

Piper—as did Moore—realizes that most Americans have a remarkable amount of control over how they spend their lives. Are we spending our years and gifts in the joyful service of Christ, or in pursuits that ultimately will prove meaningless?

There is a wonderful movement going on among many Kentucky Baptists to spend part of each year in short-term missions. Partnerships between churches, commitments to work in other nations, mercy ministries to places affected by disaster, trips by intergenerational church groups to do mission work; all these kinds of efforts have made Kentucky Baptists (and other Southern Baptists) more aware of missions than ever.

I wonder what God is saying to those who are participating in these missions efforts. We all know what transforming experiences "mission trips" can be, but I wonder if God is speaking to many of these people to make a more substantial

change in their life direction.

One of the marvelous things about Oneida is our ability to find a place for all kinds of people to serve and use their gifts, and to support them while they are here. Those who minister at OBI short-term or full-time can be involved in ministries ranging from construction to teaching to administration to houseparenting to worship leadership. We always have trusted God to send us people who were called and gifted for ministry in our unique context. But I often wish more

people knew that OBI is always a place where the Spirit of the Lord can say, "Come over and help us." I can't help but believe that there are many people throughout the churches of our convention who ought to come to Oneida for anywhere from a few weeks to many years.

Surely singles are looking for a place to use their freedom and simple lifestyle for the Lord. Are there families—like the Spencers—looking for a place to serve and a good place to raise children? Are there gifted couples who are called to teach, but want the uniqueness of a diverse, missions-oriented school like OBI? Is God calling those with retirement years left to come and serve in practical, servant-hearted ways?

Perhaps you are one of those people who has discovered the joy of missions. If God has enabled you to serve Him, then "don't waste your life!" Come over and help us! Call or write Dr. Underwood, and discover how you can be part of a great community of missionary servants experiencing the joy of Jesus here in the mountains.

W.F. Underwood is president of Oneida Baptist Institute, Box 67, Oneida, KY 40972; [www.oneidaschool.org](http://www.oneidaschool.org); e-mail: [president@oneidaschool.org](mailto:president@oneidaschool.org)

### THIS IS ONEIDA



W.F. Underwood

## 'In His Hands'

### Louis Shepherd celebrates 54 years of ministry

The recently completed autobiography of Louis Shepherd, "In His Hands," tells some of the story of a servant who lived and worked with conviction that "God has the whole world in His hands."

Farm life and the nation overcoming the Great Depression influenced Shepherd's early days. After nearly dying at age 8 from scarlet fever and appendicitis, he concluded God "had spared my life for a purpose."

During World War II, he served in England. After Germany surrendered, while waiting for departure to the Pacific, the chaplains had a tent revival. "It was a great revival that spoke to my soul," Shepherd recalls. "One day, when I got in from duty, I lay down to sleep. Suddenly I awakened and felt that the Lord was calling me to preach. I did not feel qualified to preach."

He returned to his pre-war job. "I made a good salary, but I didn't seem to prosper," Shepherd said. "I'd been called to preach, but I had done nothing about it." He returned to Kentucky and completed degrees at Lindsey Wilson and Georgetown colleges; in 1954 he graduated from

Southern Seminary.

After serving as pastor of churches in Adair and Christian counties, Shepherd served as director of missions in Pulaski County (1962-75), Liberty Association (1975-78) and Freedom, Wayne and Russell counties (1978-90). "It was my job to be an encourager to the pastors," he said. "My philosophy was a call to preach is a call to prepare; I often encouraged them to go to Clear Creek."

His peers selected him DOM of the Year in 1985. Retiring as DOM, he became pastor of Mt. Vernon Baptist Church and served until 1998. From 1993-99 he also served as interim DOM of Russell County Association. From 2000 until March 1, 2004, he was full time. The association sponsors a clothing center and an outreach to Hispanics.

Bro. and Mrs. Shepherd attend Friendship Baptist Church (where they were married 56 years ago and he was ordained 50 years ago). Each week he drives to Columbia to visit his "remarkable mother"; 100 years old last September. She has a remarkable son.

Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, KY 40977; (606) 337-3196

### CLEAR CREEK CHRONICLE



Bill Whittaker

## 'Image of God'



**YOUNG AND OLD** A father and his son are pictured in Ric Ergenbright's 150-page photo volume, "The Image of God."

## Photographer seeks to capture glory of God through humanity

By Dwayne Hastings  
Baptist Press

Nashville (BP)—The 150 pages of Ric Ergenbright's oversized volume, "The Image of God," contain stunning photography that captures what Ergenbright calls God's crowning achievement in creation: mankind.

Along with an array of images, the book opens with the creation story itself, with scriptural references that address man's creation, fall and redemption.

As an international travel photographer who has worked on assignment for National Geographic, Life, Outdoor Photography, the Audubon Society and others, Ergenbright admitted he once had a "secular view of life."

"I didn't believe in the existence of God, so I certainly didn't believe He was directing my life," he said. "When I came to faith in Christ, my eyes were graciously opened to see He had been controlling my every step.

"It was like looking at the world with one eye closed—that is monocular vision where everything is flat. And when I opened the other eye, I had binocular vision," Ergenbright said of his new perspective after becoming a Christian.

"All of a sudden everything became richer and deeper; I saw the true glory of its design."

Ergenbright's newfound perspective also helped him become a more thoughtful artist.

"As a trained photographer, I was able to construct a well-composed picture, but apart from knowing the meaning of it, it was meaningless in the full sense of that word," he said, adding that it was "like a secular view of science where you might know how things work, but you deny why things work."

### Intent to glorify God

Ergenbright said there isn't a picture in the book taken without the "intent of glorifying God," even when his subjects did not know Christ.



"I can't look upon any man without seeing him as a unique individual created by God and known by God before the foundations of the world were set. He knows our frame, and He knows our every day before it is begun," Ergenbright reflected.

Photographs in "The Image of God" represent the faces from ethnic and racial groups in proportion to the population of the world. Ergenbright said he hopes that perspective will compel Christians to look differently at people around them, even those who deny God.

"How can you really love your neighbor if you do not see man as glorious, made in the image of God?" Ergenbright asked. "While we are broken images, we are still made in His image."

According to the Bible, man is the "most glorious and exalted of God's creation" even if humanity doesn't play the part, he said. "Since man is uniquely made in the image of the all-glorious Creator, his glory is based entirely on the glory of God Himself."

Ergenbright said the "outworking of the fall" causes many people to not see humanity as glorious.

"We see in the world such great evidence of the sinful heart of man and the nature of the fall," he said, noting the importance of reconnecting "God's purpose in man so that we can understand His true glory and live according to the commands of Scripture."

Photos by Ric Ergenbright and information about his books are available at [www.ricergenbright.com](http://www.ricergenbright.com).

**A Generous Orthodoxy: Why I Am a ... Christian.** Brian McLaren. Zondervan/Youth Specialties, 2004. 297 pages. \$19.99. ♦♦♦♦ (out of five)

The emergent church. Emergent Christianity. Emergent worship. Emergent is everywhere these days.

In addition to the Western Recorder, no less significant, if not polar opposite, Christian journals as Christianity Today and Christian Century have given the emergent movement cover story exposure.

But what is it? Is it just another word for post-modern (as if we are not already tired of that one)?

A way of packaging the missional church ideology for a popular audience?

An approach to marketing the church for a new generation?

A style or fad that will soon pass?

Brian McLaren is a pastor in the Baltimore-Washington area and a pioneering author in the field of emergent Christianity. He offers this book as his theological reflection on the meaning of emergent Christianity.

McLaren borrows the title of his book from a phrase coined by Hans Frei of Yale University. Frei used "generous orthodoxy" to describe a vision of Christianity that contained the best of conservative and liberal theology, yet moved beyond the foundationalism that characterized both.

"A Generous Orthodoxy" is at once a simple and complex work. Its simplicity comes from McLaren's writing style, which uses a narrative approach to address multi-layered issues. The complexity comes to the fore as he addresses theories of the way we know and understand and applies them to the way we do theology.

McLaren's theological take on emergent Christianity might make many who want to use its methods uncomfortable. "A Generous Orthodoxy" is a challenge to move beyond the divisions and inter-Nicene battles to a more expansive and world-embracing view of the church's mission. *Jim Holladay*

**Love Talk: Speak Each Other's Language Like You Never Have Before.** Les and Leslie Parrott. Zondervan Publishing, 2004. 185 pages. 19.99. ♦♦

When it comes to speaking "languages" in marriage, Gary Chapman's "Five Love Languages" owns the market.

That perennial best-seller has spawned numerous sequels that focus on the "love languages."

The premise of "Love Talk" is the same: We should learn about our partner's communication style in love, both as a talker and a listener. This book, however, is no threat to Chapman's dominance when it comes to talking love.

Les and Leslie Parrott contend that the secret to loving conversation is determining your needs and your partner's needs. Basically, they make an adequate case for their point. My problem with the book is its marketing, which keeps it from

having the impact it could.

When I pick up a book, I expect to get the full measure of what the author has to offer. Instead "Love Talk" confronts readers with the need to purchase a workbook to fully understand what the authors are saying.

Another problem: A quick check of major Christian book stores found no one carrying the workbook in stock. Also, the only assessment tool is online and involves additional cost. True, you get one assessment free, but what good is one assessment in a two-person

relationship?

I do not quarrel with the book's content, per se. The Parrotts have a good point about discovering our deepest needs. But in reading this book, I found the experience wanting. And the only way to fill the gap is to open my pocketbook and add to the already high price of \$19.99. There are better and less expensive options to improve communication in marriage. *Wayne Hager*

**A Pilgrimage of Faith: My Story.** Henlee Barnette. Mercer University Press, 2004. 291 pages. \$35. ♦♦♦♦

As a student at Southern Baptist Theological Seminary, my first impression of Henlee Barnette was as a slightly disheveled man, always moving with a sense of purpose, who wore his wrist watch on the outside of the sleeve of his coat or shirt.

During my years there, I learned he was a passionate follower of Jesus Christ, who, like his friend Clarence Jordan, did not suffer fools lightly. As a student in his classes and later as a fellow struggler

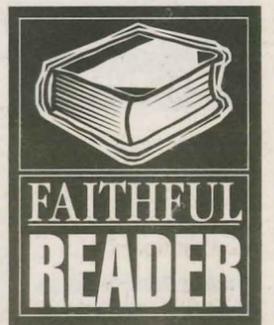
in both our post-seminary years, I found him to be a warm, hospitable fellow who enjoyed the company of others, especially when that company was expanding the horizons of his conscience.

"A Pilgrimage of Faith" is a testimony to the truth that no matter how well we think we know someone, there is so much more to one's life than meets the eye. Henlee's story shatters the myth that people who are concerned about social ethics and social ministry are weak in evangelism. The narrative of his life is also the chronicle of an era and an institution. The implicit dialogue with Reinhold Niebuhr, Walther Rauschenbush and Clarence Jordan that is reflected as he shaped his own ethical method is fascinating.

In many ways, Henlee's memoir is a simple story written by a simple man who simply wanted to follow Jesus.

Henlee wrote "A Pilgrimage of Faith" primarily for his children. Others encouraged him to publish this memoir, which he did reluctantly. He died just days before it was released, and some might wonder if he did so to avoid hearing the reviews.

For those who knew him, this book will be a time to recall one who shaped our lives. For those who did not know him, Henlee's story of faith can be an eye-opener to the depth and breadth of Christian discipleship. *Jim Holladay*



By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C.; and Jim Holladay, pastor of Lyndon Baptist Church in Louisville. They welcome feedback or suggestions for book reviews. Contact them via e-mail at: [whager@trifolient.net](mailto:whager@trifolient.net); or [lyndonpastor@aol.com](mailto:lyndonpastor@aol.com).

## PRAYER PARTNERS

Please pray for the following Kentucky Baptist missionaries and ministries:

**Mission Service Corps Missionary Jonathan Smith of McDowell.** Smith directs student services at God's Appalachian Partnership. The partnership ministers to students through weekly Bible studies, mission experiences and evangelistic events and has started prayer groups in two high schools and middle schools. The average of 50 students who participate each week has put a strain on transportation and adult leaders. One young man from a neighboring town walks four miles from his home to the nearest pick-up point for a ride to the weekly Bible study. Pray for transportation and drivers to help with this ministry in which several young people already have committed their lives to Christ.

**Children's ministry at Watson Memorial Baptist Church in Louisville.** The children's ministry continues to grow under the guidance of adult leaders and Pastor Kevin Smith. Workers provide an after-school tutoring program to assist children with homework and personal growth. The ministry also provides evangelistic events directed toward children and teens in the area. Pray that tutors will fully connect with each child and that opportunities for sharing the gospel will be fruitful. Pray also for resources and direction as the church builds a multi-purpose facility that will enable them to meet the growing demands of the surrounding community.

If you would like Kentucky Baptists to join in praying for a ministry of your church or association, send the information to Eric Allen at [Eric.Allen@kybaptist.org](mailto:Eric.Allen@kybaptist.org) or call (888) 263-5080.

## MOUNTAINS TO THE MISSISSIPPI

COMPILED BY STAFF

■ **BETHLEHEM**—Bethlehem Church recently called **Greg Taylor** as pastor. He previously served as the church's youth minister.

■ **BROWDER**—Eugene Cathey recently resigned as pastor of Browder Church.

■ **CRESTWOOD**—Crestwood Church will host a Song of Solomon Conference for students in grades 6-12 Feb. 13, 2-6 p.m. The conference, led by **John Willis**, offers teens biblical guidelines for romantic relationships. For more information, visit [www.crestwoodbaptist.org](http://www.crestwoodbaptist.org).

■ **CROMWELL**—Green River Church's mission team will leave Jan. 29 for the church's annual mission trip to Leon, Nicaragua.

■ **HARLAN**—Harlan Church ordained **Bobby Dixon** as a deacon Jan. 9.

■ **IRVINE**—Friendship Church ordained **Darrell Baker** as a deacon Dec. 11. **Charles Miracle** is pastor.

■ **LOUISVILLE**—Deer Park Church ordained **Thresa Bingman** and **Tom Coursen** as deacons Jan. 16.

■ **MONTICELLO**—Rectors Flat Church recently called **Rick Catron** as pastor.

■ **OLATON**—Olaton Church recently called **Eddie Harpole** as pastor.

■ **SHELBYVILLE**—Clayvillage Church recently called **Lee Bolton** as pastor.

■ **UTICA**—Barnett Creek Church recently called **Gary Hines** as pastor.

■ **WILLIAMSBURG**—First Church will host a Lenten study on Wednesday nights based on Philip Yancey's book "Where Is God When It Hurts?" The study will be held Feb. 2, 9, 23 and March 2, 9 and 23, 6:25 p.m.

## Peterson, longtime Clear Creek dean and faculty member, dies

**Lancaster**—Leroy Peterson, a longtime faculty member and academic dean at Clear Creek Baptist Bible College in Pineville, died Jan. 18. He was 80.

Peterson, a native of Michigan, was a graduate of Clear Creek, Columbia (S.C.) Bible College and Southern Baptist Theological Seminary in Louisville. He also was a U.S. Navy veteran.

In 1958, while attending Southern Seminary, Peterson worked for Kentucky Farm Bureau. While there, he designed and built "Freddy Farm Bureau," a 13-foot talking mannequin that has served more than 45 years as the fair's mascot-in-residence.

Named to the Clear Creek faculty in 1962, Peterson was the school's first alumnus to return

as a faculty member. He served as academic dean from 1970-1981 and retired in 1991.

Peterson was pastor of Kentucky Baptist churches in Barbourville, Burnside, Cumberland, Fleming and London as well as churches in Tennessee and Virginia. While serving in Tennessee, he established the first Choctaw Indian Baptist church in Golddust, Tenn., in partnership with the former Southern Baptist Home Mission Board.

Peterson is survived by his wife, Irene, two daughters, seven grandchildren and one great-grandson. Memorial gifts may be sent to the Leroy Peterson Memorial Fund for Preaching at Clear Creek Baptist Bible College.



Leroy Peterson

## KBC CALENDAR OF EVENTS

KENTUCKY BAPTIST CONVENTION

### January

27-28 Quarterly Prayer Meeting for Spiritual Awakening, Maple Grove Baptist Church, Louisville.

28-29 Preschool/Children's Ministry Meeting, Trinity Baptist Church, Lexington.

### February

4-5 Great Commission Prayer Conference, Southern Baptist Theological Seminary, Louisville.

11-12 Deacon/Pastor/Spouse Retreat, Cave City Convention Center.

15 Regional Annuity Conference, Baptist Building, Middletown.

15 Regional Annuity Conference, Living Hope Baptist Church, Bowling Green.

17 Regional Annuity Conference, Broadway Baptist Church, Lexington.

17 Regional Annuity Conference, First Baptist Church, Hazard.

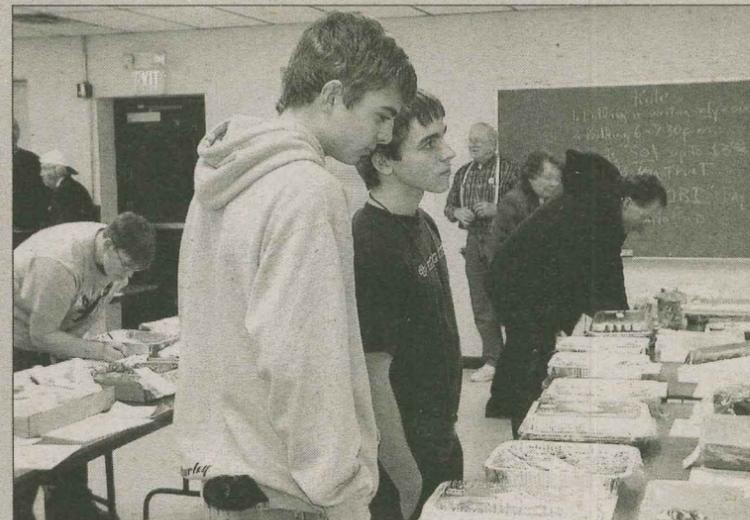
19 All-State Youth Choir/Orchestra Auditions, Eastwood Baptist Church, Bowling Green.

26 All-State Youth Choir/Orchestra Auditions, Southern Baptist Theological Seminary, Louisville.

26 Regional Keyboard Festival, First Baptist Church, Murray.

26 Regional Keyboard Festival, Eastwood Baptist Church, Bowling Green.

For more information, call (888) 266-6477 or visit [www.kybaptist.org](http://www.kybaptist.org)



**DESSERT AUCTION** Josh Hoffman and Justin May inspect desserts at a silent auction sponsored by the Oneida Baptist Institute Baptist Student Union Jan. 10. The auction, held to benefit tsunami victims in southeast Asia, raised more than \$2,000. The highest-bid treat was a batch of brownies baked by OBI first lady Kay Underwood that sold for \$200. All proceeds from the auction were sent to the Southern Baptist International Mission Board, where missionaries will use the funds for tsunami relief.

## CLASSIFIED ADS

**FOR SALE:** 2004 enclosed Hallmark cargo trailer. Black; 6x9; excellent condition; bought new in May 2004 for \$1,875. Will sell for \$1,400. Call (859) 516-1699, or e-mail [herose@mikrotec.com](mailto:herose@mikrotec.com).

**FOR SALE:** Protect your gym floor with 2,500 square feet of tan Thor Tarp covering, 18mm in five 10x50-foot rolls. Made of fire-retardant vinyl that will not scratch valuable gym floor and is slip-resistant. Paid \$1,215 new in June 2004. Selling for \$800. May deliver, depending on distance. Call (859) 516-1699, or e-mail [herose@mikrotec.com](mailto:herose@mikrotec.com).

**SEEKING:** A full-time minister to students is prayerfully being sought for a Southern Baptist church (averages 580 in SS) to lead ministries for middle school, high school and college students. Send resumé to Dr. Herb Hester, 108 E Grundy St., Tullahoma, TN 37388.

**SEEKING:** Full-time minister of music/education for Sharon BC in Wichita, Kansas (MSA 500,000+). Bledney worship. Resumés/seminary preferred. Resumés to: Bob Hartmann, 4621 N Farmstead, Wichita, KS 67220. E-mail: [bhartmann@sharonsbc.org](mailto:bhartmann@sharonsbc.org).

**SEEKING:** Full-time pastor for New Hope Community Baptist Church of Jackson, Ky. Please submit resumé to: New Hope, 1621 Highway 30 W, Jackson, KY 41339.

**SEEKING:** Full-time associate pastor with ministry focus on students and recreation for a vibrant First Baptist church in Southeastern Kentucky. Seminary training and youth ministry experience preferred. Please send resumé to: Search Committee, 201 North Main St., Barbourville, KY 40906, or e-mail to [chsec@barbourville.com](mailto:chsec@barbourville.com).

**SEEKING:** Senior pastor to lead growing, missions-focused church in rural northeast Nelson County. Church has three associate pastors; worship attendance (in two services) is 350; Sunday school attendance is 190; AWANA program attendance is 135. Candidates must have an earned master of divinity or higher degree. Candidates must have demonstrated experience in leading and completing a building project. Candidates must have demonstrated experience in leading a growing church. Send resumé to: Pastor Search Committee, Bloomfield Baptist Church, PO Box 217, Bloomfield, KY 40008.

**SEEKING:** An experienced pastor to lead this missions-focused church located in a growing community. Referrals are welcome and encouraged. Send resumé with references, in confidence, by Jan. 31, 2005, to: Ballardsville Baptist Church, 4300 S Highway 53, Crestwood, KY 40014, Attn: Search Team.

**SEEKING:** Bivocational youth minister for a growing, suburban Northern Kentucky church. This ministry position could potentially become full-time in the future. A love for Christ and teenagers a must. Please send resumé to: Youth Minister Search Committee, Union Baptist Church, PO Box 194, Union, KY 41091, by Feb. 1, 2005.

**SEEKING:** Associate pastor/church administrator. Culpeper Baptist Church, Culpeper, Va. 1000-members, two worship services—contemporary and traditional. Moderate conservative church founded in 1774; affiliated with Shiloh Baptist Association, CBF, BGAV and SBC. Job description available on request. Resumés received at: Personnel Committee, 318 South West St., Culpeper, VA 22701; [tfuson@culpeperbaptist.org](mailto:tfuson@culpeperbaptist.org), (540) 825-8192.

**SEEKING:** Minister of music. Culpeper Baptist Church, Culpeper, Va. 1000-members, two worship services—contemporary and traditional. Moderate conservative church founded in 1774; affiliated with Shiloh Baptist Association, CBF, BGAV and SBC. Job description available on request. Resumés received at: Personnel Committee, 318 South West St., Culpeper, VA 22701; [tfuson@culpeperbaptist.org](mailto:tfuson@culpeperbaptist.org), (540) 825-8192.

**SEEKING:** Full-time administrative assistant for Long Run Baptist Association, Louisville. For more information, see [www.lrbpa.org](http://www.lrbpa.org).

**SEEKING:** An experienced, full-time senior pastor to lead a missions-focused Southern Baptist congregation in a growing community in central Kentucky. Send resumé with references to: First Baptist Church, 111 Main St., Lawrenceburg, KY 40342, Attn: Search Committee.

**SEEKING:** Director of missions. The Personnel Committee of Elkhorn Baptist Association, Lexington, Ky., will be receiving resumés in January and February, 2005. Resumés and letters may be sent to: Terrence Freeman, 811 Bryan Ave., Lexington, KY 40505.

## 'Just Peacemaking'

Some ethicists advocate option to 'just war' theory

By Alexandra Alter  
Religion & Ethics NewsWeekly

Miami (RNS)—Almost two years have passed since the start of the Iraq war, but the issues of war, peace and nation-building still dominate much of the debate among Christian ethicists.

In a significant shift, a number of scholars are looking at taking a proactive approach to peacemaking rather than merely shunning war.

At the 2003 meeting of the Society of Christian Ethics, two months before the U.S. invasion of Iraq, most participants criticized the impending conflict either by arguing that a pre-emptive invasion did not meet standards of Christian just-war theory or by advocating pacifism.

At their 46th annual gathering last month, some members proposed what they say is a potentially powerful third alternative: the application of "just peacemaking theory" to diffuse current conflicts and prevent future wars.

"When we debated the Iraq war in this society two years ago, it was based on just-war theory," said Glen Stassen, a professor of Christian ethics at the evangelical Fuller Theological Seminary and author of "Just Peacemaking: Ten Practices for Abolishing War."

"What's happening in the society today is an increasing adoption of just peacemaking theory."

Arguing that conflicts can be best resolved—and ultimately avoided—through international treaties, economic development and a greater push for human rights, Stassen and other scholars said pacifists had failed to offer the American public an alternative to the war in Iraq.

"Just saying 'No' doesn't work; you've got to state clearly the alternative, which was, 'Let the inspections work,'" Stassen said.

Just-war theory claims violence is justifiable in the defense of in-



**GIVE PEACE A CHANCE?** Some Christian ethicists say 'just peacemaking' actions might have prevented such conflicts as the Iraq invasion. (Newhouse photo)

nocent people, but only when formally declared by a legitimate government that has exhausted all diplomatic alternatives.

Just-peacemaking theory pushes for advance diplomatic engagement while allowing for military action where appropriate.

The idea has proven increasingly appealing to Christian thinkers struggling to develop appropriate responses to the threat of terrorism, genocide and inter-religious conflict.

In the past 10 years, several books and 40 articles on just-peace theory have been published.

But not everyone agreed that just peacemaking theory can serve as a stand-in for pacifism.

Scott Davis, a professor of religion and ethics at the University of Richmond, noted that just peacemaking, unlike pacifism, presupposes the necessity of war.

"Just peacemaking amounts to not much more than the exhortation to take seriously a better peace as the proper object of any just war," Davis wrote in an e-mail message.

Much of the debate over the role of Christian ethics in foreign policy centered on the Iraq war as scholars discussed the best way to achieve stability.

While criticism of U.S. military

policy in Iraq echoed in conversations throughout the conference, several panelists voiced support for an extended American military presence in Iraq and called for more troops.

### Talk for and against military

David Hollenbach, professor of social ethics at Boston College, insisted just-war theory and just-peacemaking theory are interrelated systems for securing peace.

He said some conflicts require military intervention, while others are best resolved through treaties and negotiations.

Hollenbach argued for simultaneous war and diplomacy, drawing on Sudan, where a civil war in the south killed 2 million people while the Sudan conflict in Darfur has killed 70,000 people.

He advocated both a multilateral military intervention in Darfur, where militias have engaged in ethnic cleansing, and peacemaking through diplomatic pressure in southern Sudan.

"A strong commitment to peacemaking and nonviolence and the just-war theory remain complementary, and the two conflicts in the Sudan reveal why," he said. "Military intervention in (Darfur) is justified and indeed morally required."

## Some groups say SpongeBob video promotes gay families

Washington (RNS)—Conservative Christian groups are criticizing a multicultural children's video featuring SpongeBob SquarePants and other TV characters, claiming it promotes acceptance of gay and lesbian families.

The video, "We Are Family," was created by Nile Rodgers, who wrote a 1970s disco hit of the same title. After 9-11, Rodgers formed the New York-based We Are Family Foundation to promote tolerance and diversity.

Rodgers said his video, featuring more than 100 children's characters—including Arthur, Barney and Clifford the Big Red Dog—will be sent to 61,000 public and private elementary schools across the country in March to affirm diversity.

"Cooperation and unity are the most important values we can teach children," said Rodgers, in a statement on the organization's Web site. "We believe that this is the essential first step to loving thy neighbor."



SpongeBob SquarePants

The video does not explicitly mention homosexuality but some Christian groups allege it promotes different kinds of families in singing "We Are Family." The video encourages children to go to the We Are Family foundation's Web site to sign a tolerance pledge.

"If you look at the Web site, it becomes pretty clear that a part of the agenda is to change the definition of family to include virtually anyone who chooses to be called a family, including homosexual couples and homosexual couples raising children," said Peter Sprigg, senior director of policy studies for the Washington-based Family Research Council.

"Much of what they have is coded language that is regularly used by the pro-homosexual movement such as 'tolerance' and 'diversity.'"

"Ultimately we feel that this is being used as propaganda to indoctrinate very small children to accept a different definition of family."

Sprigg said the companies behind SpongeBob SquarePants and the other cartoon characters may not endorse gay and lesbian families, but are being employed to give that message legitimacy.

The pledge was written by the Southern Poverty Law Center—a civil rights group based in Montgomery, Ala.—as part of its National Campaign for Tolerance. The pledge advocates respect for differences between individuals—including differences of culture, belief and sexual identity.

Ed Vitagliano, a researcher for the Tupelo, Miss.-based American Family Association, said he was the first to raise public concern about the video after receiving word it would be sent to schools.

"We are concerned that children who go to the Web site might encounter a moral message about homosexuality that their parents might not approve of," Vitagliano said.

## Washington pastor takes First Family's attendance in stride

By Adelle Banks  
Religion News Service

Washington (RNS)—Pastor Luis Leon said he treats President Bush just like any other member at the historic St. John's Church, which is just a short walk from the White House.

"I'm not an adviser of any fashion," he said in an interview. "My relationship is that of the local pastor of the church that he attends."

But the man who gave the invocation before Bush was sworn into office for the second time last week acknowledges his role, directing an Episcopal church attended by presidents dating to James Madison, is unique.

"If you're looking at the iconography of Washington, this fits somewhere in that iconography," he said. "A lot of people know about the little yellow church across the

street from the White House."

The most famous worshipper and the first lady attend once or twice a month when they're in town, the rector reports. They sit in Pew 54—nine rows from the front—marked with a brass plate that reads "The President's Pew" and furnished with kneelers embroidered with the names of past presidents.

"I don't ever change a sermon because he's coming to church, or I don't change a sermon because he's not coming to church," Leon said.

The one exception was last Thursday, when Leon gave a short homily during a private Inauguration Day prayer service at the church.

Since December, the 55-year-old native of Cuba has known that he was designated by the White

House to give the invocation at the inauguration. California atheist Michael Newdow had tried to halt those prayers, but his efforts were struck down by district and appeals courts just days before the ceremony.

Leon said he developed prayerful "talking points" on thanksgiving and hope, but didn't end his prayer in Jesus' name.

"I think it needs to be more inclusive," he said. "The American character is all sorts of languages and religions and what we're doing on that day is celebrating that."

Leon considers Bush to be a member of his church, given his regular attendance. The president, who once was a Presbyterian Sunday school teacher, remains a member of Highland Park United

Methodist Church in Dallas. He was baptized in an Episcopal church in New Haven, Conn., according to "The Faith of George W. Bush" by Stephen Mansfield.

Bush stands in line for Communion and "shakes hands with everybody at the exchange of the peace, just like everybody else," Leon said.

Although the church is known most for its presidential parishioners, Leon said he likes the diversity that comes from leading a downtown church. An average of 450 people attend the three services each week.

"It's multicultural in that we have people here who are from the high and mighty to people who are not high and mighty in terms of how the world sees these things," he said.

"I think that's what the church is at its best."



Luis Leon

# Campbellsville UNIVERSITY

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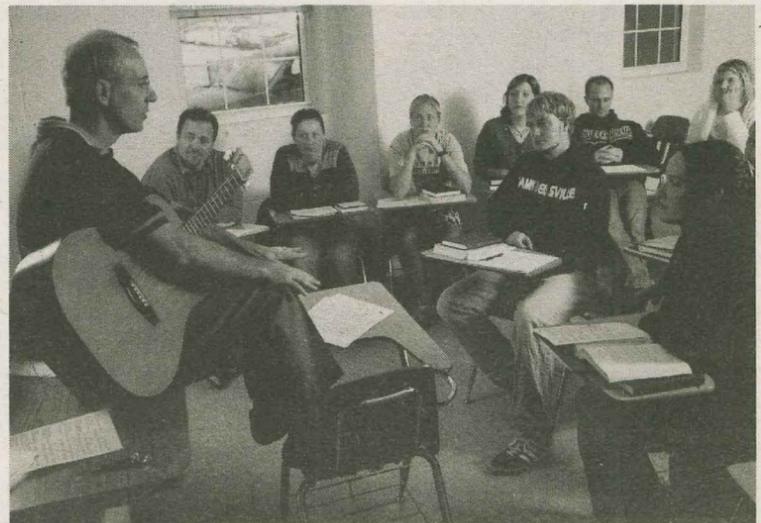
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