

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

# WESTERN RECORDER

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## Prof: Defuse worship wars by recognizing church 'voice'

**Waco, Texas (ABP)**—Churches can defuse worship wars by learning to recognize their own voice, a Baptist professor and a minister of music agree.

A person can learn to speak a new language and remain true to his identity, but if he tries to mimic the pitch and tone of a native speaker, it seems fake and mocking, said Terry York, associate professor of Christian ministry and church music in Baylor University's school of music.

Likewise, churches can try a new musical style, change instrumentation or incorporate new media into worship, but they should do it in their own voice, York said.

"Discover the voice of your congregation. There's room for anything that can be a legitimate expression of worship if it's sung in that voice," he said. "Where churches get in trouble is when they try to imitate someone else's voice."

York explores that idea in a new book he wrote with David Bolin, minister of music at First Baptist Church in Waco, "The Voice of Our Congregation."

Any congregation's voice is not the unison hum of a single note but the "voice of many waters," Bolin said. "It's not a solo voice. It's many voices in harmony."

Churches stumble when they try to imitate what works in another congregation instead of using their own God-given gifts, York said. "It's chasing after success instead of following behind Christ."

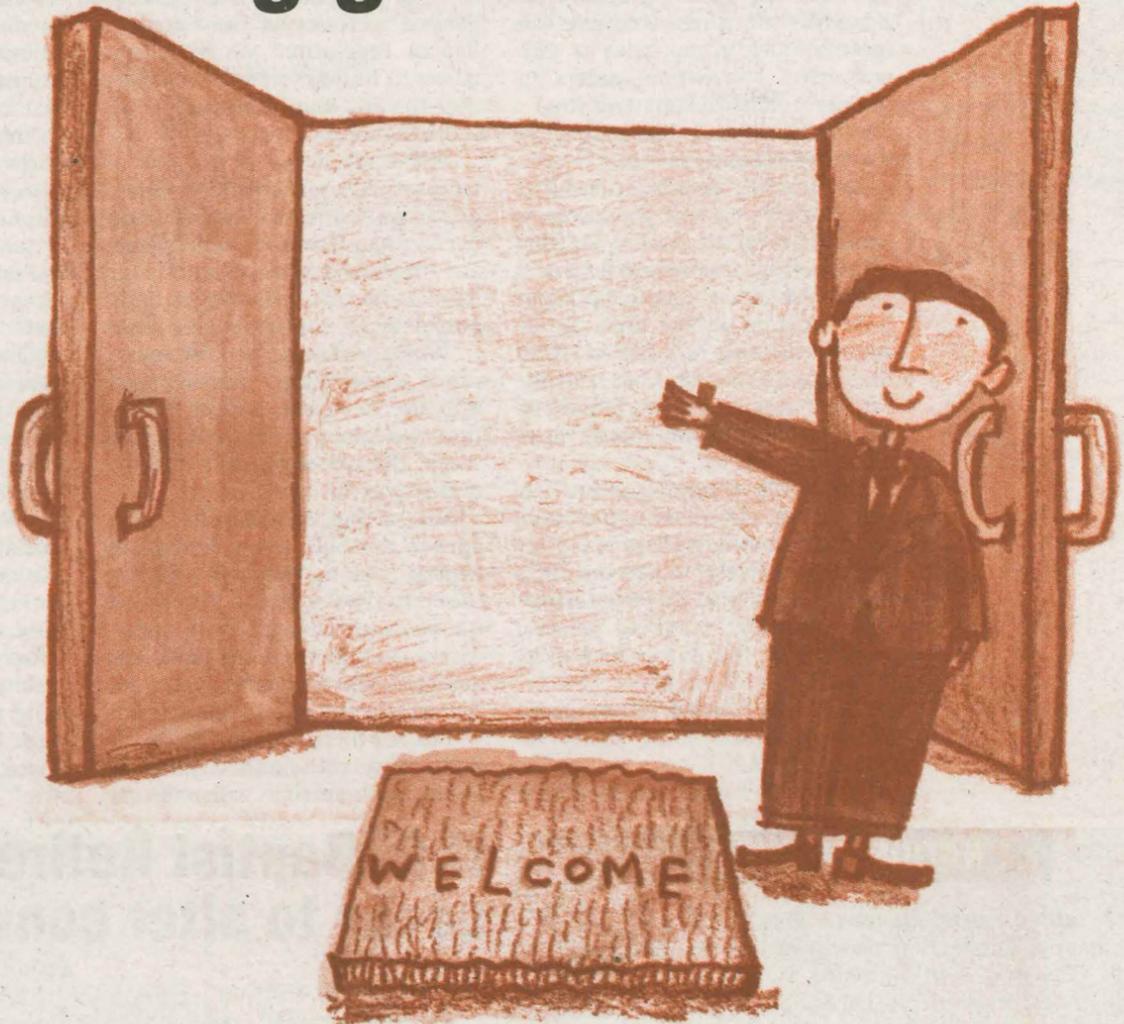
York offered principles to help worship leaders guide churches through transition:

**Know your story.** A change in worship style may reflect a new chapter in that story, but "what we do now must not dishonor the story of who we have been."

**Listen to the people.** If worship leaders try to take the church in a particular stylistic direction, pay attention to the response of laypeople who love the church and who want what is best for its future.

**Mix and mingle.** If divisions over worship style develop along generational lines, make sure worship isn't the only cross-generational activity for the church. Schedule mission projects, Bible studies and gatherings that bring together every age group in the church.

## Making guests feel ...



## Speaker: Most churches have wrong focus

By Ken Walker  
State Correspondent

**Lexington**—Most churches fail to make a good impression on visitors because they focus on the wrong things, according to a representative of the Southern Baptist North American Mission Board.

Speaking at a Super Saturday workshop Aug. 13, Thomas Hammond said pastors devote considerable time preparing Sunday morning sermons.

But he pointed to research that shows most visitors decide in the first 12 minutes—long before the sermon begins—whether to return to a church.

Visitors decide whether to return based on such factors as the building's appearance and the friendliness of greeters, Hammond said.

The truth is most Christians aren't prepared to be welcoming, he added.

"We tend to stop brotherly love within the four walls of the church," said Hammond, director of missions for Metrolina Baptist Association in Charlotte, N.C.

"What if we treated everyone who came to our services this Sunday as an angel, a special guest?" asked Hammond, who formerly worked in the board's evangelism department. "Not necessarily for

what they've done to this point, but for their potential."

A frequent speaker on the topic of making churches visitor friendly, Hammond developed his workshop after leaving the pastorate to work for NAMB in Atlanta.

Despite being lifelong Baptists, Hammond said that during church visits he and his wife were ignored, ostracized or treated like outsiders.

"We hear preaching on the Word of God but we don't experience it," he said.

One change that might create a more hospitable atmosphere is using the term "guest" instead of "visitor," he said. Nobody wants to be labeled a visitor, Hammond said. While visitors don't come back, you can't keep guests away, he said.

Although church leaders know that churches can't grow without guests who return, most churches spend little time preparing for company, he added.

"How much time do you think the average church spends getting ready for people who don't come to their church?" Hammond asked.

"Our focus on Sunday morning is on us," the speaker said. "What would happen if we spent 30, 40 or 50 percent of our time getting ready for guests? Would their experience be different?"

Hammond said some necessary factors to create a good impression include:

**An attractive church campus.** This means a clean, well-maintained building that is landscaped outside, inviting cosmetically and has plenty of directional signs in the parking lot and for such key facilities as the nursery and the front entrance.

**Guest parking.** The parking lot should have an adequate number of guest spaces that are easy to identify and locate. Not only must they be the best spaces, it helps to have greeters in the parking lot in addition to the front door, Hammond said.

**Friendly greeters.** Greeters should wear name tags, escort guests to a welcome center and understand the importance of this first interaction with a church member, Hammond said.

Other steps are a well-stocked information center with information about the church's ministries, classes and upcoming events; a clean, bright and secure nursery; and a post-service reception where guests can meet the pastor and staff.

"When people get focused on something besides themselves, their arms are open to whoever God brings to them," Hammond said.

Look for more Super Saturday coverage in coming weeks

Dated material. Please deliver by Wednesday, August 24

## SBC's global options draw BWA concern

By Greg Warner  
Associated Baptist Press

**Prague, Czech Republic (ABP)**—Baptist leaders in Europe predict the Southern Baptist Convention will have a hard time drawing Baptists from the continent into a new international network that, some say, will compete with the Baptist World Alliance.

When the SBC withdrew from the BWA in June, charging the international group with a "liberal drift," convention leaders announced plans to start and fund a new international "fellowship" of like-minded conservatives.

In early July, nine Southern Baptist leaders met with 12 European Baptists in Warsaw, Poland, for what SBC Executive Committee President Morris Chapman predicted "may prove in time to have been the inaugural meeting of a network that shall extend to every corner of the earth, creating a close fellowship among like-minded conservative Christians."

But while many European Baptists are as conservative—or more so—than Southern Baptists, they are "very unlikely" to join the SBC's new network, said Bulgarian pastor Theo Angelov, outgoing general secretary of the European Baptist Federation.

Chapman insisted the proposed conservative network poses no threat to BWA.

"Southern Baptist leaders do not

envision a formal organization with a constitution and bylaws," he told Associated Baptist Press by e-mail. "We hope to build a network or fellowship with conservative Baptists wherever they exist in the world and strengthen our communication with them."

### "Attempt to divide"

Tony Peck, Angelov's successor as general secretary of the European Baptist Federation, which encompasses 51 unions, expressed concern that the SBC-backed network could prove divisive.

EBF leaders "would see any attempt to divide the Baptist witness in Europe and the Middle East as undermining missionary effectiveness at a time when we need to unite our Baptist efforts to bear witness to the gospel on our continent," Peck said.

While he downplayed the significance of the Poland meeting, Peck said the European Baptist Federation "welcomes all genuine partnerships" that produce more effective ministry in Europe.

Several Baptist leaders in Europe agreed the SBC won't find many Baptists unions that will embrace the conservative agenda, since most unions—including the more conservative ones in the east—have long accepted theological diversity on the continent.

But Southern Baptists likely can find a conservative minority in most Baptist unions that will welcome

the SBC's approach, several observers noted.

At its meeting last month in England, BWA's General Council adopted a new "identity statement" that embraced orthodox Christian doctrines.

The "Message from the Centenary Congress" is the first statement of faith created by world Baptist leaders since one adopted in Stockholm, Sweden, in 1923, according to Keith Jones, who chaired a committee of Baptist theologians and scholars that formulated the statement.

The statement describes Jesus Christ as "fully God and fully human," confessing "the atoning sacrifice of Christ on the cross, dying in our place, paying the price of sin and defeating evil, who by this love reconciles believers with our loving God."

Chapman, who was at the forefront of the SBC effort to withdraw from the Baptist World Alliance, declined to criticize BWA after the Poland meeting.

"We pray God's blessings upon the BWA in any and all endeavors to proclaim the saving power of Jesus' death on the cross to an unbelieving world," Chapman said. "Our exploratory meetings with international conservative Baptist leaders have nothing to do with BWA and everything to do with better getting to know those throughout the world whose faith and practice is like our own."

## N.C. Baptist Retirement Home seeks to alter convention ties

By Tony Cartledge  
North Carolina Biblical Recorder

**Hendersonville, N.C. (ABP)**—Directors of the North Carolina Baptist Retirement Home are seeking to "adjust certain aspects of their relationship" with the North Carolina Baptist State Convention "while reaffirming other traditional ties."

The move comes after a convention nominating committee chose not to approve several trustee nominees requested by a number of state convention-related agencies.

Retirement home president Bill Stillerman met with the convention's executive committee Aug. 16 and asked approval of a proposal by which convention funding to the home would be phased out over four years. Under the agreement, the organization would begin appointing its own board members during the same period.

Though funding from the convention would cease after four years, the home would continue to relate in a voluntary way, make annual reports to convention messengers, and promote the annual "North Carolina Offering for Older Adults" in local churches.

The current NCBCS budget calls for the home to receive \$938,500 per year. The proposal calls for it to receive \$703,875 in 2006, \$469,250 in 2007, and \$234,625 in 2008, then no budget funds in 2009 and afterward.

The executive committee approved the proposal with a strongly affirmative voice vote, with a few of the 21 members present voting

against it.

Stillerman said the proposal "does not in any way terminate our relationship with the convention," but is "an attempt to adjust our relationship to move forward with confidence into the future together."

The proposal grew from a desire for greater financial stability, Stillerman said, and "should in no way be interpreted as a challenge to any action taken by the convention or any of its committees."

He said the home does not want to be caught up in denominational politics, but wants to serve all North Carolina Baptists, and does not pick clients or seek support from churches based on their theological perspective.

The proposal does not call for a change in the current requirement that members of the 20-member board must be members of a Baptist church.

John Butler, the convention's executive board president, said he understood the position of the BRH directors, and noted that, from the convention's perspective, nearly \$1 million would become available for other ministries.

BSC President David Horton said he believes Stillerman is seeking the best for his institution. "I commend him on what he is doing and his foresight, trying his best to maintain a relationship with Baptists."

The proposal was approved for recommendation to the NCBCS's board of directors. It also must be approved by the state convention in order to become effective.

## Movie reviews signal end of Disney boycott

By Adelle Banks  
Religion News Service

**Nashville (RNS)**—In a sign that the Southern Baptist Convention's boycott against the Walt Disney Co. is history, the convention's news service has published a review of Disney movies that Baptists might have missed during their eight-year separation from the entertainment giant.

"During the boycott of Disney, Southern Baptists missed a whole lot of films worth passing up, but there were a few worthy efforts by Disney that are now on DVD/video," Phil Boatwright, a movie reviewer who regularly writes for Baptist Press, wrote in an Aug. 17 article.

"These films are not devoid of all questionable content, but they are entertaining films that possess positive and uplifting statements," he noted.

SBC messengers voted overwhelmingly in June to end their boycott of Disney that began in 1997. Convention leaders had been concerned that the company promoted "immoral ideologies," in part because of Disney's policies and programming that favored gay rights. But by this year, many Southern Baptists felt their boycott had been effective and were pleased that Disney was offering more family-friendly fare.

Boatwright's recommendations of movies that debuted from 1999 to 2004 include "Tarzan," "Toy Story 2," "The Miracle Maker," "Fantasia 2000," "Lilo & Stitch," "Holes" and "The Incredibles."

In a separate review published the same day, Boatwright encouraged readers to watch "America's Heart and Soul," a documentary distributed by Disney in 2004 that he said captures the spirit of the American people and the beauty of the country.

While Disney "produced some odious features, primarily through its Miramax Films, during the boycott Disney also filmed or distributed several quality, family-themed movies," Boatwright added.

Baptist Press Editor Will Hall said the inclusion of the reviews didn't have any significance beyond a desire to help Christian parents make good choices about the movies they watch.

"We just thought it would be just a nice, light feature to talk about some movies that families might find are entertaining and worthwhile that they didn't view during the boycott," he told Religion News Service.

He said Baptist Press will carry reviews of future Disney movies as well.

With additional reporting by Baptist Press

### NATIONAL NOTES

**Efurd, retired Hawaii executive, dies.** Former Hawaii Pacific Baptist Convention Executive Director O.W. "Dub" Efurd died Aug. 9 in Wahiawa, Hawaii. Efurd, 68, had been undergoing chemotherapy treatments for several months and recently was hospitalized with double pneumonia. "Dub was a gifted leader, guiding God's churches in the Pacific for over four decades," said Veryl Henderson, HPBC executive director. "His encouraging words and personal affirmation will be missed for a long time to come." Efurd served as HPBC executive director from 1989 to 2003. After he retired, he served as president of the Hawaii Baptist Foundation. He is survived by his wife, Grace, two children and three grandchildren.

**National WMU adds two staff members.** Dianne Daniels has been named multicultural ministry consultant for national Woman's Missionary Union, and Wendy Wakefield has been named sales and marketing manager for New Hope Publishers, a publishing arm of WMU. Daniels previously was a high school Spanish teacher in Burlington and Greensboro, N.C. Prior to teaching, she and her husband, Bain, served as Southern Baptist international missionaries in Bogotá, Colombia. Wakefield, a graduate of Western Kentucky University in Bowling Green, previously was an advertising sales representative and marketing manager in LaVergne, Tenn.

**Former Truett student loses lawsuit.** A Baylor University seminary student who lost his scholarship in 2003 for being gay has also lost a lawsuit the school filed against him for alleged lewd conduct. McLennan County, Texas, District Court Judge Alan Mayfield ruled that Matt Bass has to pay the school \$77,000 in damages and court fees for allegedly sending offensive e-mails to school personnel. Bass was forced to leave Baylor's George W. Truett Theological Seminary after his scholarship was revoked because he declined to answer school officials' questions about his sexuality. In January, Baylor filed suit against Bass for allegedly sending e-mails which often were disguised to look as if they came from seminary employees. The suit said the messages contained "highly offensive pornographic images and/or lewd descriptions of various sexual acts." Bass reportedly did not contest the lawsuit.

## Georgetown, KBC to dialogue on future relationship

By Trennis Henderson  
Editor

Louisville—A 14-member joint workgroup is being formed to review the working relationship between Georgetown College and the Kentucky Baptist Convention.

The request for dialogue, proposed by Georgetown's board of trustees, was approved last week by the KBC Mission Board's administrative committee.

The proposal, approved by KBC leaders meeting Aug. 18 in executive session, notes that Georgetown President Bill Crouch expressed "desire for dialogue regarding the relationship between the college and the Kentucky Baptist Convention."

The KBC board's administrative committee authorized KBC President Hershael York, in consultation with KBC Executive Director Bill Mackey, to appoint seven members to serve on the workgroup. They will "work with persons representing the college trustees and administration in reviewing the working relationship, including the covenant agreement, between the college and the KBC, and to bring a report to the administrative committee, Mission Board and/or convention as appropriate."

### Covenant established in 1987

The covenant agreement was approved by the KBC and Georgetown in 1987. It specifies that the KBC has the right to select Georgetown's trustees in return for providing

financial support through the Cooperative Program. It also provides for a four-year process for either entity to terminate the agreement.

The college's request for dialogue comes after KBC messengers voted last fall by more than 60 percent against a proposed constitutional amendment to allow KBC-related colleges to recruit non-Baptist trustees.

That proposal, approved the previous year by the KBC Mission Board as part of the state convention's "Kentucky Baptists Connect" emphasis, would have allowed college trustee boards to include up to 25 percent of members who are not affiliated with KBC churches. The plan would have required a two-thirds majority vote by messengers to be enacted.

Crouch said the need for dialogue about the school's relationship to the state convention dates back to 2000 when trustees approved plans to pursue Phi Beta Kappa standards. PBK, the nation's oldest undergraduate honors society, is designed to foster academic excellence on selected college campuses.

Crouch noted in a 2000 interview with the Western Recorder that pursuing Phi Beta Kappa standards could involve a request to alter the school's trustee selection process. He added, however, that "if we have to choose between Phi Beta Kappa and Baptists, we're going to be Baptists."

In response to questions about Georgetown's PBK-related goals,

trustees voted in 2001 to reaffirm the school's historic relationship to the KBC. Members of the KBC Mission Board responded by voting to express appreciation for Georgetown's commitment.

"We always have the option of redoing our bylaws and being self-perpetuating, but that certainly is not our intent," Crouch said in a 2001 interview. "We want to be full partners with a trust relationship."

### Crouch details concerns

Listing concerns that prompted the Georgetown board's latest request, Crouch cited the failure of the Partnership 2000 campaign (a joint fund-raising effort by Georgetown, Campbellsville University and Cumberland College), the KBC vote last fall against non-Baptist trustees and a decision earlier this year by the KBC Committee on Nominations to reject Crouch's first choice to fill a trustee vacancy. The committee was open to naming Crouch's alternate choice, but he opted to wait and present another candidate at a later date.

Georgetown officials "realized that if we were going to achieve what our trustees set out to do academically, we were going to have to rethink the relationship with the Kentucky Baptist Convention," Crouch said last week.

"The key point is we want a relationship with the KBC, and we are going to be a Baptist institution," he added. "We're looking forward to these negotiations where we can

come up with a way to remain Kentucky Baptists.

"We're going into it totally open-minded to see what we can come up with," Crouch said. "It comes down basically to finances and trusteeship. This is a very expensive venture we're on to achieve high academic excellence."

KBC President Hershael York said the administrative committee's action last week involves "responding to a request" by Georgetown officials.

"They want to talk. That's always a good thing," York noted. "I'm extremely hopeful about our future together and look forward to the dialogue so we can see how we can best serve the Lord together."

"There are always misunderstandings that occur when you don't actually talk to each other," York added. "We don't want to be guilty of talking about each other; we want to talk to each other."

Mackey said he anticipates the dialogue being "open-ended."

"I hope the members of the workgroup will come with open minds and open hearts," he said. "I hope that in discussion and dialogue, they will be able to find common ground for moving forward together."

Any changes proposed by the workgroup will require approval of both boards "and ultimately the convention if it involves issues within the covenant agreement or perhaps even outside the covenant agreement," Mackey added.

**"We're looking forward to these negotiations where we can come up with a way to remain Kentucky Baptists."**

Georgetown College  
President Bill Crouch

**"We don't want to be guilty of talking about each other; we want to talk to each other."**

KBC President  
Hershael York

## Chitwood, DeFoor candidates for Kentucky Baptist Convention president

By Trennis Henderson  
Editor

Frankfort—Two former state convention vice presidents have announced plans to be nominated for the Kentucky Baptist Convention presidency this fall.

Paul Chitwood, KBC first vice president in 2003-2004, is pastor of First Baptist Church of Mount Washington. Bob DeFoor, KBC first vice president in 1993-1994, is pastor of Harrodsburg Baptist Church.

The two candidates offer KBC messengers a clear choice politically and philosophically.

Chitwood, 35, describes himself as a "conservative evangelical." He said his commitment to evangelism "grows out of my conviction about the truth of the Scripture, the lostness of people apart from Christ and the hope that God has given us in Christ."

Chitwood is a trustee of the Southern Baptist International Mission Board and an adjunct professor at Southern Baptist Theological Seminary in Louisville.

He also served on the KBC Mission Study Committee, currently serves on the KBC Mission Advisory Committee and is a former Kentucky Baptist Pastors' Conference president.

DeFoor, 63, describes himself as "unashamedly moderate" in convention politics. "Theologically," he added, "I am basically a conservative, biblical theologian."

DeFoor is a trustee of Baptist Seminary of Kentucky as well as a former moderator of the Kentucky Baptist Fellowship.

He previously served on the KBC Executive Board, as chairman of the Western Recorder board of directors, as a trustee

of Georgetown College and as a member of the Cooperative Baptist Fellowship Coordinating Council.

Chitwood, pastor of First Baptist Church of Mount Washington since 2003, previously was pastor of First Baptist Church of Somerset, First Baptist Church of Owenton and South Fork Baptist Church of Owenton. He is a graduate of Cumberland College in Williamsburg and Southern Seminary.

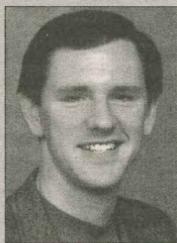
DeFoor has served as pastor of Harrodsburg Baptist Church since 1979. He previously was pastor of Gilead Baptist Church in Glendale and Mount Moriah Baptist Church in Boston as well as Druid Hills Baptist Church in Atlanta. He is a graduate of Baylor University in Waco, Texas, and Southern Seminary.

Chitwood will be nominated by former KBC President Charles Barnes, a member of Hurstbourne Baptist Church in Louisville.

Barnes said he believes Chitwood "represents the younger pastors; he's a very thoughtful, level-headed leader; and he understands all elements of Kentucky Baptist life."

While Chitwood is "somewhere right of center," Barnes added, "I think he believes and looks at things like most Kentucky Baptists do."

"I have never seen Paul be political about any of the matters we have dealt with in committee meetings," he noted. "I think he is in sync with where we are



Paul Chitwood



Bob DeFoor

100 percent as Kentucky Baptists."

DeFoor noted that while several people encouraged him to be nominated for the KBC presidency, he does not yet know who will nominate him.

However, Herb Booth, co-chairman of Mainstream Baptists of Kentucky, has endorsed DeFoor's candidacy.

In a recent letter, Booth urged like-minded Baptists to "hold fast to the principles of our forefathers who paid a great price for the opportunities that we all enjoy and hold dear."

Booth warned that "ideas such as the supremacy of Christ, the authority of Scripture, the priesthood of the believer, autonomy of the local church and the separation of church and state are under attack and will be lost if the conservatives continue their conquest for power and control of the KBC as they have already done in several surrounding states."

For his part, Chitwood said his three primary goals as KBC president would be to support KBC Executive Director Bill Mackey, involve younger pastors and leaders in state convention life and encourage a continued emphasis on Kentucky Baptists Connect goals.

"The goal that really would be most important to me would be the baptisms and new work in Kentucky," he added. "I want to see us achieve those goals to the degree that the Lord would have us do."

"If Kentucky Baptists saw fit, it would

be a privilege for me to serve in this position," Chitwood said. "I'm open to the will of the Lord and the will of the people."

DeFoor said he believes "we need a different style of leadership than what is there right now in terms of convention officers."

"I feel like it's pretty important that we be people who are not only supporters of our state convention but of our colleges and institutions, without any agenda to try to remake them into something that they're not," he declared. "We don't need our colleges to be satellites of Southern Seminary or be made over into some other kind of institution."

"I don't think we need to reproduce in Kentucky what happened in the Southern Baptist Convention," he added. "I think there are people who are trying to do that."

According to 2004 Annual Church Profile statistics, First Baptist of Mount Washington had an average Sunday morning worship attendance of 806, reported 41 baptisms and gave 13.35 percent of undesignated receipts through the Cooperative Program. Harrodsburg Baptist had an average worship attendance of 475, reported seven baptisms and gave 3.15 percent of undesignated receipts through CP. DeFoor noted that his church channels 10 percent of receipts into missions, including CP, CBF and other causes.

Historically, First, Mount Washington, has been recognized by the KBC for giving \$1 million through CP and Harrodsburg Church has been honored for giving \$2 million.

## WESTERN RECORDER

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

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## What makes one a Baptist

By Bob Terry

Because Baptists believe in "the priesthood of believers," some observers conclude that one can be a Baptist and believe anything he desires about God and the Christian faith. Nothing could be farther from the truth.

That faith commitment to "the priesthood of believers" means each person is accountable directly to God for his belief, faith and conduct. Only the great High Priest, Jesus Christ, stands between God and mankind. No other human being, no matter what office he might hold, can stand in that sacred space. Nor can any institution. It is reserved for Jesus alone.

Priesthood of believers holds that individuals have direct access to God through Jesus Christ, and God has direct access to all individuals through the work of His Holy Spirit. Each individual is accountable directly to God for himself or herself, and no one can be accountable to God for another.

From the moment one accepts Christ as personal Lord and Savior, that believer functions as a priest. Not only does he have direct access to God, but the believer also carries the responsibility to discern the will of God as well as to share and do the will of God as he understands it.

## Baptist confessions of faith

Alongside this commitment to personal priesthood, Baptists have provided confessions of faith to help clarify what they believe. This was done precisely because the faith group sometimes was accused of absurd beliefs and gross practices because the commitment to priesthood of believers allowed freedom for individuals to err.

Through the centuries, Baptists have adopted hundreds of confessions and declarations. They all had one thing in common—affirming what a group of Baptists believed at a given time in a given place. A creed, on the other hand, sets forth

what members have to believe. Baptist confessions did not take on the characteristic of creeds.

Noted Southern Baptist historian Leon McBeth of Southwestern Baptist Theological Seminary in Fort Worth, Texas, reviewed the early confessions and identified 10 common areas of Baptist belief.

The confessions usually began with the doctrine of God. Baptists affirmed the Holy Trinity, proclaiming God revealed Himself to mankind as Father, Son and Holy Spirit. They also affirmed the full deity and humanity of Jesus, the Son.

Early Baptists agreed on the truth and final authority of Scripture. "What does the Bible say?" and "Is it taught in the Bible?" were questions Baptists asked of every Christian belief and practice, McBeth pointed out.

Concerning the atonement, Baptists did not agree. The so-called General Baptists believed that Christ died for every person and that all who believe in Jesus Christ can be saved. Another group, known as Particular Baptists, followed the teaching that before the creation of the world, God decided, or predestined, the fate of every person who would ever live—some were chosen for salvation and others for damnation. This disagreement continues in Baptist life to this day.

Baptists agreed on two offices of ministry. A Baptist confession of 1612 voices what generally was accepted by saying, "Christ hath set in His outward church two sorts of ministries: some who are called pastors, teachers or elders, who administer in the word and sacraments, and others who are called deacons... whose ministry is to serve tables and wash the saints' feet."

Believer's baptism was a defining point for Baptists. This, too, was a radical departure from churches that practiced infant baptism, but because of a faith commitment to personal priesthood of all believers, Baptists, by the early 1600s, insisted

on baptism of believers only by total immersion.

Baptists regarded the Lord's Supper as a memorial supper to recall and reflect upon the death of Christ. What Baptists could not agree on was who should partake of the ordinance. Some argued that any professed Christian should be welcome. Others felt that only believers who had been baptized should partake.

Relationship to government was a troublesome issue. Some Baptists placed a high value on political loyalty and patriotic participation in civil affairs. Others pledge loyalty to the government but refused to take oaths of loyalty or bear arms.

## Commitment to religious liberty

Religious liberty was another mark of early Baptists that distinguished them from most Christians of their day. English leaders such as John Cotton insisted that the church and magistrates had a duty to see that basic doctrines of Christianity were accepted by the people, even if force was necessary to accomplish this task. Against this prevailing position, Baptists argued for complete religious liberty for themselves and others.

Religious uniformity was not necessary for domestic tranquility, they contended. Religious liberty and the separation of church and state came directly from the Bible and nature of the Christian experience, Baptists said.

Baptists believed in the bodily return of the Lord Jesus. Early confessions spoke of a resurrection of all men who appear before the judgment seat of God.

This quick review of early Baptist teaching is incomplete, but it demonstrates that Baptists have always had a body of beliefs that helped clarify who they were as a faith community.

Simply believing in the priesthood of believers did not make one a Baptist, but every Baptist did believe in the personal priesthood of every believer.

Bob Terry is editor of the Alabama Baptist

## Journey into Worship 2 conference

The Journey into Worship 2 conference coming up Sept. 30-Oct 1 at Severns Valley Baptist Church in Elizabethtown will be an exciting experience for Kentucky Baptists. I hope you will not miss this wonderful opportunity to worship and learn about worship.

I am impressed with the outstanding guest leaders who have been enlisted by Jim Cordell, director of the Kentucky Baptist Convention's worship and music department.

These leaders include W. Clay Smith, who has led his church to triple attendance in 11 years; Dave Bullock, a nationally known musician and worship leader; and Jeff Smith, a featured performer and master teacher in the areas of music and worship arts.

W. Clay Smith, pastor of Alice Drive Baptist Church in Sumter, S.C., has led the church in incredible growth from about 300 in worship in 1994 to more than 1,000 today.

A church member there told me

that what originally attracted her to Alice Drive was the welcoming and inviting atmosphere, and the preaching of the pastor. She said his preaching relates to life, can be understood by all people, and keeps the listener's attention. He is very relational.

Clay was a pastor in Kentucky for nine years while finishing his Ph.D. at Southern Baptist Theological Seminary.

Dave Bullock, from Elm-brook Church in Brookfield, Wis., has led worship for more than 50 national conferences, along with the dbNetwork Band composed of worship leaders.

He is a concert violinist and has studied with Donald Hustad at Southern Seminary, Joseph Fuchs of the Julliard School and Paul Christianson of Concordia College. Dave's passion, however, is to assist people in a dynamic encounter with God through worship.

He is the best at blending the old with the best of the new I have ever

## PARTNERS IN THE MISSION



Bill Mackey

experienced. Dave has been the worship leader at our own Shepherding the Shepherd conference here in Kentucky for six years.

Jeff Smith, director of Salt & Light Ministries in Richmond, Va., has performed throughout the world as a featured performer and master teacher for training conferences and seminars in drama, music, worship and creative arts. Lillenas and Standard Publishing have published many of his writings, CDs and other music projects.

In addition, there will be breakout sessions for everyone who relates to worship in the local church. Everyone is invited to participate.

The event begins at 1:15 p.m. on Friday, Sept. 30, and concludes at 12:15 p.m. on Oct. 1. You may register online at [kybaptist.org/journey2](http://kybaptist.org/journey2) or by contacting the worship and music department at (866) 489-3524 or (502) 489-3524.

I think this is a must conference for all worship leaders and worship team members. I hope to see you at Severns Valley Baptist Church.

Bill Mackey is executive director of the Kentucky Baptist Convention

## FAMILY

## Seeking financial success? Don't sweat small stuff

By Jeremy White

Clip coupons. Buy off-brands. Shop sales. Pinch pennies. Use the same dish-rag for 20 years. Recycle aluminum foil.



That's the way to manage your money well, right? A little savings

here, a little savings there add up to a lot, right?

Not necessarily. I call the above items the "small stuff." While important, I have observed over the years the small stuff is not nearly as vital to financial success as the big stuff.

Perhaps you think such an opinion is heresy coming from this financial column. Some have accused me of being a tightwad. (For the record, I prefer the term "fiscal conservative.") Although I might need the occasional WD-40 spray to help open up my wallet, I think the big stuff is where most people mess up their finances.

What are the big decisions that hurt your finances the most?

**Borrowing to buy cars.** Taking out a loan and paying interest on something that immediately depreciates is rarely a good move. Buy what you can afford without credit or leasing.

**Buying too much house.** Beyond the mortgage payment, a bigger house can drain your cash: higher property taxes and insurance, more rooms to furnish and higher utilities.

**Trading cars too often.** It's not usually the rich people who trade cars every year; it's the not-so-rich people trying to look rich. Keeping cars in good running condition for long periods of time without any debt lowers your annual costs, insurance and property taxes.

**Missed opportunities: investing.** Waiting until later to invest or not taking enough appropriate risk can hurt you financially over the long run.

**Missed opportunities: careers.** Your long-term earning power can be impacted by further education, taking on risks of new businesses or making lateral changes.

**Selfishly spending rather than giving.** Although hard to explain mathematically, something about giving enables and enhances financial success.

Perhaps the best route to financial success is a combination of doing the big stuff well and the small stuff well. But if you had to choose, be wise on the big stuff. Don't sweat the small stuff.

Jeremy White is a certified public accountant in Paducah

## Positive habits can help teens experience better school year

**Q: My teenage son had a mediocre performance last school year in terms of grades, social life and extracurricular activities. How can I help him to have a better experience this year?**

Someone once wrote, "We make our habits, then our habits make us." Since habits are things we do over and over again, helping your son make some decisions about habits he wants to eliminate as well as habits he wants to change would be a wise start to the year.

### PARENTING

According to Sean Covey in the national bestseller, "The 7 Habits of Highly Effective Teens," some habits are good (e.g. exercising regularly), some are bad (e.g. blaming others), and some don't really matter (e.g. taking showers at night). Covey suggests there are seven habits that successful teens have in common:

**Habit 1: Be proactive.** These teens take responsibility for their lives as opposed to blaming problems on others such as teachers, parents, a boss, a boyfriend or girlfriend.

**Habit 2: Begin with the end in mind.** These teens make a plan by carefully thinking through their goals instead of simply living for the moment.

**Habit 3: Put first things first.** Prioritizing and putting first things first delivers these teens from endless web surfing, watching reruns and lounging around.

**Habit 4: Think win-win.** Encouraging and celebrating others' success takes the place of seeing life as a vicious competition.

**Habit 5: Seek first to understand, then to be understood.** Listening to others takes priority over always needing to express one's opinion.

**Habit 6: Synergize.** These teens recognize the value of working together with others to achieve more.

**Habit 7: Sharpen the saw.** Taking time for self-care enables teens to stay sharp, learn new things and avoid burning out.

Teens do well to remember the words of Paul to young Timothy in I Timothy 4:7, "Discipline yourself for the purpose of godliness."—Scott Wigginton

**Q: My wife is so busy with her friends that she and I hardly spend any time together. Between work schedules, home responsibilities, church and other activities, our lives are full but our relationship is empty. How do I convince her to ease up on the activities?**

It sounds like you will need to be intentional about setting a time to talk with your wife. Make an appointment with her. The busyness and distance you are experiencing need to be addressed now.

### MARRIAGE

Prepare for this appointment by studying your own schedule. Where on your schedule have you set aside time for your relationship? Where on your calendar do you write "time with wife"?

David and Amy Olson and John Defrain, in the book, "Building Relationships," encourage couples to maintain a good balance of separateness and togetherness. Overly connected couples who believe they need to do everything together are dependent on one another and have an extreme amount of emotional closeness. This results in an unhealthy and unbalanced relationship. When a couple is disconnected, spending little time together and showing a lack of interest in each other, this becomes an unhealthy and unbalanced relationship as well.

Before you meet with your wife, consider your own needs and desires. How much time spent with your wife would help you feel close and connected to her? As the two of you explore this, ask her how much time she needs to feel close and connected to you. It is OK for the amounts to be different. The goal is to create a balance in the relationship.—Valerie Vincent

Family Forum writers are:

**David Garrard**, minister to children at St. Matthews Baptist Church in Louisville. E-mail: dgarrard@smbclouisville.org.

**James Stillwell**, minister to singles at Immanuel Baptist Church in Lexington. E-mail: james@ibs-lex.org.

**Valerie Vincent**, Christian counselor with Hardy Associates in Louisville. E-mail: dr.vincent@insightbb.com.

**Scott Wigginton**, associate professor of pastoral ministries and counseling at Campbellsville University. E-mail: sewigginton@campbellsville.edu.

Send questions for Family Forum to Western Recorder, Box 43969, Louisville, KY 40253 or e-mail wesrec@earthlink.net.



## Pray for students, teachers as school begins

From kindergarten to college, more than 800,000 students across Kentucky are headed to school this fall. That means students constitute approximately 20 percent of our state population.

It also suggests what is happening in the lives of students should be a major concern among Kentucky Baptists and other Christians.

Why not make a commitment to pray individually, as a family, as a Sunday school class or congregation for children, youth and young adults who are beginning a new academic year?

Here are a few specific prayer suggestions to help you get started:

**Pray for individual students to have a successful school year.** This could include their academic performance as well as involvement in extracurricular activities; building strong, positive friendships with peers; and developing meaningful mentoring relationships with teachers and other school leaders.

**Pray for students' safety and health.** From a scraped knee or broken arm on a schoolyard playground to car accidents among high school and college students, there are many potential pitfalls as students head to school each day. School shootings, abductions and terrorism also are among the worst-case scenarios young people face in today's troubled world.

**Pray for students who are new to their schools.** Whether kindergartners or college freshmen who are experiencing a whole new world or youngsters new to an area who face the first day of school with no friends or familiar faces, pray for their adjustment to a new and sometimes intimidating setting.

**Pray for students' moral choices.** Premarital sex, drugs, alcohol and Internet pornography are among the many temptations today's students encounter. Pray that Christian young people will have the cour-

age and strength to take a positive stand and serve as role models for their peers.

**Pray for Christian clubs and campus ministry efforts.** In Kentucky Baptist life, Joe Ball coordinates efforts to work with middle school and high school youth, and Keith Inman supervises Baptist campus ministry at colleges across the state. Pray that students and their leaders will be effective in communicating the gospel and discipling fellow believers.

**Pray for ministers to children and youth, Sunday school teachers and other church leaders who work with students.** Pray that leaders will remain faithful to God's call to minister to young people. Pray also that they will find creative, successful ways to engage children and youth in life-changing spiritual growth.

**Pray for churches to be open to involving children and youth in the congregation's life and ministry.** Look for ways to engage more young people in church activities. Make youth outreach, fellowship, discipleship and ministry top priorities.

**Pray for schoolteachers, staff and administrators.** Teachers have challenging, often under-appreciated jobs. As you pray for them, also take time to share a personal word of encouragement as opportunities arise. Consider hosting a teacher and staff appreciation breakfast at your church or schedule a time during a worship service to recognize teachers, pray for them and present a small thank-you gift to show your support.

Above all, regardless of specific prayer requests, set aside time to pray for students, teachers, youth leaders and others as a new academic year begins. May this year be a rewarding time of exploration and growth among our 800,000-plus students throughout the commonwealth.

### STRAIGHT FROM THE EDITOR



Trennis Henderson

## Will you be Jesus to your next-door neighbor?

By James Draper

Nashville (BP)—The interview was wrapping up when a reporter with the Southern Baptist International Mission Board asked a prominent leader in the rapidly expanding Chinese house church movement how American Christians could pray for house churches in China.

"Stop praying for persecution in China to end," he responded, "for it is through persecution that the church has grown."

"What astounding faith!" I thought when I heard the story. However, my admiration of his faith was quickly tempered by what he said next.

"We, in fact, are praying that the American church might taste the same persecution," he said, "so revival would come to the American church like we have seen in China."

Once I recovered from the shock of such a profound statement, I thought about the irony: We in America keep praying for God to bless us—and Christians in other nations are praying God will allow us to experience persecution so that we'll act like the blessing we were made to be. I shudder at the thought that we are on the road to persecution, brought on because of our own arrogance.

The book of Isaiah is replete with examples of God humbling the haughty. Arrogance followed by judgment is a recurring theme; survey the Old Testament and confirm it for yourself. However, before dismissing those examples as ancient history, flip to Revelation and read

Christ's seven letters to the churches. More specifically, read what Jesus says to the church of Sardis: "I know your works; you have a reputation for being alive, but you are dead. Be alert and strengthen what remains, which is about to die" (Revelation 3:1-2).

A cover story in the Aug. 11 edition of USA Today declares, "Religion Takes a Back Seat in Western Europe," and details the 25 percent drop in church attendance in Western Europe in the past 20 years. The reasons identified for the drop are "Europe's turbulent history, an increasing separation between the church and government and the continent's unprecedented affluence."

The USA Today article reports the social changes implemented in Spain since its new Socialist prime minister took office last year. Divorce is quicker, embryonic stem cell research is allowed, "gay marriage" is legal and religious education is becoming elective in schools. The undersecretary at the Ministry of Justice in charge of religious and social affairs says, "Spanish society has become much more open, more tolerant, more secular."

Sound familiar? We in America are being bowled over by the ball of secularism. The church doesn't have enough muscle to support the pillars of our culture built on the foundation of the Bible.

Many will say, "Well, that's Europe and it's got nothing to do with us." That's arrogance and it's got everything to do with us. What makes

us think history is going to give us an exemption? Why should we be any different than history's other self-destructed "superpowers" that arrogantly turned their backs on God and relied on their affluence?

This article should be a splash of cold water in the face of North America's sleeping Christianity. This isn't a clarion call to political activism by the "religious right," as we are called. It is important for us to be involved in the political process, but politics directed by man is temporal and corruptible.

The gospel of Jesus Christ is eternal and incorruptible. A changed America will come not from ballots in a box or amendments to the Constitution, but from changed hearts that guide godly lives.

Research shows that the majority of "unchurched" people are not antagonistic toward the church, but simply have never been invited by a Christian to attend church. We've mobilized the church to flex our political muscle in our culture, but when is the church going to flex its missional muscle and become Jesus to a self-destructing culture? Put another way, when are you going to become Jesus to your next-door neighbor?

Christians, we must make a choice: Continue on our present trajectory of self-absorbed arrogance confined to our self-contained little worlds and reap the inevitable consequences; or humble ourselves, ask for revival and "strengthen what remains" so that we can be the blessing we were made to be.

James Draper is president of LifeWay Christian Resources of the Southern Baptist Convention in Nashville

## Baptist minister linked to writing 'Pledge of Allegiance'

By Nancy Haught  
Religion News Service

**Salem, Ore. (RNS)**—After recent court cases, many Americans know that the phrase "under God" was added to "The Pledge of Allegiance" in the 1950s. But do you know who wrote the Pledge, when and—perhaps more important—why?

Richard Ellis didn't know. So the politics professor at Willamette University in Salem, Ore., decided to research it, and the result is "To the Flag: The Unlikely History of the

Pledge of Allegiance," published in April. Here are some of the surprising things he learned:

"The Pledge of Allegiance" is 113 years old. It was written in 1892, to celebrate Columbus' discovery of America and the country's public school system.

It was written by Francis Bellamy. He and James Upham worked for Youth's Companion, a Boston-based nationally circulated magazine. Their descendants have argued about who wrote the Pledge, but

Ellis believes the evidence clearly shows it was Bellamy, a former Baptist minister with an interest in Christian socialism.

The Pledge was tied to a movement to fly the American flag over every public school. Before 1892, flags were scarce on school grounds. The Grand Army of the Republic, a group of Northern Civil War veterans, launched a public school flag drive.



ening patriotic ideals, and a desire to stress the unity of the country, promoted by Northern veterans of the Civil War, which had ended just 27 years before the Pledge was written.

There were other pledges. Several circulated before World War I, including this one, a variation on a pledge by George Balch, and recited in a San Francisco school: "We turn to our flag as the sunflower turns to the sun. We give our hearts and our hearts to our country. One country, one language, one flag."

The Pledge has been edited several times. National Flag Conferences, attended by veterans and patriotic groups in the 1920s, changed the phrase "my flag" to "the flag of the United States" and, a year later, inserted the phrase "of America," because they worried that immigrant children were pledging allegiance to the flags of their homelands, either "out of ignorance or deviously," Ellis said.

Bellamy didn't like the changes, arguing that they destroyed the cadence of the original version.

Bellamy died in 1931 and didn't live to see Congress add "under God" to the Pledge in 1954 as an antidote to godless communism. His son, Ellis said, argued against editing what had become an "American classic."

### Federal appeals court OKs 'under God' in Pledge

**Richmond, Va. (RNS)**—A federal appeals court has upheld a lower court ruling that the recitation of "under God" in the Pledge of Allegiance by Virginia schoolchildren is constitutional.

"The Pledge, which is not a religious exercise, ... does not amount to an establishment of religion," Judge Karen Williams wrote in the opinion of the 4th U.S. Circuit Court of Appeals, which was released Aug. 10.

"Accordingly, the Recitation Statute, requiring daily, voluntary recitation of the Pledge in the classrooms of Virginia's public schools, is constitutional."

Edward Myers, a Loudoun County, Va., man affiliated with the Anabaptist-Mennonite faith, sued the Loudoun County Public Schools in 2002, claiming that the recitation of the pledge violated the First Amendment's Establishment Clause. He said he was concerned that the county was indoctrinating his two children with a "'God and Country' religious worldview."

He appealed when a lower court dismissed the case, saying the law requiring the Pledge recitation did not have a religious purpose.

Williams affirmed the lower court's decision in her ruling, saying the pledge is a patriotic activity rather than a religious one. "Undoubtedly the Pledge contains a religious phrase, and it is demeaning to persons of any faith to assert that the words 'under God' contain no religious significance," she wrote. "The inclusion of those two words, however, does not alter the nature of the Pledge as a patriotic activity."

Myers' lawyer, David Remes, said he and his client had not yet decided whether to appeal the case to the U.S. Supreme Court.

"The problem is that young schoolchildren are quite likely to view the Pledge as affirming the existence of God and national subordination to God," Remes said. "The reference to God is one of the few things in the Pledge that children understand." Adelle Banks

## The Kentucky Baptist Convention offices have

The Kentucky Baptist Convention offices have relocated from Shelbyville Road to 13420

Eastpoint Centre Drive. For your information, new telephone numbers are listed here. The main switchboard toll-free and regular numbers have not changed.

# MOVED!

#### Main Switchboard

**502.245.4101**  
**800.266.6477**

#### Executive Office

502-489-3577 or 866-489-3577

#### Communications Department

502-489-3578 or 866-489-3578

#### Archives

502-489-3579 or 866-489-3579

#### Business Services Team

502-489-3531 or 866-489-3531

#### Accounting Services Department

502-489-3587 or 866-489-3587

#### Administrative Services Department

502-489-3586 or 866-489-3586

#### Information Technology Department

502-489-3585 or 866-489-3585

#### Church Development & Evangelism Team

502-489-3571 or 866-489-3571

#### Adult Sunday School Group

502-489-3572 or 866-489-3572

#### Collegiate/Young Adult Ministries Group

502-489-3573 or 866-489-3573

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#### Preschool/Children's Ministry & Sunday School Group

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#### Leadership Development Team

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#### Leadership Development Department

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#### Partnership Missions Department

502-489-3529 or 866-489-3529

#### State Missions Department

502-489-3530 or 866-489-3530

#### Kentucky Baptist Foundation

502-489-3533 or 866-489-3533

#### Western Recorder Newspaper

502-489-3535 or 866-489-3535

#### Kentucky Woman's Missionary Union

502-489-3534 or 866-489-3534

Note: 800 & 866 numbers are toll-free in Kentucky.



www.kybaptist.org



## Kentucky teens help New Jersey church with outreach

Clifton, N.J.—A group of Acteens and chaperones from throughout the commonwealth recently traveled to a metropolitan New York City to help a new church reach out to its community.

The effort, coordinated by Kentucky Woman's Missionary Union, was part of "New Hope, New York," an outreach effort uniting New York City churches with volunteers from throughout the country.

Kentucky volunteers worked with Skyline Community Church in Clifton, N.J., July 23-31. They helped promote and host a "family fun day."

Acteens started their days at 6 a.m., handing breakfast bars and water to commuters heading into the city. The gifts included a card expressing care for local residents.

"In a short amount of time, the team was able to establish rapport with some of the commuters," said LaRaine Dail, youth and college consultant for Kentucky Woman's Missionary Union. "Despite the early hour, this was the favorite ministry of most of the team members."

Kacie Bowles, 16, of First Baptist Church of Hodgenville, noted many



**SUNDAY SETUP** Acteens Misti Hodges of Madisonville and Jessica Rees of Corbin set up the sign for Skyline Community Church's Sunday meeting at the Boys and Girls Club of Clifton, N.J.

of the commuters were Jewish.

"It was so funny to see the surprised smiles of the Jews when they realized the bars were kosher," Bowles said.

Allison Watkins, 16, of Post Oak Baptist Church in Russellville, said mission work in New Jersey "was like doing mission work in another country." Volunteers were asked to be friendly but not aggressive with their gifts, she noted.

"We showed them acts of kindness to help build up a trust," she said. "We were told that one day those people will look back and think how there is someone who cares and maybe they will come to Skyline."

Dail said a church baptism service

showed the Acteens and chaperones the importance of their work.

"Later, we learned that several of these new believers were introduced to the church and to God by mission teams doing the same service projects we were doing," Dail said. "I'm not a morning person, but the knowledge that someone I touched at the breakfast outreach might one day be baptized made it easy to get up in the morning."

Volunteers also distributed invitations to the family fun day, held prayer walks and free car washes.

### Meeting in Boys and Girls Club

Nearly 200 members strong, Skyline Church meets at the Boys and Girls Club in Clifton, N.J. Each Sunday, church members load a trailer at the church office, drive to the club by 7:45 a.m., remove tables from the bingo hall, run a machine to remove

cigarette smoke and set-up rooms for children's lessons. After worship, church members set up the bingo hall and load the trailer. Acteens helped during their visit.

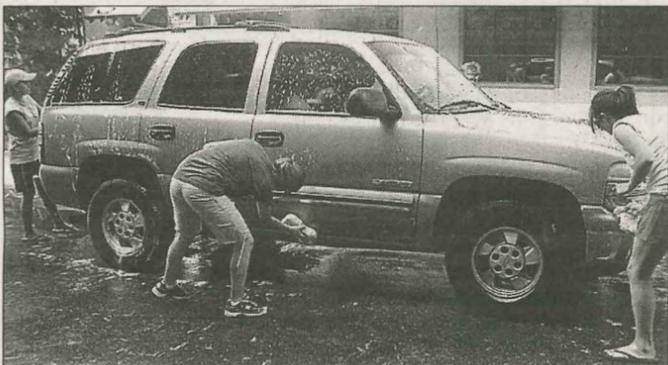
Chaperone Connie Baker, a member of First Baptist Church of Hodgenville, was impressed by the weekly dedication of Skyline members. "I wonder how many of us would show that type of dedication."

At the family fun day, team members worked with the church members to provide a day of fun for local families. Some painted faces, others helped children draw and others taught crafts. Most led the children in a variety of games with prizes.

"One lady told me, 'This is the best thing that anyone has ever done for our community since I have been here,'" said chaperone Joyce Stone, a member of Post Oak Baptist Church in Russellville.

### ACTEENS MISSION TRIP

Kacie Bowles, Angelina McCoy and Emily Shelton of First Baptist Church of Hodgenville travel for free as part of their outreach efforts for Skyline Community Church in Clifton, N.J. Other Acteens on the trip were Darlene Walker of First Baptist Church of Mt. Washington; Jessica Rees of Central Baptist Church in Corbin; Jackie Vaught of Second Baptist Church of Morton's Gap; Stephanie Southerland and Allison Watkins of Post Oak Baptist Church in Russellville; and Sarah Baker and Katelyn Davila of First Baptist Church of Hodgenville. (Photos by LaRaine Dail)



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## 'God brought the world to my door'

### 40-year servant experiences missions by teaching at Oneida Baptist Institute

By Denise Spencer  
Oneida Baptist Institute Publications

One of our greatest blessings at Oneida Baptist Institute is our faculty and staff. At any given time we typically have staff members who have worked here only a few months or years, and others who have served Oneida for decades.

Each spring we honor faculty and staff who have worked at OBI for multiples of five years. Honorees are recognized at one of our daily chapel services, and are given a plaque by President W.F. Underwood.

This year Jerry Smith received an award for 40 years of ministry at Oneida Baptist Institute. Smith is currently a substitute teacher and also subs in the high school office. "Mr. Smith always has a good spirit," Underwood noted. "He's willing to do whatever we need him to do."

A Kentucky native, Smith heard about OBI as a child from his parents. "I knew about this place way back from Mom and Dad," he recalled. "Mom was very interested in Women's Missionary Union work, and she and Dad both knew about Oneida."

When he attended Eastern Kentucky University, several of Smith's professors knew of OBI through their church. Smith said, "They told me Oneida was where I ought to be."

Ironically, it took Smith 10 years after graduation from EKU to finally come to OBI, though he tried immediately. "I made three trips here," he said. "They kept telling me they had no vacancies." Smith returned to McLean County, where

he spent the next decade teaching in public schools. At last he saw an OBI advertisement for "a commerce teacher," and he responded.

Smith taught Bible for 23 years, and for many years he led Oneida's Bible department. He also taught accounting, typing, business math and English. In addition, Smith served as work program supervisor and assistant dean of boys.

Did Smith ever expect to stay at Oneida for 40 years? "Nope," he said with a chuckle. "I sure didn't! I thought maybe I'd be here three or four years at the most." Smith married and became quite involved in church work and local missions. "I stayed on," Smith said. "I just plain old loved it."

His wife, Fronia Hensley Smith, graduated from OBI in 1960 and was dean of girls for several years. "The Lord has blessed me greatly with a loving wife of 35 years," Smith said. "It has been a wonderful life, working together in the Lord's vineyard."

A career at OBI has allowed Smith to live out an early dream. "When I was a teenager I had a heart-throb for missions," he said. Because of some physical limitations, Smith believed the mission board would not accept him. "Here, God brought the world to my door," he said. "I've taught Bible to students from every continent except Australia."

In addition to Smith's recognition, high school teacher Debbie Winters was awarded for 25 years of service. Seven people were honored for 20 years of ministry, three for 15 years, eight for 10 years, and five for five years.

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

THIS IS ONEIDA



W.F. Underwood

## Wherever He leads, I'll go

### Ohio student prepared with Bible, accounting and music

Ohio student Steven Zapolski received his bachelor's degree in May commencement services. He soon will begin the master's in accounting program at University of Cincinnati. Clear Creek provided an opportunity in Bible and finance.

Steven completed 35 hours at Lincoln Memorial University in Harrogate, Tenn., about 14 miles from campus. Twenty-one of the hours were in accounting. Lincoln Memorial classes are available without tuition charge for our students. Most semesters, he took 21-24 hours.

He acknowledges he probably couldn't have done it if his fiancée did not live in Missouri.

A summer internship at Liberty Heights Baptist Church in West Chester, Ohio, brought valuable accounting experience. "I worked with accounts payable and accounts receivable," Steven said. "One member donated a coin collection, and I had to secure an appraisal. Another project was a cost analysis on renting or buying a van."

As a young single student, Steven affirms his Clear Creek ex-

perience. "It is where God called me, and I couldn't be anywhere else and be happy," he said. "The entire staff, from the president to the custodians, has been Christ-centered. It has been good to share with both young men and older students. All of it has prepared me for work in churches and my future family. The family-centered use in the future. They also helped me in preparing for marriage."

On a mission trip in Uganda, the summer after his high school graduation, Steven experienced a call to a deeper relationship with the Lord. Each summer since, he has gone on mission trips. He was Baptist Student Union treasurer, helping

with fund-raising and managing a missions fund at a local bank. "I also sing and play trumpet. When I first came to Clear Creek, I thought my calling was to be a bivocational minister of music. My home church has a full orchestra and a large choir; they have an associate pastor/director of finance. The church is a model and inspiration for me," Steven said. "I'm not sure how God will use me. His ways are not out ways; but I'll be prepared."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Mississippi Baptist Minister to Host

# Alaska Cruise

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## Speakers decry court rulings at second 'Justice Sunday'

By Amy Green  
Religion News Service

Nashville (RNS)—Conservative religious and political leaders at a recent rally dismissed charges that they are trying to legislate their religious beliefs, arguing instead God commands them to speak out against a Supreme Court that they say is at odds with most Americans' morals.

House Majority Leader Tom DeLay, R-Texas, joined Focus on the Family founder James Dobson and others at Two Rivers Baptist Church Aug. 14 to affirm their support for Supreme Court nominee John Roberts at "Justice Sunday II."

The event—the first "Justice Sunday" was held in Louisville last April—drew more than 2,000 people and was broadcast across the country to churches and on TV, the radio and the Internet. Organizers at the Family Research Council said the broadcast reached 79 million households in all 50 states.

Speakers also included former Georgia Sen. Zell Miller; Chuck Colson of Prison Fellowship Ministries; Bill Donohue of the New York-based Catholic League; and Ted Haggard of the National Association of Evangelicals.

From a pulpit in front of a cross flanked by two American flags, speakers lamented Supreme Court decisions such as June's split ruling on government displays of the Ten Commandments.

"The court has imposed a radical social policy agenda on this nation, disregarding the voice of the American people and our elected representatives," Family Research Council President Tony Perkins said.

Dobson, appearing via video, delivered a scathing depiction of a court system that he said is "unaccountable, unelected and often arrogant." He said Supreme Court rul-

ings are more influenced by Western European ideas of secularism than by American moral values.

"The American court system is tearing at the very fabric of our nation," he said.

Bill Donohue, head of the Catholic League for Religious and Civil Rights, compared the plight of conservative Christians in modern-day America to that of African-Americans in the South in the 1950s and '60s.

"It's time we move to the front of the bus and that we take command of the wheel," he told the crowd, according to news reports.

But groups supportive of church-state separation said such allegations were both intemperate and inaccurate.

"These decisions to keep government out of religion are hardly hostile to Christians," said Holly Hollman, general counsel for the Baptist Joint Committee for Religious Liberty, in a statement about the telecast. "Although the [Supreme] Court does not always get it right, its enforcement of the [Constitution's] religion clauses has ensured greater religious freedom in this country than anywhere in the world."

She referred specifically to the court's decisions over the last several decades on government-sanctioned prayer in public schools and displays of sectarian religious items on government buildings and property, such as the court's June decisions in two cases on displays of the Ten Commandments.

"Christians have the right, and in fact the responsibility, to weigh in on important policy issues," Hollman said. "But the exploitation of religion for partisan ends damages both religion and politics."

With additional reporting by Michael Foust for Baptist Press and Robert Marus for Associated Baptist Press

## Falwell to drop 'Vote Christian' phrase

Lynchburg, Va. (RNS)—

Jerry Falwell said his use of the words "Vote Christian" in a fund-raising letter was misunderstood and he has stopped using the phrase.

"What I was saying was for conservative Christian voters to vote their values, which are pro-life and pro-family," he told The News & Advance in Lynchburg, Va., where his Thomas Road Baptist Church is located.

His comments followed criticism from the Anti-Defamation League, which called his use of the phrase "divisive and un-American" and urged him to retract it.

"Rev. Falwell's recent statements are directly at odds with the American ideal and should be rejected," said Abraham Foxman, national director of the New York-based Jewish organization.

"Understanding the danger of combining religion and politics, our founding fathers wisely created a political system based on individual merit and religious inclusiveness," Foxman added.

## Survey finds growing support for same-sex unions in U.S.

Washington (ABP)—A new poll suggests that, after steep declines in the recent past, Americans' support for legal recognition of same-sex couples is rebounding.

The statistics came from a survey released Aug. 3 by the Pew Forum on Religion and Public Life and the Pew Research Center for the People and the Press. They show that a majority of Americans support recognition of same-sex relationships through "civil unions," which have many of the same benefits and responsibilities as marriage.

Likewise, the poll suggests a growing minority support full marriage rights for gay couples.

The results, based on two separate surveys conducted in July and involving about 3,500 adults, showed that a majority of the public—53 percent—now supports civil unions for same-sex couples. That is up from a figure of 48 percent in August 2004.

Meanwhile, support for legalizing same-sex marriage increased to 36 percent from 32 percent in December 2004. Both are an increase from the low of 29 percent, reached in the summer of 2004.

Polls generally showed declines in support for gay marriage and civil unions after the Massachusetts Supreme Judicial Court ordered the practice legalized in that state in 2003.

Likewise, the survey showed support for a federal constitutional amendment banning same-sex marriage nationwide had decreased slightly. In the most recent survey, 29 percent of respondents said they supported such legislation, down from 35 percent in the summer of 2004.

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## PRAYER PARTNERS

Please pray for the following Kentucky Baptist missionaries and ministries.

**Osa Hollon, Mission Service Corps regional consultant.** Hollon shares praise for ministry opportunities that are opening in the northeastern area of Kentucky. Maysville, Flemingsburg, Owingsville and Moorehead are a few of the places with new doors of opportunity for ministry.

**Truett Cocanougher, director of missions for Bracken Baptist Association.**

Cocanougher and Hollon request prayer for funding to obtain a building that God is making available so that several ministries can be coordinated out of Owingsville. Pray for volunteers who will be willing to help in English as Second Language classes, food and clothing ministries, counseling and Bible studies classes as workers reach out to hurting people with the love of Jesus. For more information or to volunteer, contact Hollon at (859) 344-1972 or (859) 653-4918.

If you would like Kentucky Baptists to join in praying for a ministry of your church or association, please send the information to Eric Allen at [Eric.Allen@kybaptist.org](mailto:Eric.Allen@kybaptist.org) or call (502) 489-3402.

## MOUNTAINS TO THE MISSISSIPPI

COMPILED BY STAFF

■ **BAGDAD**—Michael Parks recently resigned as pastor of Bagdad Church.

■ **BEDFORD**—Travis Tyler recently resigned as pastor of Antioch Church.

■ **BOWLING GREEN**—Burton Memorial Church will conclude its Super Sunday Nights of August on Aug. 28, with guest speaker Tom Schreiner of Southern Baptist Theological Seminary. Kevin Hash is pastor.

■ **CADIZ**—East Cadiz Church will hold revival services Aug. 28-31 with Ronnie Sivells as evangelist.

Liberty Point Church recently called Mike Rust as interim pastor.

Maple Grove Church will hold revival services Sept. 14-17 with Bill Tichenor as evangelist.

■ **CAMPBELLSVILLE**—Saloma Church recently called Tim Shockley as associate pastor. John Chowning is pastor.

■ **CRESTWOOD**—Ballardsville Church recently called Gary French as pastor. He previously was pastor of Jerbise International Baptist Church in Belgium.

■ **EDDYVILLE**—New Bethel Church recently called John Baker as interim pastor.

■ **FOREST HILLS**—Allen Johnson recently resigned as pastor of Aflex Church.

■ **HODGENVILLE**—First Church recent-

ly called Gerald Murphy as pastor.

■ **LONDON**—Trevor Barton, pastor of Hawk Creek Church, was ordained to the gospel ministry Aug. 21.

Charles Bowling, a trustee at Liberty Church, died July 6. David Sargent is pastor.

■ **LOUISVILLE**—The University of Louisville will host a reception Aug. 28, 4 to 5:30 p.m., honoring former Kentucky Southern College President Rollin Burhans and alumni of Kentucky Southern. The reception will be held in Founders Union Hall on U of L's Shelby Campus, the former home of Kentucky Southern College. For more information, call (502) 852-2148.

■ **MANCHESTER**—Island Creek Mission recently called Troy Tackett as pastor.

■ **PENDLETON**—Covington Church recently called K.J. Pugh as minister to youth.

■ **PRINCETON**—Emmanuel Church recently called Dusty DeBoe as pastor.

■ **RICHMOND**—Red House Church will host Josh McDowell Sept. 30, noon to 2 p.m. He will meet with church leaders to discuss why young people are creating their own "smorgasbord Christianity." For more information, call (859) 623-8471.



## CALENDAR OF EVENTS

### August

27 Super Saturday, Central Baptist Church, Corbin; First Baptist Church, Paducah.

### September

2-5 Wrangler Trail Ride, Land Between the Lakes.

10 Super Saturday, Crestwood Baptist Church, Crestwood.

16-17 Women on Mission Fall Retreat, Jonathan Creek.

24 Children in Action Missions Day Camp, Cedarmore.

24 Minister's Wives Celebration, Parkway Baptist Church, Lexington.

30-Oct. 1 Focus 2005, Highview Baptist Church, Louisville.

30-Oct. 1 Journey into Worship 2, Severns Valley Baptist Church, Elizabethtown.

### October

5-8 Reconciliation Networks of Our World, St. Matthews Baptist Church, Louisville.

8 KBC Preaching Conference, Lancer Baptist Church, Prestonsburg.

14-15 Women On Mission/Baptist Nurses Fellowship Fall Retreat, Cedarmore.

15 KBC Preaching Conference, New Vision Baptist Church, Mayfield.

18 Celebrate Baptism, Hillvue Heights Baptist Church, Bowling Green.

22 KBC Preaching Conference, First Baptist Church, Junction City.

24-25 Senior Adult Choir Festival, Severns Valley Baptist Church, Elizabethtown.

27-28 Quarterly Prayer Meeting for Spiritual Awakening, Big Creek Baptist Church, Hazard.

28-29 Regional Baptist Bivocational Ministers Association, Baptist Building, Louisville.

For more information, call (800) 266-6477 or visit [www.kybaptist.org](http://www.kybaptist.org)

■ **RUSSELLVILLE**—First Church recently called Bruce Rendleman as pastor.

■ **SHELBYVILLE**—Clayvillage Church recently called James Wright as music director. Lee Bolton is pastor.

Matt Frizzell recently resigned as

pastor of Indian Fork Church to accept a pastorate in Illinois.

■ **SOMERSET**—First Church recently called Ryan West as associate pastor. Bill Haynes is pastor.

■ **WADDY**—Mount Vernon Church recently called Sean Pool as pastor.

## CLASSIFIED ADS

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**AVAILABLE:** Children's or outreach minister. Desire to serve part-time in central Kentucky since I attend seminary. E-mail: [Winkfam44@aol.com](mailto:Winkfam44@aol.com).

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**FOR SALE:** 1989 International Bluebird Bus. 70 seats, good condition. \$4,000. Clarkson Baptist Church, (270) 242-4567.

**FOR SALE:** Christian and patriotic neckties; retail value: \$12-\$15; your cost: \$6; great fundraiser; postage paid. Humor book: "500 Laughter Doeth Good Like a Medicine" \$8. Men's suits: \$58.75. (606) 285-3051.

**SEEKING:** Full-time minister of education and music for Olivet Baptist Church. College graduate and seminary degree preferred; Baptist training required. Education responsibilities include development and implementation of comprehensive religious study based on Baptist theology. Music responsibilities include direction of blended music that enhances the worship experience. Olivet is a suburban church with an average SS attendance of 180. Please send resumé to Olivet Baptist Church, 5186 Hinkleville Road, Paducah, KY 42001. Resumés will be accepted until Oct. 15, 2005.

**SEEKING:** Part-time minister of music and part-time youth minister for Temple Hill Baptist Church. Send resumé to Helen Crabtree, Search Committee chairman, 174 Siloam Road, Glasgow, KY 42141.

**SEEKING:** Full-time minister of youth for First Baptist Church, London. Please send resumé to: Minister of Youth Search Committee, 804 West Fifth St., London, KY 40741; or e-mail to: [fbclondon@alltel.net](mailto:fbclondon@alltel.net).

**SEEKING:** Part-time children's ministry coordinator to work under the supervision of the children's ministry director for Bellevue Baptist Church in Owensboro, Ky. Send resumé by Aug. 24 to: Personnel Committee, Bellevue Baptist Church, 519 W Byers Ave., Owensboro, KY 42303.

**SEEKING:** Full-time pastor of education and youth. Williamstown Baptist Church is a Southern Baptist purpose-driven church with a weekly attendance of 300-plus located in a growing Northern Kentucky town near Lexington and Cincinnati. Candidate should be energetic, self-motivated, well organized and a creative team player who has an ability to relate to people of all ages on a personal and spiritual level. A bachelor's degree is required and a master's with related experience is a plus. Check us out at [www.williamstownbaptist.com](http://www.williamstownbaptist.com). Send or e-mail resumé by Sept. 9 to: Stephen C. Rice, 214 North Main Street, Williamstown, KY 41097. E-mail: [srice@fuse.net](mailto:srice@fuse.net). Telephone: (859) 824-4102.

**SEEKING:** Full-time minister to students and children. Send resumé to: Search Committee, First Baptist Church, PO Box 670, Whitley City, KY 42653.

**SEEKING:** Full-time minister of music for Calvary Baptist Church. Send resumé to Search Committee, 121 Kentucky Ave., Princeton, KY 42445.

**SEEKING:** Pastor for Petrey Memorial Baptist Church in Hazard, Ky. Job description can be found at [www.petreymemorial.org](http://www.petreymemorial.org). Resumés, tapes/videos should be sent to: Pastor Search Committee, 141 Alto St., Hazard, KY 41701.

**SEEKING:** Full-time minister of music for Licking River Baptist Church. Send resumé: Daniel Lucas, PO Box 1057, Salyersville, KY 41465, or [dllucas@gmail.com](mailto:dllucas@gmail.com).

**SEEKING:** Part-time youth minister. Send resumé to Yorktown Baptist Church, 7300 National Turnpike, Louisville, KY 40214, or e-mail [ybc7300@aol.com](mailto:ybc7300@aol.com).

**SEEKING:** Full-time youth minister to build youth program in First Baptist Church, Vero Beach, Fla. (on the Atlantic Ocean 60 miles south of Cape Kennedy). Candidate should be energetic, able to relate well to all ages and willing to be involved in community activities. Send resumé to: Dr. Matt Parris, chairman, Youth Search Committee, First Baptist Church, 2206 16th Ave., Vero Beach, FL 32960.

**SEEKING:** Accounting supervisor. Requires bachelor's degree in accounting with at least two years supervisory experience, preferably for a non-profit organization. Strong communication and computer skills also required. General ledger and payroll experience preferred. Send resumé with salary history and requirements to: Personnel Services, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville KY 40280; or [personnel@sbts.edu](mailto:personnel@sbts.edu).

**SEEKING:** Pastor for newly formed DeHaven Baptist Church in LaGrange, Ky. Send resumé to: Pastor Search Committee, DeHaven Baptist Church, c/o Daniel Fendley, PO Box 135, LaGrange, KY 40031.

**SEEKING:** Full-time youth minister/education director. Bachelor's degree required; seminary training preferred. First Baptist Church, Kennett, Mo. Send resumé to Janet Scherer, 1621 South Lincoln, Kennett, MO 63857, or e-mail [jscherer@we.rr.com](mailto:jscherer@we.rr.com).

**SEEKING:** Senior pastor for Centerfield Church, a contemporary Baptist church in fast-growing Oldham County, Ky. Please reply to: Centerfield Church, 4200 S Highway 393, Crestwood, KY 40014.

**SEEKING:** Part-time minister of music for FBC Shepherdsville (20 hours per week). Responsibilities include planning and leading Sunday worship, Wednesday night choir rehearsal, creation of new music groups and special music events. Contact: [gary@shepfb.org](mailto:gary@shepfb.org).

**SEEKING:** Experienced payroll accountant for Southern Seminary, a Christian working environment. The successful candidate will have proven accounting, computer, critical thinking, interpersonal and time-management skills, along with a strong customer service orientation. Send resumé with pay history and pay requirements to: Personnel Services, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280, or e-mail to [personnel@sbts.edu](mailto:personnel@sbts.edu).

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# Building community

## Some Christians say architecture can help people love neighbors

By Marshall Allen  
Religion News Service

**Pasadena, Calif.** (RNS)—Eric Jacobsen speaks passionately about things like sidewalks and storefronts. But he's not an architect or developer. He's a Presbyterian pastor.

As Jacobsen sees it, city planning has an important influence on religious experience.

He is an advocate for New Urbanism, the architecture movement that calls for interdependence among residents, with neighborhoods where shops and homes coexist, streets that are pedestrian-friendly and parks that are gathering places for residents.

New Urbanism has become a mantra for people interested in restoring urban centers and reconfiguring suburban sprawl. Its designs have sprouted across the country, from new towns like Seaside, Fla., to redevelopment in existing places like Gaithersburg, Md., or West Palm Beach, Fla. The Congress for the New Urbanism started small 12 years ago and now has more than 2,300 architects, developers, planners and urban designers.

Now Christian leaders are adopting the movement. They say the philosophy behind New Urbanism is a possible antidote to the isolation experienced by many churches and Christians.

Across the country, influential Christians are thinking theologically about urban design and applying its principles to the church. They advocate for New Urbanist concepts because they force people to share with one another, dwell among their neighbors and allow for a healthy exchange of ideas.

The national advocates for New Urbanism include Randy Frazee, a teaching pastor at Willow Creek Community Church, a trend-setting Illinois megachurch attended by more than 20,000 people. Frazee says there's a "movement brewing" where Christians are striving to capture the values of New Urbanism because of an urgent need.

Frazee compared mega-churches to castles surrounded by moats. A few times a year the drawbridge is lowered to let people in, where they become a subculture separate from the outside world. They become so involved in church life that they are not involved in their neighborhoods, he said.

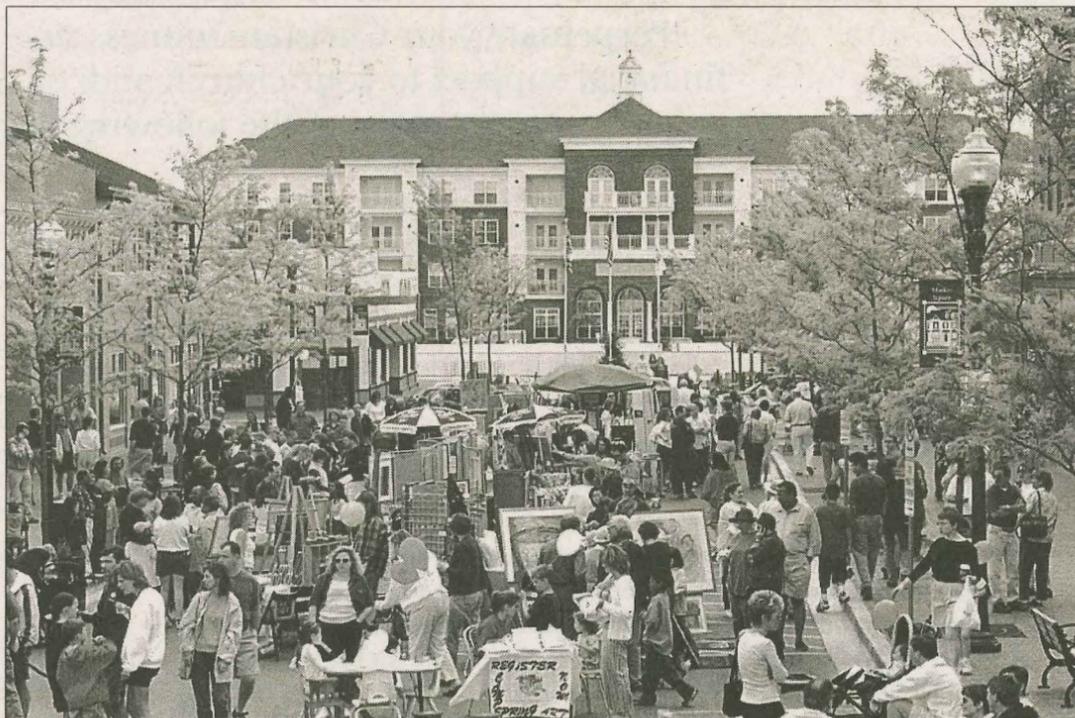
"You have to disengage from your community to be involved in the church," Frazee said, describing the problem. "Now the church has become irrelevant to the community."

Willow Creek is a laboratory for new ideas in the evangelical world. Frazee said the push for New Urbanism will include the 10,500 churches in the Willow Creek Association, which links smaller congregations that share the megachurch's philosophy of ministry.

### Building "third places"

Jacobsen, 38, was associate pastor of First Presbyterian Church in Missoula, Mont., when he became interested in urban design. He wrote the book "Sidewalks in the Kingdom: New Urbanism and the Christian Faith," and is now earning a Ph.D. in theology of the built environment at Fuller Theological Seminary in Pasadena, Calif.

On a recent weekday, Jacobsen rode his bike to the Zona Rosa



Caffe. Over a cup of coffee, Jacobsen extolled the virtues of the location, which bustled with passers-by. The shop's entrance abuts the wide sidewalk instead of being separated from it by a parking lot.

Jacobsen said places like Zona Rosa might make an ideal "third place," the term New Urbanists use for a location where a person spends time that is not his home or place of employment. The third place is an important part of a community, he said. It's where people from diverse backgrounds learn to interact.

For Christians, the third place also provides opportunity for spontaneous ministry, he said. Jesus did much of His ministry in the context of everyday life. Jacobsen notes that in one Bible story Jesus was on His way to heal the daughter of a synagogue ruler named Jarius, when a sick woman touched His cloak and

was healed.

Today's ministers might not have noticed the sick woman because their ministry is too structured, Jacobsen said. "She's not going to call for an appointment," he noted.

Christians must see their ministry "as not just supporting the programs inside your church but also caring about the whole neighborhood," Jacobsen said.

Christian advocates of New Urbanism are not in the majority. In fact, Jacobsen said many Christians resist or ignore his appeals to architecture and design. But that doesn't dampen his evangelistic fervor.

He says part of the challenge is the historical propensity of Protestants to dismiss architecture, using the saying, "The church is the people, not the building."

"That slogan obscures the fact that the building influences how people relate," Jacobsen said.

### NEW URBANISM

The values of "New Urbanism" can be seen in developments like Kentlands, in Gaithersburg, Md., which promotes interaction among residents of varying economic backgrounds. Some Christian leaders say New Urbanism highlights design principles that can combat the isolation promoted by suburban sprawl. (Photo courtesy Duany Plater-Zyberk and Company)

## Gospel music channel dropped from satellite radio group, drawing 15,000 letters of protest

**Washington** (RNS)—A decision by Sirius Satellite Radio to cancel The Word Network, a station broadcasting African-American religious programming and gospel music, has prompted more than 15,000 listeners to sign letters of protest.

Jesse Jackson and several Word executives delivered the letters to Jay Clark, vice president of programming for Sirius, at a meeting where they urged Sirius not to cancel the religious station. They noted that Sirius is preparing to add shock jock Howard Stern to its lineup.

Lewis Gibbs, vice president of operations for The Word Network, said the decision reflects a lack of moral consideration on the part of Sirius.

"Our request is simple: If Sirius can make room for the values Howard Stern represents, we'd also like them to make room for the values we represent," Gibbs said. "Sirius has a slice of the public airways and therefore has a responsibility to serve the public. We had hoped Sirius would decide to serve the public interest as well as their own economic interests. Clearly, we

were wrong."

The day after the letters of protest were delivered to Sirius, members of the Congressional Black Caucus sent letters urging Sirius to reconsider its decision.

"We view the availability of family-oriented programming such as The Word Network as consistent with the promotion of the FCC's public policy objectives," wrote Reps. Elijah Cummings and Albert Wynn, both Maryland Democrats, in their letter. "The Word Network is truly unique in this respect, as it is the only network providing family value programming specifically oriented toward urban ministries and the African-American communities."

Patrick Reilly, spokesman for Sirius Satellite Radio, said the decision regarding The Word Network was not unusual.

"We at Sirius are constantly evaluating our programming," Reilly said. "We had a two-year programming agreement with The Word Network, and that agreement expires in September. We have elected not to renew the agreement."

## Two Bible-era archeology excavations taking place

**Jerusalem** (RNS)—Israeli and American archaeologists have discovered what they term a "monumental rock-hewn water system" near Jerusalem dating back to the eighth century B.C.

The discovery, announced Aug. 9, was made during an eight-week dig at a cave close to Jerusalem, in Ein Kerem, which is regarded as the traditional birthplace of John the Baptist.

Last summer, Shimon Gibson, the chief archaeologist at the dig, announced that he had found a cave that may have been used by John the Baptist to anoint his followers.

A statement by Gibson and archaeologist James Tabor from the University of North Carolina at Charlotte said the latest excavations have revealed the cave to be part of "a much larger Iron Age water system, rock-cut in places to a depth of 65 feet."

The archaeologists said the cave, which dates back to the time of King Hezekiah (according to pottery shards from that period), contains a vertical shaft, an open horizontal corridor, a flight of stone steps above a tunnel and three external plastered pools, all of which was on the slope above an underground reservoir.

Although elaborate water systems "have been found elsewhere," Gibson said, until now they were discovered only within Israelite cities such as Beit Shemesh and Gibeon.

"Never before has such a massive water system been found isolated in the countryside

without a town or city attached to it," Gibson said, leading the team to believe that the project had been undertaken "by the Kingdom of Judah."

The cave was discovered in 1999 and has been under excavation ever since.

Another ongoing biblical-era excavation—what is believed to be the Pool of Siloam—was highlighted in the latest issue of Biblical Archaeology Review, whose editor reported the find to The Los Angeles Times on Aug. 8.

For more than a year, archaeologists have been excavating the pool outside the walls of what was once the site of the biblical temples.

The pool was the main water reservoir for Jerusalem dwellers two millennia ago. It is fed by the nearby Gihon Spring, which has been under excavation for decades. In biblical times it was used by Jews making annual pilgrimages to ancient Jerusalem. The Gospel of John states that Jesus cured a man of his blindness by the pool.

Steven Ortiz, director of the Center for Archaeological Research at New Orleans Baptist Theological Seminary, noted that the problem with excavating much of Jerusalem is that modern buildings cover the city.

"Jerusalem is a living city, and you have people who are living there and you can't ask them to move out of their 400-year-old house," he said.

With additional reporting by Baptist Press

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or  
**Laurie Valentine, Trust Counsel**

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