



WESTERN RECORDER

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FOR THE RECORD

Baptists
NAMB names interim president. *Page 2.*



Kentucky
Two oldest Kentucky Baptist churches celebrate milestones. *Page 3.*

Editorial
Does your pastor deserve a raise? *Page 5.*

Family Forum
How do parents help daughter see boyfriend's faults? *Page 5.*

Nation
Federal marriage amendment dies in Senate. *Page 8.*

TV
Some religious broadcasters fear cable choice. *Page 9.*

Russellville youth minister making name for himself among bloggers

By David Winfrey
News Director

Russellville—Kentucky youth minister Art Rogers never intended to be a nationally read blogger.

But, as often happens in that medium, one thing led to another.

What started as a Web site for a variety of theological issues has evolved into a highly-read Web log, or blog, about Southern Baptist Convention politics.

This week, many Baptists will turn to Rogers and several other bloggers to read their reports and comments after SBC messengers meet to elect a president from multiple candidates for the first time in recent history and consider questions about the leadership of the International Mission Board.

Armed with little more than a hand-held computer and an opinion about what's going on, these bloggers are changing the speed and tone of dialogue, particularly among younger Southern Baptist leaders who are more technologically savvy.

"If something's coming up, you'll know it when I know it. I'll put it up on my blog," said Rogers, 39.

Rogers said he had posted on his blog only a couple of times when he became interested in the controversy surrounding Wade Burleson, an International Mission Board trustee.

□ See Russellville ... *Page 6*

Pastors' pay

Compensation study reveals Kentucky ministers still below national average

By Trennis Henderson
Editor

Louisville—The good news: Full-time Kentucky Baptist pastors, on average, saw their annual pay rise \$2,800 since 2004.

The bad news: They still lost ground nationally to their peers, whose annual pay grew more than \$3,400 during the same period.

That's among the results of a biennial ministers' compensation study coordinated by Don Spencer, director of the Kentucky Baptist Convention's church financial benefits department.

The study is done in cooperation with financial

benefits directors in state Baptist conventions throughout the nation and the SBC's Guide-Stone Financial Resources.

It included responses from 17,350 pastors and church staff members from more than 7,000 Southern
□ See Consultant ... *Page 8*

Ministers' compensation

	Kentucky	SBC
Full-time pastors		
Average compensation	\$47,377	\$49,952
Average pay package	\$58,303	\$59,995
Bivocational pastors		
Average compensation	\$15,594	\$15,865
Average pay package	\$17,537	\$17,385
Full-time staff		
Average compensation	\$44,517	\$46,791
Average pay package	\$54,636	\$56,591
Bivocational staff		
Average compensation	\$11,529	\$12,592
Average pay package	\$12,567	\$13,496

Kentucky congregations providing financial help to Gulf Coast churches



STORM-BATTERED The Seaman's Center in Pascagoula, Miss., was destroyed by Hurricane Katrina. But members of Sand Spring Baptist Church postponed their own construction plans to donate \$75,000 toward a new center. It was one of several gifts Kentucky Baptists have made to Gulf Coast churches and ministries.

By Ken Walker
State Correspondent

Lawrenceburg—Sand Spring Baptist Church postponed the start of a new building to help replace a Gulf Coast ministry destroyed by Hurricane Katrina.

Instead of seeing the \$75,000 gift as a sacrifice, however, Pastor Mike Hamrick said using the money to rebuild the seaman's ministry in Pascagoula, Miss., proved fortunate for his church.

"It made us slow down on the next phase of our building campaign," Hamrick said, noting the church recently had completed a fellowship hall and education center.

The church had been on the verge of starting a \$2.2 million multi-purpose center when members decided to slow down and donate funds to the seaman's ministry.

The church's long-range planning now is re-evaluating its future.

Part of the blessing is we didn't rush into that building."

In addition to Sand Spring's \$75,000 gift—used to purchase a pre-fabricated, custom-designed building—the Virginia Baptist Convention donated \$50,000 to help furnish it.

Several other Baptist churches gave smaller amounts for operating expenses at the center, which is sponsored by the Jackson County (Miss.) Baptist Association.

Established in 1975, the ministry annually reaches about 5,000 seamen from 20 nationalities.

Helen Reby, assistant administrator for the Jackson association, said the center keeps Bibles in more than 40 languages to serve its diverse audience.

The donations "made it possible to pick back up with the work immediately and not wait months or years to start again," she said.

□ See Consultant: Separate ... *Page 8*

Dated material. Please deliver by Wednesday, June 14.

Roy Fish named NAMB's interim president

Alpharetta, Ga. (BP)—Roy Fish, a longtime evangelism professor at Southwestern Baptist Theological Seminary, has been named interim president of the Southern Baptist North American Mission Board.

Former NAMB President Robert Reccord resigned in April amid concerns over his leadership and management decisions.

NAMB trustees unanimously approved Fish's election during a special meeting by telephone June 8. He will begin his part-time responsibilities this week at the Southern Baptist Convention annual meeting in Greensboro, N.C.

Fish is distinguished professor of evangelism at Southwestern Seminary in Fort Worth, Texas, where he has taught evangelism more than 41 years.

Board chairman Bill Curtis told trustees there are several reasons he has "confidence in Dr. Fish's ability to faithfully serve NAMB and Southern Baptists during this season of transition."

Noting that Fish "has the ability to connect relationally with people in times of change and will be able to minister to both our NAMB staff and state partners," Curtis added that Fish "is synonymous with evangelism—the key ministry focus of NAMB. He will be effective in leading us back to the place where evangelism is at the forefront of all we do."

"My desire is to see that NAMB stays on track relative to the basic objectives for which it was initially called into existence," Fish said. "Though there could be other worthy objectives, the primary purposes are still to help our churches with evangelism and church planting. I will do everything I can to see that these retain the place of primacy in the board's ministry."

Welch reflects on 2 years as SBC president

By Joni Hannigan
Florida Baptist Witness

Greensboro, N.C. (BP)—Admitting the Southern Baptist Convention will never be without struggles, Bobby Welch pledged to "give the best of the rest" of his life urging Southern Baptists to focus on evangelism.

"I have considered all other options and there is nothing in existence today—all of us will die and our children will die, before we will ever again see any organization or organism (such as the SBC with its potential to change the world," Welch said. "There is nothing to compare with it."

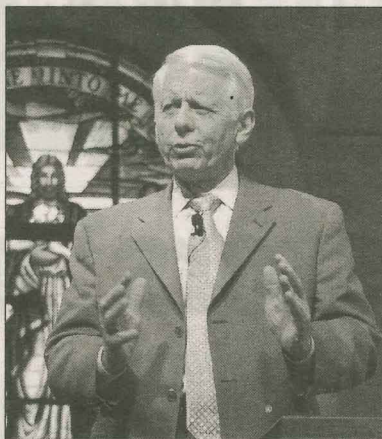
Baptists' best efforts are still needed so that "not only have we reclaimed the inerrancy of the Scripture, but that we reclaimed the Great Commission of that inerrant Scripture," Welch added.

As his second one-year term as SBC president ends this week, Welch said it was "God arranging things for such a time as this" in the midst of declining baptisms and controversy at the SBC's two mission boards.

Offering advice for how Southern Baptists should address internal problems, Welch said, "This convention must learn to play hurt ... (and) fight wounded.

"We must become specialists at solving our problems while at the same time moving toward our objective," Welch said. "We have fallen into the trap too often where ... we all shut down everything and run to the problem and obsess on the problems. ... We have to learn to stay on the high ground and solve our problems as we move along."

Welch recounted having a close



CROSSOVER SBC President Bobby Welch visited North Carolina churches in March and April to promote the Crossover Triad evangelistic blitz held June 10-11 in Greensboro, N.C. (BP photo by Joni Hannigan)

working relationship with disaster relief personnel at the North American Mission Board in response to the hurricane crises of the past few years. He said he also connected with state Baptist executives from the Gulf Coast areas to encourage them and provide a networking of sorts during those trying times.

"My belief is that there should be an asterisk forever and always put by the year 2005 because that's going to have significant long-range implications as to giving, other additions, baptisms and all that" among Southern Baptists in the Gulf Coast states.

Lamenting the fact that his own church was down in the number of baptisms from 2004 to 2005, Welch said that didn't surprise him.

"One of the reasons is, I have

been gone," he said. "That has not helped any. I hope they are going to be up this year. This ... is the year of the million."

Responding to questions about the International Mission Board's new guidelines on baptism, Welch said, "At the end of the whole discussion, what I believe is that we have the trustee approach to operations in place and we have to trust that and let them work. I am trusting them to continue to work through this. I don't think we are finished with it. I expect there will be conversation on these subjects on the floor of the convention."

Addressing the issue of inclusiveness, Welch said the SBC always has been large enough to include people with various viewpoints—such as those involved in the Cooperative Baptist Fellowship, those who are Calvinists and those who are charismatics.

"To me, my whole concern and focus is to be able to create this unity of purpose that outruns and rises above the ability of splinter groups to thwart the progress that we're making to carry out the Great Commission—regardless of which group it is."

Welch said he has been single-minded in his focus on evangelism during his time as SBC president.

"I operate under the absolute conviction that we do not have one problem as a convention or a church that soul-winning will not solve. Not one," he said. "So anything I talk about or am involved with—some-where along the line, there's gonna be a line connected to that and evangelism."

Slate of officer nominees jumps prior to SBC

Greensboro, N.C.—Just days before this week's Southern Baptist Convention annual meeting, the number of candidates for convention office continued to grow.

As of last week, 11 nominees had been announced for the SBC's top three elected positions.

Tennessee pastor Jerry Sutton confirmed June 6 that he would be nominated this week for SBC president. He is the third announced presidential candidate, joining Arkansas pastor Ronnie Floyd and South Carolina pastor Frank Page.

If elected, Sutton said he would work to address what he termed "confusion" in and among SBC entities and state conventions over their roles and relationships. He said he also would seek to clarify who Southern Baptists are and help the SBC establish clearly defined mission strategies.

In addition to the three announced presidential nominees, there are eight announced vice presidential candidates, including two announced last week: Virginia pastor Kelly Burris who was to be nominated for first vice president and Colorado pastor Bob Bender who was to be nominated for second vice president.

The anticipated officer nominees include 10 pastors and one vocational evangelist.

The flurry of nominees was announced after an ad hoc committee of state convention executive direc-

tors encouraged convention officers to come from churches that give at least 10 percent of undesignated receipts through the Cooperative Program. Officers of the SBC Executive Committee proposed striking the percentage suggestion from the recommendation. That proposal was expected to be considered this week by the full Executive Committee and SBC messengers.

The average CP percentage among the nominees' churches is 5 percent. Several nominees indicated their church's CP giving was low because they designated funds directly to the SBC, bypassing state convention ministries.

The list of announced nominees and their churches' CP contributions include:

President

■ Ronnie Floyd, pastor of First Baptist Church of Springdale, Ark. According to the SBC's Annual Church Profile statistics, his church contributed 0.27 percent of undesignated receipts through the Cooperative Program. (An additional 1.6 percent was given directly to the SBC.)

■ Frank Page, pastor of First Baptist Church of Taylors, S.C.: 12.1 percent of undesignated receipts through CP.

■ Jerry Sutton, pastor of Two Rivers Baptist Church in Nashville: 1.8 percent of undesignated receipts through CP (2.7 percent given directly to SBC).

First vice president

■ Kelly Burris, pastor of Kempsville Baptist Church in Virginia Beach, Va.: 8.7 percent of undesignated receipts through CP.

■ Mark Dever, pastor of Capitol Hill Baptist Church in Washington, D.C.: No gifts to CP (7.5 percent of undesignated receipts sent directly to SBC).

■ Keith Fordham, vocational evangelist and member of Harp's Crossing Baptist Church in Fayetteville, Ga.: 10 percent of undesignated receipts through CP.

■ Jimmy Jackson, pastor of Whitesburg Baptist Church in Huntsville, Ala.: 4.3 percent of undesignated receipts through CP.

Second vice president

■ Jay Adkins, pastor of First Baptist Church of Westwego, La.: 6 percent of undesignated receipts through CP.

■ Bob Bender, pastor of First Baptist Church of Black Forest in Colorado Springs, Colo.: 9.8 percent of undesignated receipts through CP.

■ Wiley Drake, pastor of First Southern Baptist Church of Buena Park, Calif.: 1 percent of undesignated receipts through CP.

■ J.D. Greear, pastor of Summit Church in Durham, N.C.: 1 percent of undesignated receipts through CP.

Compiled from reporting by Associated Baptist Press and Baptist Press

'05 Lottie Moon gifts set record, fall short of goal

Richmond, Va. (BP)—Southern Baptists gave \$137,939,677.59 to the 2005 Lottie Moon Christmas Offering for International Missions, making it the most successful year in the offering's history.

While the offering fell short of its \$150 million goal, the \$137.9 million marks a 3 percent increase over 2004's \$133.9 million Lottie Moon offering. When the books closed on the offering May 31, the 2005 total also was a 1.28 percent gain over the previous record of \$136.2 million set in 2003.

The annual mission offering supports 5,100 Southern Baptist international missionaries, with every dollar used to support their ministry efforts. A total of \$2.6 billion has been given during the offering's 117-year history.

"This historic level of giving will enable us to send an increasing number of God-called missionary candidates moving toward appointment," IMB President Jerry Rankin said. "It will enable us to push forward in fulfilling the vision of bringing all peoples to saving faith in Jesus Christ."

In a year when massive amounts of funding was directed toward hurricane relief and recovery, "it is gratifying to see God prove His faithfulness through Southern Baptists," he added.

Rankin acknowledged that "a great deal of attention has been focused on the IMB over the last year—controversial policies and dissension within the board of trustees—but Southern Baptists have looked beyond these issues to realize we are about sending and supporting missionaries to reach a lost world."

Clyde Meador, IMB executive vice president, affirmed the vital role of Woman's Missionary Union in the offering's success.

"The IMB wouldn't be able to do any of this without the faithful support of our state and national Woman's Missionary Union partners," Meador said. "Long ago, WMU laid the foundation for the Lottie Moon Christmas Offering because they understood the eternal significance of sharing Christ with a lost world."

"Today, they remain committed to international missions as they promote the Lottie Moon offering on a grassroots level to more than 42,000 Southern Baptist churches."

Johnson Ferry Baptist Church in Marietta, Ga., was the top contributor to the 2005 offering, donating \$656,951.44.

Mount Vernon Baptist Church in Boone, N.C., gave the most per capita. With 827 members, the church contributed more than \$201,000 for an average of \$243.74 per member.

Oldest Kentucky Baptist churches mark milestones

By Dannah Prather
Partnerships Editor

Elizabethtown—If archaeologists searched for the origins of Kentucky's two oldest Baptist churches, the explorers almost certainly would be disappointed.

No structures exist from the first days of Severns Valley Baptist Church in Elizabethtown or First Cedar Creek Baptist Church in Nelson County. But the absence of wood and stone bears witness to something the churches' members and leaders already know: A church isn't a building.

"This is a good building and I have some good memories," said Carl Isham, longtime Sunday school superintendent for Severns Valley. "But memories are just what you think about."

Miles away, near Bardstown, Becky Curtsinger of First Cedar Creek, seems to complete Isham's thought: "The church is the people."

The two congregations—one large, one small—celebrate 225 years of ministry this summer. Severns Valley was constituted June 18, 1781. Cedar Creek followed a few weeks later on July 4.

In 1953, Frank Masters wrote in his book, "A History of Baptists in Kentucky," that "Severn's (sic) Valley Baptist Church ... evidently (was) the first church planted in the great valley between the Allegheny and Rocky mountains."

For both churches, a large part of commemorating the 225th anniversary involves revisiting the past, even as they plan and work for the future.

Sue Ann Compton, wife of Severns Valley's pastor, Billy Compton, said the Heritage Team coordinating the anniversary has been working for more than a year on various projects.

They recorded interviews with Compton and former pastors Verlin Kruschwitz and Howard Cobble.

They also filmed a "walking tour" that visited the six known sites of the church, including its



HOUSE OF WORSHIP Becky Curtsinger plays the organ in the sanctuary of First Cedar Creek Baptist Church in Nelson County. This sanctuary, the third location of the church, was built in 1854. (Photos by Dannah Prather)

new facility now under construction.

"The Lord's been in it every time"

When the Ring Road location opens in 2007, it will be the third Severns Valley facility in which Isham has worshipped. "The Lord's been in it every time," he said. "Each time, we've been able to reach more people."

Cobble returned June 4 to preach, but Kruschwitz, 91, is unable to attend. No one wanted to exclude the pastor who served Severns Valley for 28 years, so Compton looked through his study and found notes from some of his predecessor's sermons.

Compton selected "Lights in a Dark World" to share with the congregation during the anniversary month. In 1955, when Kruschwitz first preached the sermon, Severns Valley was preparing to move from a facility in downtown Elizabethtown to its current location at West Poplar and Morningside Drive. Compton said he thought the message was appropriate, then and now, to remind believers that they are to reflect the light of Christ—something buildings cannot do.

No one knows for sure the location of the "large sugar tree" described by Samuel Haycraft as the spot where the first 18 Severns Valley members gathered that summer day in 1781. But, because of a tenacious church historian, members of First Cedar Creek Baptist Church know the exact spot their church was formed.

An official Kentucky historical marker located at the intersection of U.S. 62 and Hwy. 733 in rural Nelson County records the date the congregation was formed.

Originally named Cedar Creek Baptist Church, the congregation added "The First" to its name when another Cedar Creek Baptist Church incorporated in Jefferson County.

The actual location of Kentucky's second church is a few miles from the state highway marker. Lucille Siegrist, longtime historian for the congregation, lobbied for members to place a plaque on the exact site, even though it is on private property. "(Siegrist) was the one who pinpointed it," said longtime member Lucille Keeling.

Cedar Creek's current sanctuary—only its third—was built in 1854. Hazel Sorrell, 88, said the determination of the local people to attend services might amaze many of today's Kentucky Baptists.

Her family's 1927 Model T was not always available, Sorrell said. "Sometimes we walked four miles to get to church." She said there were other families who walked much farther.

Before classrooms were added, Sunday school groups gathered in the corners of the sanctuary to study. Classes were separated by bed sheet partitions. "We had a time finding enough sheets to hang," Sorrell recalled.

At 13, Marie Nalley got to church before anyone else to start fires in the two drum stoves that heated the building. She has served as First Cedar Creek's secretary/treasurer for 56 years.

Determined to keep doors open

The small congregation has seen many ups and downs—right now it is without a pastor—but Sorrell said she recalls only one time the community feared the doors might close.

It was during the Great Depression, when "nobody had any money," she said. Cedar Creek residents survived by working their land. Pastor Marvin Masden had no farm to work and the congregation could not offer him a salary, Sorrell said.

Eugene "Pinky" Sorrell—Hazel Sorrell's late husband—worked at the Bardstown flour mill. The young man offered his bi-weekly wages of \$9.50 to the pastor during the most difficult days. At the time, Mr. Sorrell still lived with his parents and did not yet have a family of his own, his widow explained.

Florid prose animates church history

Elizabethtown—When Susan Cabbage Byers told her mother that the Byers' family was moving to Elizabethtown, immediately her mother informed her, "You've got to go to Severns Valley."

Her mother's enthusiasm for the ministry of Severns Valley Baptist Church was genuine, but a family tie to the first pastor of Kentucky's oldest church was the icing on the cake.

"My mother was into genealogies ... and my grandfather was quite the historian," Byers said. "I knew that there was an ancestor who'd been scalped by Indians."

She would learn the full story of John Gerrard—at least what was available through diverse accounts handed down through the years.

One of those accounts came from Samuel Haycraft who described, in florid prose, Byers' sixth-great-grandfather in the minutes of Salem Baptist Association in 1871.

Haycraft compared Gerrard to "John the Baptist, 'the voice of one crying in the wilderness' and finding a few disciples of the Lord Jesus Christ like sheep without a shepherd" on June 18, 1781, when Severns Valley Baptist Church was formed.

At the organization of the church, Baptist historian Frank Masters writes that "Elder John Gerrard was set apart" as pastor.

Gerrard was among a group of men who traveled around central Kentucky preaching to the men and women settling the outward regions of what was then Virginia's borders.

"But alas! How inscrutable the ways of Providence," Haycraft wrote, describing Gerrard's disappearance 11 months later.

Haycraft records that Indians came to Gerrard's home and took him captive. Other historians claim the pastor disappeared while hunting, and do not record that he was scalped.

"Like Moses," Haycraft wrote, "the place of his sepulchre no one knows to this day."

But one thing is known: seven generations after Gerrard's life, ministry and death, some of his descendants—Byers, her children and grandchildren—worship in the church he helped establish 225 years ago.

His sacrifice helped keep the pastor at Cedar Creek.

"The church is a central place of devotion," Keeling explained.

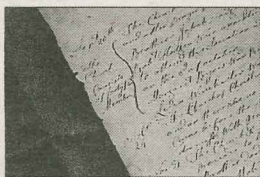
Bible school, Girls in Action, Woman's Missionary Union, children's choir and an annual Christmas play are among ways the congregation reaches out to its neighbors. They also host meals for any family that holds a funeral service in the church.

"We've got a witness on every road," Keeling said.

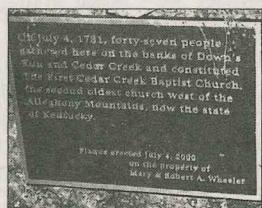
Former pastor Larry Petty will preach at a special mid-week service July 4. A potluck meal, special music and the audio/visual presentation are part of the festivities.

Keeping the church going isn't easy, especially without a pastor, but Curtsinger said First Cedar Creek is the only church of which she has been a member and believes it is important to the community.

"It's not for the sake of keeping up a building," she said. "If people just see an old brick building when they drive by, we might as well tear it down."



CHURCH BEGINS This document, written in 1787, is a copy of Severns Valley Baptist Church's first minutes written in 1781.



STARTING POINT A plaque marks the spot where Cedar Creek Baptist Church in Nelson County was formed in July 4, 1781.



BANNER YEAR Robert Routt, a member of Severns Valley Baptist Church in Elizabethtown, hangs a banner created by a member of the Heritage Team, the committee formed to coordinate the 225th commemoration.

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

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The evangelistic power of worship

By Rick Warren

Lake Forest, Calif. (BP)—I'm often asked, "How can a service be both a worship service and seeker-friendly?"

My response is that churches can have both without compromising either.

When we speak of worship, we are talking about something only believers can do. Worship is from believers to God. We magnify God's name in worship by expressing our love and commitment to Him. Unbelievers simply cannot do this.

Here is the simple definition of worship that we operate on at Saddleback Church: "Worship is expressing our love to God for Who He is, what He's said, and what He's doing."

We believe there are many appropriate ways to express our love to God: by praying, singing, obeying, trusting, giving, testifying, listening, and responding to His Word, thanksgiving and many other expressions.

God—not man—is the focus and center of our worship.

God is the consumer of worship. Although unbelievers cannot truly worship, they can watch believers worship. They can observe the joy we feel. They can see how we value God's Word and how we respond to it. They can notice how worship encourages, strengthens and changes us. They can sense when God is supernaturally moving in a service, although they won't be able to explain it.

When unbelievers watch genuine worship, it becomes a powerful witness. In Acts 2—on the day of Pentecost—God's presence was so evident in the disciples' worship service that it attracted the attention of unbelievers throughout the entire city!

Acts 2:6 says "a crowd came together." We know it was a big crowd because 3,000 people were saved that day.

Why were those 3,000 people converted? Because they felt God's presence and they understood the message.

Main Street Church celebrates 100 years

Main Street Baptist Church in Williamsburg recently celebrated 100 years of ministry just ahead of raising the steel for the church's biggest construction project ever. The new facility will house a 500-seat worship center and a multi-purpose family life center.

Two young pastors who grew up in the church were guest preachers for the weekend celebration. Danny Davis, pastor of First Baptist Church of Clermont, Fla., spoke Friday night and Donnie Patrick, pastor of First Baptist Church of Paintsville, was the preacher at the Saturday night service. Patrick has a passion for missions and has been on several international mission trips.

Claude Thomas, who currently serves with Injoy Ministries, and served most recently at First Baptist Church of Euless, Texas, was the keynote speaker for Sunday morning. Thomas, Main Street's pastor from 1973-1976, preached a powerful message from the book of Joshua

I believe both of these elements are essential for worship to be a witness.

God's presence must be sensed in the service. More people are won to Christ by feeling God's presence than by all of our apologetic arguments combined.

Few people, if any, are converted to Christ on purely intellectual grounds. It is the sense of God's presence that melts hearts and explodes mental barriers. Worship without this yields few evangelistic results.

I believe there is an intimate connection between worship and evangelism.

In the first place, the goal of evangelism is to produce worshipers of God. The Bible tells us that "the Father seeks worshipers" (John 4:23). When we recruit worshipers, that's called evangelism.

On the other hand, worship provides the motivation for evangelism. It produces a desire in us to tell others about Christ.

In genuine worship God's presence is felt, God's pardon is offered, God's purposes are revealed and God's power is displayed. That sounds to me like an ideal context for evangelism. I've noticed that when unbelievers watch believers relate to God in an intelligent, sincere manner, it creates a desire for them to know God too.

Worship with sensitivity. Because genuine worship can have such a profound impact on unbelievers, we must be sensitive to their fears, hang-ups and needs when they visit our worship services.

This is the principle Paul taught in 1 Corinthians 14:23. Paul commanded that tongues be limited in public worship.

His reasoning? Speaking in tongues seems like foolishness to unbelievers. Paul didn't say tongues were foolish but only that they appear foolish to unbelievers.

I believe there is a larger principle behind this advice to the Corinthian church. The point Paul is

making is that we must be willing to adjust our worship practices when unbelievers are present. God tells us to be sensitive to the hang-ups of unbelievers in our services. Being seeker-sensitive in our worship is a biblical command. I didn't think up this concept; the Apostle Paul did.

Make worship understandable. Making a service "comfortable" for the unchurched doesn't mean changing your theology. It means changing the environment of the service—such as changing the way you greet visitors, the style of music you use and the Bible translation you preach from.

The message is not always comfortable. In fact, sometimes God's truth is very uncomfortable. Still we must teach "the whole counsel of God." Being seeker-sensitive does not limit what you say but it will affect how you say it.

We must make both the worship and the message understandable.

At Pentecost, the Holy Spirit miraculously translated the message into words each person understood. The crowd of unbelievers said, "We hear them speaking in our own languages the magnificent acts of God" (Acts 2:11).

This caused them to be converted. Even though God's presence was evident in the service, they wouldn't have known what to do if they hadn't been able to understand the message.

The unchurched are not asking for a watered-down message. The unchurched expect to hear the Bible when they come to church. They just want to hear how it relates to their lives.

A clear message coupled with genuine worship will not only attract unbelievers, it will open their hearts to the power of the gospel. As they feel God's presence and understand the message, they will walk away changed.

Worship, then, becomes much more than seeker-friendly. It becomes a source of joy to our God.

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

tude to the church for being an example in commitment to teaching, preaching and obeying God's Word. It is obvious to all who attend that Main Street Baptist Church is a welcoming family of God.

Many faculty members, staff members and students at the University of the Cumberland have been active members at Main Street. Former students thanked the pastors and church members for the powerful Christian influence and encouragement they experienced.

Pastor Bill Wright is God's man to lead the church in this new vision of expanded facilities and ministries. The church recognized the outstanding contributions of the wives of past pastors as well as those of the current pastor's wife, Vicky Wright.

Main Street always has been strong in support of missions through the Cooperative Program and special offerings. It is the faithful and sacrificial giving by members that enables a church like Main Street to conduct a major building project and not forget about state and world missions.

Bill Mackey is executive director of the Kentucky Baptist Convention

CHURCH

Changing patterns of stewardship impact churches

By Doug Strader

A few years ago Brian Kluth identified several emerging patterns of financial stewardship in the local church.



One phrase we hear repeatedly today is that "the times

are changing." However, it appears that the church is one of the last places where changes are made. Consequently, the church sometimes recognizes the need to change too late to make the best impact on its community.

Consider the following changing patterns related to financial stewardship and take note of how your congregation is doing in these areas:

Stewardship. *Previous pattern:* Stewardship focused on budget, bills and buildings.

Emerging pattern: Stewardship is a vital aspect of Christian discipleship.

Focus. *Previous pattern:* The church needs money.

Emerging pattern: Christians need biblical financial teaching.

Christian education. *Previous pattern:* Little or no biblical, financial or stewardship teaching.

Emerging pattern: Stewardship education is integrated into curriculum for all ages.

Membership orientation. *Previous pattern:* Financial and giving information generally is ignored.

Emerging pattern: Financial and giving information and guidelines are integrated into membership orientation and materials.

Preaching. *Previous pattern:* Stewardship is ignored or addressed in a once-a-year stewardship message.

Emerging pattern: Annual stewardship series and/or stewardship and financial principles are woven into messages.

Staff. *Previous pattern:* Stewardship is in no one's job description.

Emerging pattern: Lay leaders or associate pastor of stewardship oversees integration of stewardship teaching in Sunday school, small groups and seminars.

Worship services. *Previous pattern:* Announcements are made about the church's bills, budgets and financial shortfall.

Emerging pattern: Brief lay testimonies about how God taught them to give 10 percent or more. Major financial needs are communicated in writing to the congregation.

Doug Strader, retired director of the Kentucky Baptist Convention's stewardship department, is pastor of Farmdale Baptist Church in Louisville

Similar Christian commitment, maturity enhance relationship

Q: Our 18-year-old daughter is dating a Christian young man who is possessive, demanding and critical of her. How can we help her see this before it is too late and they are engaged?

Both choosing the right person and becoming the right person are incredibly important as young men and women approach the marriage altar.

MARRIAGE

While your daughter is wise to date a Christian, she also must consider the extent to which his relationship with Christ has made a difference in his life. Just as Paul enjoins believers to "be not unequally yoked with unbelievers" (2 Corinthians 6:14), Amos reminds us that it is much easier to walk together if two parties are agreed (Amos 3:3). "Walking together" suggests that both are serious about their faith and similar in their level of Christian commitment and maturity.

Share your concerns with your daughter at a time when you are not upset. Remind her in a calm way that you want the best for her and that you have concerns that continuing a relationship with this young man might significantly hinder her future happiness.

You might even give her a copy of "The Control Freak" by Les Parrott. In his book, Parrott lists the top 10 traits of a control freak. They are: Obnoxious, tenacious, invasive, obsessive, irritable, demanding, rigid, perfectionistic, critical and closed-minded.

According to author Henri Nouwen, "It seems easier to be God than to love God, easier to control people than to love people." Remind your daughter that one mark of a healthy relationship is that each individual recognizes that need to be remade into the image of the Son of God rather than the image of the partner.—Scott Wigginton

Q: With vacation season upon us, what are some practical ways our family can make travel time in the car more fun?

Now that summer has arrived, many families will be loading up the car and hitting the highway. Travel can be tiring, especially for young travelers. Many parents will take the easy way out and opt for a portable DVD player. Not bad, but you also might want to consider the following ideas for making travel in the car interactive, as well as fun.

PARENTING

Visit the library or bookstore before you take off and pick out a special book to read together as you ride. You might want to check out a book on tape or CD. Besides being fun, reading or listening to a book allows the driver to participate without being distracted.

Play games. Beyond the old standby of counting cows, there are lots of games that have been adapted for play in the car. Travel Bingo has been around for years, but still entertains. It can be purchased at most toy stores or at a Cracker Barrel restaurant. Have a vacation-related "secret word" for the day, and award a small prize to the child who says it first.

Listen to radio theater. Web sites such as radiospirits.com offer a variety of old-time radio shows on CD that make great listening for all ages. Comedy, mystery, adventure, Westerns—there are plenty of selections to choose from. Many of the old radio shows, such as The Lone Ranger, not only hold interest, but also teach important lessons about such issues as right and wrong, friendship and loyalty.

Exercise when you stop. Make enough stops to keep young travelers fresh, and when you stop, run around and get some exercise. Play a quick game of tag or catch, or just race to a distant tree and back.—David Garrard

Family Forum writers are:

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



Does your church's pastor need a raise?

What is an appropriate salary and benefits package for a Kentucky Baptist pastor?

While there's no hard and fast rule for the "right" amount among various size churches, Scripture clearly teaches that "the laborer is worthy of his wages" (Luke 10:7) and that "elders who direct the affairs of the church well are worthy of double honor" (1 Timothy 5:17).

Beyond that, churches are pretty much on their own—except for a biennial ministers' compensation study compiled by Don Spencer, director of the Kentucky Baptist Convention's church financial benefits department. (See related article and chart on page 1.)

Spencer, who started compiling such studies on the state level 20 years ago, has been the driving force behind the detailed research project that has grown to include data from more than 7,000 Southern Baptist churches throughout the nation. Spencer continues to coordinate the biennial study in cooperation with fellow financial benefits directors from other state conventions and the Southern Baptist Convention's GuideStone Financial Resources.

In addition to his commitment to compiling valuable data for the benefit of congregations across the SBC, Spencer said his role through the years has enhanced his ministry efforts on behalf of Kentucky Baptist churches. "When you work with all that data," he explained, "it gives me added insights as I work with our churches."

While the average salary and housing benefit for full-time Kentucky Baptist pastors is almost \$2,600 below the national average, Spencer noted that struggling economic areas in the state, combined with fewer megachurches, produces a lower average compensation level.

"We have a pretty high number of smaller churches," he added, "and they have responded well to the study. I think they're continuing to improve."

Among the positive factors in the latest study is an average compensation increase of 6.4 percent for full-time pastors in Kentucky and an average increase

of 8.4 percent for bivocational pastors during the past two years.

Spencer is quick to point out that many pastors still need church leaders to separate ministry-related expenses such as mileage, continuing education and convention expenses from the overall pay package. He said that simple adjustment would provide added tax benefits for ministers and help eliminate inflated lump-sum totals that give a false impression of a minister's compensation package.

Encouraging Kentucky Baptist congregations to evaluate their ministers' pay packages and seek to provide an appropriate level of compensation, Spencer cautioned, "Some churches are kidding themselves when they say they're full-time."

Details of the 2006 ministers' compensation study are available at www.kybaptist.org/compstudy. While a quick glance at the information shows full-time Kentucky Baptist pastors receive an average salary and housing allowance of \$47,377 and an average total pay package of \$58,303, Spencer said the study also allows individuals to compile customized reports comparing compensation packages of churches with similar size attendance and budgets.

"It makes it very specific to each church," Spencer explained. "They're not just looking at generic charts designed for everybody."

In addition to opportunities to evaluate and adjust ministers' compensation, Southern Baptists have the opportunity to assist retired ministers who struggle with inadequate retirement resources.

Adopt an Annuitant Sunday, an annual emphasis set for June 25, highlights the financial needs of retired ministers and widows. Churches, Sunday school classes and other groups can "adopt" annuitants by donating funds to help provide a monthly supplement of \$200 for an individual or \$265 for a couple.

Southern Baptists currently assist almost 2,500 retired individuals and couples with funds for such basic needs as food, utilities and medical care. More information is available at www.guidestone.org.

STRAIGHT FROM THE EDITOR



Trennis Henderson

Righteous giving, righteous living

By Judy Woodward Bates

Dora, Ala. (BP)—Even Christians tend to put a lot of emphasis on "stuff," don't we? We like to drive up to church in the best vehicle, walk in wearing the best outfit, and have everyone know we live in the nicest house or neighborhood.

But is this what the Bible teaches us to be like? Not even close, y'all.

No, there's nothing wrong with doing well financially. God often delights in bestowing material blessings on the believer who is obediently following His specific path for his or her life. But when affluence comes from credit spending, that's certainly not from the Lord. And when monetary gain comes from dishonesty, God definitely isn't honored.

Yes, we should work diligently, but we should do so at whatever God has called us to do. Trust me, I've had a few serious money-making jobs in my lifetime, but none of these were the places where the Lord had called me to use the gifts and talents He bestowed on me. And because they weren't, I never felt fulfilled in any of these occupations. I always knew that something just wasn't right.

Now I write and speak in a ministry that only God could have brought to fruition. Sometimes I go to a church and receive no honorarium at all; sometimes it's not

even enough to reimburse what I spent on gasoline; and sometimes I am overwhelmed with the generosity extended to me. But most of all, I'm amazed at the correlation I've learned.

COMMENTARY

What do I mean? The deeper the devotion to God, the more generous the giving. Like the widow's mite (see Mark 12:41-44), it's not a matter of how much you give—it's a matter of what you have left after the giving. It's a matter of how deeply you desire to honor the Lord.

Jesus said in pointing out to His disciples a woman's act of devotion, "This poor widow has put in more than all those giving to the temple treasury. For they gave out of their surplus, but she out of her poverty has put in everything she possessed" (Mark 12:43-44).

This widow brought joy to Jesus. He saw her generous spirit and commended her. All believers are to give their all by being 100 percent devoted to Jesus, but rarely does the Lord direct a person to give away all of his or her material possessions. But I will say this: if He tells you to, obey Him.

If the Holy Spirit prompts you to give a specific amount to any worthwhile cause, trust Him enough to believe that He "will supply all your needs according to His riches in

glory in Christ Jesus" (Philippians 4:19). When a believer holds onto whatever the Lord has told him to give—be it time, talent or money—that disobedience becomes a dam stopping the flow of God's blessings into that believer's life.

"Better a little with righteousness than great income with injustice" (Proverbs 16:8). There is no greater "injustice" than stealing from Jesus. I actually had someone tell me, "We can't afford to tithe. Do you realize how much money that would be?" Folks, you can't "rob God" (Malachi 3:8) and get away with it.

Does the Bible tell us that after the widow gave her offering, she received a proposal from a rich man? Won the Publishers Clearinghouse Sweepstakes? No. The only comment we read is about how God will deal with those who mistreat people such as this widow (see Mark 12:38-40).

The point is God takes care of those who obediently serve Him. As the old song says, "Little is much when God is in it." If you don't believe me, read the account of the feeding of the 5,000 in John 6:1-13.

What are you entrusting to God? Give Him your all and watch Him multiply your blessings. Financially? Maybe. But I guarantee your priceless blessings will see an overflowing increase.

Judy Woodward Bates, a freelance writer and speaker, is the author of "The Gospel Truth about Money Management"

Russellville minister makes name for himself among SBC bloggers

Continued from page 1

Burleson, an Oklahoma pastor, incited other trustees' ire when he blogged about his disagreements with other trustees. Trustee leaders sought to get Burleson kicked off the board before backing down and passing a policy barring public dissent.

"The Wade Burleson issue took off and I started using that blog to speak to it," said Rogers, youth minister at First Baptist Church of Russellville. "I didn't have a whole lot of readership on it at first."

That began to change in February when he posted "A Clumsy Retreat," a statement blasting IMB trustee leaders for their efforts to expel Burleson.

"The leaders who have coordinated these actions can not and will not win this fight," he wrote, adding a statement from the book of Daniel in which Daniel interprets God's statement to King Belshazzar of Chaldea. "My words to you: The days of your reign are numbered; you have been weighed and found wanting; that which you rule is divided, and will be given away."

"I don't think I did any thing inappropriate, but I didn't hold back," he said, noting that his article was cited by other blogs, directing readers his way.

By May, his site (twelvewitness.blogspot.com) was attracting a few hundred readers when he posted blog reports from a meeting of young leaders in Memphis. Readership increased after the group produced the "Memphis Declaration," which called Southern Baptists to repent of arrogance and narcissism "which have corrupted our integrity in assessing our denomination bureaucracy, our churches and our personal witness."

"I got over a thousand hits yesterday," he said, adding that blogs have become a "leveling ground for ideas." Previously, he said, commentators needed titles or connections to share their thoughts in more traditional media.

"Within the blogosphere I was a youth minister at a pretty small church at a pretty small town, in Kentucky. But people were listening to what I had to say, not because of who I was, but because of what my ideas were."

Rogers said he and other bloggers like him are trying "to stop the narrowing of parameters of cooperation" in the SBC.

"We just need to be able to work more and more together and stop moving towards uniformity and towards unity," he said. "It has become very important to me because, obviously, I'm trying to influence the direction of the Southern Baptist Convention."

Rogers said he and several other bloggers are also concerned that the SBC president come from a church that strongly supports the Cooperative Program.

"To us, what I'm hearing is that people who are giving to the Cooperative Program think it's disingenuous for someone to run for president of the SBC if their church is not giving to the Cooperative Program."

Blogging's two-edged sword

While his blog gives him quick access to readers, he admits that the medium can be a two-edged sword.

"Because we don't have to go through an editing process and a vetting process we can get it out there quicker, but the other side of that is ... it puts all the responsibility for accuracy on the blogger," he said. "It all falls on me to be wise about what I post and what I do not post."

Rogers said readers send plenty of rumors and hearsay, including information from people trying to help their own cause. He said his personal guidelines include avoiding libel and slander and refusing to use an anonymous source unless he can confirm the information elsewhere.

This week at the SBC in Greensboro, N.C., bloggers like Rogers might find just how much influence they have. "We really don't know what to expect."

Rogers noted that the attendance expectations grew after the Memphis meeting. "It could be that some of the people who are old resurgent footsoldiers heard there were people that were up to something they did not like," he added.

"My generation is not going to vote as a block and that's good, I don't want them to," said Rogers, who will be leaving Russellville at the end of the month to accept the senior pastor position at a church in Tulsa, Okla. "That's pretty much what I'm arguing against. ... We want diversity and we want all that to be OK."

"If the SBC is more open, if the IMB issues are addressed substantively, ... I would think we would feel that that (Greensboro meeting) was very, very successful."

Kentucky Baptists invest in Gulf Coast

Continued from page 1

"For the people of the seaman's ministry and this office, it was that encouragement that you get when people are willing to put that kind of money in a ministry they know nothing about," she added. "That was sacrificial giving."

Sand Spring isn't done giving. Hamrick said it plans to donate another \$25,000 this summer to the Kentucky Baptist Convention's relief efforts along the Gulf Coast.

This is just one example of the outpouring of gifts from Kentucky Baptists that has enabled the KBC's men in ministry office to enter a new area of ministry, Director Randy Foster said.

Leaders have long intended for rebuilding to follow the mass feedings and clean-up work that occurs immediately after disasters, he said. But in the past, Baptists have not supplied enough resources to pursue the rebuilding phase, he added.

"I can't think of any time that rivals this one," Foster said of the \$1.2 million given through the state convention and an estimated \$1 million donated via individual church partnerships. "We've never had this kind of money."

While Sand Spring's gift is the single largest donation, many churches have offered \$10,000 in recent months, Foster said.

Low Cook of Central Baptist Church in Maysville (and the former on-site coordinator in Pascagoula) said he knows of churches sending \$100-\$1,000 monthly to help Mississippi congregations.

Thanks to money donated from throughout the commonwealth, the state convention recently purchased a \$20,000 commercial kitchen for Pascagoula's Calvary Baptist Church, where many volunteers stayed during mission trips.

Kentuckians are helping in other ways. In addition to hundreds traveling to the Gulf each week this summer to rebuild homes, many will help Mississippi congregations stage vacation Bible schools and other community-oriented events.

By empowering Mississippians to do things they might not have considered in the past, Kentucky Baptists are helping those on the Gulf Coast to dream, Foster said.

"They've got a vision that they can do that in their community," Foster said.

Paint ministry

In addition to churches extending a helping hand, Kentucky Baptists' partnership with the Gulf Coast has inspired a Cadiz man to consider starting a new ministry.

In March, Bob Brame helped arrange donations of 150 gallons of paint and more than 100 paint brushes and rollers for buildings in Pascagoula.

Brame, who owns Cadiz Hardware, was scheduled to join other members of Locust Grove Baptist Church on a mission trip that month.

But Brame had to cancel his involvement in the trip when he became ill two days before their departure.

A few days later Brame received a frantic call from Mississippi asking

where the paint was; what someone thought were buckets of paint turned out to be mud-out supplies.

Brame arranged a shipment that week of more than 2,000 gallons of paint, which the convention obtained for a discounted price.

"I was so disappointed I didn't get to go, but if I went I wouldn't have been able to get that lined up," Brame said.

Since then, Brame secured a second truckload of paint and donations of several hundred more brushes and rollers. Such supplies often are available for low or no cost when companies discontinue product lines, Brame said.

His success at arranging the shipments has prompted Brame and Foster to discuss the possibility of visit-

ing paint companies in Kentucky and Ohio to discuss more donations to help disaster relief work.

After discussions about this idea in an Internet forum, one hardware store owner in South Carolina recently donated paint to that state's Baptist convention.

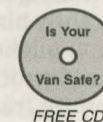
"I believe if we'll use our contacts and experiences, the Lord will bless them," Brame said.

Rebby said Kentucky Baptists have made a huge impact in Pascagoula.

"If you had just done what you did for Calvary Baptist that would have been a blessing, but you have gone so far beyond that," Rebby said. "Our area would not be where it is without Kentucky's finances and people."

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Pray for camp

Safe environment, effective witness are our main focus

After roughly 300 days of evaluation, planning and anticipation, camp has begun again. During the past week as our training neared completion, I was reminded in an emotional way what I truly love about camp.

The hectic pace and all-out group effort of summer staff and our year-round staff produces an excitement and level of fun that simply cannot be communicated in words. The excitement of the moment, coupled with the coming arrival of campers, is truly amazing. Moment by moment in training for camp, adjustments and changes occur regularly, fueling this excitement and building anticipation for what is next. It also probably produces great anxiety in those least familiar with this custom.

For the last few months, I have been sharing with you the anticipated number of campers this year. This will be, by far, the largest single year Cedarmore and Jonathan Creek have ever seen in their existence. Far outweighing the attendance is our firm faith that we will see record numbers of spiritual decisions.

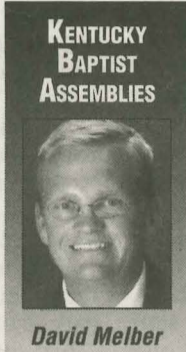
As we have walked the road to summer, we have seen more trials this year than ever before, which confirms the spiritual battle we face while seeking to reach a lost culture of youth.

There is no greater need at this time than your prayers for camp. Summer camp involves so many aspects that we cannot list them all. We simply ask for you to pray that campers remain safe and that we effectively communicate God's Word to them. I feel that if we do these two tasks, all other areas will fall into place and God's blessings will surround us.

Contact us to arrange a time to visit. Visitors are always welcome, and we want you to see what goes on at camp. But because our summer is packed full of campers, housing and worship space is limited.

Come and see us this summer and continue to pray for God's hand in all we do. Pray for the safety of all involved with camp, and that we communicate the love of Christ to all who come.

David Melber is president of Kentucky Baptist Assemblies. Contact him at Box 99918, Louisville, KY 42069-0918; phone (502) 491-7000.

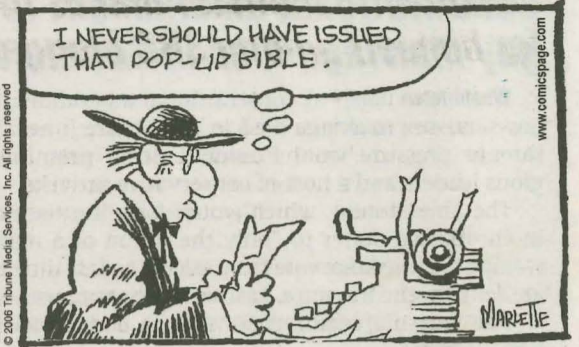
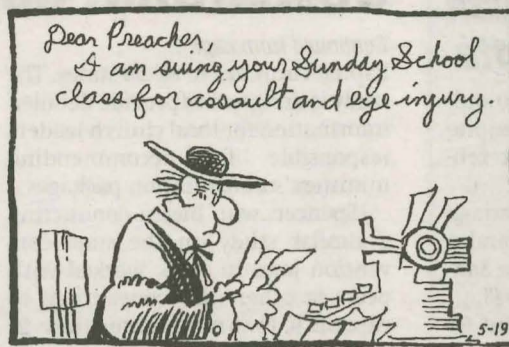


KENTUCKY BAPTIST ASSEMBLIES

David Melber

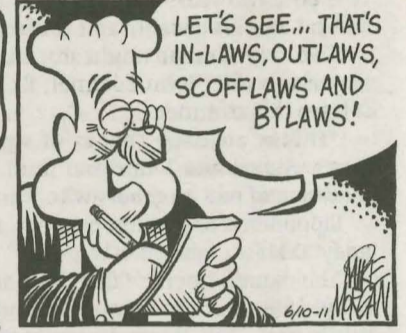
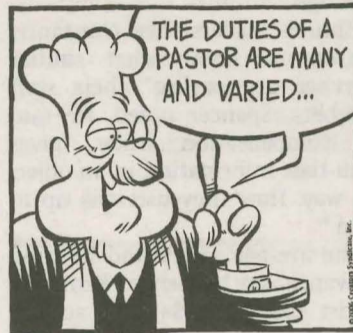
Kudzu

Doug Marlette



For Heaven's Sake

Mike Morgan



Bible Crosswords

Across

- 1 "I am the _____, and the lily of the valleys" (Song of Sol. 2:1) (3 words)
- 9 Not out
- 10 Timid
- 11 On or about, abbr.
- 12 "I am the _____, and know my sheep" (John 10:14) (2 words)
- 17 Immerse briefly in water
- 18 Central state, Des Moines is the capital, abbr.
- 20 "I am the way, _____, and the life" (John 14:6) (2 words)
- 24 "Behold the _____ of God" (John 1:29)
- 26 Extraterrestrial, abbr.
- 27 Suffix
- 28 "_____, every one that thirsteth" (Isaiah 55:1)
- 29 Two, Romans num.
- 31 "The _____ is Lord even of the sabbath" (Matthew 12:8) (3 words)
- 34 "We have not _____ this power" (1 Corinthians 9:12)
- 37 Network, especially of blood vessels
- 38 Learning disabled, abbr.
- 39 "Jesus Christ, the _____" (Mark 1:1) (3 words)
- 42 Certified Public Accountant, abbr.
- 43 Containing oxygen, prefix
- 44 Dorothy's state, abbr.
- 45 Head nurse, abbr.
- 46 "Lest I _____ you in pieces" (Psalms 50:22)
- 48 "The Spirit of God descending like a _____" (Matthew 3:16)
- 51 Took a chair

1	2		3		4	5	6		7	8	
9					10				11		
12		13		14					15		16
			17								18 19
20	21					22	23		24	25	
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39				40	41					42	
			43						44		45
46		47			48	49	50			51	
				52		53					
		54									

- 53 "I am the _____" (John 14:6)
- 54 "I am ... the bright and _____" (Revelation 22:16) (2 words)

- 23 Sharpened
- 24 "I am the bread of _____" (John 6:35)
- 25 Direct toward a target
- 30 Understanding
- 32 Writings that contain the old covenant, abbr.
- 33 "I am _____ and Omega" (Revelation 1:8)
- 35 "They were _____ afraid" (Mark 9:6)
- 36 "I am the _____: ... if any man enter in, he shall be saved" (John 10:9)
- 40 Effects, abbr.
- 41 "Emmanuel, which being interpreted is, _____ with us" (Matthew 1:23)
- 44 "I will give unto thee the _____ of the kingdom" (Matthew 16:19)
- 46 Nashville's state, abbr.
- 47 "Why make ye this _____, and weep" (Mark 5:39)
- 49 "I seek not mine _____ will, but the will of the Father" (John 5:30)
- 50 Vagrancy, abbr.
- 51 Large body of water
- 52 Nurse, abbr.

Down

- 1 "An advocate with the Father, Jesus Christ the _____" (1 John 2:1)
- 2 "Who built _____, and Lod" (1 Chronicles 8:12)
- 3 Compose, var. form
- 4 Follicle stimulating hormone, abbr.
- 5 Feminine pronoun
- 6 Hypothesis, abbr.
- 7 "Let her be as the loving hind and pleasant _____" (Proverbs 5:19)
- 8 Paddle
- 13 Poem
- 14 Nimble
- 15 Masculine pronoun
- 16 "His eyes were _____, so that he could not see" (Genesis 27:1)
- 19 "According to his _____ mercy" (1 Peter 1:3)
- 21 Altitude, abbr.
- 22 Thorough, nonstandard spelling

Last week's solution

I	N	C	I	S	E	T	R	A	N	C	E
S	T	A	T	E	S	R	A	M	O	T	H
B	E	T	H	L	E	H	E	M			
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Constitutional amendment to ban gay marriage dies in Senate vote

Washington (RNS)—A constitutional amendment to outlaw same-sex marriage died in the Senate June 7 despite intense pressure from President Bush, prominent religious leaders and a host of conservative activists.

The amendment, which would have limited marriage in the United States to "only the union of a man and a woman," gained one vote from 2004, the last time the Senate took up the measure. Last week, the vote was 49-48.

The measure required 60 votes to end debate and 67 votes to pass.

Sen. Judd Gregg, R-N.H., who voted for the amendment in 2004 but rejected it last week, said in a statement that "the past two years have shown that federalism, not more federal laws, is a viable and preferable approach."

The amendment might not stay dead for long. House Majority Leader John Boehner, R-Ohio, promised to revive it later this summer.

"This is an issue that is of significant importance to many Americans," Boehner said. "We have significant numbers of our members who want a vote on this."

Opponents of the amendment, including Sen. Ted Kennedy, D-Mass., labeled it "bigotry."

The amendment "discriminates not only against people who want to be married, but also against the faith traditions" that deem homosexual marriage consistent with their religious ideals, said Welton Gaddy, president of the Interfaith Alliance.

According to a Gallup Poll conducted in late May, while a majority of Americans do not favor legal recognition of same-sex unions, only half believe the Constitution should be changed to define marriage as solely between a man and a woman.

On June 6, voters in Alabama adopted a state constitutional amendment outlawing gay marriage, making it the 20th state to adopt a constitutional amendment. Similar amendments will be on six state ballots this November.

In addition, 26 states have laws like the 1996 federal Defense of Marriage Act, which defines marriage as a heterosexual union and allows each state to decide for itself whether to grant legal status to same-sex marriages.

Despite those measures, religious and conservative activists say a constitutional amendment is needed to keep "activist judges" from striking down the state laws.

Consultant: Separate pastors' pay, expenses

Continued from page 1

Baptist churches in all 50 states. The study is designed to provide detailed information for local church leaders responsible for recommending ministers' compensation packages.

Spencer, who began conducting a similar study on the state convention level in 1986, worked with peers in other state conventions to expand it to a multi-state study 10 years later. The project has grown from 12 participating state conventions in 1996 to a national effort two years ago.

Church leaders "are constantly wanting to know what similar churches are paying" their staff members, Spencer noted. He said the compensation study "gives them that information in an objective way. How they use it is up to them."

The average salary and housing allowance for full-time Kentucky Baptist pastors is \$47,377, according to this year's study. On the SBC level, the average compensation is \$49,952. The average pay package, which includes insurance and retirement benefits, is \$58,303 in Kentucky and \$59,995 across the SBC.

Average salary and housing for full-time pastors in other state conventions ranges from \$33,956 in the Dakotas to \$78,558 in the District of Columbia. Full-time pastors in the Baptist General Convention of Texas rank second at \$64,441.

The study also includes compensation information about bivocational pastors as well as full-time and bivocational ministerial staff members, office personnel and custodians.

Among bivocational pastors in

Kentucky, the average compensation is \$15,594, an increase of \$1,211 over 2004. On the national level, the average is \$15,865, an increase of \$1,077 from the previous study.

Among other state conventions, average salary and housing for bivocational pastors ranges from \$8,343 in Utah/Idaho to \$22,374 in Arizona. Hawaii ranks second at \$21,323.

The average total pay package for bivocational pastors in Kentucky is \$17,537, slightly higher than the national average of \$17,385.

The only other categories where average Kentucky Baptist compensation slightly outpaced the national average was among part-time office personnel and part-time custodians.

Among full-time church staff ministers, the average salary and housing is \$44,517 in Kentucky and \$46,791 nationally. The average total pay package is \$54,636 in Kentucky and \$56,591 nationally.

Among bivocational church staff ministers, average salary and housing is \$11,529 in Kentucky and \$12,592 nationally. The average total pay package is \$12,567 in Kentucky and \$13,496 nationally.

Concern about underpaid ministers

In addition to the state and national comparisons, Spencer said the study shows that ministers' average compensation increases have outpaced inflation in recent years.

Full-time pastors' average compensation increased 7.4 percent from 2004 to 2006 compared to an inflation rate of 6.8 percent, Spencer reported. Over the past decade, average compensation levels increased 50.8 percent compared to a 28.3 percent inflation rate, he added.

Spencer cautioned, however, that "I still have a great concern for those ministers who are obviously underpaid. I don't think a church gets the best out of its minister in that situation."

He also urged congregations to "address getting ministry-related expenses (such as travel and convention expenses, books and continuing education) out of the pay package."

He compared lumping such ministry expenses into a minister's pay package to "hiring a church secretary and including office expenses as part of the pay."

"Churches are increasingly recognizing that expenses are not part of the compensation," he said. "They should be considered totally independent of compensation and benefits and should be paid using an accountable reimbursement plan."

This year's study also found that the average percentage of church budgets used for staff compensation and benefits is 47.1 percent.

The average among Kentucky Baptist churches is 47.4 percent. Nationally, the average ranges from 39 percent in Wyoming to 54.7 percent in Indiana.

The compensation study and related resources are available online at www.kybaptist.org/compstudy.

In addition to the state and national averages, church leaders can compile customized compensation study reports based on the attendance and budget size of comparable churches.

For more information, call the KBC church financial benefits department at (502) 489-3521 or toll-free in Kentucky at (866) 489-3521.

The need for structure

Rules and discipline help Oneida students meet higher expectations

By Judy Lawson

Oneida Baptist Institute Dean of Students

Often when we take our students off campus, I am reminded how much young people need structure. Almost every time we take our students out, we are complimented on how nice they look or how well they behave. Our students are not nicer or better than others. I believe they behave well because they have structure and are held to a higher standard.

At Christmas time while in a mall, I enjoyed one of my favorite pastimes, observing people. Several teenage girls were dressed quite provocatively, drawing the eye of every passing male.

Many boys could hardly keep their baggy pants up. (One held onto his pants with one hand to keep them from falling.) A young couple came to sit across from me. Their public displays of affection were too much for me, and I moved to another area.

Many students come to Oneida because of a lack of structure at home. When a staff couple recently invited several kids over for supper, two students remarked that they never had eaten a meal at a table with their own families. Many families eat on the run, rarely having the opportunity to relax, enjoy the food and talk over the events of the day. Mealtime has been reduced to grabbing a bite before having to be at our next scheduled event. Mealtime in my home growing up was a good place of communication for everyone in our family.

We believe in our young people, but what I observed at the mall seemed to be outward signs

of teenagers who have little adult guidance. Children need our attention. They need to feel important to us. They need us to listen. They need correction, discipline, love and acceptance. House rules give young people security, and even though they strain and tug at the rules, the discipline is both healthy and necessary.

Parents we interview seem discouraged and worn out. Sometimes they paint a bleak picture of few rules coupled with overindulgence. It is

truly amazing to see that same young person after four or five months of structure and discipline at Oneida Baptist Institute. He has almost quit pulling at the reins and is beginning to flourish. His rebellious attitude is changing. He develops friendships with adults, begins setting goals for himself and finds himself excelling at things he never dreamed of doing. Oneida students know there are consequences if they don't behave according to our

expectations. It is a continual struggle, but we hold the line. One cannot waver in discipline. The young person must know where the line is that he or she must not cross, and the line must not waver according to our circumstances or moods. OBI provides structure and discipline when students misbehave and praise and accolades when they do well. We are proud of our students and pray that they will go on to make a good name for themselves with integrity and character.

We who work at Oneida do what we do in partnership with you. Thank you for sending students to us and for your prayer support and generous donations to this ministry.

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



W.F. Underwood

Preacher and nurse

Tennessee student witnesses at both church and hospital

Tennessee student Chris Thompson has completed his first year at Clear Creek. With the intense sports rivalry between the two states, he sometimes has to watch his comments about the University of Tennessee. "I've always been a big supporter of UK as well as UT," Chris said. "So, other students aren't too hard on me."

As an 11-year-old, Chris gave his life to Christ at Camp Carlson, a Tennessee retreat center. "It was a weeklong camp, and at the Friday night campfire service I realized I was guilty of sin and accepted Christ into my life," Chris said. "I had been in church all my life, thanks to my family, but it seemed for the first time I heard the truth about my sin and His sacrifice."

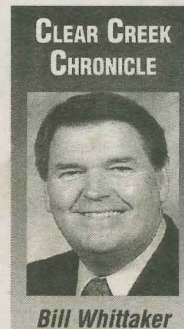
Unfortunately, Chris didn't stay close to the Lord. "At age 20, I thought I knew how to run my life and told God I wanted to do things my way," Chris recalled. "He let me go until I was sick of it. At a revival God told me He had much greater things for me. I surrendered my life to Him. He's been in charge ever since; the result has been fantastic."

Chris is grateful for the influence of Bro. Ralph Cordell, former director of missions for Campbell County Baptist Association. Chris serves as outreach coordinator of New Horizon Baptist Church in LaFollette, Tenn. "I coordinate hospital and home visitation and head up the Judgment House witness project," Chris said. The church has

sponsored two Judgment House presentations; no other church in the county has used the approach, and Chris said the church had a "phenomenal response."

Church attendance has grown from 38 people to more than 250. "God has really blessed," Chris said. "The church is a member of the local association; we're committed to unity with our brothers in Christ."

For 16 years Chris has worked as a licensed practical nurse. He's helping address a shortage of nurses and enjoys the work. "My nursing work helps provide my needs and is a 'tent-making' opportunity God has given," he said. "I have many opportunities to witness."



Bill Whittaker

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

Some religious broadcasters fear choice

By Piet Levy
Religion News Service

Washington (RNS)—Evangelical Christians are on the front lines in the battle over indecency on cable television, calling for a pick-and-choose pricing plan that would allow viewers to keep certain channels out of their homes.

But on the opposite end of the battlefield is an opponent familiar to and even respected by evangelicals: Christian cable stations.

The fear among Christian broadcasters is that a proposal to allow consumers to reject MTV or Comedy Central also would allow them to unsubscribe from the Trinity Broadcasting Network or Pat Robertson's Christian Broadcasting Network.

Cutting off that access—not to mention a potential profit plunge—could hurt religious broadcasters as well.

"We do not believe that a la carte is the cure for the disease," said Colby May, attorney for the Faith and Family Broadcasters Coalition, which represents Trinity and CBN, in addition to other stations.

"In fact it is a cure that may very well kill the patient."

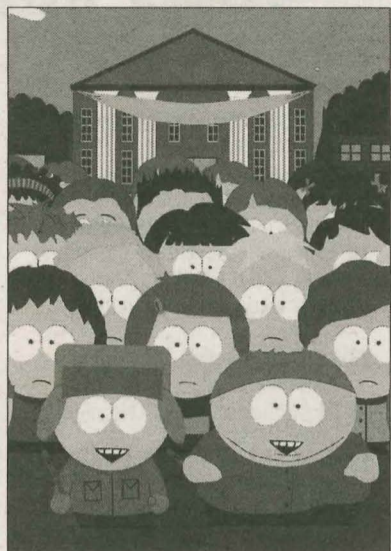
Evangelical and family groups support the concept of "a la carte" cable legislation, which would allow cable users to subscribe solely to the networks of their choice.

The plan, endorsed in an unofficial Federal Communications Commission report and likely to be proposed by Sen. John McCain, R-Ariz., is billed as a way to avoid paying for stations like FX, Comedy Central and MTV, which rack up high ratings with risqué shows like "South Park" and "The Real World."

May argues that an a la carte cable package will drive up the cost of each individual station per subscriber to compensate for their lower subscription numbers. The viewer's cable bill potentially could rise even if the number of stations went down.

In other words, there will be less bang for more buck.

But the Christian networks' main



ONE, BOTH OR NEITHER Some Christian activists fear that consumers might opt out of religious programming, such as the Trinity Broadcasting Network (right) if they are also given the chance to opt out of racier programming like MTV or Comedy Central (left). (RNS photos courtesy of Trinity Broadcasting Network and Comedy Central)

concern is that the only ones willing to subscribe will be Christians. If a la carte were already in existence, May argues, conversion experiences for alcoholics and people contemplating suicide, or suffering from a crumbling marriage, never would have happened.

Lost witnessing opportunities

"If you obligate viewers to preselect religious service, you are essentially going to find yourself witnessing to the choir," May said. "In combination all of these networks have literally thousands and thousands of anecdotal stories of people who were channel surfing that came across one of their services and it changed their life for the better."

But Christian groups like Concerned Women for America say lives will be better with the a la carte plan.

"Unfortunately the number of inappropriate programs far outweighs the number of good," said Lanier Swann, the group's director of government relations. "Our issue is to protect families."

Dan Isett, director of corporate and government affairs for the



conservative group Parents Television Council, argues that religious broadcasters on localized cable services will not be affected by a pick-and-choose cable choice plan. He said the policy might even grant more opportunities for fledgling networks not owned by the six major multimedia corporations.

"If consumers have a choice, it opens up a new range of diversified programming that doesn't exist today," Isett said. "If I were (Trinity Broadcasting Network), I would look at this as an unparalleled opportunity to reach people."

Michael Goodman, media analyst for the Yankee Group, said a la carte may sound like a great idea, but it's bound to have serious consequences for viewers and cable firms.

"If you don't want to see it, turn the channel," he said. "Or if you really don't want to see it, use the parental controls."

But Swann said because many children are more tech-savvy than their parents, it's simply not enough. Besides, she said, the main problem is that cable subscribers are required to pay for material that they object to.

Report finds teens often lie about abstinence pledge, sexual history

By Hannah Elliott
Baptist Press

New York (ABP)—True love often doesn't wait—and it frequently has difficulty with the "true" part, too, according to a new study.

Harvard University scholar Janet Rosenbaum, in an article published in the June issue of the American Journal of Public Health, reports that statistics about teenagers who take virginity pledges might be unreliable, because teens often change their stories, over time, about what they pledged and whether they were virgins.

The study used research on more than 14,000 teenagers, surveyed in 1995, 1996 and again in 2001, in the National Longitudinal Survey of Adolescent Health. It tracked sexual histories of seventh- through twelfth-grade students.

Among the results:

- 52 percent of respondents who took virginity pledges had retracted those pledges within a year.

- 73 percent of teens who, in the first survey, said they had taken a virginity pledge denied taking such a pledge by the second survey.

- Nearly a third of those who reported being sexually active in the first survey, but who later took a virginity pledge, reported being virgins in the second survey.

Rosenbaum said the discrepancy could be because some people think the technically true answer—that they had engaged in sex, for instance—no longer represents them after their beliefs change.

In any case, the study implies that some virginity studies provide unreliable data, Rosenbaum wrote.

Critics of the study question its reliability, while others said its results call into question earlier studies on the effectiveness of abstinence pledges. "This study is in direct contradiction with trends we have been seeing in recent years," Janice Crouse, a fellow with the pro-abstinence Concerned Women for America, told the Los Angeles Times. "Those who make virginity pledges have shown greater resolve to save sex for marriage."

J.T. Finn, who operates a pro-abstinence Web site, said even if the Harvard study is accurate, the bottom line is that America has a "crisis of sexual activity among teens."

"Although some kids change their mind about their 'True Love Waits' commitment—often times because of peer pressures and temptations—that doesn't mean we should throw the baby out with the bath water," Finn said, referring to a popular Southern Baptist-sponsored virginity pledge program. Finn's Web site, LoveMatters.com, provides pro-abstinence educational materials and news.

The bottom line, Finn said, is that too many teens have sex—and there are great benefits to saving sex for marriage. He said most people who wait will say they're glad they did.

Judge's ruling deals major blow to Prison Fellowship program

Des Moines, Iowa (RNS)—Prison Fellowship officials plan to appeal a district judge's ruling that declared their faith-based program in an Iowa prison unconstitutional.

Chief Judge Robert Pratt ruled June 2 that the InnerChange Freedom Initiative "has the primary effect of impermissibly endorsing religion" through its contract with the state corrections department.

"For all practical purposes, the state has literally established an evangelical Christian congregation within the walls of one (of) its penal institutions, giving the leaders of that congregation, i.e., InnerChange employees, authority to control the spiritual, emotional and physical lives of hundreds of Iowa inmates," Pratt wrote in a 140-page decision from the U.S. District Court for the Southern District of Iowa.

He said the program was "pervasively sectarian," requiring participants to attend worship services, weekly revivals and religious com-

munity meetings. Participating inmates also were ordered to "engage in daily religious devotional practice," he said.

"Though an inmate could, theoretically, graduate from InnerChange without converting to Christianity, the coercive nature of the program demands obedience to its dogmas and doctrine," Pratt wrote.

Appeal likely

Mark Earley, president of Prison Fellowship, said in a statement that his organization would appeal the decision to the 8th U.S. Circuit Court of Appeals.

"This decision, if it is allowed to stand, will enshrine religious discrimination," said Earley, president of the Virginia-based ministry founded by former Nixon aide and Watergate felon Chuck Colson.

The executive director of Americans United for Separation of Church and State, which filed suit against the program in 2003,

hailed Pratt's ruling.

"There is no way to interpret this decision as anything but a body blow to so-called faith-based initiatives," said Barry Lynn, whose watchdog group has been critical of President Bush's efforts to increase access to government funding for faith-based groups.

"Tax funds cannot underwrite conversion efforts," Lynn said.

Pratt's decision called for the program to end within 60 days and for InnerChange and Prison Fellowship to repay the corrections department more than \$1.5 million the program has received since its relationship with the department began in 1999. But those orders were suspended pending an expected appeal.

Low recidivism among grads

Other than Iowa, the program is established in prisons in Texas, Kansas, Minnesota and Arkansas.

Prison Fellowship began the program in 1997 and it is now a

separate entity that contracts with Prison Fellowship for support and staffing services.

Prison Fellowship has operated InnerChange at Iowa's Newton Correctional Facility, about 23 miles east of Des Moines, since 1999 and currently serves about 210 inmates. The voluntary program is open to inmates of all religions, and anyone can choose to stop participating at any time, Earley said last fall. Leaders disclose up front that the program is Christ-centered and its teachings are based on the Bible.

"We have 2 million people in prison today in America; 600,000 of them will get out this year and they are returning to prison at a rate of over 50 percent after three years," Earley said last fall.

By contrast, he said, the recidivism rate for offenders who graduated from the Prison Fellowship program in the states where it has operated ranges from 8 percent to 11 percent.

With additional reporting by Baptist Press

"For all practical purposes, the state has literally established an evangelical Christian congregation within the walls of one (of) its penal institutions."

Chief Judge Robert Pratt

PRAYER PARTNERS

Please pray for the following Kentucky Baptist missionaries and ministries:

Summer feeding ministry of Long Run Baptist Association in Louisville. Don Gray, director of sports and recreation for the association, is using the association's ballpark on Wednesdays during the summer to provide meals to children in the community. The association is working in partnership with Grace Community Church, which is providing volunteers. Pray that workers can offer the hope of Christ to the displaced and unsupervised children they will be feeding. Pray also that this ministry will open doors for sharing the gospel with families of these children.

Mission Service Corps Missionaries Charlie and Roma Simmons of Mayfield. The Simmonses serve in equestrian work and coordinate the chaplaincy ministry in "Wrangler Campground" at Land Between the Lakes in Western Kentucky. Thousands of horse enthusiasts will stay at the campground during the next several months. Chaplains visit with campers and build relationships, counsel families and provide worship experiences on the weekend. Pray that the Simmonses will have the physical strength needed to minister as God leads to those who come to Wrangler camp. Pray that witnessing opportunities will abound and that Christ will be honored.

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 or call (866) 489-3530.

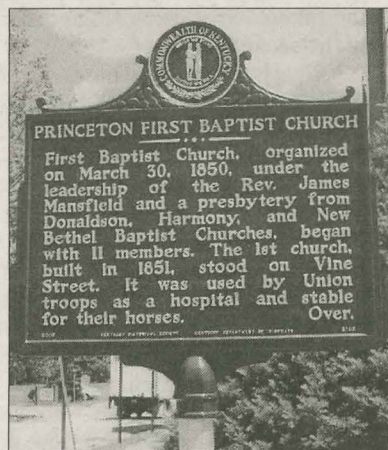
MOUNTAINS TO THE MISSISSIPPI
COMPILED BY STAFF

■ **CADIZ**—Buffalo Lick Church recently called **Mike Rust** as interim pastor.

Cadiz Church will sponsor a Christian Community Sing June 24, 6 p.m. Musical groups include **Ridge Runner, As One** and **Mission of Love**. For more information, call (270) 522-6002. **Kevin Roberts** is pastor.

■ **CAMPBELLSVILLE**—Reverence for Christ Community Church will host the Heartland Quartet Convention June 22-25 featuring performances by more than 25 musical groups. For more information, call (270) 465-8919.

■ **COLSON**—**Joe Walters** will retire at the end of July after eight years as pastor of Colson Church.



CHURCH HISTORY Members of First Baptist Church of Princeton recently unveiled a historical marker commemorating the church's organization in 1850. The project was a longtime goal of the late Sam Steger, who was a church member and historian. Tom Hughes is pastor.

Two Kentucky Baptist couples among new IMB missionaries

Albuquerque, N.M.—Two couples with Kentucky Baptist ties were among 95 people recently appointed as Southern Baptist international missionaries.

Kenny and Cheryl Morris of Nicholasville will serve as missionary apprentices in the Southern Baptist International Mission Board's Middle America and Caribbean region. He will be involved in development and ministry work and she will serve in community and home outreach.

Mark and Parker Phillips of Bowling Green will serve as missionary apprentices in West Africa. He will work in evangelism and church planting and she will be involved in community outreach.

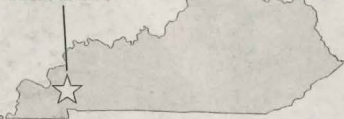
The Morrises are members of Mount Freedom Baptist Church in Wilmore. He attended East Texas Baptist University in Marshall and she attended the University of Kentucky and Midway College.

The couple is self-employed. He is a farmer and trucker and she has worked as a transcriptionist. They are the parents of three children, ages 22, 21 and 19.

The Phillipses are members of Living Hope Baptist Church in Bowling Green where he serves as senior high youth pastor. Mrs. Phillips has served as a youth ministry intern, administrative assistant and substitute teacher. They both are

Spotlight on ...

Kuttawa



Mount Zion Church will celebrate its 100th anniversary June 25 with a service featuring **Mac Anderson** as guest speaker. **Ted Yates** is pastor.

■ **ELIZABETHTOWN**—Central Avenue Church recently called **Robert Hanson** as pastor.

Severns Valley Church will host guest speaker **Bill Mackey**, executive director of the Kentucky Baptist Convention, June 18 as part of the church's 225th anniversary celebration. **Billy Compton** is pastor.

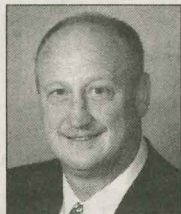
■ **HAZARD**—Petrey Memorial Church recently called **Robert Burnett** as pastor.

■ **HENDERSON**—First Church recently called **Rich Stratton** as minister of education.

Russell Rowland recently resigned as minister of music at Zion Church.

■ **LONDON**—**Donnie Settles** recently resigned as minister of youth at Corinth Church to attend Southern Baptist Theological Seminary. **James Blaylock** is pastor.

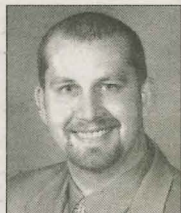
■ **LOUISVILLE**—Beechland Church will host a 13-week Financial Peace University program beginning June 25, 3 p.m. For more information, call **Steve Skaggs** at (502) 315-6368.



Kenny Morris



Cheryl Morris



Mark Phillips



Parker Phillips

graduates of Campbellsville University and he also attended Southern Baptist Theological Seminary.

During the appointment service at Hoffmantown Church in Albuquerque, N.M., IMB President Jerry Rankin told the new missionaries, "Your (missionary task) is to bear witness to the saving knowledge of Jesus Christ and proclaim the gospel.

"But your mission is much more than just sharing the gospel," he said. "It's to open the eyes of peoples who are blind to the truth of God's love and salvation. It's to turn them from darkness to the light of the Savior."

KBC CALENDAR OF EVENTS
KENTUCKY BAPTIST CONVENTION

June

- 16-17 Mother/Daughter Overnight, Cedar Crest.
- 18-25 All-State Youth Choir/Orchestra Tour, University of the Cumberlands, Williamsburg.
- 19-23 Mission Adventure Camp for Girls, Cedar Crest.
- 23-24 Acteens Splash, Jonathan Creek.
- 23-24 Girls in Action Overnight, Jonathan Creek.
- 23-24 Mother/Daughter Overnight, Cedar Crest.
- 23-24 Mother/Daughter Overnight, Jonathan Creek.
- 24 Baptist Nursing Fellowship Summer Luncheon, Elizabethtown.
- 24-July 1 Kentucky Changers, Lawrenceburg.

July

- 1-4 Wrangler Trail Ride, Land Between the Lakes.
- 5-7 Express Mission Adventure Camp for Girls and Boys, Cedar Crest.
- 7-8 Mother/Daughter Overnight, Cedar Crest.
- 8-15 Kentucky Changers, Louisville.
- 10-14 Mission Adventure Camp for Girls, Cedar Crest.
- 21-22 Quarterly Prayer Meeting for Spiritual Awakening, Severns Valley Baptist Association Office, Elizabethtown.
- 21-22 World Missions Unlimited, Westport Road Baptist Church, Louisville.
- 31-August 2 Mountain Missions Conference, Oneida Baptist Institute.

For more information, call (800) 266-6477 or visit www.kybaptist.org

Cloverleaf Church will host the Southern gospel group **Mercy's Mark** in concert June 16, 7 p.m. For more information, call (502) 367-0218.

Jonathan Crutchfield has resigned as minister of music and worship at Highland Church to become minister of music at Myers Park Church in Charlotte, N.C.

■ **PADUCAH**—Immanuel Church recently called **Erin Miller** as minister of education and spiritual formation. **Jamie Broome** is senior pastor.

Tommy Tucker recently retired after serving 20 years as pastor of Olivet Church. He is available for pulpit supply and Bible studies by calling (270) 443-5870.

West End Church recently called **Linn Bearden** as minister of music. **Wayne Carter** is pastor.

■ **PETERSBURG**—Bullittsburg Church recently called **Lee Eames** as pastor.

■ **PRINCETON**—**Matt Ellis** recently

resigned as pastor of Donaldson Church to become pastor of First Church, Brooksville, Fla.

■ **RADCLIFF**—Stithon Church will host a community block party July 1. Activities will include carnival rides, vendors and music by the **Crossman Quartet** and the **Family Legacy** quartet. For more information, call (270) 351-6055. **Gregg Curtis** is pastor.

■ **RICHMOND**—**Adam Dooley**, pastor of Red House Church, recently resigned to become pastor of Red Bank Church in Chattanooga, Tenn.

■ **TAYLORSVILLE**—Elk Creek Church recently called **Andrew Green** as minister of youth.

What's going on?

Mail your happenings to Mountains to the Mississippi at Box 43969, Louisville, KY 40253. E-mail: wesrec@earthlink.net.

CLASSIFIED ADS

SEEKING: Full-time pastor—traditional Southern Baptist church. Resumé: White Stone Quarry Baptist Church, 2764 Blue Level Road, Bowling Green, KY 42101.

SEEKING: Part-time youth minister for Union City Baptist. Send resumé: 2502 Doylesville Road, Richmond, KY 40475, Attn: Search Committee.

SEEKING: Part-time minister of music in Stanford, Ky., area. For job description or more information, call (606) 365-2116.

SEEKING: Full-time youth minister. Please forward resumé or letter of interest to either jgifford@cbnstl.com or Grapevine Baptist Church, 85 Sandcut Road, Madisonville, KY 42431.

SEEKING: Full-time pastor for conservative Southern Baptist church in Grant County, Ky. Forward resumé to: Search Committee, 3000 Eagle Hill Road, Glencoe, KY 41046; or poland@fuse.net.

SEEKING: Organist/pianist with strong skills in accompanying, improvisation and sight reading for blended worship style for Versailles Baptist Church. Contact Maria Lester, minister of music, 125 E Green St., Versailles, KY 40383; or call (859) 873-7338.

SEEKING: Part-time minister of music for blended/traditional worship for east end Louisville church. Mail resumé to: Melbourne Heights Baptist Church, 3728 Taylorsville Road, Louisville, KY 40220. Phone: (502) 454-4681.

SEEKING: Part-time director of missions for Mercer Association of Baptists. If interested, mail resumé to: Mercer Association of Baptists, 315 N Main St., Harrodsburg, KY 40330, Attn: Personnel Committee.

SEEKING: Full-time minister of music. Applicant must be worship leader experienced in working with various styles of music. Zion is a dynamic, growing church that averages a total of 750 in two blended Sunday morning worship services. Candidate must be spiritually mature, have strong leadership skills and be able to lead all aspects of worship ministry including congregational worship, praise team & band, choirs of all ages and creative arts ministries. Position requires a seminary degree and at least five years experience. Send resumé, references and letter of interest to: Zion Baptist Church, 8158 Highway 351, Henderson, KY 42420, Attn: Worship Pastor Search Committee.

Photographer explores African-American churches

By Adelle Banks
Religion News Service

Washington (RNS)—Alarmed by the rash of church fires that struck the South a decade ago, photographer Jason Miccolo Johnson felt driven to help preserve the vibrancy and history of the nation's black churches.

His 10-year project resulted in "Soul Sanctuary," a hardcover book filled with images he photographed across the country of African-American congregational life.

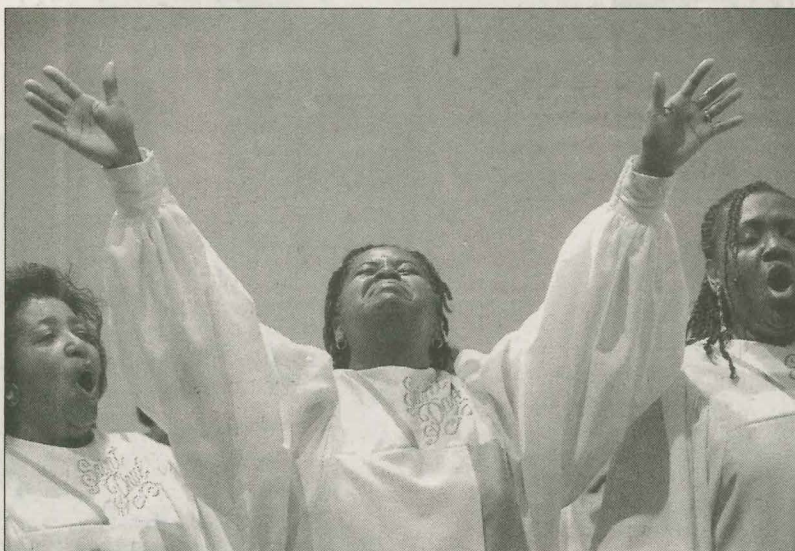
From baptisms to funerals, traditional to contemporary services, Communion to church suppers, he finds commonalities despite the range of denominations and locations of these churches.

Johnson said he hopes his book of black-and-white photos will be a window into a world unseen by some—and a reminder to others who live out the black worship experience every week.

Unique spiritual perspective

"What we do as a black church is so unique, so mesmerizing and yet so spiritual that very few people outside of the ethnic group can fully appreciate it," the 49-year-old freelance photographer said in an interview. "Yet we on the inside take it for granted and that's a real shame."

The book follows the order of service found in church bulletins each weekend: a choir marching down the aisle, soloists singing, the offering taken and the sermon preached. Sandwiched between the sets of photos are essays by prominent African-American ministers and theologians that further explain the rituals and celebrations of the black church.



WORSHIP Deaconess Marsha Jackson lifts her arms in praise at St. Paul Baptist Church in Capitol Heights, Md. Photographer Jason Miccolo Johnson visited 200 churches to compile 165 photos for "Soul Sanctuary," a new book of images of African-American congregational life. (RNS photos courtesy of Jason Miccolo Johnson)

The book's early pages feature those who help prepare the sanctuary, such as stewardesses dressed in white preparing the altar, and a dimpled little girl passing out church fans.

Those ubiquitous paper fans with cardboard handles to cool warm worshippers demonstrate how some traditions endure for decades in the black church.

"There'll always be church fans," Johnson said. "I don't care how great the air conditioning system or how expensive. Everybody wants their personal air."

But even as traditions continue, his photos also captured the range of contemporary touches, including step dancers and mimes.

"Refreshingly, there are so many more ministries that take

advantage of the talent of the members and put it to good use," he said, citing drama, mentoring and transportation ministries. "That was a pleasant discovery."

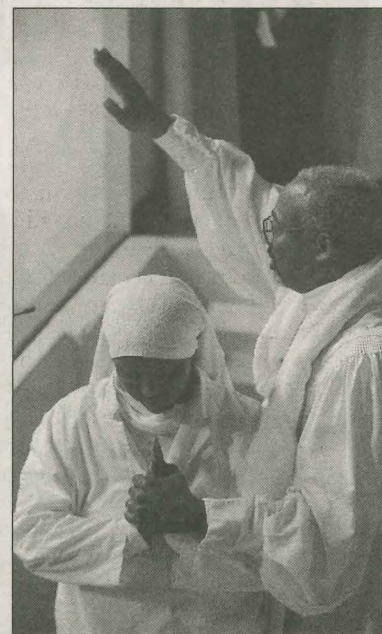
Later pages depict the post-service handshakes with the pastor and members picking out audiotapes or waiting for rides after the sermon has concluded.

The "day in the life" portrait Johnson has painted in his book began with 30 days of travel in which he arrived unannounced in Southeastern towns.

"I just drove into town, knew no one there, and started looking around for churches," he recalled. "Most cities, I was only there for two days, a Saturday to scout locations and a Sunday to shoot."

Good preaching, singing, food

In the 200 churches he visited, Johnson said, three elements inevitably surfaced: good preaching,



BAPTISM Pastor Edward Jackson prepares to baptize a young convert at Alfred Street Baptist Church in Alexandria, Va.

good singing and good food.

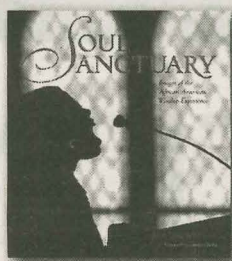
"In the black church, no matter what the label is or the denomination on the outside, the service is pretty much the same on the inside," he said. "The style of worship service embodies our Africanness, our soulfulness and our orderliness."

Johnson hopes to start workshops on preserving artifacts within black churches. And he'd like to spearhead what he calls "National Church Visitation Day." He wants members of churches attended mostly by a particular racial or ethnic group to make intentional appearances at other congregations whose pews usually are filled with people who don't look like them.

"I want to integrate the churches one day of the year," Johnson said. "We can learn from them and they can learn from us."

"I just drove into town, knew no one there, and started looking around for churches."

Photographer Jason Miccolo Johnson



Madeleine Albright, breaking rank, wants more religion in diplomacy

By Kim Lawton
Religion & Ethics NewsWeekly

New York (RNS)—Former Secretary of State Madeleine Albright is breaking ranks with the conventional wisdom of her profession. Diplomats, she says, traditionally were taught to keep far away from potentially controversial subjects like religion.

But now, Albright is making a high-profile plea that religion play a more prominent role both in the making of foreign policy and in the training diplomats receive.

"Rather than keeping religion and religious leaders out of things, we need their help," she told the PBS program "Religion & Ethics NewsWeekly."

"In looking at what was going on in the world," Albright said, "it was evident that religion and the force of religion and people's interpretation of how they saw God really is very much a part of international relations."

Albright spells out her views in a new book, "The Mighty and the

Almighty."

Specifically, she calls for increased study of religion in training the U.S. diplomatic corps.

Religious advisers wanted

"Our diplomats are very well trained and they are very capable," she said. "But they have not really focused on religion per se as a subject of study."

More controversially, she also is calling for a more "hands-on" role for religious leaders in diplomacy.

"A secretary of state has economic advisers and arms control advisers and environmental advisers," she noted. "And so I would advocate having religious advisers that are complementing all the other advisers."

Albright said religious leaders could be used "prior to negotiations at high levels among different parties" and then afterward to "validate some of the decisions that have been made after negotiators have finished." But she acknowledged it can be a delicate balancing act.

"It's a question as to how much you really want religious doctrine to intrude into issues of how the state is run," she said. "I believe in the separation of church and state. But you cannot separate people from their faith."

She conceded the Clinton administration didn't always get religion right.

"One issue where we considered a lot of the religious dimensions, but I think made some mistakes, was at Camp David," she said, describing the efforts to negotiate a Middle East peace agreement between Israel and the Palestinians.

"There were lots of aspects of the Palestinian issue that as a Palestinian leader, Chairman (Yasser) Arafat could make decisions on," she said. "But when we were asking him to make the decisions about the holy places, the truth is that he did not have a sole understanding or sole responsibility for the holy places."

In her book, she is critical of how the Bush administration uses religion.

"We are not above the law," she writes, "nor do we have a divine calling to spread democracy any

more than we have a national mission to spread Christianity."

During her term as head of the State Department, Albright sought to expand relations with American Muslim leaders, including establishing the now traditional State Department-sponsored Iftar meal to break Ramadan fasting.

Islam more democratic?

"We have to understand Islam better," she said. "I think we all have a tendency to generalize, to focus on the worst part of what is happening under the auspices, so to speak, of Islam. And that's extremism and some of the violence."

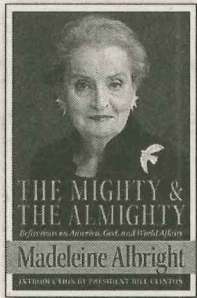
But she said she believes democracy is compatible with Islamic law.

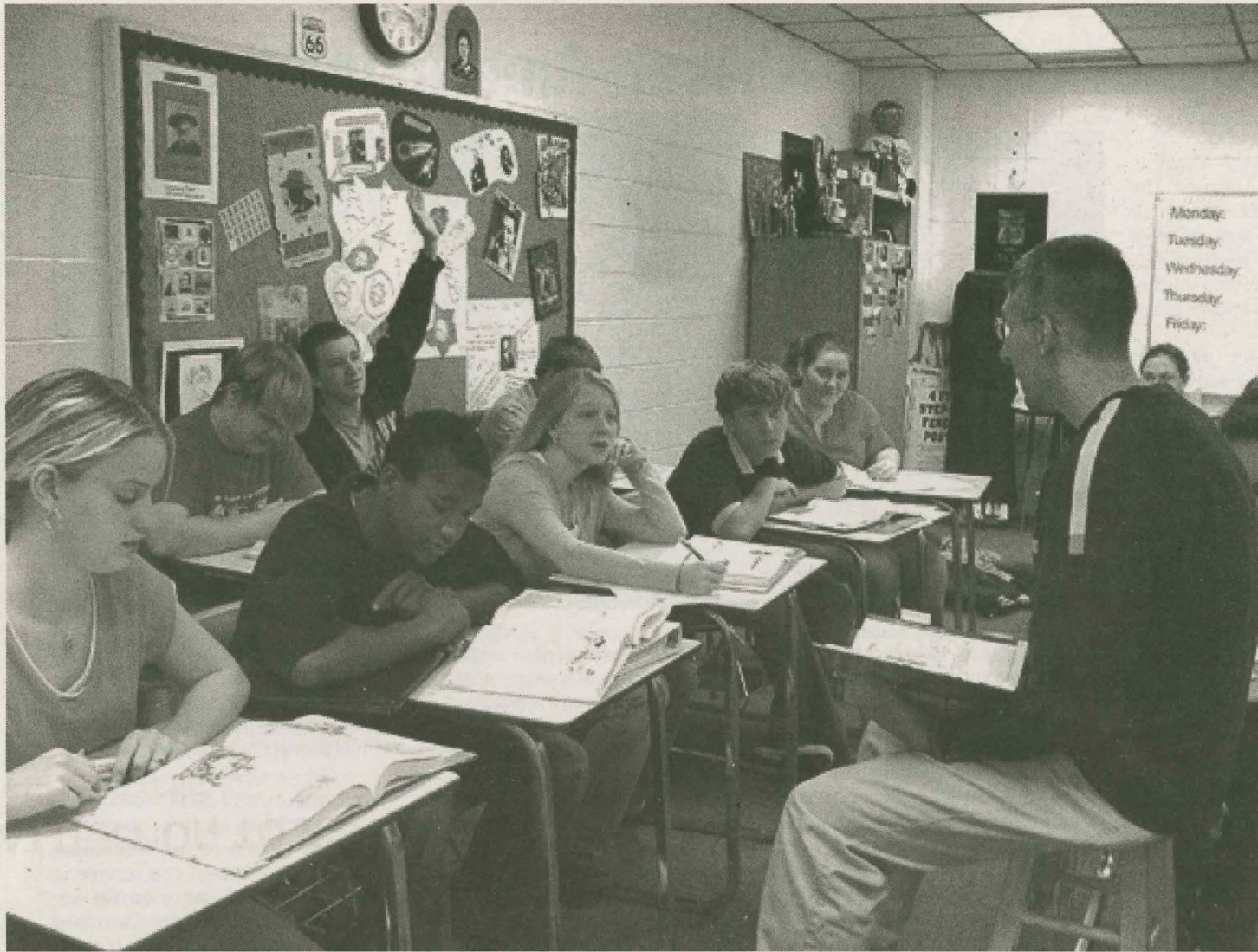
"There are actually those who argue that Islam is more democratic than other religions because there is not a hierarchical structure and you don't necessarily need a cleric of some kind to interpret God for you," she said.

"I'm not a theologian," she added. "And I haven't turned into a religious mystic. I am a problem solver. And so I'm looking at it from that perspective."

"I haven't turned into a religious mystic. I am a problem solver."

Former Secretary of State Madeleine Albright



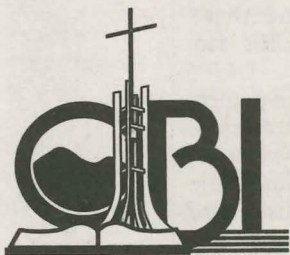


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