

June 27, 2006  
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Reviews range from book about C.S. Lewis to the secrets of a happy life. *Page 9.***Board of education reverses decision, upholds B.C./A.D.****Frankfort (BP)**—Reversing an earlier decision, Kentucky's board of education voted June 14 to continue using only B.C. and A.D. as official date markers in the state's public school curriculum.

In April, the board had opted to add the secular B.C.E. (Before Common Era) and C.E. (Common Era) to date references, in addition to the traditional Before Christ and Anno Domini, Latin for "In the year of the Lord." Their reasoning was that Kentucky students needed to be familiar with the new markers in case they encountered them on college entrance exams.

But state officials received more than 900 letters and e-mails on the issue, many from people upset that the board was attempting to strike references to Christ, according to Associated Press.

"It's part of a larger effort to expunge religious references in our culture," said Martin Cothran of The Family Foundation in Lexington. "I think it's not something that's coming from regular people. It's coming from certain other sectors of our society who think that we ought not to talk about religion in our public life."

Gov. Ernie Fletcher appointed six new board of education members after the original vote. During the reconfigured board's first meeting last week, members voted 10-0 to stay with B.C. and A.D.

"The B.C./A.D. connotation have served civilization quite well for a couple of millennia now," said board member David Webb, "and I saw no compelling reason to change."

**Giving God a hand?****Church leaders differ over applause in church****By Ken Walker**  
*State Correspondent***Paducah**—The musicians at Four Rivers Church in Paducah include rotating bands that play contemporary Christian tunes, the edgy music of U2 and the pop-flavored Third Day as well as one group that performs its own music.

But no matter who's on stage, the mostly young adult audience typically applauds each number during a service's half-hour worship segment.

Adam Jeffrey, the worship strategist at the five-year-old Kentucky Baptist church, sees nothing wrong with that.

"I personally think it comes

down to a heart attitude," Jeffrey said. "It's not so much what you do or don't do. I'm applauding God. To applaud people is to applaud God's creation. They're pointing people to Him."

But Ronald Turner, a music professor at Southern Baptist Theological Seminary and minister of music at Deer Park Baptist Church in Louisville, isn't a fan of constant applause.

The veteran of 45 years in music ministry admits to having mixed emotions, saying clapping can be appropriate as a genuine expression of joy before God.

But Turner said he is bothered by applause after a choir anthem

or sermon.

"At that point I become suspicious that we have fallen away from worship and into entertainment," he said.

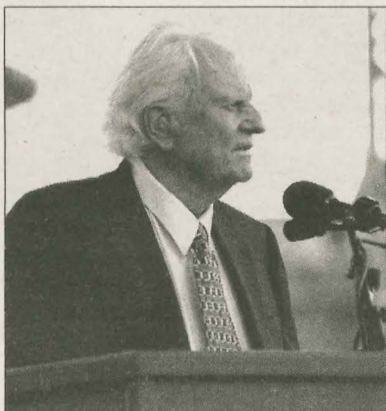
How should Christians respond during a worship service to music, sermons and other events?

There is no easy answer, said Tog Goodson, director of the Kentucky Baptist Convention's worship and music department.

Yet there is enough controversy over applause and related worship issues that Goodson has scheduled discussion forums for all Super Saturday church training events later this summer.

□ See Baptist leaders voice ... *Page 3*

Dated material. Please deliver by Wednesday, June 28.

**American Bible Society honors Graham as 'Hero of the Faith'****MINISTRY TRIBUTE** Evangelist Billy Graham addresses the crowd at a crusade last year in New York. The legendary evangelist recently was honored by the American Bible Society. (RNS photo by Michael Falco)**By Adelle Banks**  
*Religion News Service***Montreat, N.C.** (RNS)—Evangelist Billy Graham, who was honored earlier this month at the Southern Baptist Convention annual meeting, also has been honored with the American Bible Society's first "Heroes of the Faith Lifetime Achievement Award."

"Dr. Graham, you have anchored your life and ministry in the Scriptures," said ABS President Paul Irwin at a recent ceremony in Montreat, N.C.

"With your Bible held high, you would pronounce, 'the Bible says,' establishing the authority with which you spoke and unleashing your intensity of conviction," Irwin added. "With 'the Bible says,' you

reminded listeners that you were not expressing an opinion, but you were imploring them, urgently and sincerely, on God's behalf."

Graham, 87, expressed his appreciation for the award.

"I am honored and overwhelmed, and I feel hope that not long from now I can present this to Jesus," he said. "It is His Spirit that takes that word and applies it to our hearts."

The evangelist, who preached across the globe for more than five decades, was given a Steuben crystal sculpture showing hands holding an open Bible. The glass is etched with a biblical verse: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." That verse, from the book of Habakkuk, was quoted

when the society was founded in 1816.

Graham's ministry and the Bible society have cooperated since 1957. Some of the society's biblical texts have been distributed at his crusades.

The evangelist previously received the American Bible Society Award in 1995, which honored him for furthering the work of the society "and the Bible cause generally."

During the recent SBC annual meeting in Greensboro, N.C., a statue honoring Graham was unveiled. Cliff Barrows, music and program director for the Billy Graham Evangelistic Association, and Graham's grandson, Will Graham, represented the ailing evangelist at the SBC.

## Baptists urged to address AIDS pandemic

Atlanta (ABP)—Although Baptists and other Christians responded slowly and poorly 25 years ago to the advent of AIDS, God has been in the trenches from the start, said David Beckmann, president of Bread for the World.

"God is in the midst of this," Beckmann told more than 400 people gathered in Atlanta June 21-22 for an HIV/AIDS summit, titled "Breaking the Silence: Compassion for an HIV-Positive World."

"We know it may have taken some time to break the silence, but God has not been waiting 25 years," Beckmann said.

The summit, held in conjunction with last week's Cooperative Baptist Fellowship General Assembly, engaged participants in learning how to formulate personal, congregational and CBF-wide responses to the growing health crisis.

### AIDS makes global impact

The HIV/AIDS pandemic has changed the world, Beckmann and

other summit leaders declared.

With an estimated 40 million people worldwide currently living with AIDS and HIV, it is considered an international health crisis. It's too big to ignore, and yet so big that it can be overwhelming to know how to respond, summit leaders agreed.

"The things we're uncomfortable with we don't want to talk about," said musician Kate Campbell during a conference session.

What makes HIV/AIDS unsettling, Beckmann said, varies from lack of awareness about the disease to stereotypes and stigmas, particularly in the United States, where the first cases of the disease were spread mainly by sex between homosexual men.

"God is not put off by the sexual character of this disease," he said. "There are more important things at stake than that."

Beckmann pointed to the connection between HIV/AIDS and poverty, arguing that fighting to alleviate global poverty can make a difference in curbing further spread of HIV/AIDS. Poor access to health care, lack of education about the disease, and a sense of not being in control of one's life are all byproducts of poverty that affect the prevention and treatment of HIV/AIDS, he added.

Part of the challenge of responding to HIV/AIDS is combating ignorance or lack of awareness about the disease, he noted.

To increase personal awareness, participants were urged to form relationships with people living with the disease. These relation-

ships also would allow participants to be a supportive presence to those who face some of the psycho-social consequences of the illness, including social isolation and fear, leaders noted.

### Make the invisible visible

"We need to reach out to the invisible and make them visible," said workshop panelist Gretchen McDaniel, a nursing professor at Samford University in Birmingham, Ala. "They want somebody to listen to them."

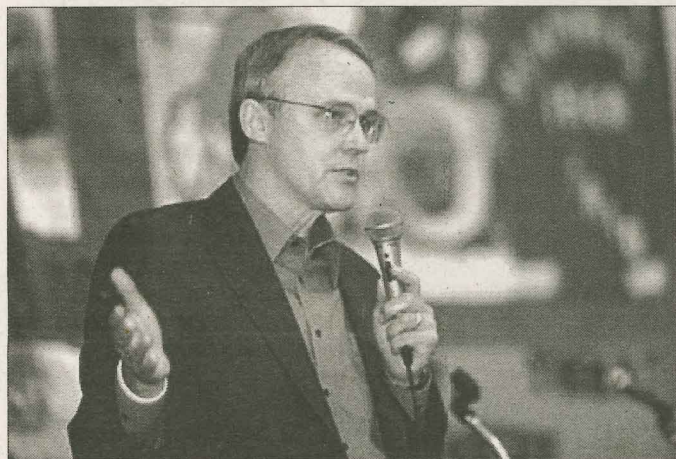
One female speaker, who asked to remain anonymous, has lived with HIV for 10 years. She told participants about the importance of support from friends and family—from whom she once hid her diagnosis because of fear of their response. "They chose education over ignorance," she said. "No one has ever turned their back on me."

Responses to the HIV/AIDS crisis can come on several levels, participants were told, including a spiritual response, where Baptists can pray for those infected and affected by the disease.

Beckmann also challenged participants to get involved in their communities by working to prevent further HIV contraction among at-risk groups and by ensuring that those with HIV have access to adequate medical treatment.

CBF Coordinator Daniel Vestal said Baptists have a spiritual duty to use their resources to address the crisis. "What we do with human suffering and pain ... is really the acid test of the Christian faith," he said.

**AIDS SUMMIT** David Beckmann, president of Bread for the World, underscores the connection between poverty and the global HIV/AIDS pandemic. (Photo by Mark Sandlin)



## CBF restores 'Jesus' reference to preamble

Atlanta—One year after bylaw revisions omitted specific references to Jesus Christ and the Great Commission, participants at last week's Cooperative Baptist Fellowship General Assembly restored the omitted language.

The moderate Baptist group, meeting last week in Atlanta, approved a constitutional preamble highlighting CBF's allegiance to Jesus Christ and commitment to the Great Commission.

The assembly also approved a \$17 million budget and commissioned 19 people for missions service.

Participants also affirmed a slate of officers including Emmanuel McCall, pastor of Baptist Fellowship Group, East Point, Ga., as moderator; Joy Yee, pastor of 19th Avenue Baptist Church in San Francisco, as immediate past moderator; and Harriet Herral, a leadership consultant from Fort Worth, Texas, as moderator-elect. Chris Caldwell, pastor of Broadway Baptist Church in Louisville, was named CBF's representative to the Baptist World Alliance.

The group's new preamble, approved by CBF's Coordinating Council last fall, declares "our allegiance to Jesus Christ as Lord" and affirms that "our passion is to obey the Great Commandment (Matthew 22:34-40) and the Great Commission (Matthew 28:19-20) of our Lord in the power of the Holy Spirit."

The language adopted last year

said CBF's purpose is "to serve Christians and churches as they discover and fulfill their God-given mission."

### Kentucky pastors endorse change

Kentucky Baptist pastors Bob DeFoor of Harrodsburg Baptist Church and Jay Robison of Trinity Baptist Church in Lexington were among CBF participants who expressed concern last year about removing references to Jesus and evangelism.

After CBF leaders voted last fall to add the language to the bylaws' preamble, DeFoor said, "I know the heart of those folks. I know their commitment to Christ and to evangelism. ... I think it's a good statement and very representative of the heart of what CBF is really about."

Assembly participants also heard from former Kentucky Baptist pastor Rob Nash, who was elected CBF global missions coordinator.

"For me, the greatest gift that I can possibly give to the world is the gift of my own self-awareness," Nash told participants at an Associated Baptist Press banquet.

"Self-awareness can help us to push back and overcome the powerful cultural tug," he noted. "What is demanded, though, is the spiritual discipline of awareness."

Nash, 47, grew up as a missionary kid in the Philippines. Since then, he has traveled and studied in more than 30 countries in Asia, the Middle East, Africa, Europe and South America. He is a graduate of

Southern Baptist Theological Seminary in Louisville.

Prior to his CBF position, Nash was dean and associate professor of religion and international studies at Shorter College in Rome, Ga. He is a former pastor of churches in Kentucky and Georgia.

Moderator Joy Yee told participants that CBF must transcend mere multiculturalism to become fully intercultural.

CBF can be multicultural simply by gathering people representing various ethnicities, races, geographies, ages, genders and classes in the same place, Yee pointed out.

But to be intercultural, it must dynamically involve all of them with each other as they participate in the work God is doing in the world, she explained.

"To be intercultural implies a mutual respect, communion and unity that does not demand uniformity," she added. "When we are together, God brings all these cultures into a whole if we will let Him."

As CBF enters its 15th year, CBF Coordinator Daniel Vestal described the Fellowship as a renewal movement partly evidenced through CBF's initiatives and partner organizations.

"We are a part ... of what God is doing in His church and in His world," Vestal said in his annual address. "May we have an audacious faith and an authentic witness so that this renewal may continue."

## Lotz: BWA seeks to minister amid cultural diversity

Atlanta—The Baptist World Alliance of the 21st century will play a key role in helping Baptists sort culture from gospel so they can work together to share that gospel, retiring BWA General Secretary Denton Lotz declared last week.

"Last year at our meeting in England, I was struck when we had a prayer time, and I saw the Germans stand to pray, the Romanians kneel to pray, and the Koreans sit to pray," Lotz said in a workshop at the Cooperative Baptist Fellowship's annual General Assembly June 22. "We were praying in so many different postures—all convinced we were addressing God in the 'right' way."

"So much of what divides us is cultural—like standing, kneeling or sitting when we pray," he added. "That's why we need each other so we can gather around the gospel truths and celebrate our different cultural expressions of our faith."

For example, when Baptists gather to discuss how to have Christian-Muslim dialogue, "it would be foolish not to ask the Baptists of Nigeria for their perspective since they live on the edge of that issue," Lotz said. "Baptists from everywhere need to be heard and listened to so we can combine our greatest strengths—if everyone has a great plan for evangelism, let's learn from each other."

One factor in successful cooperation is the shift of the Christian population, which means Western nations—long accustomed to making decisions—will need to share that responsibility, Lotz said.

"In 1905, when the BWA was founded, 85 percent of all Christians lived in Europe or the United States, but today more than 60 percent of Christians live in the Southern Hemisphere," he noted. "Today less than 1 percent of Europe is Christian and the largest churches on the continent are African."

Changes in the way Western Christians do and fund missions have changed BWA's fundraising efforts too, he said.

"When the Southern Baptist Convention terminated its support of BWA two years ago, the loss of \$425,000 per year was scary. But thank God many Southern Baptist churches—and others who wanted to be part of the larger Baptist body—more than replaced it," Lotz said. "We widened our membership so that individual churches and individuals could officially join the BWA."

"The call to minister is before us, and we need to be faithful to that," he declared. "Baptists on the right and on the left and in the middle all belong to Jesus Christ—and that's why we belong together."

## Flat Rock Church seeks to rebuild from fire

By Ken Walker  
State Correspondent

Orlando—Members of Flat Rock Missionary Baptist Church completed preparations last month for their "Summer of Growth," a campaign that included contacting guests and prospects and renovating the church sanctuary.

But after a fire June 4 that forced the 120-year-old structure to be gutted, the church's summer also will be one of rebuilding.

"Everyone is trying to be upbeat and positive about it," said Larry Burton, pastor of Rockcastle County's oldest Baptist church. "Nobody likes it, but we're trying to take it a step at a time and rebuild a step at a time."

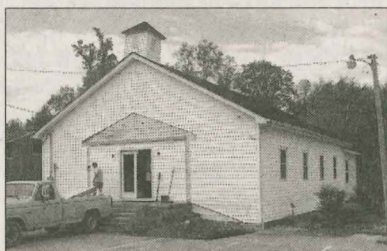
The fire, which was spotted at 11 p.m. June 4 by a passerby, was sparked by faulty electrical wiring in the ceiling, according to fire investigators.

The Mount Vernon Volunteer Fire Department extinguished the blaze before it destroyed the building. But when members tried to repair the damage, Burton said, the ceiling fell.

"It burned from the inside which caused structural damage," he explained. "There was no repairing to it."

"The whole building was compromised," Burton added.

Two free-standing additions in front of and behind the church sanctuary were not damaged, so it still



**HISTORIC STRUCTURE** The sanctuary of Flat Rock Missionary Baptist Church, which dates to the 19th century, was gutted by fire June 4. The facility had to be torn down due to structural damage.

has Sunday school rooms, offices, a nursery and restrooms.

Located about two miles from Interstate 75 near Mount Vernon, the Kentucky Baptist congregation is meeting in its fellowship hall, located in an old school building across the road from the sanctuary.

But that facility holds only about 60 people—the average Sunday attendance at Flat Rock. So Burton isn't sure how much longer the church can continue meeting there.

The fire caused an estimated \$80,000 in damages to the sanctuary. With only \$50,000 of insurance coverage, Burton said Flat Rock probably will be forced to take out a loan to complete the new building.

Although it has hired builders for the initial work, Burton said the church still needs a helping hand. The congregation did receive a \$500 gift from neighboring Pine Hill Baptist Church shortly after the fire.

"If we had a Baptist Builders group, we'd be done a lot quicker," Burton said, acknowledging that many volunteers currently are working in the Gulf Coast region. "We're kind of at the mercy of teams on the rebound."

A veteran of 32 years in ministry, including the past four years at Flat Rock, Burton said this is the first time he has dealt with a church fire.

### Lessons from Elijah

Burton said a meaningful Scripture passage related to the church's setback comes from 1 Kings 17.

The chapter tells the story of Elijah and the widow at Zarephath he encountered after a brook near the Jordan River dried up.

"We're at the dried-up brook right now, seeing where God is taking us," Burton said. "We're expecting the miracle of resurrection. Hopefully it will resurrect our faith."

Lack of available church finances might slow down completion of the restoration project, Burton noted, but he said the church hopes to rebuild by early August.

In the meantime, he is encouraging members to remember that while a building might be destroyed, the church still lives.

"I preached (June 11) about sorting through the fire," Burton said. "I talked about memories and let's not lose them. We still have memories of hundreds of people being saved and so on."

## Kentucky churches launch 3-way partnering covenant

By Jonathan Johnston  
Kentucky Baptist Convention

Russell Springs—The leaders of three Kentucky Baptist churches recently signed a partnering and encouragement covenant, pledging to offer each other support and encouragement as they seek to build stronger, growing congregations.

Steve Ayers, pastor of Hillvue Heights Baptist Church in Bowling Green; Jeff Eaton, pastor of Hope Community Church in Lawrenceburg; and Rick Mann, pastor of Fairview Baptist Church in Russell Springs, signed the partnering covenant June 6.

"As an inexperienced pastor," Mann noted, "I am thankful for pastors like Steve Ayers, Jeff Eaton and many others who have already partnered with other churches and are focused on the Great Commission, and willing to come alongside with time, talent and resources to exhort, encourage and bear another person's and local body's burden."

Under the terms of the covenant, the three churches are committing to help encourage and equip one another, as well as establishing relationships among members of the three congregations and helping reproduce the partnering model in other Kentucky Baptist churches.

Kentucky Baptist leaders hope to involve at least 100 churches in partner relationships by Jan. 1, 2010, as part of the state convention's Kentucky Baptists Connect emphasis, a five-year initiative to increase baptisms; disciple Christians more effectively; start new Bible study units, ministries and churches; and develop leaders.

"This is an initiative towards unity and coming together for the gospel of Jesus Christ," Mann said, adding that "Jesus smiles on those kinds of initiatives and behaviors."

For more information about partnering churches, contact the Kentucky Baptist Convention's church development/evangelism team at (502) 489-3571 or toll-free in Kentucky at (866) 489-3571.

## Baptist leaders voice differing views about applause in church

Continued from page 1

Although King David sang, clapped, shouted and danced in worship, Goodson said many Baptists are cautious because they have seen exuberant displays used in a manipulative way.

Goodson, previously the minister of music at Louisville's Valley View Church—notes for its contemporary music—sees nothing wrong with applause during a worship service, saying it punctuates the message that God is great.

Still, Goodson said, spontaneous applause is not always the best response to a stirring event.

"There are times when you don't applaud, when silence is the most profound exclamation," he said.

The conflict over applause and worship styles might be rooted partially in generational differences, according to H.K. Kinglake, former Baptist campus minister at the University of Kentucky.

Kinglake, who now is director of church relations at Georgetown College, said college students aren't as concerned about traditions that frown on applause in church.

Music is an integral part of most college students' lives and evokes such deep emotions that their typical reaction is clapping, Kinglake said.

But the lively worship at Baptist campus ministry gatherings poses a problem for some students after graduation; they complain that they can't find a church with similar music.

Kinglake said his response to former students is that campus ministry "is not a church and



you're probably not going to find a service like that."

"Church is an intergenerational experience and that's what makes it so special," Kinglake added. "But that's what makes it so difficult to find worship that touches young people, young adults, middle ages and seniors."

### Room for diverse styles

After growing up as a member of a staid, rural Kentucky church, Benny Stofer appreciates the livelier music at Living Hope Baptist Church in Bowling Green.

Still, the church's worship pastor said there is room for both celebratory and quieter styles, which he identified as a key reason for so many variations among churches.

"We all come from different backgrounds and it's typical of us to look at someone else and say they're wrong," Stofer said. "I think

clapping can ... motivate us to worship God, as a response to God of joy and praise."

Sandra Turner—Ron Turner's wife, a music professor and the organist at Deer Park Baptist Church—sees a place for applause, but only on limited occasions.

She noted that unsuitable reactions can take other forms as well, recalling a Southern Seminary worship service based on Anglican worship of a choir-sung service.

At the end, another music professor seated with her responded, "Good show!" and quickly left Alumni Chapel.

"In my opinion that is just as much an inappropriate response to worship, even though there was no applause from him," Mrs. Turner said.

Ron Turner said the increasing use of applause reflects contemporary congregations striving to avoid

appearing like a church, with worship spaces often built more like theaters or coliseums.

In such settings, he said, it is natural to expect audiences to respond as they would for events in secular settings.

While acknowledging "not everyone worships best in the same way I do," Turner said the debate over styles and applause is relevant to Baptist life.

Despite church autonomy, the professor said many churches are easily influenced by trends, which often establish norms for churches and push seminaries toward particular educational emphases.

"Most churches are, in fact, less prophetic than they are great followers," Turner said, "believing that unless they do what the largest megachurch in town does, they will lose attenders to churches that do follow the latest trends."

Still, Goodson hopes the discussion will remain gracious, saying insecurity often prompts contentiousness.

Too many Christians feel they must prove their viewpoint is right to feel good about themselves, he said.

"Can we just talk and follow the admonition of our Lord to love each other in the process?" Goodson asked.

Church leaders should "quit trying to point fingers and show other people they're wrong," he added. "There are people dying and going to hell and families being ripped apart because we spend so much time and money trying to convince people they're wrong."

## WESTERN RECORDER

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

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## Can families break the money taboo?

By Shira Boss

New York (RNS)—It's time to break the money taboo. The fact that we can't talk about our finances is getting us into trouble.

Even in supportive religious communities, the taboo is so strong that our money matters are rarely discussed.

I interviewed a family living in the suburbs of Orlando, Fla., who had gotten into nearly \$100,000 of credit card debt and were driven into bankruptcy. They were too ashamed to tell any friends or family of their trauma.

Even worse, they felt they couldn't confide in their pastor or any of the other couples in their close-knit weekly Bible study group. "We don't want to be viewed differently," the wife told me.

Their self-imposed isolation made the experience worse than it had to be. The family was sure they were the only ones in their community that had gotten into unmanageable debt and gone bankrupt. That only compounded their shame and loneliness.

The reality is that for every two couples who've gotten divorced in the past year, three families have gone bankrupt. Yet we can't tell who the latter are. We're too secretive about anything to do with money—and not just debt and difficulties, but also wealth.

## "Serious psychological problem"

Psychologists call money "the last taboo" because it is so rarely discussed even in therapy. Yet as one psychologist put it, "The money taboo is a serious psychological problem because, though we do not talk freely about money, it is of major concern to almost everybody in America."

Spiritual advisers don't get closer to our money issues than psychologists do. They hear many details of people's private lives, but church

members usually are silent about their money concerns. "They'd be much more prone to discuss any issue or problem than their finances," says Stephen Bauman, pastor of Christ Church United Methodist in New York City.

## Scripture has plenty to say

A sermon that talks about personal finance—or even the taboo itself—is rare. Why? The Bible itself doesn't treat money as a taboo subject. Scripture has plenty to say about wealth, poverty, making money, giving it away, what is virtuous about having money, and also how love of it can be our downfall.

One-sixth of Jesus' words recounted in the Gospels address money, Bauman notes. Only the Kingdom of God, he says, is a more popular topic.

So why the mental—or social—block now against talking about our money, especially given how intensely curious we get about how others around us are managing? As a friend put it, "Everyone wants to know, but nobody wants to tell."

We're continually getting more comfortable opening up about private issues in public. We've recently broken taboos against discussing sexual abuse and mental illness, for example. Yet money remains largely a mystery.

One way this is harmful is that it has become common for us to believe that we are the only ones we know struggling financially. My husband and I fell into this trap when we envied our next-door neighbors for being better

## What are you thinking?

The Western Recorder considers letters on any subject for publication, provided they don't make a personal attack. The maximum length for a letter is 300 words. Submit by mail to Box 43969, Louisville, KY 40253; fax, (502) 489-3565; or e-mail, wesrec@earthlink.net.

## Severns Valley Church marks 225 years

Severns Valley Baptist Church in Elizabethtown celebrated its 225th anniversary during the month of June. It is the oldest Baptist church in Kentucky, but also has a great vision for the future.

New church facilities are now under construction on 72 acres at Ring Road and Rineyville Highway, which will help meet the needs of a growing community. Hardin County continues to grow and Fort Knox soon will add the Army Personnel Division, which includes 500 military personnel plus family members.

The church has just completed vacation Bible school. More than 700 students were enrolled and 21 professions of faith were recorded.

June 18 was a special Sunday because it marked the exact date of the church's founding in 1781. Kentucky still was the frontier in those days and the founding pastor, John Gerrard, later disappeared and was thought to have been killed by Native Americans.

In 1803, the Severns Valley mem-

bers were able to construct their first building under the leadership of Alexander McDougal, a native of Ireland who served 17 years as pastor.

The church became a leader in missions support during the Southern Baptist Convention's 75 Million Campaign in 1919 and church members have continued to give sacrificially.

By 1932, during the Great Depression, the church had 898 members, 642 enrolled in Sunday school, and welcomed 99 new members, including 62 by baptism.

In 1968, the church had paid off its building and voted to make a strong commitment to missions through the Cooperative Program. It then proceeded to lead the state in CP missions giving for the next 25 years.

In fact, since the launch of the Cooperative Program in 1925, Severns Valley Baptist Church has given more than \$9 million to support missions through CP. The church al-

off; when I got bold enough to ask them about their money, it turned out they had a heap of credit card debt and anxiety about it.

Since we keep our money issues so hidden, we end up living in a fiction and wondering why "nobody else" shares our problems. When we have only clues and guesses to go on, we work ourselves into psychological pretzels over money and how we're fitting in with those around us. In fact, we are miscalculating.

## A call for honesty, openness

Another pitfall is that when we don't see what's going on behind the scenes with others' finances, some of us—like the Florida family—use debt to try to keep up with those who appear so much better off. More honesty and openness would help prevent this.

I don't think we can underestimate the amount of stress and anxiety over money that we are enduring largely alone. Changing how we manage money is only part of the solution. The large social side also has to change, and that means breaking the taboo.

Be more brave when it comes to money. When you have a concern, go ahead and make honest comments, ask questions, start a discussion. When I did this while researching my book, I was amazed and relieved at how people opened up about their situations.

And if you're in a position of leadership, speak up about money and encourage others to do the same.

*Shira Boss is the author of "Green with Envy: Why Keeping Up with the Joneses Is Keeping Us in Debt"*

ways has been a strong supporter of the mission offerings and mission causes in Kentucky and beyond.

Due to Elizabethtown's central location and the church's good facilities, Kentucky Baptists have conducted many statewide meetings and conferences at Severns Valley. The new facilities will allow this great tradition to continue with the state convention slated to meet there in 2007.

The church has been a great partner with Kentucky Baptists and the KBC. Pastors and lay leaders have served in significant roles throughout its history.

Verlin Kruschwitz, pastor from 1952 to 1980, had a powerful influence as a mentor for many pastors (including me) and as a Southern Baptist and Kentucky Baptist leader.

Current pastor Billy Compton has brought a vision to reach new generations of youth and young adults for Christ and to position the congregation for future growth in new facilities. We are grateful for a congregation and pastor who continue to provide great leadership in the mission of our Lord.

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

## FAMILY

## Summer reading can build family financial wisdom

By Jeremy White

During the hot, lazy afternoons this summer, I recommend taking time to read engaging and challenging books about handling money and possessions. If you can pry your kids away from video games, check out the following books for them to read or for you to read aloud to them:

"King Midas" by Nathaniel Hawthorne. Based on the Greek legend, King Midas was a greedy king who wished that everything he touched would turn to gold. He got his wish, but found out that some things are more precious than gold.

"Money Trouble" by Bill Cosby. Little Bill wants to become famous by discovering a new comet, but first he needs a telescope. The telescope he wants costs \$100 and he only has \$47.87 in his football bank. Little Bill finds ways to earn money through jobs.

"The Toothpaste Millionaire" by Jean Merrill. An entrepreneurial journey of Rufus making his own toothpaste, selling it and making money while involving his friends.

"What If I Owned Everything?" by Larry Burkett. Scripture-based financial principles are revealed when Jenny and Jeremy challenge each other to see who can top the other. Their imaginations run wild—revealing the dangers of greed, the fun of sharing and the joy of being content with what God provides.

For adults, consider the following selections. You also could challenge your older children by assigning them a book to read and giving them a financial reward if they read the book and write a report.

"The Treasure Principle" by Randy Alcorn. A small book packed with godly wisdom—you can't take your treasure with you, but you can send it on ahead.

"The Richest Man in Babylon" by George Clason. Using fictional stories set in ancient Babylon, Clason poignantly describes age-old secrets to managing money wisely.

"How Much Land Does a Man Need?" by Leo Tolstoy. Pahóm, a simple peasant, believed that with a little more land he could be so content that the devil himself could not unsettle him. But the devil worked Pahóm's desire for land into his downfall. Pahóm soon learned that with more land came a hunger for even more land.

*Jeremy White, a certified public accountant, is a partner with Blythe, White & Associates in Paducah*



## Summer activities can boost parent-teen relationships

**Q: What are some family activities that we can do to maximize this summer with our teenagers?**

Wise parents take advantage of the natural rhythms and seasons of life through which teenagers and families pass. Summer is a season that offers wonderful opportunities for making substantive deposits of much-needed capital to the relationship bank.

As Josh McDowell has written, "Rules without relationships lead to rebellion." Summer is an ideal time to fortify relationships with teens.

Here are some ideas that might help you to take advantage of the summer holidays:

- Schedule some of your vacation while the kids are out of school.
- Have an early conversation about what both teens and parents expect and want from each other to experience the best summer ever.
- Give teens input into the "who, what, when, where and how" of family vacation.
- Remember that frequency of time spent together (such as 30 to 60 minutes per day playing backyard volleyball) means more than a large block spent infrequently (such as one week together in Florida and little other contact).
- Schedule times that include your teens' friends as well as times that are for "family only."
- Invest in games that are new to your family (badminton, horseshoes, volleyball, Scrabble, miniature golf).
- Work on developing a daily or weekly family ritual that is relatively brief but enjoyable (swimming for an hour each evening after dinner; watching an episode of "The Andy Griffith Show" together each evening; riding bikes each Saturday morning with a stop for ice cream; a weekly "reading circle" where each member sits together and reads their favorite book or magazine).
- Weekend camping trips.

Take advantage of opportunities to turn conversations toward the deepest concerns of your teenagers' hearts and to reflect on the presence and significance of Christ in your lives.—*Scott Wigginton*

**Q: Who are the "language police," and how does their work affect my children?**

Diane Ravitch's eye-opening 2003 book, "The Language Police," describes a regime of censorship that has quietly spread throughout educational publishing in response to pressure groups from both the left and the right. The end result restricts what children learn by changing the content of classical and historical works in significant ways.

Kipling's classic poem, "If," provides a typical example. The original and familiar ending reads like this: "And—which is more—you'll be a Man, my son!" The language police have cleaned it up to read: "And—which is more—you'll be grown up, my child!"

Besides robbing existing literature of much of its vocabulary, richness and historical accuracy, the influence of the language police impacts the content of current books and educational materials by restricting what can be written about, and how. Ravitch's book includes a 35-page appendix of banned words, usages, stereotypes and topics collected from various bias guidelines that editors, writers and illustrators work with when preparing textbooks and standardized tests.

How does this affect our children? Ravitch believes that the result of all the purging shields children from anything challenging, controversial or just plain interesting. Great literature like "Huckleberry Finn" gets shelved. In the effort not to offend anyone, history simply gets rewritten.

Christians also have experienced the influence of the language police in hymnals and Scripture translations where words have been changed to be gender neutral.—*David Garrard*

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## Editors address ABCs of SBC, CP & WMU

The Cooperative Program, the presidential election and affirming Woman's Missionary Union's historic role as an auxiliary were among major issues addressed at the recent Southern Baptist Convention annual meeting.

Views among Baptist editors across the nation on those and other topics include:

**Don Kirkland, South Carolina Baptist Courier.** The election of Frank Page on June 13 as president of the Southern Baptist Convention is a signal that the denomination will experience both continuity and change in the days ahead.

Like current convention leadership, Page is conservative, evangelical and an inerrantist. He subscribes to the latest Baptist Faith and Message statement, but cautions against going beyond its guidelines in matters of faith and practice among Southern Baptists. He was a participant in, and remains supportive of, the decades-long "conservative resurgence" that, from the perspective of theology and doctrine, changed the face of the Southern Baptist Convention. He never believed for a moment that his election, in which he received twice the votes of either of the other candidates, was intended to trigger a revolution to undo the results of that resurgence, which was not without its trauma and depletion of the ranks of Southern Baptists.

Where Page differs most markedly from many current SBC leaders is in the area of cooperation, visible in his, and his church's, championing of the Cooperative Program and in a willingness—even a determination—on his part to broaden the base of involvement in SBC life, particularly in regard to many "godly men and women" in large and small churches who have been passed over for appointment to positions in the denominational structure. ...

Page represents a type of conservatism that is more cooperative and less exclusive than many who now lead the SBC. These conservatives—and many of them are young—cling just as tenaciously to those essentials of the faith that fueled the conservative resurgence, but they have let go of the spirit of separatism that grew strong during that era and is still today what some Southern Baptist leaders believe is a threat to the future ministry and well-being of our denomination.

One message of the 2006 convention—and our critics as well as all Southern Baptists should hear it—is that it is not necessary for all conservatives to walk in lockstep with each other, that unity of purpose can exist independent of conformity of thought and practice concerning every matter of our faith.

**Marv Knox, Texas Baptist Standard.** Many Southern Baptists arrived in Greensboro openly acknowledging the SBC's malaise, if not outright crisis.

The International Mission Board is polarized by trustee infighting and dissatisfaction with President Jerry Rankin. The North American Mission Board is embarrassed by scandal precipitated by former President Bob Reccord. Many fear the actual number of ministry students trained by the seminaries is declining. Baptisms are slumping. Young, progressive pastors are disaffected. Relationships with numerous state conventions are strained.

Without so-called "moderates" to kick around, SBC fundamentalists seem to be turning on each other, purging semi-charismatics from the mission field, openly discussing the minority status of Calvinism, and questioning the credibility of privileged insiders who have failed to put their money where their mouths have been, as their churches give a pittance to the Cooperative Program while they call for convention loyalty.

**James Smith, Florida Baptist Witness.** Trying to decide what to editorialize about following the conclusion of the Southern Baptist Convention annual meeting in Greensboro ... is like trying to drink water out of a fire hydrant. Undoubtedly, this year's annual meeting was the most news-packed SBC in many years and included many items ripe for editorial comment. ...

I choose ... to turn to the bewildering debate on the alcohol resolution. ...

I'm sympathetic to my brothers who argued against the resolution on the grounds that it pressed an "extra-biblical" standard on Southern Baptists—after all,

who wishes to be accused of adding to the Scriptures? Still, I cannot fathom how this resolution can be categorized in such a manner and I'm incredulous that some would argue so strenuously against this wise, thoughtful resolution.

The key resolved clause in the resolution states that Southern Baptists "express our total opposition to the manufacturing, advertising, distributing and consuming of alcoholic beverages." The resolution also—after it was amended from the floor—urges that those who serve in leadership positions in SBC life not be alcohol consumers. Finally, the resolution urges Southern Baptists to support legislation curbing alcohol uses, educate students and adults about the dangers of alcohol and commend ministries that treat alcohol problems. ...

The idea that adopting a resolution which calls for total abstinence of alcohol is anti-biblical fails to take in account the full biblical witness—as well as the pernicious influence alcohol has had in our society and in the lives of countless individuals. ... In short, I say, three cheers for the alcohol resolution.

**Tony Cartledge, North Carolina Biblical Recorder.** The annual meeting of the Southern Baptist Convention came to Greensboro this year, the first time in 90 years that Southern Baptists have chosen North Carolina as their meeting place. ... The weather was not entirely cooperative: it rained every day, including a gully-washing visit from the remains of tropical storm Alberto on Wednesday morning. ...

Unsettled weather was also evident in actions taken by the messengers. ... Clouds of discontent were gathering prior to the meeting, fed by dissatisfaction with a small circle of powerbrokers who have controlled elections and pressed for ever-narrowing parameters for participation. The clouds rained a flood of ballots that swept in a new president, defeating two challengers with close ties to the old guard, and doing it on the first ballot. ...

Messengers signaled a clear desire for a wider circle of leadership. They don't want convention presidents to be hand-picked from a small corps of party loyalists who feel entitled to the job when their turn comes around. Rather, they want a president who is chosen because his vision for the convention matches that of the messengers.

**Lonnie Wilkey, Tennessee Baptist and Reflector.** Southern Baptists made a statement about the Cooperative Program, the time-honored method of how Southern Baptists support missions and ministries in state conventions and nationally and globally through the Southern Baptist Convention. ...

For many years Southern Baptists elected leadership whose level of support has been lacking. At least for this year, Southern Baptists said, "Enough is enough."

They elected Frank Page, a relatively unknown pastor ... whose church has given generously through the Cooperative Program. In 2005 the church gave 12.4 percent through CP. ...

Those desiring leadership roles ... should be setting the example when it comes to stewardship, whether it be in the local church or on the associational, state convention or national convention levels.

The vote in Greensboro just said that this year Southern Baptists wanted a president who not only supports CP verbally but one who leads a church that supports it financially as well. ...

In other business, Southern Baptists also sent a strong message about Woman's Missionary Union.

Messengers defeated a recommendation that would have asked WMU to leave its auxiliary status and become an agency and to reaffirm its "exclusive" commitment to the SBC. This is significant because it is the first time in many years that messengers defeated a recommendation presented by the SBC Executive Committee.

This action reaffirms WMU and lets them know that the majority of Southern Baptists are appreciative of all they do to keep missions in the forefront and for their role in promoting the special missions offerings. ... My grandfather used to tell me all the time, "If it's not broke, don't fix it." Southern Baptists affirmed WMU is not broken.

STRAIGHT FROM THE EDITOR



Trennis Henderson

## Supreme Court to hear second partial-birth abortion appeal

Washington (BP)—The U.S. Supreme Court agreed June 19 to review a second case involving the federal Partial-birth Abortion Ban Act.

The high court announced it had accepted an appeal from the Ninth Circuit Court of Appeals, which struck down the 2003 law. In doing so, the justices will determine if the ban imposes an undue burden on women and is too vague, according to Associated Press.

The Supreme Court announced in February it would review an appeal from the Eighth Circuit, which invalidated the law based on its lack of an exception for the health of the mother.

The Supreme Court will hear oral arguments in the cases during its next term, which begins in October. The Ninth Circuit case is *Gonzales v. Planned Parenthood*, and the Eighth Circuit appeal is in *Gonzales v. Carhart*.

The high court's action in the Ninth Circuit case "clearly puts all of the issues surrounding partial-birth abortion front and center," said Jay Sekulow, chief counsel of the American Center for Law and Justice.

The Southern Baptist Ethics & Religious Liberty Commission signed onto a friend-of-the-court brief filed in May in the Eighth Circuit case in support of the law. The U.S. Conference of Catholic Bishops submitted the brief.

Three appeals courts at the federal level have ruled the prohibition is unconstitutional, but supporters of the measure hold out hope the January confirmation of Samuel Alito as an associate justice means the Supreme Court could reverse those decisions.

After President Bush signed the bill into law in November 2003, abortion rights organizations challenged it in three courts. Federal judges in New York City, San Francisco and Lincoln, Neb., struck down the law. Three-judge panels in the Ninth Circuit, based in San Francisco; the Eighth Circuit, based in St. Louis, and the Second Circuit, based in New York, upheld the lower court decisions.

## Debate escalates over San Diego cross display

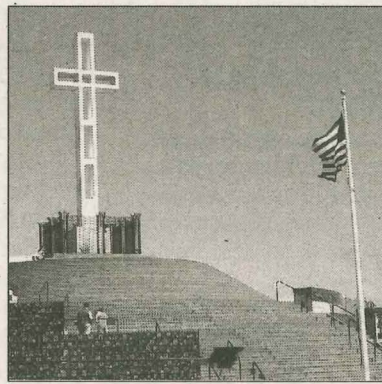
San Diego (BP)—Supporters of the 29-foot cross displayed at the Mount Soledad National War Memorial in San Diego picked up both a defeat and a victory June 21.

The Ninth U.S. Circuit Court of Appeals chose not to suspend a \$5,000 daily fine that a federal judge will impose if the cross is not moved, while California's 4th District Court of Appeals said it will expedite a hearing on supporters' behalf.

U.S. District Judge Gordon Thompson Jr. ruled in May that the city of San Diego would be fined for each day the cross remains on public grounds after a 90-day period that is set to expire Aug. 1. The city, led by Mayor Jerry Sanders, appealed the ruling, but the Ninth Circuit refused to step in and grant a stay until appeals currently pending in state courts can be heard.

On the same day, the 4th District informed Charles LiMandri, attorney for the group San Diegans for the Mount Soledad National War Memorial, that the court would soon grant a hearing of an appeal of a ruling by California Superior Court Judge Patricia Cowett which said a ballot measure approved by 76 percent of the city's residents was unconstitutional.

Proposition A would have transferred ownership of the cross property from the city to the federal government after President Bush signed a bill allowing the govern-



**BATTLEGROUND** A cross and a U.S. flag stand atop Mount Soledad, a San Diego memorial erected in 1954 to honor Korean War veterans.

ment to assume responsibility for it.

Chris Clark, pastor of East Clairemont Southern Baptist Church and a member of San Diegans for Mount Soledad, told Baptist Press he hopes the appeal is heard before Aug. 1.

"The encouraging thing there is that (the 4th District) court has a reputation for being a little more conservative in their rulings," Clark said. "The thing that's even more encouraging is if they go ahead and rule to overturn Cowett's ruling, then at that point the property there at Soledad will then go ahead and—per Proposition A—be turned over to the federal government.

"Then that makes Judge Thompson's ruling moot because the city of San Diego then would not have any kind of jurisdiction to go on

to federal property and remove the cross," he added.

Clark said White House officials also reportedly are continuing talks with the mayor, exploring the possibility of acquiring the property through eminent domain.

Another option city leaders are exploring is to appeal to the U.S. Supreme Court. City Attorney Michael Aguirre said he believes the placement of the cross on public property is unconstitutional, but he considers it the city's duty to exhaust every legal option in order to respect the will of the voters.

"Voters passed the initiative so our obligation now is to try and defend it," he said.

Three years ago, the Supreme Court refused to hear an appeal in support of the cross after the city tried to sell the property to a private buyer.

But Clark pointed out that the composition of the high court has "changed rather dramatically" since the last time the city petitioned the court in 2003.

The Mount Soledad cross came under fire from a San Diego atheist, Philip Paulson, and his ACLU-funded lawyer, James McElroy, more than a decade ago. In 1989, Paulson filed suit against the city of San Diego, claiming that the presence of the cross on city property violated the California constitution's provision on separation of church and state. A 17-year legal battle has ensued.

# "The borrower is slave to the lender."

Proverbs 22:7

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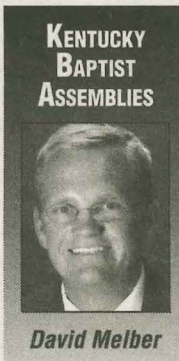
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Amazing spiritual impact

First week of summer camp brings 400 public decisions

As I write, we are preparing to finish our second week of camp at Cedarmore and Jonathan Creek. At the close of the first week, we recorded almost 400 decisions, including more than 100 professions of faith and calls to ministry commitment. Praise God for what He is doing. The first weeks have been amazing! In a typical week, we have more than 1,500 students, adults and staff in all programs combined. I am humbled by the opportunities we have been given as a ministry to touch the lives of so many.



KENTUCKY BAPTIST ASSEMBLIES  
David Melber

Each week involves story upon story of life change. Students and adults alike are growing spiritually as time is taken to simply withdraw from the normal daily distractions and focus on God and His Word. Youth ministers are telling of the trials and difficulties in bringing unchurched students to camp, and in many cases, now these students have experienced salvation in Christ while at camp.

This time of year renews my deep love for what takes place in people when the world's distractions are removed. The result is difficult to fully appreciate or un-

derstand apart from experiencing it on a personal level.

In the midst of all the wonders, we have many needs. We are in a spiritual battle more difficult than I have ever experienced. It seems as though every time we turn around there is an obstacle to our purpose. These distractions continually try to shift our focus from making Christ known to focusing upon ourselves. Please pray for our resolve to die to our own desires and be obedient to Christ in all our efforts.

I am thankful for the faithful volunteers who are serving this summer. Volunteers are coming from far and wide, from churches, and from Campers on Mission. We simply could not operate camp without their help.

I also am thankful for our staff and summer program staff. They give so much through the summer and the hours are very long.

Continue to pray that we remain faithful to our calling and that distractions are removed so Christ is made known. Take time to come see what is happening. You will be amazed.

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

SMALL GROUPS

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Kudzu



Doug Marlette

For Heaven's Sake



Mike Morgan

Bible Crosswords

Rebecca Souder

Across

- "Divided the light from the \_\_\_\_" (Genesis 1:4)
- "He causeth his wind to \_\_\_\_" (Psalm 147:18)
- Indiana State University, abbr.
- Angers
- "Sat upon \_\_\_\_ of them" (Acts 2:3)
- Village, abbr.
- "The earth brought forth \_\_\_\_" (Genesis 1:12)
- Nazareth College and Academy, abbr.
- Chemical suffix
- Eastern seaboard state
- "Being understood by ... even his \_\_\_\_ power" (Romans 1:20)
- Iron, chem. symbol
- 9th through 12th grades, abbr.
- "Let my people \_\_\_\_" (Exodus 5:1)
- "Voice \_\_\_\_ like the sea" (Jeremiah 6:23, NAS)
- "And darkness was upon the face of the \_\_\_\_" (Genesis 1:2)
- "In the beginning \_\_\_\_" (Genesis 1:1)
- Son of Peleg (Genesis 11:18)
- "God called the light \_\_\_\_" (Genesis 1:5)
- "Yielding \_\_\_\_ after his kind" (Genesis 1:12)
- "\_\_\_\_ I have done this" (Psalm 7:3)
- Fifty-four, Romans num.
- "Thou mayest freely \_\_\_\_" (Genesis 2:16)
- "She took some and \_\_\_\_ it" (Genesis 3:6, NIV)
- Articles
- "\_\_\_\_ that may fly above the earth" (Genesis 1:20)
- "Thou shalt \_\_\_\_ eat of it" (Genesis 2:17)
- "Let there be \_\_\_\_ in the firmament" (Genesis 1:14)

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			47					48				49
50	51				52					53		54
				55						56		

- "Planted a garden in the \_\_\_\_" (Genesis 2:8, NIV)
- Fellow of Entomology Society, abbr.
- American Association of University Professors, abbr.
- "The \_\_\_\_ was without form" (Genesis 1:2)
- "And the \_\_\_\_ yielding fruit" (Genesis 1:12)
- "Any taste in the white of an \_\_\_\_" (Job 6:6)
- Rest, as a bird
- "And the \_\_\_\_ God planted" (Genesis 2:8)
- "And the \_\_\_\_ of righteousness is sown in peace" (James 3:18)
- "Thus the \_\_\_\_ and the earth were finished" (Genesis 2:1)
- Of age, Lat. abbr.
- Revise
- Dover's state, abbr.
- "The God which \_\_\_\_ me all my life" (Genesis 48:15)
- "The moving creature that hath \_\_\_\_" (Genesis 1:20)
- Suffix: to the utmost degree
- "Thou shalt make an \_\_\_\_" (Exodus 30:1)
- "Why beholdest thou the \_\_\_\_" (Matthew 7:3)
- "\_\_\_\_ which we did eat in Egypt" (Numbers 11:5)
- King of Bashan (Numbers 21:33)
- "Said unto the woman, \_\_\_\_ is this?" (Genesis 3:13)
- "\_\_\_\_ there be light" (Genesis 1:3)
- "If any man will \_\_\_\_ thee" (Matthew 5:40)
- Preposition
- Romance language, abbr.
- Sweaty class

Last week's solution

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31	A	V	E	N	G	E	32	33	34	35	36					
37	S	O	N	E	L	38	T	39	40	41	42	43	44	45	46	47
48	A	T	O	49	T	R	50	51	52	53	54	55	56	57	58	59
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## Presbyterians adopt option for gay clergy

**Birmingham, Ala. (RNS)**—The nation's largest Presbyterian denomination, in a seismic shift on the role of homosexuals in the church, voted last week to allow local and regional bodies to ordain gays to the church's ministries.

After nearly three hours of debate June 20, delegates voted 298 to 221 to approve a complex proposal that allows local congregations and regional presbyteries to bypass the church's current ban on "self-avowed practicing" gay clergy.

Current rules from 1996 that require "fidelity in marriage ... and chastity in singleness" will remain on the books, but local bodies can now allow exceptions to those standards. Such exceptions still will be subject to review by higher bodies.

The proposal came from a blue-ribbon task force that has spent four years studying the issue.

"This is not an 'anything goes'

proposal," said Blair Monie, chairman of the committee that brought the proposal. Rather, he said, it was a way to hold the church together by relying on some of its oldest practices.

Stacy Johnson, a member of the task force, said the report was "not about sexuality but about the church" and how it moves forward in the midst of conflict.

Opponents, meanwhile, said the new policy "changes everything" in the life of the church and was a "transitional point" on the march toward tossing out all current prohibitions on gay clergy.

The 2.3 million-member church has been debating the issue for nearly 30 years. This time, the debate was intense but polite and restrained—and sometimes emotional.

"I am against homosexual ordination," said former moderator

Marj Carpenter. But she said she supported the proposal. "I'm willing to compromise if it will get us back to being the church. I love this church, but please, let us get on."

The so-called "third way" proposal, by the 20-member Theological Task Force on Peace, Unity and Purity of the Church, revolves around a distinction between "standards" and "essentials." It would allow individuals who cannot meet the standards to be ordained if local bodies do not find them in violation of the "essentials" required of new clergy.

Opponents argued that the new church policy would lead to alienation from sister churches in Africa and Asia and could cause thousands of Korean members to withdraw.

Two efforts—one to replace the proposal with a dissenting minority report, and another to refer the proposal to presbyteries for their consideration—both failed.

## Episcopalians pledge 'restraint' on homosexual bishops

**Columbus, Ohio (RNS)**—Hoping to stave off schism within the worldwide Anglican Communion, Episcopal Church leaders agreed last week to "exercise restraint" before electing any more openly gay bishops.

The resolution adopted June 21 urges Episcopal leaders to refrain from electing bishops whose "manner of life presents a challenge to the wider church." The statement was a last-ditch attempt to appease anger at home and abroad after Episcopalians elected an openly gay priest, Gene Robinson, as bishop in 2003.

The measure falls short of the "moratorium" that was requested by

overseas Anglican leaders after Robinson's election in New Hampshire.

Coming at the end of a contentious nine-day convention, the resolution apparently pleased almost no one in the deeply divided denomination.

Conservatives argued that it did not go far enough to meet the demands of Anglican leaders and threatened to further isolate the U.S. church from sister churches in the 77 million-member Anglican Communion. Liberals, meanwhile, lamented that the resolution would shut down and offend the ministry of homosexual Episcopalians.

But church leaders, including

outgoing Presiding Bishop Frank Griswold, pushed the resolution as the best way for the Episcopal Church to retain its seat at Anglican councils.

"We need something clear from the Episcopal Church," Griswold said. He warned that if church leaders didn't "do something substantial," they likely would not be invited to a summit of Anglican leaders in 2008.

How the "restraint" resolution will affect the future election of bishops is not yet clear. New bishops who are elected must gain the consent of bishops and elected leaders in a majority of U.S. dioceses.

## Methodist numbers fall below 8 million, reach 80-year low

**Dallas (RNS)**—A United Methodist Church report says church membership dipped to a new low last year, dropping to under 8 million in the U.S. for the first time in nearly 80 years.

The church's General Council on Finance and Administration estimated U.S. membership at 7.98 million members in 2005. The church's global membership is estimated at about 9.86 million.

Membership among the Methodists—like most mainline Protestant churches—has been dropping slowly but steadily.

In addition to fewer members, church attendance dropped 1.63 percent from 2004 to 2005, to about 3.34 million each week, according to United Methodist News Service.

The trend of declining membership, however, is exclusive to the United States; regions of the denomination in Africa, Asia and Europe have increased membership more than 68 percent between 1995 and 2004.

At a convocation next year, bishops and other ministers plan "to focus on how we can make disciples of Jesus Christ and improve our efforts at strengthening local congregations," said Bishop Scott Jones of Wichita, Kan.

That plan includes new congregations in the United States and outreach to Hispanics and immigrant groups.

## Will the real student please stand up?

### Enhanced academic requirements keep tutors studying along with students

By Charmaine Nichols  
OBI Tutoring Lab Director

Being able to tutor in algebra was not a prerequisite to working in the Tutoring Lab when I came to Oneida Baptist Institute 15 years ago. Helping prospective tutors overcome their fear of teaching fractions was the biggest concern I faced. In addition, I was to teach them how to use multiple reading strategies covering most learning styles. These were at the top of my job description.

This year, the Kentucky Department of Education changed all that. Schools now have a mandate that every graduating senior have algebra, geometry and a third course integrating the two. Also, no longer can a year of corrective reading serve as English I. This presents a real challenge for students who have not mastered basic concepts, and puts an almost impossible burden on our Tutoring Lab. Until now, our signature accomplishments have been to remedy the basics and help students who are behind to attain the highest math level they are capable of, and/or to prepare for English I. But God doesn't call wimps to come and work at our school, and we are conquering the impossible, one day at a time.

If you have read the history of Oneida Baptist Institute, you might remember that on any given day, the first teachers could be found on the fishing dock, catching supper for the evening. But along with their fishing poles, they carried their algebra and history books to learn from each other, keeping one step ahead of their pupils. So our tutors know they are in memorable

company!

The high school tutoring program had to change from an instructional one to a real tutorial situation. Three tutors help students first with their Algebra I homework (or English I). When finished, they can then use the remainder of the period to work on each individual student's unmastered basics.

The middle school tutoring program is now a mixture. Sixth-graders are still instructed in basic math and/or reading. But five tutors help seventh and eighth graders with algebra tutorials and/or reading instruction. However, some seventh and eighth graders are so far behind in their basic understanding of math concepts that algebra would be a formidable task at this time. If we can give them a good foundation in the basics, they will be ready for high school algebra.

In order to keep ahead, the tutors are studying algebra and English before class begins and during our preparation period. Many times the tutors leave school with more "homework." The two room teachers are well-versed and are excellent instructors.

We are grateful to God that our tutors are willing to become learners again. So right now, everyone in the Tutoring Lab is a student!



W.F. Underwood

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

## Go and tell

### 'Million More in '54' effort has lasting impact on family

(Edited from a June 8 Baptist Press article by Cory Miller)

On Jan. 6, 1954, Bill Davis was a lost 28-year-old oil field welder, living in California with his wife and three young daughters, when Pastor LeRoy Hux knocked on his door as part of the Southern Baptist Convention's "Million More in '54" campaign.

"This little Baptist preacher wanted to talk to me about Christ," Davis recounted. "I wasn't really interested. But he was persistent and (later) my wife and I gave our life to the Lord and immediately God called me to preach."

Hux knocked on the Davis' door while participating in an SBC campaign to see a million more people enrolled in Sunday school in one year. "My parents talked about how it changed the history in our family. It was a turning moment for all of us," Davis' grandson Jay Raines, pastor of First Baptist Church of Cameron, Mo., recalled.

Davis, now 80, is a 1961 Clear Creek graduate; he was a pastor for 37 years before retiring and then founded Church Starts International. The ministry has a church planting/discipleship plan that

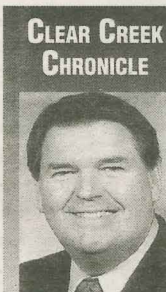
focuses on starting new churches around the world. Their materials are available in 10 languages and are used by many Southern Baptist international missionaries.

Grandson Raines is attempting to collect stories of others who were saved as a result of the Million More campaign. A website, www.millionmorein54.com, coordinates e-mails and enable others to post their stories. Even though the campaign did not reach its goal of 1 million—the net increase was 597,361—Raines said one person's life change is worth it all. "One baptism is a success," he said.

His grandfather agrees. "I see a world of families like we were 50 years ago, without God and no direction for the children."

These ministers from two generations encourage others to use every effort to share the gospel with a lost world. "It's really not about the numbers. It's about the people," Raines wrote. "I will forever be grateful to that church and that pastor for his courage to see if he could reach 'one more door in '54.'"

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



Bill Whittaker

# Keeping it simple

*Lifeway's Rainer, pastor write that simplicity boosts church effectiveness*

By Kelly Davis  
LifeWay Christian Resources

**Nashville**—Look at Apple's iPod or Google's Web site. Consider Southwest Airlines or Papa John's Pizza. What do these successful companies have in common?

A commitment to simplicity. Simplicity is in. Complexity is out. So contend Thom Rainer and Eric Geiger in their new book, "Simple Church."

A new revolution toward simplicity has impacted how individuals respond to information. And the movement toward simplicity also affects how churches minister to their congregations, the authors state.

Based on research and 400 case studies, Rainer and Geiger seek to show evidence that church leaders who have designed a simple biblical process to make disciples are effectively advancing the gospel. "Simple churches are making a big impact," they write.

"Ironically, people are hungry for simple because the world has become much more complex," they state. "The amount of information accessible to us is continually increasing. ... Technology is consistently advancing at a rapid pace."

The result is a complicated world where people live busy lives. In the midst of complexity, people want to find simplicity, the writers note. "They long for it, seek it, pay for it, even dream of it. Simple is in. Simple works. People respond to simple."

Rainer, president of LifeWay Christian Resources, and Geiger, executive pastor of Christ Fellowship in Miami, offer church leaders the ethos behind designing a simple process of discipleship.

"The concept of simple church is not the latest fad or methodology," Rainer said. "It is a philosophy of ministry that causes churches to focus on those ministries that really matter."

The authors define a simple church as a congregation designed around a straightforward and strategic process that moves people through the stages of spiritual growth. Rainer and Geiger outline four steps to achieve simplicity:

**Clarity.** "Clarity is the ability of the process to be communicated and understood by the people," they write. "If you want your process to be clear, you must define it, illustrate it, discuss it and measure it."

**Movement.** "Movement is the sequential steps in the process that causes people to move to greater areas of commitment," they write.

**Alignment.** This involves maximizing the energy of all members, they state. "Alignment is

the arrangement of all ministries and staff around the same simple process."

**Focus.** They define focus as the commitment to abandon everything that falls outside the simple ministry process. Rainer and Geiger outline the importance of eliminating nonessential programs within the church.

"I hope readers will grasp the idea that those churches that do a few things well are, more often than not, the most effective churches," Rainer said in a recent interview. "Church life has become too complex and too cluttered in most congregations. The joy of simplicity is the ability to focus on a few aspects of ministry and do them well."

Rainer and Geiger present examples of simple churches and outline the process the leaders took to unclutter their ministry.

"Some of the simple churches in our study were in very difficult situations before they embraced the simple church concept," Rainer said. "Eric and I believe that it is possible for most churches of different sizes and locations to become more effective for the glory of God."

Geiger said he hopes church leaders will discover how to create a simple church process after reading the book.

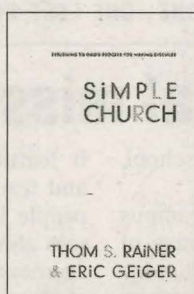
"The more simple a process, the more focus you have," Geiger said. "You are able to accomplish more because your attention is focused. Your goals are clear and you are able to concentrate on excellence and discipleship."

"People understand the direction of the church when the calendar is not cluttered," Geiger said, noting that streamlining and eliminating things that don't fit into the church process creates an environment in which leaders can deliver ministries with more excellence.

"Ultimately we're in ministry for the people in our church," Geiger said in a recent interview. "A church that has a simple process makes it easy for members to know what the next level of commitment is and grow in their faith."

Geiger warned that pastors should not seek to simplify ministry too quickly. "Leaders must go through the process of simplification. Don't ax a lot of programs upfront." Determine what the church's purpose is and organize accordingly, he advised.

"This book is not about how we as pastors make our lives easier," Geiger said. "It's about designing a process that moves people through the stages of spiritual growth so their lives are transformed."



**C.S. Lewis in a Time of War: The World War II Broadcasts that Riveted a Nation and Became the Classic "Mere-Christianity."** Justin Phillips. Harper San Francisco, 2002. 336 pages. \$21.95. ♦♦♦♦ (out of five)

Finished before his death in 2000, with final editing by his daughter, and finally published in the United States this year, British Broadcasting Corp. journalist Justin Phillips provides us with a look at a seldom-examined part of C.S. Lewis' life.

Most of us hold the image of Lewis as the Oxford don who liked to write children's stories instead of the image of Lewis as a media star. But that is what he was from 1941-44 as he hosted a number of lecture series on BBC radio.

The first part of the book is as much a history of the BBC as it is a reflection on Lewis' life. All of that, however, is necessary to understand how an Oxford academician, with no formal theological training, helped shape an understanding of Christianity that still results in the sales of millions of books per year, the first of a series of Hollywood movies ("The Chronicles of Narnia: The Lion, The Witch and the Wardrobe") and numerous Lewis societies dedicated to furthering his work and the study of his life.

It is all here: the behind-the-scenes negotiations between Lewis and his producer, the reactions of laypeople who heard him on the radio and his Oxford friends who had to struggle not only with his writing "popular" books but then using the new medium of radio. For sure, Lewis had a love-hate affair with the radio, but he recognized the potential impact he could have by talking about serious theological issues on the air. Before Lewis, British radio mostly was broadcasts of worship services, choirs and the occasional religious play. Lewis offered religious reflection in a conversational style that got people talking about religion at work and at home.

Phillips uses extensive secondary resources to give us an idea of what Lewis was thinking as he prepared and delivered his radio broadcasts. The author details each of the radio lectures, even noting how Lewis changed some of the on-air lectures when he published them in the book "Mere Christianity."

All in all, this book will most interest those who already are familiar with Lewis' life. The novice Lewis reader is likely to get lost in the detail. *Wayne Hager*

**Only Human: Christian Reflections on the Journey Toward Wholeness.** David Gushee. Jossey-Bass, 2005. 224 pages. \$22.95. ♦♦♦♦

Growing up in a typical Southern Baptist church in Georgia, I was taught that the business of the church was soul winning. To be a good Christian, I needed to learn how to be a soul winner. Of course that understanding grew out of the King James translation of Genesis 2: 7, "The LORD God ... breathed into his nostrils the breath of life; and man became a living soul."

Subsequent English translations have substituted other terms—living being, living creature, living person—but the difficulties growing out of the King James rendition persist. As heirs not only of the biblical tradition and worldview, but of the Greek, with its spirit/matter dualism, we all too easily separate the soul from the rest of our being. We begin to speak of our soul as the enduring part of us that God is most concerned about saving. So, our evangelism concerns itself with our souls and heaven.

David Gushee, who teaches theology and ethics at Union University, reminds us that God's creative and redemptive energy is directed at all of who we are, not just a part. God's breath of life created a living being whose nature reflects God's image, Gushee notes. In a challenging and interesting description of human nature, Gushee likens our constitution as body, soul and spirit to the Trinitarian nature of God.

Gushee presents a more holistic view of what it means to be human, as well as what it means to be saved, than is present in much popular evangelistic preaching and teaching. In "Only Human," Gushee deals with what it means to be a sinner and what it takes for God to redeem us. He tackles the difficult discussion of human freedom with clarity. And he paints a picture of salvation in this world and in the coming Kingdom that demonstrates the true power of the gospel. *Jim Holladay*

**Secrets of a Satisfying Life: Discover the Habits of Happy People.** David Ireland. Baker Books, 2006. 184 pages, \$12.99. ♦♦♦♦

Research by the American Institute of Public Opinion has found that only 20 percent of Americans consider themselves to be happy. In "Secrets of a Satisfying Life," David Ireland seeks to uncover why the other 80 percent are not happy.

Ireland, pastor of the 5,000-member Christ Church in Montclair, N.J., seeks to answer the question, "Is happiness for me?"

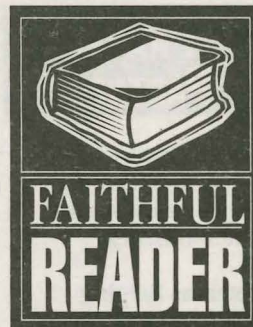
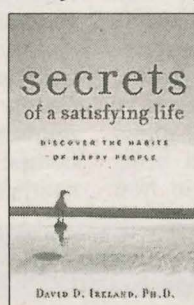
He guides readers through three goals in the pursuit of a more satisfying life: discovering the habits of happiness; learning how to practice the habits of happiness; and learning to laugh at oneself.

"Pursuing happiness is one thing: catching it is another," he writes. "Happy people experience the same challenges as unhappy people: the difference is how they look at it." Ireland emphasizes that happy people focus on the aspects of life that they have the power to control, not the aspects they don't.

Looking at life in a more realistic fashion will, in fact, lead to a happy life, he adds.

"Secrets" includes interactive tools, stories and illustrations to prove his points.

This book would be excellent for recent high school or college graduates. Youth group leaders should read this book as a resource to help both themselves and the teens they teach. *Steve Coleman*



By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C.; Jim Holladay, pastor of Lyndon Baptist Church in Louisville; and Steve Coleman, pastor of education and youth at New Work Fellowship in Hopkinsville. They welcome feedback or suggestions for book reviews. Contact them via e-mail at: whager@trifluent.net; lyndonpastor@aol.com; risen4me@hotmail.com.

## PRAYER PARTNERS

Please pray for the following Kentucky Baptist missionaries and ministries:

### Veterans Helping Veterans ministry of New Liberty Baptist Church in New Liberty.

This ministry was started by New Liberty member Frank Jordan Sr., a disabled veteran of the Vietnam war. It reaches out to veterans of Owen and Carroll counties who suffer from Post-Traumatic Stress Disorder. Many veterans suffering from PTSD try to numb their minds and memory with alcohol and drugs. Veterans Helping Veterans offers the hope of Christ through listening, counseling, encouraging and praying with veterans. Pray that veterans suffering from PTSD will allow Christ to transform their lives. Pray also that other Christian veterans will allow their faith in Christ and personal war experiences to be used as tools of healing and restoration for others.

### North American Missionary Sandra Williams of Lexington.

Williams is the director of church and community ministries for Elkhorn Baptist Association. She challenges churches and members to be involved in ministry and offers opportunities for them to serve. Williams provides leadership for backyard Bible clubs, feeding the homeless, sports camps, creative arts camps, clothing and food distribution, and special evangelistic events. Pray that children will come to know Christ through one of the camps and clubs she will be directing this summer. Pray also that more churches will be motivated by God to reach out to their communities through ministry evangelism.

If you would like Kentucky Baptists to join in praying for a ministry of your church or association, please send the information to Eric Allen at [Eric.Allen@kybaptist.org](mailto:Eric.Allen@kybaptist.org) or call (866) 489-3530.

## MOUNTAINS TO THE MISSISSIPPI

COMPILED BY STAFF

■ **CADIZ**—Hurricane Church will hold revival services July 9-12 with **Hal Shipley** as evangelist. For more information, call (270) 522-1599.

■ **LONDON**—Corinth Church will host the "Calling America Back to God" Crusades for Christ Bible conference Aug. 9-11. For more information, visit [www.corinthbaptistchurch.net](http://www.corinthbaptistchurch.net). **James Blaylock** is pastor.

■ **LOUISVILLE**—Cloverleaf Church will host the Southern gospel group **His Song** in concert July 8, 7 p.m. For more information, call (502) 367-0218.

■ **MIDDLETOWN**—First Church will hold its annual benefit auction July 15, 6 p.m. For more information, call (502) 245-7889.

■ **RUSSELLVILLE**—**Art Rogers** recently resigned as associate pastor of First Church to become pastor of Skelly Baptist Church in Tulsa, Okla.

### Spotlight on ...

#### Harrodsburg



Deep Creek Church will host the Southern gospel **Patriot Quartet** in concert July 9 as part of the church's 210th anniversary celebration. For more information, call (859) 734-9219. **Lewis Walter** is pastor.

■ **SONORA**—First Church recently called **Jim Lowe** as assistant pastor for outreach and youth. He previously was pastor of Turners Station Church.

## Henderson church emphasizes local, global missions focus

By Karen Willoughby  
Baptist Press

**Henderson (BP)**—Every member of First Baptist Church of Henderson is part of a global missions team, according to Pastor Todd Linn.

"The work of Christianity extends beyond the local church," Linn noted. "We ought to be connecting around the world, and the Cooperative Program lets us do just that."

"I've never heard anyone here suggest we give anything less than 15 percent" through Southern Baptists' unified budget plan for reaching people throughout the nation and around the world, "which is significant," Linn added, "when you're looking at a building program or adding staff."

"I frequently remind our folks that when they return their tithes and give their offerings, their money literally goes all over the world," Linn said. "This is something to be proud of, including helping ministers through seminary and being a part of ministry efforts in New

Orleans."

First Baptist, which in 1840 was one of just nine Baptist churches in Kentucky with a full-time minister, reverted to mission status at one point and received assistance from the Cooperative Program.

But for at least the past 20 years the church has given 15 percent a year through the Cooperative Program. It also gives 3 percent of undesignated gifts through Green Valley Baptist Association and 3.1 percent to various direct missions efforts.

### Community ministry efforts

In addition to providing a full slate of Bible study, discipleship and ministry training for its members, First Baptist reaches out in its local community in a variety of ways: Sunday afternoon devotionals for men and women at the Henderson County Detention Center; weekly ministry at three area retirement homes; monthly outreach at a nearby flea market; and FAITH evan-

## KBC CALENDAR OF EVENTS

### 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-Aug. 2 Mountain Missions Conference, Oneida Baptist Institute.

### August

5 Crafters on Mission Day, Grace Baptist Church, Lexington.

19 Super Saturday, Porter Memorial Baptist Church, Lexington.

26 Super Saturday, First Baptist Church, Bowling Green, and First Baptist Church, Prestonsburg.

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

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gelism through the Sunday school, now in its 15th semester.

In addition to 250 off-campus weekly Bible studies, an average of 600 people take part in dual Sunday school classes and worship services each Sunday morning, with a third worship service in the early planning stage. The county seat church has seven ministers on staff, including three who serve full-time and four who are part-time.

At the recent Tri-Fest community event, members of First Baptist distributed more than 5,000 bottles of cold water during the weekend, gave away countless balloons and painted hundreds of youngsters' faces.

"Most folks charge for stuff, but we like to give it out free," Linn said. "It's our way of blessing them and letting them know we're here in the community."

Linn, who has served four years as pastor, started a free monthly "Power Lunch" three years ago, which is now attended by at least 75 people from the community.

It features 55 minutes of singing and teaching on subjects geared to people in business: what the Bible says about leadership; money management; and biblical principles for work and home.

"This church has a heritage of missions work," Linn said. "It's exciting to be a part of that. I went on my first mission trip two years ago, but we have several folks going every year."

Brazil, Honduras, Indonesia, Germany, Russia and Uganda are among the missions settings where members of First Baptist, Henderson, have served. This summer, the church's youth will travel to New York City to share the gospel of Christ through painting a school, vacation Bible school and street evangelism.

"The Cooperative Program is a reminder to us that every member really is a minister," Linn said. "It's a real blessing to be in a church where missions involvement is an expectation."

## CLASSIFIED ADS

**FOR SALE:** 1985 32-passenger church bus; new tires, runs and drives good. \$2,900. Call (606) 523-0043.

**SEEKING:** Part-time music minister—blended services and full worship department (dance, drama, choir, praise band/instruments). Contact office: (502) 933-2761.

**SEEKING:** Part-time youth director for First Baptist Church, Hazard, Ky. Visit our Web site at [hazardfbc.org](http://hazardfbc.org) for salary information and job description. Applicants should send resumé to: Dr. Ricky Ray, First Baptist Church, 560 Main St., Hazard, KY 41701.

**SEEKING:** Part-time minister of music for Eminence Baptist Church (affiliated with Kentucky and Cooperative Baptist Fellowship and Kentucky Baptist Convention) to work with choir and provide overall music leadership. Prefer applicants with accompaniment skills. Submit resumé and make inquiry to Michael Duncan, Eminence Baptist Church, PO Box 134, Eminence, KY 40019.

**SEEKING:** Full-time pastor for conservative Southern Baptist church in Bardstown, Ky. Forward resumé to: Search Committee, 510 Bloomfield Road, Bardstown, KY 40004.

**SEEKING:** Full-time minister of music for contemporary, purpose-driven church. Please forward resumé and DVD to: Worship Search Committee, First Baptist Church, 106 East Walnut St., Leitchfield, KY 42754.

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

**SEEKING:** Full-time minister of music for First Baptist Church of Festus-Crystal City, a conservative church. Salary TBD; preferred minimum: bachelor's degree. Applicant must agree to 2000 Baptist Faith & Message. Send resumé and references to 107 Truman Blvd., Crystal City, MO 63019; or e-mail [tbaker5@sbcglobal.net](mailto:tbaker5@sbcglobal.net) by June 30, 2006.

**SEEKING:** Part-time minister of youth for Elizabethtown Baptist Church. Submit resumé/application to Personnel Committee, EBC, 1525 N Miles St., Elizabethtown, KY 42701.

**SEEKING:** Part-time music minister. Mail resumé to: LaVetta Mahan, Piney Grove Baptist Church, 3009 Mountain View Lane, Corbin, KY 40701.

**SEEKING:** Full-time youth minister at First Baptist, Mayfield. Send resumé to: Pastor Bob Swift, 118 West South St., Mayfield, KY 42066.

**SEEKING:** Organist. Paid position—Sunday mornings only. 17-rank Schantz pipe organ. More information, contact Greg Harry, FBC Hodgenville. (270) 358-3193.

**SEEKING:** Part-time youth minister for Freedom Baptist in Stanford, Ky. Anyone interested should send resumé to Gary Padgett, 405 Crawford Land, Stanford, KY 40484.

**SEEKING:** Pastor for Beattyville Baptist Church. Send resumé to: Ken Farmer, 8433 Highway 587, Beattyville, KY 41311.

**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:** 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.

## Censored speech: Valedictorian cites God's 'bigger plans'

Las Vegas (BP)—School officials edited the script of Brittany McComb's graduation speech before she gave it, removing six references to God and two biblical references.

When she chose to use such language anyway, school officials turned down the microphone in the midst of her address to graduates June 15.

McComb, one of three valedictorians at Foothill High School in Las Vegas, said she was not surprised when she was told not to talk about God during the school-sponsored event because "even in the Bible it says that the name of Jesus will be hated."

"But the thing is, it is freedom of speech, so I was upset," McComb said June 20 on the "Jay Sekulow Live!" radio program. "I was really leery about having to defy authority. ... It took me a while, but I answer to a higher authority and it's my freedom of speech, and I had to come to terms with that."

When school officials noticed McComb was deviating from the pre-approved text, they turned down her microphone. Jeers erupted from the nearly 400 graduates and their families in response to the school's action, according to media reports.

"I was hoping they were going to turn it back on," she told Jay Sekulow, chief counsel of the American Center for Law and Justice. "But God had bigger plans."

"It was just nice to see people standing up for God, number one, and then freedom of speech, number two," she added.

McComb said part of God's "bigger plans" is that she has had opportunities to express her faith in Jesus Christ through national media outlets.

"I went through four years of school at Foothill and they taught me logic and they taught me freedom of speech," McComb told the Las Vegas Review-Journal.

"God's the biggest part of my life," she noted. "Just like other valedictorians thank their parents, I wanted to thank my Lord and Savior."

In 2003 the Clark County School Board, which governs McComb's high school, amended regulations regarding religious speech, the Review-Journal reported, prohibiting district officials from organizing prayer at graduation or selecting speakers in a manner that favors religious speech.

But if students or speakers are selected "on the basis of genuinely neutral, evenhanded criteria," then their speech "may not be restricted because of its religious (or anti-religious) content," the guidelines say.

# World Cup witness

## German churches minister amid World Cup frenzy

By Neils Sorrells  
Religion News Service

Berlin (RNS)—Soccer is almost a form of religion in some places. But German churches are stepping forward to make sure fans don't forget the real thing during the World Cup tournament.

While fans race from one game to another across Germany, a host of German churches is on the sidelines to make sure that anyone who needs some time to talk to God, meditate or just think about religion has a place to go.

"We want to do what we can," says Bernhard Felmberg, who organizes sports programs for the Evangelical (Protestant) church in Berlin and the surrounding state of Brandenburg. "We wanted to experience Berlin's World Cup motto—'The World as a Guest Among Friends'—in our own congregations."

Hospitality is the theme of many church soccer programs. Most events are organized at the local level, and they range from major religious celebrations in Munich to services in multiple languages in Hamburg to a new chapel in Berlin's Olympic stadium. (Church and soccer officials, however, are feuding about why the chapel must be closed during the games for security reasons.)

### Religion impacts games

Religion has colored much of the planning for the games and, indeed, much of the games themselves.

Secular European audiences have been fascinated by the open group prayers of teams from African



countries.

Press reports highlighted the difficulties some German hotels had in preparing for soccer teams from nations with different cultural standards.

A hotel in Bad Nauheim, for example, had to clear alcohol out of the mini bars and block any pornographic content in anticipation of the Saudi Arabian team's extended visit. Near the Swiss border, the chef in a hotel in Schnetzenhausen had to exclude pork—a staple of German cuisine—from his culinary repertoire while the Iranian team stays there.

Meanwhile, churches that want to show the games must make sure they are not slapped with viewing fines by the Federation Internationale de Football Association.

Visitors to Berlin's churches might find themselves in the middle of a sermon tying soccer concepts (fouls, second chances) to Christian precepts (forgiveness, reconciliation).

The sermons, which run throughout the World Cup, are called Half Time Devotionals—even if they do not necessarily coincide with half-time and, at times, even conflict with the game schedules.

The devotionals are at noon in the Berlin Cathedral and at 5:30 and 6 p.m. in the Kaiser Wilhelm Memorial Church in both English and German. As a bonus, cathedral attendees get to see the church without paying the usual tourist's entrance fee.

### Making spiritual connections

The goal is to provide some spiritual connection between the games and everyday life.

"We want to offer something that we can offer better than everyone else," says Carsten Schwarz, a pastor at Berlin's Kaiser Wilhelm Church. During a recent lecture on fouling, Schwarz and a colleague broke out soccer balls and played-acted at fouling each other to make their point.

After the 15-minute service, Schwarz relaxed in a rest station

outside the church sponsored by Berlin's Evangelical churches and staffed by volunteers from as far away as Texas and Ireland.

Simple gestures such as the sermons and the free water at the rest stations provide churches a presence without seeming heavy-handed, says Schwarz. "People say, 'Water for free? That would never happen back home.'"

### Outreach opportunities

Roland Herrpich, who preached at the Berlin Cathedral during the first week of the games, takes a similar approach. "I just think it's important that we speak to people."

He has no illusions that such gestures will increase church membership or lead to spontaneous conversions. But he said it would be irresponsible if churches did not take the opportunity to showcase their ministries.

Felmberg says the city will be full of events, including a special service on July 9, the day of the final World Cup game.

In Hamburg, the situation is much the same. Protestant and Catholic churches joined forces there for the games' kickoff to host a Festival of Peoples and Cultures, drawing in 15,000 guests.

Things have been toned down during the games. But Claus Everdiking, who heads the pastoral services department of the Catholic Archdiocese of Hamburg, says there's still plenty going on—volunteers hosting a mission in the city's train station, many churches offering space to see the games.

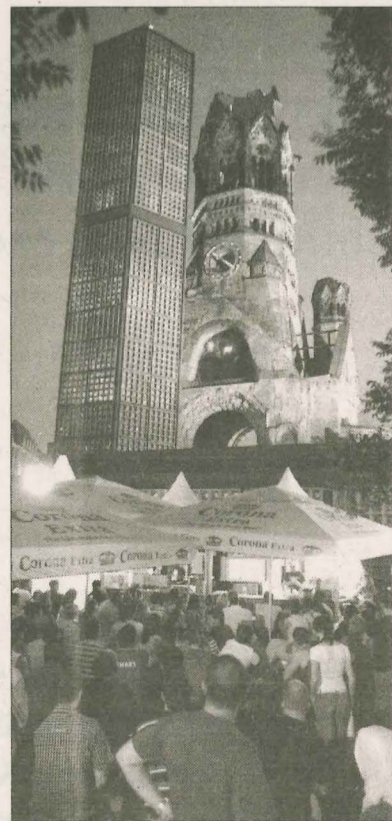
Services are being offered in foreign languages to match the nationality of the teams playing in Hamburg that day—Czech language services when that team played in Hamburg June 22 or Ukrainian when that team played Saudi Arabia on June 19.

It's all part and parcel of combining soccer and religion for Everdiking.

"I'm a soccer fan and a Christian," he said. "People like that have a lot to give to the sport."

### GLOBAL WITNESS

Churches in Munich celebrated an ecumenical service June 9 before the start of the World Cup games. Participants included Catholic, Lutheran and evangelical leaders. The soccer ball in the foreground was decorated by children to represent the continents of the countries participating in the World Cup. (RNS photo courtesy of German Evangelical Church Photo Service)



**INSTANT CROWD** Soccer fans watch a World Cup match between Germany and Poland during a public screening in front of the Kaiser-Wilhelm-Gedächtniskirche church in Berlin. (RNS/Reuters photo by Arnd Wiegmann)

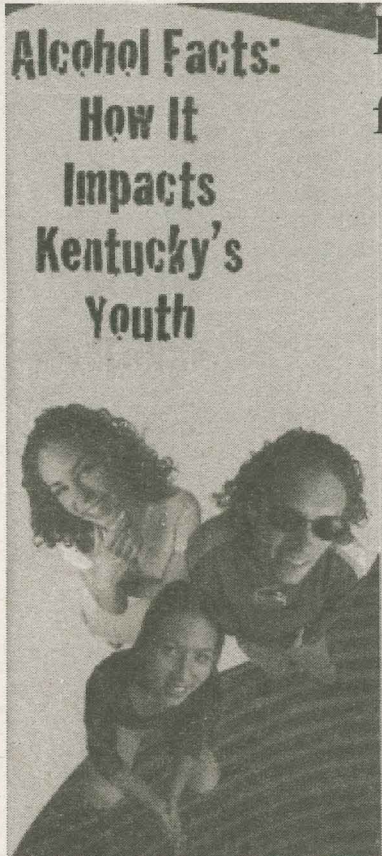
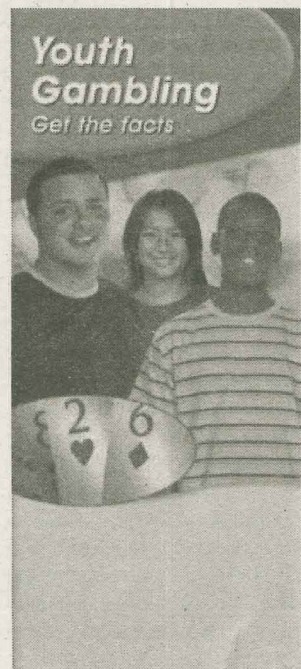
Attention Parents and Youth Leaders:

## *Our Youth Have Problems!!!*

Gambling and Alcohol are two of the biggest issues facing our youth in today's society.

Approximately 165,000 underage youth in Kentucky drink each year.

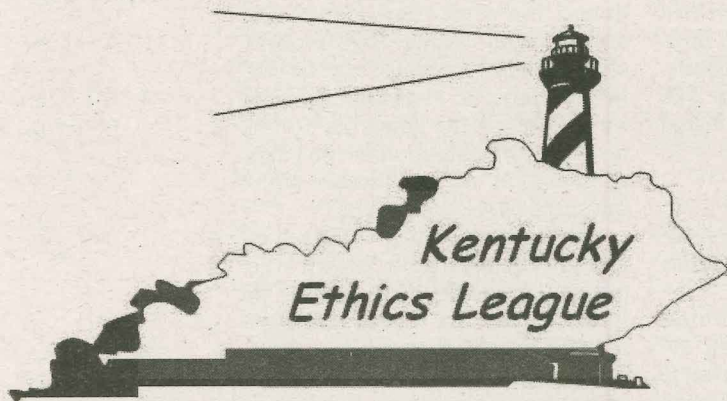
Many gamblers with problem and pathological addictions began gambling between 10 to 13 years of age.



In a survey of 18-24 year old current drinkers who failed to complete high school, nearly **60%** had begun drinking before the age of 16.

Other studies estimate that between 2.5% and 6% of teens are already addicted to gambling.

Contact the Kentucky Ethics League in order to receive information that will inform you on what issues your child is facing each day.



*"Let Your Light Shine Before Men"*  
Matt 5:16

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