



WESTERN RECORDER

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FOR THE RECORD

Baptists
Former Arizona
foundation executives
convicted of fraud.
Page 2.



Henderson
Volunteers from around
the country came to
Western Kentucky to take
part in World Changers.
Page 3.

Editorial
Mideast crisis: What's on
your prayer list? Page 5.

Nation
Evangelicals continue
debating response
to global warming
concerns. Page 8.

Books
Reviews include a book
by Eugene Peterson, who
penned "The Message"
translation of the Bible.
Page 9.

Study: Christian music plus Web's wide reach equals big business

Phoenix (RNS)—Nearly 80 percent of Protestant churchgoers listen to Christian music, and more than 60 percent visit Christian Web sites, according to a recent survey.

The survey, by Ellison Research, found that Protestant clergy use Christian media at a much higher rate than laity.

But the research suggests that Christian media's wide reach is big business. "Secular corporations have been backing movies with strong religious themes, buying Christian publishing companies, and releasing albums from Christian artists," said Ron Sellers, president of Ellison Research.

The study found that 78 percent of Protestant churchgoers listen to music that is specifically Christian, and Christian music makes up 42 percent of their listening choices. Ninety-four percent of Protestant ministers listen to Christian music, which makes up about 66 percent of their music choices.

But Christian media did not generate as much interest as secular choices among those surveyed.

Christian Web sites attracted 64 percent of Protestant churchgoers, which accounted for 20 percent of their Internet usage. For pastors, 83 percent visit Christian sites, accounting for 51 percent of the sites they visit.

Only 44 percent of churchgoers read any Christian magazines, compared to 87 percent of clergy who read them.

Getting men to church

Author insists lace and flowers won't cut it for most guys

By Kristen Campbell
Religion News Service

Washington (RNS)—Men don't need pirates in the pews. Then again, the presence of such swashbucklers might not be the worst thing to happen Sunday morning.

So goes the thinking of David Murrow, author of "Why Men Hate Going to Church."

"We don't have to have hand-to-hand combat during the worship service to get men there," Murrow said. "We just have to start speaking (their language), use the metaphors they understand and create an environment that feels masculine to them."

Today's churches, Murrow argues, just aren't cutting it.

"My background is in marketing and advertising, and one day I was sitting in church and all of a sudden it dawned on me that the target audience of almost everything about church culture was a 50- to 55-year-old woman," said Murrow, a Presbyterian elder who's now a member of a nondenominational congregation in Anchorage, Alaska.

□ See Author: ... Page 6



Dated material. Please deliver by Wednesday, August 2.

Kentucky doctor involved in 'scary' first human cloning effort

By Tom Strode
SBC Ethics & Religious Liberty Commission

Washington (BP)—The first published account of an attempt to clone a human baby demonstrates how far short of his goal a would-be cloning pioneer fell but how dangerous his work remains, according to biomedical specialists.

Panos Zavos, professor emeritus of reproductive physiology and andrology at the University of Kentucky, reported July 20 in a little-known scientific journal that he was able to produce an embryo who reached the four-cell stage before being implanted in a 35-year-old woman's womb.

Blood tests two weeks later showed the woman was not pregnant, according to the Guardian Unlimited, a British online newspaper.

Zavos told the Guardian he had since transferred cloned embryos to five more women, but none had become pregnant.

"It is scary," said Robert Lanza vice president for research at Advanced Cell Technology. The Worcester, Mass., corporation is conducting cloning research. "It tells you that he is an amateur playing in this field, but on the other hand he has a knowledge base that you can't dismiss," Lanza told The Boston Globe.

Southern Baptist bioethicist Ben Mitchell recalled an encounter with Zavos shortly after the cloning of the first mammal was announced in 1997.

"I'll never forget sitting with him in the green room of the studios of Kentucky Public Television right after the cloning of Dolly the

sheep," said Mitchell, associate professor of bioethics at Trinity Evangelical Divinity School in suburban Chicago. "He told me then that he didn't have time to think about the ethical issues of human cloning; he was too busy pushing the scientific envelope. That sent shivers down my spine. Science divorced from ethics is a tragedy in the making."

"Two things make Zavos dangerous," Mitchell added. "First, he admits that he is in the race to clone human beings so he can be the first to do it. He's a narcissist. Second, his zeal is not harnessed to wisdom. He will do almost anything to be the 'father of human cloning.'"

Mitchell also is a consultant for the Southern Baptist Ethics & Religious Liberty Commission.

In the article in Archives of Andrology, Zavos and his research

partner, Karl Illmensee, said they used the same method in their experiments that was used by Scottish scientists to clone Dolly, the Guardian reported. Later attempts have produced embryos of 10 to 12 cells each, according to the Guardian.

There is widespread opposition to cloning that would result in the birth of a human baby. Many foes of reproductive cloning fear it would produce children with health maladies. Cloning for research purposes, however, has more support. Research cloning can produce many more stem cells in the effort to find therapies for various diseases, advocates of the practice contend.

But embryos must be destroyed to extract the stem cells.

Pro-life organizations oppose all human cloning and are seeking a comprehensive ban.

BAPTIST DIGEST

LifeWay Christian Resources officials have named Hal Hill director of the Glorieta Conference Center near Santa Fe, N.M., effective Aug. 1. Hill, who has served as national camp manager for LifeWay since October 2004, will direct the day-to-day operations of the Southern Baptist conference center in addition to guiding the expansion of LifeWay Camps based at Glorieta. He previously worked for the Georgia Baptist Convention and the former Southern Baptist Brotherhood Commission. Byron Hill, national director of LifeWay's conference centers, said some of the programs to be developed include wilderness programs, youth camps and family retreats.

Associated Baptist Press will launch an endowed internship next month named in honor of Gene Puckett, former editor of the North Carolina Biblical Recorder. Puckett, a former managing editor of the Western Recorder, was a founding member of the ABP board of directors. For the past decade, ABP has hired summer interns, mostly from Baptist colleges. The endowment, when fully funded, will pay for the stipend and expenses of those interns. Edwin and Laura Anne Vick of Raleigh, N.C., pledged the lead gift of \$125,000 for the endowed fund.

Members of the Association of Southern Baptist Colleges and Schools voted recently to change the name of the 51-member organization to the International Association of Baptist Colleges and Universities. Bob Agee, executive director of the association, said the name change "positions the association to serve a larger number of Baptist-related schools both in the United States and abroad." He added that participants agreed the time had come "to expand our outreach to a more global family."

Mideast crisis: Baptists among evacuees

Beirut—As fighting continued last week between Israeli forces and Hezbollah guerrillas, Baptist mission officials confirmed that all Southern Baptist workers in the region were accounted for and safe.

More than 450 Lebanese and 50 Israelis reportedly have been killed since violence broke out July 12 between Israel and Hezbollah.

Three groups of Southern Baptists, including 19 mission volunteers from Texas and Georgia, were among an estimated 12,000 Americans evacuated from Lebanon as of last week.

As rocket attacks continued, President Bush was among world leaders who urged support for a U.N. cease-fire resolution and a multinational force to help stabilize southern Lebanon.

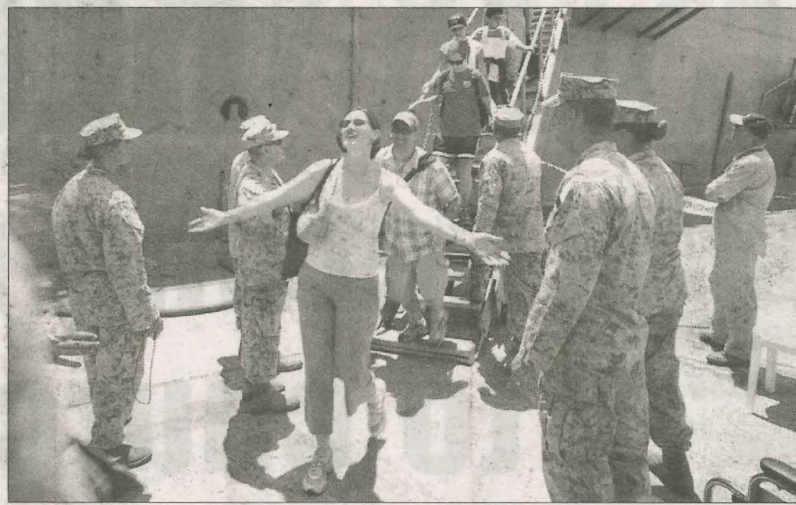
After the latest attacks on Sunday, British Prime Minister Tony Blair told reporters, "This has got to stop and stop on both sides. ... We have to speed this whole process up."

Despite the rapid evacuation from Lebanon, the impact of Baptist ministry efforts continues.

One Southern Baptist who works in the region said she was encouraged to see Lebanese Christians reach out quickly and try to ease some of the suffering of local Muslim communities amid the chaos and fear.

Local Christians have turned their schools into dorms where thousands of families and individuals from southern Lebanon have taken refuge. Other Christians have distributed aid boxes of food, water and medicine.

"More and more we've got believers all over the land (who) are providing food and clothing," the worker reported. "They are collecting toys and taking them to children



SAFE PASSAGE A Southern Baptist evacuee from Lebanon's expanding war zone displays her joy and relief as she steps off a U.S. Navy ship arriving in Cyprus. (BP photo by Michael Logan)

who have lost all their toys, all of their clothes. It's a sweet time in the midst of the disaster."

Nabil Costa, executive director of the Lebanese Society for Educational and Social Development which operates Arab Baptist Theological Seminary and Beirut Baptist School, said Baptist communities in Beirut are relying on prayer to sustain them.

Loving the enemy

Costa said employees and visiting partners had assembled "200 hygiene and food packs for internally displaced families" housed at the Baptist school and a nearby public school.

Acknowledging that the sight of crowds of Shiite Muslims flocking to Christian organizations for relief was difficult for some Lebanese Christians, Costa said, "Those we are helping are linked to those who tried to destroy us during the Lebanese war (in 1975-90). But the loving eyes of our crucified Lord have

directed us to the narrow road, to be His heart and His hands to those in need."

He asked Baptists around the world to pray "that we be salt and light in our community (so) that He may be glorified in all that we do or say."

The evacuation has forced some Southern Baptists to close the doors to their homes for months, maybe years. But there also is a sense of spiritual anticipation.

"There are a lot of people who are spiritually hungry, and I think that this war has started to stir up the spiritual hunger even more," one of the evacuees said. "There's a part of me that's thinking that maybe God does not want a lot of foreigners there right now. Similar to China ... maybe it's time for local believers to step up to the plate even more."

"God knows. I don't know, but God knows."

Compiled from reporting by Baptist Press and Associated Baptist Press

Founders Conference features Kentucky speakers

Owasso, Okla.—Three Kentuckians were among featured speakers at the recent Southern Baptist Founders Conference in Owasso, Okla.

The annual gathering, which began in 1982, seeks to promote five-point Calvinism, which organizers describe as "the doctrines of grace."

Among this year's speakers were Sam Waldron, co-pastor of the independent Heritage Baptist Church in Owensboro; Tom Nettles, professor of historical theology at Southern Baptist Theological Seminary in Louisville; and David Sills, associate professor of missions and cultural anthropology at Southern.

Waldron, who also is academic dean and professor of systematic theology at Heritage Church's Midwest Center for Theological Studies, distinguished between two kinds of "callings" that go forth when the gospel is preached: general and effectual.

The general call goes out to all men in the proclamation of God's truth, he said, but the effectual call sets a person's heart free from sin and enables him or her to believe in Christ.

Those who are saved must first have their hearts renewed by the regenerating work of God, Waldron said, noting that only then will they trust in Christ for salvation. And it

is the preaching of the gospel that God uses to regenerate the hearts of sinners, he said.

The effectual call "comes to people before they believe in Christ," Waldron said, adding that it comes prior to any human response.

Nettles cites keys to salvation

Nettles, who also serves as an adjunct professor at Heritage Church's Midwest Center, said a person who exercises genuine saving faith believes specific elements regarding both the person and work of Christ.

Those elements include the truthfulness of God's Word, the depth of one's own sinfulness and the sufficiency and fitness of Christ as Savior and Lord, said Nettles, author of numerous books including "By His Grace and For His Glory" and "Baptists and the Bible."

While sinners must understand and believe these elements of the gospel with their minds, they also must embrace them wholeheartedly with their affections in order to be saved, Nettles said.

"Saving faith is not mere mental assent," he said. "There is a pleasure in seeing the sacrifice (of Christ). This is the only thing fit to give God glory and it pleased God (to offer up His Son), and we must see (this) same beauty and wisdom in the cross. ...

We will also have the same attitude God does about sin and rebellion and the rightness of God's wrath against sin."

Sills said the entire gospel must be proclaimed to every tribe and tongue and nation so that God can redeem sinners.

Sills, a former church planter in Ecuador and former president of the Ecuadorian Baptist Theological Seminary, said all Christians are called to be missionaries to proclaim the gospel where God has placed them. Urging believers to be faithful in evangelism and missions, he noted that one-third of the world's 6 billion people have never heard the gospel.

"The gospel tells us that all have sinned and fallen short of the glory of God and that we are guilty, filthy and powerless to change ourselves," Sills said. "It also tells us that Jesus died on the cross to pay for our sins and give us His perfect righteousness."

"There is no other gospel," he emphasized. "We must proclaim it to the nations. Jesus has commanded us to make disciples, not get decisions or merely group-interested people together and call them 'churches' as we move on to the next area."

Based on reporting by Baptist Press

Former Arizona Foundation leaders convicted of fraud

Phoenix (BP)—The former president and the former legal counsel of the Baptist Foundation of Arizona were found guilty July 24 of three counts of fraudulent schemes and one count of knowingly conducting an illegal enterprise. The verdict came seven years after the collapse of the organization.

The jury, which deliberated for a month after a nine-month trial, found William Crotts and Thomas Grabinski innocent of 23 counts of theft, concluding that the two men did not intentionally steal from investors but got into financial trouble and tried to cover their tracks, the Arizona Republic reported.

Facing obligations of more than \$550 million to more than 11,000 investors, the foundation filed for bankruptcy in 1999, the largest Chapter 11 filing by a nonprofit organization in U.S. history. Directors later formed a new corporation to sell off assets, repay debts and cease operations.

Crotts, 61, and Grabinski, 46, could face six to 23 years in prison for each count. Sentencing is scheduled for September.

Steve Bass, executive director of the Arizona Southern Baptist Convention, noted that "many in our Arizona Southern Baptist family are ready to close this chapter of our life together and move on."

"Justice from a secular court of law is only a beginning to the healing that must take place," Bass added. "May we spend as much energy in forgiveness and healing as we did when we were shocked that such a thing could happen. It is now time for the healing to begin."

The case had been called the largest "affinity fraud" ever, meaning it targeted a specific group—many elderly churchgoers who had invested their money in building Baptist churches and retirement homes, the Republic reported.

Prosecutors argued that Crotts and Grabinski transferred bad debt and overvalued property to two phantom companies under the foundation's control so that the organization would appear in good shape and would continue to gain investors. The two also took part in money laundering loans for down payments to foundation insiders, prosecutors said.

Five other foundation employees or associates pleaded not guilty to felony charges in exchange for their testimonies against Crotts and Grabinski.

The foundation was a separate corporate subsidiary of the Arizona Southern Baptist Convention. The state convention, which lost \$1.2 million in the foundation's collapse, waived its claim to its loss in order to increase the recovery of losses by other investors.

World Changers come to Henderson



NEW COAT Amber Reaves of Hernando, Miss., paints a wrought iron window guard for a home in Western Kentucky. She was one of 285 volunteers participating in the Henderson World Changers project in mid-July. World Changers is a ministry of the Southern Baptist North American Mission Board. (NAMB photos by Dan Burton)

Local leaders say ministry focus helps homeowners & churches

By Ken Walker
State Correspondent

Henderson—Although Hal Bronson retired as pastor of Spottsville Baptist Church seven years ago, he stays busy as the church's music leader.

But what made his heart sing this summer was delivering materials to job sites for the latest World Changers program in Henderson and helping finish several projects after the volunteers left town.

"Seeing the enthusiasm of kids making the commitment and paying \$260 to come and work for a week was something," Bronson said. "You usually get paid for working."

The Southern Baptist Convention-led program repaired 21 homes the second week of July, marking the third consecutive year that World Changers have visited this Western Kentucky city.

The facelift of substandard housing—about 70 houses have been renovated since 2004—has boosted Kentucky Baptists' image in the community, according to Phillip Basinger, executive director of Green Valley Baptist Association.

"Most everyone in the city knows who World Changers are," Basinger said, pointing to considerable news media coverage of this year's project.

"The city of Henderson is real receptive to the program," Basinger added. "They know its reputation and goodwill that is shared with the community."

A convention-wide project that sends young people to numerous cities, the 16-year-old World Changers has repaired more than 6,500 homes during its existence. It plans to return to Henderson in 2007 and '08.



ROOF WORK Lawrence Bolin (left) of King's Mountain, N.C., watches Kary Ballew of Fairfield, Texas, install roofing on a carport. Volunteers worked on 21 homes during the weeklong ministry effort.

(World Changers is the model for Kentucky Changers, a similar home renovation ministry that the Kentucky Baptist Convention organizes for youth each summer.)

Besides Henderson, the volunteer effort visited Madisonville the week of June 24, where nearly 200 volunteers repaired 17 homes.

Nationally, Henderson was one of 11 World Changers projects the week of July 8, with 250 volunteers completing such upgrades as painting, repairing porches, and installing new roofs and siding.

In addition, the group made 115 gospel presentations during the week, with one person praying to receive Jesus as personal

Savior. Another 27 renewed their commitment to Him. Volunteers also distributed about 40 Bibles.

At a week-ending worship service 23 crew members committed their lives to full-time Christian service, according to figures supplied by the Southern Baptist North American Mission Board.

"We don't have to beg churches"

No area churches worked directly on the renovations, because only participants who have registered and paid the \$260 fee are permitted to work.

But Basinger said practically all 30 associational churches helped by hosting Sunday dinners for crews, fixing lunch during

the week, shuttling building materials to various sites or making donations.

"To me, the whole thing of cooperation is a highlight," Basinger said. "It's cooperation between the North American Mission Board, the Green Valley Baptist Association and the city of Henderson."

"We don't have to beg churches to be involved," Basinger added. "They call us saying, 'We want to be involved.'"

The work didn't end in mid-July. In the two weeks after the project, a four-member crew directed by Dallas James completed such work as installing gutters, hanging doors and painting.

"It's a joy to have my health and do the work," said James, a 75-year-old member of Immanuel Baptist Temple. "There's a good feeling from the 'Thank you's' from people there who need the work done. It's obvious we're doing something to help them."

"I know for the kids who are involved with it, it makes a change in their life that they'll not soon forget," James said.

Bellfield Baptist Church member Norris White, who helped fix meals and deliver building materials, said the homeowners who received upgrades were quite appreciative.

"I've really been impressed with people brought in and the quality of kids who came," said White, who hopes to see young people from his church get involved in World Changers. "They seem to get something positive out of it."

Not only has the effort made a good impression on the public, White said, but it also has boosted all denominations.

"It showed a good side to the church," White said. "I think it's helped all the churches."

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

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Keys to true peace

If Hamas and Hezbollah were totally destroyed, there still wouldn't be lasting peace in the Middle East. Governments that live by the "eye for an eye and tooth for a tooth" philosophy guarantee their citizens won't ever experience true peace.

The hellish wars going on in the Middle East right now are sowing the seeds of hate and resentment that will result in unending future conflict.

The life and teachings of Jesus, the Prince of Peace, show humankind how to break the cycle of violence. Christ's peacemaking principles have been ignored ever since their utterance almost 2,000 years ago, even by nations where Christianity is the dominant religion.

Jesus commanded us to love God with all our heart, soul and mind and to love our neighbors as we love ourselves. Jesus replaced the old "eye for an eye" law philosophy with a new and better philosophy of love. Love does the unexpected—turns the other cheek, goes the second mile, acknowledges every individual is important. Jesus taught us to love our enemies and to do good to those who mistreat and hate us.

Today is the most dangerous time in the history of the world. We have the nuclear weaponry to totally destroy God's wondrous creation. It is folly to believe waging war brings peace. Peace will be possible when we allow the better angels of our nature to implement our Creator's peacemaking principles of love.

Paul L. Whiteley Sr.
Louisville

Make biblical case

Whenever discussing anything related to the church of our Lord Jesus Christ, I find the arguments more compelling when they are based on Scripture rather than on denominational tradition.

Garland accepts Crestwood pastorate

Dan Garland, leader of the Kentucky Baptist Convention's church development and evangelism team, will begin new duties as senior pastor of Crestwood Baptist Church in Oldham County Aug. 13. He has served Kentucky Baptists as part of the Mission Board staff with creative and innovative leadership since 1999 and has accomplished much to help churches.

Dan is the individual most responsible for launching "Cross Over" here in Kentucky and began the Pastors Forum, which provides an opportunity for pastors and staff to share best practices and learn from each other in small groups. Dan also has planned and conducted informative and highly inspirational evangelism conferences.

In his role as the team leader for church development and evangelism, Dan led the way in implementing Kentucky Baptists Connect.

One of the first responsibilities was to recommend the best possi-

I am a Southern Baptist, always have been and always will be. Yet, the July 18 letter by Patricia Donahoo outlining the reasons for Baptists not to embrace an elder-led ecclesiology because, in essence, "that's not what Baptists are" is not a persuasive argument.



I am a 34-year-old pastor who grew up in churches and have ministered for the last 15 years in various churches where so many people base what they do on the traditionalistic "what Baptists are" argument rather than a solid, thorough examination of the Scriptures. I know of a number of pastor friends who are dyed-in-the-wool Baptists in doctrine who are not looking first at Baptist traditions in ecclesiastical functions but are looking at what the Holy Spirit reveals in the Scripture.

May heaven help us as Baptists if we look at the Bible and say, "Well, (fill in the blank) may be biblical, but it's not Baptist." If that happens, we're done!

If you're for elders, make the case from the Scriptures. If you're not, make the case from God's Word. That is our only basis for doing anything—especially overseeing Christ's body.

Matthew Perry
Lexington

Worship distractions

A letter in the July 18 issue offered reasons for applause, standing, raising hands and speaking during worship services, indicating that these actions allow the worshiper to be a participant, thus realizing personal fulfillment.

The other side of that coin involves the distractions caused by

an individual congregant's actions, multiplied when a group realizes similar fulfillment. If everyone in the service were to emote on the spot, bedlam would ensue. Isn't it enough that worshippers become active participants by joining in the hymns, liturgies, prayers, etc.?

Applause, claims to the contrary notwithstanding, occurs as recognition of the performer and/or the performance—just human nature. The notion that applause represents praise or accords God some sort of worship or agreement reminds one of Isaiah 1, where God makes clear He is fed up with the "worship activities" of the Israelites. In the NIV, part of verse 13 (God speaking) is rendered: "I cannot bear your evil assemblies." This involved the incense, sacrifices, meaningless offerings—bedlam. What He wanted was repentance and regeneration, not a lot of gyrating and murmuring, no matter how "religious" they were purported to be.

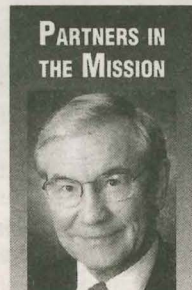
Jesus nailed the subject in Matthew 7 when He belabored those praying in the synagogues and on the street corners, where they could be seen, and instructed believers to seclude themselves in their rooms and commune with God in secret, the result being God's reward. He inveighed against the babbling that went on. In short, He seemed on the side of decorum, quiet private worship within public worship, and no actions drawing attention to oneself or others.

Worship leaders should be offended when applause or other acknowledgements occur with respect to anything that happens—music, sermon, etc. God is not impressed by noise, and cheering is for ballgames.

Jim Clark
Lexington

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, Box 43969, Louisville, KY 40253; fax, (502) 489-3565; or e-mail, wesrec@earthlink.net.



Bill Mackey

ble staff persons, which he did. As a part of the Connect strategy, church development strategists were enlisted and placed in four regions of the state.

Dan also saw the significance of a report by the George Barna organization on the unchurched Kentuckian. He has traveled many miles to challenge churches to reach the "dechurched," a large segment of the unchurched in Kentucky who have dropped out of church.

Dan also developed the baptism strategy known as "Our Best for God's Best." Every church has been challenged to set a goal equal to its best year in baptisms during the past 10 years.

One of the high points for Dan during his tenure here (and for those of us who participated) was the "Pray the Perimeter" tour last September. It was incredible to pray with more than 1,300 people in 32 different locations.

Just this past spring, Dan and

Darryl Wilson, director of the adult Sunday school and discipleship group, led assimilation conferences built around the theme, "Closing the Back Door," in eight locations.

We look forward to a continued partnership with Dan as he serves as senior pastor of Crestwood Baptist Church. Crestwood has the potential to grow tremendously.

French Harmon, an associate team leader, will serve as coordinator for the team during the time of transition. Alan Witham, one of our church development strategists, will coordinate assignments in evangelism.

I hope to bring recommendations concerning the team to the KBC administrative committee and to the Mission Board in their November and December meetings.

Please pray for Dan and his wife, Charlene, who is recovering from surgery. Also, please pray for the KBC staff as we seek to move forward with Kentucky Baptists Connect during this time of transition. God has provided competent and committed staff members who can give effective leadership.

Bill Mackey is executive director of the Kentucky Baptist Convention

STEWARDSHIP

Are contributions to your retirement plan adequate?

By Don Spencer

Imagine for a moment that it's 10 years ago. You have just enrolled in your employer's retirement plan. You have decided to contribute a certain amount (or percentage of pay) each month to your plan.

Now, 10 years later—a question: Are you still contributing the same amount or percentage? If so, chances are you will not have adequate retirement income.

According to a recent study, 62 percent of people saving toward retirement continue to contribute the same percentage for an extended period of years. But inflation erodes the value of that contribution each year. That means you are contributing less in real dollars each year and your retirement plan is not keeping up.

Financial planners suggest that individuals need to be saving between 10 percent and 15 percent of compensation in order to provide adequate retirement income.

For many people, increasing to 10 or 15 percent seems to be an insurmountable goal. The solution is simple: Do it in small increments. Make a commitment to increase your contribution by at least 1 percent of compensation this year and each year thereafter until you reach the 10 to 15 percent level.

Studies show that people who use an escalating savings mechanism are more likely to achieve their goal. It simply involves making an initial commitment to invest a little more now to have a lot more later.

Note to ministers and church employees in GuideStone Financial Resources' retirement plans: GuideStone offers the "1% Club" as a tool for you to make a commitment to save 1 percent more per year.

Each year GuideStone sends participants a reminder and a new salary reduction agreement. This gives you an opportunity to save on taxes and to build a larger retirement account by making gradual, easily managed increases to your retirement contributions.

Participants can join the 1% Club at any time, and all contributions are voluntary. The club exists only to encourage individuals to take personal responsibility for preparing for their financial future. For more information or to sign up, visit www.guidestone.org/retirement/onepercent.

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

Help teens discern conflicting messages of culture, Scripture

Q: How can we help our teenage son reject culture's messages about what it means to be a man and strive to be different?

Help your son think about the messages today's cultural wants him to believe about what it means to be a man. It will be a valuable exercise for him to reflect on before adding your own input. Following are 15 messages from this world that the Bible flatly rejects:

- Sex outside of marriage is your right. You are entitled.
- Women are for your enjoyment.
- It's all about being strong and successful.
- Get ahead at any cost.
- Relationships don't matter.
- Internet porn is harmless.
- It's OK to be lazy when you're young.
- The Bible is fine in church; just keep it there.
- All beliefs are equal.
- You're only as good as your next achievement.
- It's all about you.
- Look tough and unapproachable.
- Men don't cooperate; they compete.
- You don't need anybody.
- Material possessions will make you happy.

Young men need to be reminded of a critical lesson from the life of King David when he chose to stay behind while other kings went out to battle (2 Samuel 11:1). Not being where he was supposed to be led to adultery, murder and disastrous consequences for David, his family and his nation.

Just like David, any man who chooses to ignore the war will end up as a casualty. We are engaged in a war within (Romans 7) and a war without (1 Peter 5:8-9; Revelation 12:7-9). Encourage your son to identify the propaganda and misinformation that the father of lies would have him believe by taking up the "sword of the Spirit, which is the Word of God" (Ephesians 6:17).—*Scott Wigginton*

Q: After nine years of marriage to a man who was tremendously self-focused and who hurt me in many ways, I find myself divorced. I am a believer and yet I feel discouraged and depressed every day I get out of bed. What do I need to do to get through this pain?

"Marriage and the Family" by David Knox and Caroline Schacht offers some general guidelines that might prove helpful. Some suggestions will be more applicable to your specific situation than others:

- Mediate rather than litigate the divorce.
- Coparent with your ex-spouse.
- Take some responsibility for the divorce.
- Learn from the divorce.
- Avoid alcohol and other drugs.
- Engage in aerobic exercise.
- Engage in fun activities.
- Continue interpersonal connections.
- Let go of the ex-partner.
- Allow time to heal.

God is faithful and will bring healing into your life. Seek the help of others and purposeful prayer to learn from this experience.

This can be an opportunity to learn more about yourself and more about God. God will reveal more truth as you risk being more open to the Holy Spirit's work.

Use the words of Scripture and the words of trusted family members and friends to fill your mind and spirit with positive truths. Take care of the physical body that God has given you as He brings healing into your spirit.

The power of depression and discouragement lies in isolation. Stay connected with others. Remember that healing is a process that requires time and intentional efforts.—*Valerie Vincent*

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Mideast crisis: What's on your prayer list?

As hundreds of rockets continued to rain down on southern Lebanon and northern Israel last week, world leaders struggled with how to bring an end to the latest outbreak of Mideast violence.

The death toll reportedly topped 500 during the weekend, including scores of Lebanese civilians.

While hostilities between the Israeli military and Hezbollah guerrillas capture the world's attention, there also is ongoing conflict in Iraq and Afghanistan; genocide in Sudan's Darfur region; and brewing trouble in such nations as Iran and North Korea.

In the midst of wars and rumors of wars around the globe, opinions about potential solutions run the gamut based on individuals' political, cultural and geographical perspectives.

How should American Christians respond to such crises?

One Christian believer in the Mideast called on fellow Christians to "pray that God's light will shine through followers of Jesus during these days and nights of trouble in the Middle East."

"Ask that believers in Jesus will find rest and hope in the promises of God's Word," he urged. "Pray that they will have His perspective and guidance to know how to minister in Jesus' name to the many hurting people around them."

Another Christian observer close to the situation in Lebanon noted, "We need to pray that through this situation, the Prince of Peace would reign, because there is no peace in the Middle East. ... Ultimately, whether in prosperity or in war, we want the people to know true peace. ... They don't realize that only Jesus can bring joy in the midst of what appears to be a hopeless situation."

Lebanon native Tony Maalouf, a professor of missions at Southwestern Baptist Theological Seminary in Fort Worth, Texas, told Baptist Press, "Violence

greatly hinders missionary efforts and puts the lives of all Christian workers and believers in danger in various places. As wars are being waged in the heavenlies with their devastating consequences evident on earth, the church has to have a biblical perspective on things and engage the powers of darkness in a spiritual battle; that is, in prayer."

Tragically, many Christians tend to view prayer as a last resort rather than a primary strategy. But the fact is that prayer remains the most effective spiritual tool each of us has available.

How should we pray in response to problems in the Middle East and elsewhere? Among items on our personal and corporate prayer lists, don't forget to pray for:

■ **World leaders, including President Bush, United Nations Secretary General Kofi Annan, Israeli Prime Minister Ehud Olmert and Lebanese Prime Minister Fouad Siniora.** Their decisions and influence in the next several days have the potential to impact any long-term cease-fire agreements in the troubled region.

■ **Innocent victims, evacuees and the free flow of humanitarian aid.** The majority of casualties in Lebanon reportedly are civilians, including dozens of women and children. Pray for the safety of ordinary citizens in war-torn hot spots and refugee camps around the world, and for vital food, medical supplies and other resources to reach them.

■ **Soldiers who are risking their lives in the conflict.** Regardless of national and political loyalties, pray for soldiers and their families who face tremendous uncertainty and fear.

■ **Spiritual and physical peace.** Amid widespread suffering and tragedy, we confidently can place our hope and faith in the perfect Prince of Peace. As we seek genuine peace in the face of chaos and confusion, there is no better place to turn.

STRAIGHT FROM THE EDITOR



Trennis Henderson

E-mail losing ground to texting among teens

I had planned to go a different route this month—writing about back-to-school events and some of the cutting-edge ministry being done across the state. But a couple of issues just keep coming across my desk and in my e-mail about youth culture as it pertains to technology that we need to address.

The first issue relates to e-mail. According to an Associated Press article by Martha Irvine, posted July 18 on the USA Today Web site, "E-mail is so last millennium. Young people see it as a good way to reach an elder—a parent, teacher or a boss—or to receive an attached file. But increasingly, the former darling of high-tech communication is losing favor to instant and text messaging, and to the chatter generated on blogs and social networking sites such as Facebook and MySpace."

"In this world of instant gratification, e-mail has become the new snail mail," the article adds.

Geoff Baggett, pastor of Crossroads Fellowship in Cadiz, hosts www.missionimpossible.blogspot.com, a site dedicated to engaging students in church planting efforts.

"I have to admit it. ... I am an e-mail junkie," he wrote in a recent blog post. "I love to receive e-mail messages. I cannot even begin to count the number of times that I check my e-mail accounts each day."

"But I am, after all, one of the old

guys. (I remember those glorious days when there was no such thing as "call waiting," microwaves or home computers!) E-mail, as it turns out, has been labeled the technology of us older folks. It seems that the next generation is not so fond of my favorite way of sending messages.

"After checking the communication habits of my two teenage daughters, I now realize ... neither of them check their e-mail that often, but they will camp for hours in front of a computer, playing solitaire and sending messages through MSN," he added.

The same is true in our house where our son Jordan checks his e-mail maybe once a month, maybe more often if he knows someone has sent him something. It is hard to believe that this generation finds e-mail so old-fashioned.

The USA Today article notes that "e-mail has become most associated with school and work."

"It used to be just fun," says Dana Boyd, a doctoral candidate who studies social media at the University of California, Berkeley. "Now it's about parents and authority."

The second issue is the focus on cell phones and instant messaging. The USA Today article continues, "Most young people much prefer the telephone or instant messaging for everything from casual to heart-to-heart conversations, according to

research from the Pew Internet & American Life Project.

"Still, some who've gotten caught up in the trend toward brevity wonder if it's making things too impersonal," the article adds.

"Don't want to see someone? Then call them. Don't want to call someone? E-mail them. Don't want to take the trouble of writing sentences? Text them," says Matthew Felling, spokesman for the Center for Media and Public Affairs in Washington. "It's the ultimate social crutch to avoid personal communication."

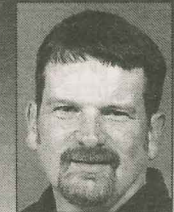
Cells phones also impact our youth activities. We ban iPods, walkmans, radios and CD players from our camp or retreat experiences so our students can focus on God, and then they are up all night texting friends at home and staying connected to the world around them. Parents send the phones with their students so they can call home, and they end up using them to keep in touch with everybody back home.

Walter Surdacki wrote in the January-February 2005 issue of Group Magazine, "Don't get me wrong. Cell phones are wonderful and convenient. But they've become an impediment to enhancing our community relationships."

On another note, Kentucky state law requires that all buses and vans used to transport people be inspected every year. Don't forget to get this done.

Joe Ball, a former youth minister at Edgewood Baptist Church in Hopkinsville, is youth strategist for the Kentucky Baptist Convention

YOUTH MINISTRY CORNER



Joe Ball

Author: Lace, flowers won't get more men to church

Will high-tech gadgets work?

Jeffrey MacDonald
Religion News Service

Washington (RNS)—Some Christians concerned about the low turnout of men in church are seeing glimmers of hope in a most unlikely place: flickering computer screens.

Religious software is an \$80 million industry in the United States, thanks to a clientele that's predominantly male. According to a survey conducted last year, 77 percent of all Bible software users are men. For niche-leading Logos Bible Software, which sells about 12 percent of all religious software, nine out of every 10 customers are men.

As devout men demonstrate a holy zeal for study at the "feet" of electronic platforms, evangelists are pondering the broader implications and possibilities.

Perhaps, the thinking goes, men turned off by preaching, small talk and shared feelings in tight-knit groups will be receptive to the gospel when it's delivered instead via technology.

A man "might be on a spiritual journey and not want anyone to know about it," said Rick Kingham, president of the National Coalition of Men's Ministries, in Redmond, Wash. Just as "a guy can be sneaky" to access pornography on the Internet, he says, a man also can seek knowledge of God privately in settings where "being a Christian isn't cool."

But even if men do get inspired by electronic resources, they won't necessarily get more interested in congregational life, says David Murrow, author of "Why Men Hate Going to Church." In fact, he says, the opposite could occur.

"It might actually cause men to be more isolated from a local church body because, you know, they're not interested in the church politics or the sermon or the singing that we offer. They just want to know about God," Murrow says. "And if they can bypass that bore that we call 'Sunday morning worship,' they'll do it."

Men say they appreciate the convenience of electronic resources, since they don't require arranging meetings with other people or lugging around a sack of books. For example: Mike Laird configures his laptop to open to sacredspace.ie, where he gets a daily devotional from Irish Jesuits as soon as he logs on.

"If I'm in Panera (coffee shop) working on my sermon, I can log on and it's right there," says Laird, pastor of North Shore Chapel, which meets in a movie theater in Danvers, Mass. "Before I know it, I'm already into the day's meditation."

Technology alone won't overcome all the reasons why many men of faith don't like going to church, Murrow says. Men "are drawn to risk, challenge and adventure," he adds, "but these things are discouraged in the local church. Instead, most congregations offer a safe, nurturing community—an oasis of stability and predictability" that appeals more to women and seniors.

But competent use of technology, he argues, can be a helpful start for churches aiming to make men feel comfortable. "A church that uses the latest technology to teach and encourage," Murrow writes in his book, "will be sending a strong message to men and young adults: We speak your language."

Continued from page 1

The gender gap isn't a distinctly American one but it is a Christian one, according to Murrow. The theology and practices of Judaism, Buddhism and Islam offer "uniquely masculine" experiences, he said.

"Every Muslim man knows that he is locked in a great battle between good and evil, and although that was a prevalent teaching in Christianity until about 100 years ago, today it's primarily about having a relationship with a man who loves you unconditionally," Murrow said.

"And if that's the punch line of the gospel, then you're going to have a lot more women than men taking you up on your offer because women are interested in a personal relationship with a man who loves you unconditionally. Men, generally, are not."

Gender gap not new

Concern about the perceived feminization of Christianity—and the subsequent backlash—is nothing new.

In the middle of the 19th century, two-thirds of church members in New England were women, said Bret Carroll, professor of history at California State University at Stanislaus. Portrayals of Jesus around that time depicted a doe-eyed Savior with long, flowing hair and white robes.

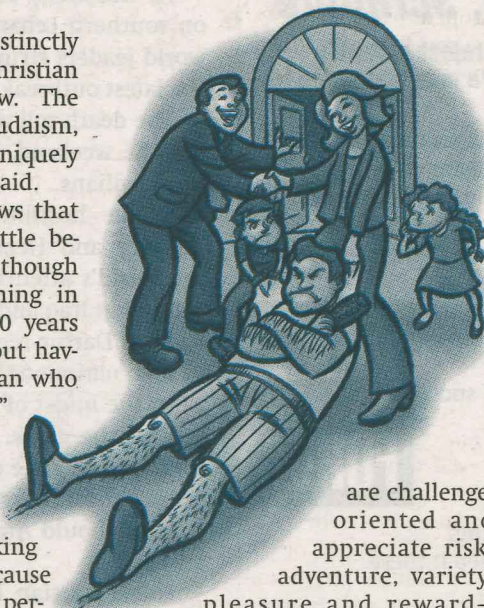
Then, around the 1870s and 1880s, came a growing emphasis on making religion attractive to men. The movement known as "muscular Christianity" extolled manliness, and had its heyday from 1880 to 1920, according to Clifford Putney in "Muscular Christianity."

In the late 20th century, Promise Keepers experienced enormous—if somewhat fleeting—popularity.

And missions involvement, such as hurricane relief work, has given men a physical way to express their faith, church leaders note.

Yet come Sunday morning, "we're going to sing love songs to Jesus and there's going to be fresh flowers on the altar and quilted banners on the walls," Murrow said.

Men aren't the only ones alienated by such an environment. According to Murrow, young people aren't that keen on it either. Both groups



are challenge-oriented and appreciate risk, adventure, variety, pleasure and reward—values some churches "ignore or vilify," Murrow writes.

Murrow said "it would look like the rapture" if women didn't come to the typical church one Sunday.

He insists women suffer most from this gender gap. "A lot of women feel overworked and underappreciated in our churches today because they are carrying the load." Statistics indicate that they might not do so much longer.

According to Barna Research, Murrow notes, women's church attendance declined 20 percent from 1991 to 2000, and their volunteerism in local churches dropped 21 percent during that period.

Churches must help men and women use their gifts, not just fit them into old religious molds, Murrow insists. "There has to be some stretching and risk or you're not going to get men, and I think you're not going to get the upcoming generation of women either," he said.

Reaching men in Kentucky

In Paducah, Lone Oak First Baptist Church has long had an intentional strategy to involve and equip men to live out their faith, according to Associate Pastor Mike Williams.

"What we have tried to emphasize is that you have a responsibility," said Williams, a 19-year staff member at the church. "Because Christ first loved you and because of what Christ has done for you, you should carry that out as you are a leader to your spouse and to your

children."

In addition to taking part in Promise Keeper rallies, the church also hosts a monthly men's prayer breakfast and occasional men's conferences.

Men are encouraged to become involved in small accountability groups where they mentor one another, Williams added. "You have the opportunity to share your thoughts and concerns with someone else, and you know that person is going to hold you accountable ... to your responsibilities."

The church also cosponsors an annual spring hunting and fishing seminar, featuring a wild game cook-off and Christian speakers.

Equally important, Williams said, is the emphasis Pastor Dan Summerlin has given to men's involvement.

"When something's important to your pastor, he communicates that to the membership of the church," he said. "And when they see it's important to him, they get involved and see it as important."

Dan Garland, leader of the church development/evangelism team at the Kentucky Baptist Convention, cites poor leadership in many churches and in families for low church attendance by men.

"I think we underchallenge men," he said, citing few leadership opportunities that appeal to men. "They don't want to sing in the choir."

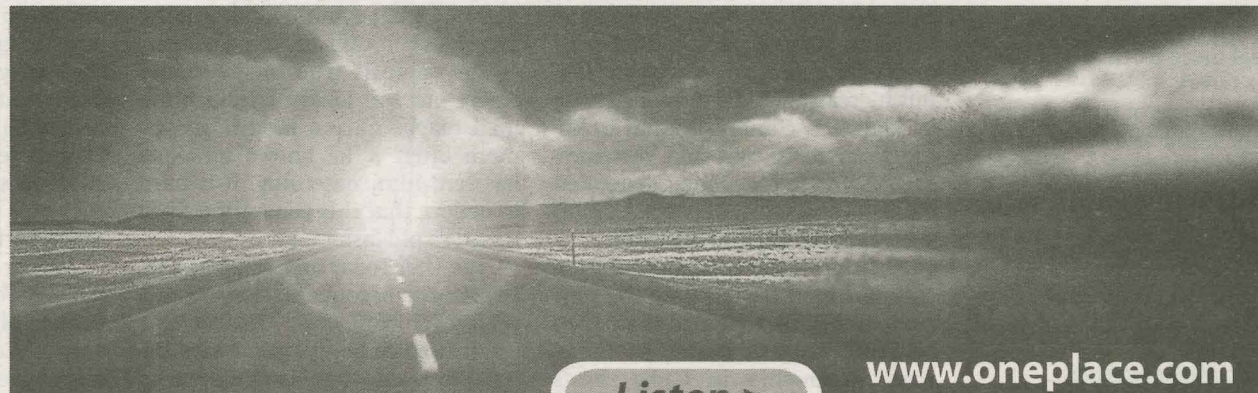
In the home, many men simply are following their fathers' example, he said. "Their fathers didn't go."

Research has shown, he said, that the vast majority of children will get involved in church if they see their parents attending church, reading the Bible and living an authentic Christian lifestyle.

"If the father's not involved (in church) or if the father lives a hypocritical life, then about nine out of 10 of them quit church when they graduate high school or leave home," Garland added.

With additional reporting by News Director David Winfrey

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with Dr. Glenn Mollette

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Undue influence

Gift decisions should rest solely with the donor

In the realm of philanthropy, the term "undue influence" usually is associated with someone accusing a charity, or a representative of the charity, of some impropriety in securing a gift from a relative or friend.

I want to reassure all Kentucky Baptists that your Kentucky Baptist Foundation board and staff go to great lengths to avoid even the appearance of inappropriately influencing someone to secure a charitable gift.

First, the board has adopted the "Model Standards of Practice for the Charitable Gift Planner." These standards include provisions for: (a) recognizing the primacy of the individual donor's motivation to give, (b) encouraging the donor to discuss in advance a proposed gift with his or her own competent independent legal and tax advisers, (c) providing the donor with a full and accurate explanation of all aspects of his or her proposed gift, (d) complying fully with both the letter and the spirit of all applicable federal and state laws and regulations and (e) acting with fairness, honesty, integ-

rity and openness. Second, to avoid criticism, conflicts of interest or any question of propriety in soliciting a gift, the KBF does not pay attorneys to prepare wills or revocable living trust documents.

Unfortunately, "undue influence" is not limited to the representatives of a few charitable organizations. Sometimes we encounter it among family members of the donors. Instead of a gift planner unduly influencing a person to secure a gift for a charity, we encounter donors whose relatives seek unduly to influence the donor "not" to make the gift, or to make a smaller than intended

gift. What a tragedy! How grieving it is to the well-intentioned donor!

I encourage you not to be unduly influenced by anyone in fulfilling God's purposes in your stewardship decision-making and not to try to unduly influence anyone else. Furthermore, I encourage you to consider your church and other charitable organizations with which you have a relationship as "family members" worthy of receiving your gift.

Barry Allen is president of the Kentucky Baptist Foundation, PO Box 436389, Louisville, KY 40253; (866) 489-3533; www.kybaptistfoundation.org

KENTUCKY BAPTIST FOUNDATION



Barry Allen

Kudzu

Doug Marlette



Senate passes bill against teen abortion transportation

Washington (RNS)—The U.S. Senate passed a bill last week that cracks down on people trying to evade parental consent and notification laws by taking underage girls across state lines for abortions.

The Senate bill is similar to one passed by the House last year; the two chambers must hammer out remaining differences before legislation can be signed into law by President Bush, who has said he will sign the bill.

Officially called the Child Custody Protection Act, the Senate passed the legislation 65-34. If it becomes law, those who help transport underage girls who are not their children across state lines to have an abortion would be subject to fines and up to a year in jail.

Evangelicals continue global warming debate

Washington (RNS)—A network of more than 100 evangelical theologians and scientists has questioned concerns voiced by fellow evangelicals earlier this year about global warming.

The Interfaith Stewardship Alliance released a document July 25 titled "A Call to Truth, Prudence and Protection of the Poor: An Evangelical Response to Global Warming" that says dire assumptions that global warming is going to be catastrophic, and that human emissions of carbon dioxide are a primary cause for climate change, are "false, probably false or exaggerated."

The latest statement continues the back-and-forth declarations of different evangelical leaders about an appropriate response to environmental issues.

In February, the Evangelical Climate Initiative issued a document called "Climate Change: An Evangelical Call to Action." More than 80 signatories—including best-selling author Rick Warren and Pentecostal leader Jack Hayford—warned of millions of potential deaths from climate change and sought reductions in carbon dioxide emissions.

At a news conference last week, Calvin Beisner, the national spokesman for the Interfaith Stewardship Alliance, said he is not trying to pit evangelicals against each other. He said the more than 110 evangelicals who signed the latest statement represent a "cross sample" of pastors, theologians, ethicists and scientists.

"We have ... the same worldview, theology, ethics and motivation. We read the scientific ... data differently

and, therefore, we come to different proposals."

Signers of the new statement included Tony Perkins, president of the Washington-based Family Research Council; and D. James Kennedy of Coral Ridge Ministries in Fort Lauderdale, Fla.

Jim Jewell, a spokesman for the Evangelical Climate Initiative, said his group has "respect" for the Interfaith Stewardship Alliance but disagrees with its conclusions.

"It is the conviction of the leaders who signed the Evangelical Climate Initiative that the ISA statement is a repetition of outdated sentiments not based on the current scientific consensus that human-induced climate change is a serious problem that requires action now," Jewell said in a statement.

Religious groups offer humanitarian plan for N. Korea

Washington (RNS)—A broad coalition of religious and human rights groups recently urged Congress and the Bush administration to pursue a humanitarian approach toward North Korea.

At a news conference, representatives from the National Association of Evangelicals, the Korean Church Coalition and the Southern Baptist Ethics & Religious Liberty Commission offered an 18-point plan to resolve the diplomatic stalemate between North Korea and most other nations.

Central to their plan is an approach that protects refugees and forces North Korea to improve its human rights standing—in addition to addressing arms proliferation and nuclear weapon capabilities.

The religious coalition wants Congress to consider legislation that would restrict exports from China to the United States until the Asian nation agrees to treat North Korean refugees with compassion. A similar regulation known as the Jackson-Vanik Amendment has been in force since the 1970s, though China is now exempt from complying with it.

"I have great confidence that we (Americans) are going to insist that this situation change," ERLC President Richard Land said at a news conference.

Judge rules high school coach can kneel while players pray

East Brunswick, N.J. (RNS)—A federal judge ruled July 25 that a high school football coach can bend a knee and bow his head while his players recite pre-game prayers this season, ending a dispute that had mushroomed into a nationally recognized test of the separation of church and state.

U.S. District Judge Dennis Cavanaugh sided with the coach, Marcus Borden, declaring "taking a knee" isn't praying. The judge also said the Middlesex County school district can't order him to stand still while his players perform a locker room ritual that spans decades.

"Tradition plays a part, and the overall actions and responsibilities of a football coach should be considered," Cavanaugh said. "For the

coach, who is looked at as the glue to hold all of this together and foster team spirit, to not be allowed to participate in these traditions—even in the passive way—just doesn't seem right."

Cavanaugh's ruling said the school district's policy had violated Borden's constitutional rights to free speech, privacy, personal autonomy, freedom of association and academic freedom.

The ruling fell short of wading into the larger issue of prayer in public schools as some advocates had hoped.

But it represented a victory for Borden, a 51-year-old coach and Spanish teacher at East Brunswick High School who since last fall has battled to keep the post he has held

for 23 years. A district policy enacted in October prohibited him from participating in team prayers, a practice Borden contended was unbearable.

Borden resigned as coach after being ordered to stop praying. He rescinded his resignation and agreed to abide by the new policy so he could resume coaching. But he said he noticed the difference in his first game back. "I felt as if I were in a straitjacket, like I was not part of the team, not part of the pre-game meal, not part of the school, isolated and alone," Borden testified.

His lawsuit sought a compromise: Borden said he would refrain from praying, moving his lips or folding his hands, but wanted to silently kneel and bow his head out of respect for the tradition.

I want to remember it the way it was, part 1

Magoffin Institute had similar mission to Oneida before closing in 1960

My first trip to the Magoffin Baptist Institute was in the fall of 1962, my senior year at Oneida and two years after Magoffin officially closed her doors.

Magoffin was established in 1905, just six years after the founding of Oneida Baptist Institute. We had been, for over 50 years, sister schools. Our ministries were so very similar. Both Magoffin and Oneida were founded to help provide isolated mountain children the opportunity to get an education while meeting their spiritual needs as well.

Unlike today, at that time mountain children often could not benefit from a public education because the schools were too far away and bus transportation was not available. Both Oneida and Magoffin were burdened with the responsibility of helping some of America's poorest children, children from families who had little to offer in exchange for the educational opportunities these two schools provided. More times than not, the tuition was paid with the only items available to these children: eggs, coal, sheep's wool, a prized bull and other similar items.

During that first trip to Magoffin in 1962, I was with Harold Combs, the dean of boys at Oneida and also my very good friend, who asked me to ride with him to Breathitt County. In 1940 Magoffin Baptist Institute moved from Magoffin County to Breathitt County, where the school had been given nearly 2,000 acres for a campus and plenty of land for a farm. Even though MBI moved to Breathitt County, the school retained her original name.

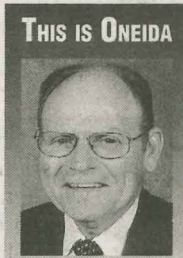
Nearly all boarding schools in the U.S. faced serious funding needs in the 1930s, '40s and '50s. Oneida and Magoffin were no exception. Kentucky Baptists voted to provide some limited funding to both schools in the late 1940s, but the reality was that both schools would have to be responsible for the bulk of their financial needs.

Both schools placed a strong emphasis on the work ethic, which included students cleaning all of the buildings and maintaining their campuses. Additionally, both schools operated a farm, which helped provide their food. Magoffin and Oneida were able to minister to their students only because they could attract dedicated servants who were willing to place personal needs and wants aside in order to help educate the mountain children of Eastern Kentucky.

On that 1962 visit to Magoffin, I remember being very impressed as a young man with the two beautiful two-story hewn stone buildings. At the time, they appeared to be in much better condition than some of the buildings we had on the Oneida campus. One of the buildings included a dining room on the lower level and two upper floors for the girls' residence area.

A second two-story stone building had been used as classrooms and offices until a new school building was constructed in the mid-1950s. The new school building provided several classrooms, a library and a gym, which was equipped with a stage. The new school building was used for less than six years when Magoffin closed her doors. (Look for part 2 next week.)

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



W.F. Underwood

Life in the Father's will

Friendship Church in Taylor County hosts 7-day revival

Has your church had a seven-day revival lately? It was my blessing recently to share seven days with Friendship Baptist Church in Taylor County, about five miles from Campbellsville.

Established in 1807 as Sand Lick Meeting House, the church hosted missions pioneer Luther Rice in 1815. Former pastors include Curtis Warf, Charles Harris and L.D. Kennedy. Ohio native and Southern Seminary graduate Bill Henderson has served as pastor for almost three years. This month he marries Chris Gorin of Glasgow.

I met Bro. Bill and Deacon Milton Jones at a disaster relief experience last December in Pascagoula, Miss. Milton and his wife, Geraldine, opened their home to me, as they have often done for visiting preachers. Milton's father was a deacon at Friendship; his four sons are all deacons and have 50-year marriages.

The Jones farm is a half mile up the hill from the church. Early morning walks down the lane toward their dairy barn offered a quiet renewal in a country scene of corn, soybeans, cattle and

garden. Mrs. Jones sets a five-star table; I enjoyed the garden produce and sweet corn. One blessing of the seven-day revival was the sixth-day breakfast of country ham cured by their son Jason, scrambled eggs, homemade biscuits and red-eyed gravy, fried apples and honey produced on the farm. After breakfast and their feeding the cattle, I joined

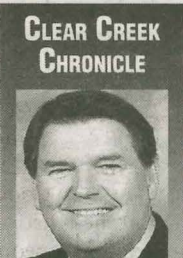
Milton for a trip to the "Liar's Club" in Campbellsville—a regular stop to greet friends, swap stories and laugh at Robert's Repair Shop. We then picked peaches at an orchard. In early afternoon we broke green beans.

Milton and Geraldine married in Jeffersonville, Ind., on Jan. 30, 1952; they were both 18.

Because Indiana law at the time required the husband to be 21, Milton's father wrote a note to the county court clerk to certify that Milton "has my consent to apply for a marriage license." The clerk didn't accept the note and called his father to verify.

Not many people live their life within one community. What's even better is that Milton and Geraldine Jones, like many others at Friendship, have lived in the Father's will.

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



Bill Whittaker

Students first



MUSICIANS & MINISTERS Casting Crowns lead singer Mark Hall (third from right) doesn't want the band's success to interfere with members' ministries to students in their local church.

Casting Crowns members insist on maintaining student ministry focus

By Shannon Baker
BaptistLife

Baltimore—Mark Hall does not want to give up his day job to pursue a music career.

For the past 15 years, the lead singer of Casting Crowns has been pouring his heart into student ministry. In fact, four of the seven band members actively serve at Eagles Landing Church in McDonough, Ga., where Hall is student pastor.

"We come home every week to people who desperately need a relationship with Jesus. This is the ministry that God has called us to," Hall stresses.

The band currently is headlining a 46-city tour with Nichole Nordeman, newcomer Josh Bates and evangelistic speaker Tony Nolan. Their sophomore release, "Lifesong," won the 2005 Grammy Award for Best Pop/Contemporary Gospel Album.

Accolades aside, Hall believes that sharing personal struggles through music and teachings creates an atmosphere where people will listen.

"If we are open and honest about our lives and our walk with Jesus, then others will see us and think, 'Hey, that's me, too! God can do that in me!'"

That transparency teaches a lot better than principles, Hall adds.

"We get a little plastic in church. As a leader, your strongest ministry is to show students what life is like in the real world."

Students and adults, whom he calls "teenagers with more experience," are responding.

"So ... it's not about art or music. The music is not the point. Music is just a way of sharing the awesome love of God."

Relationships through music

More than the music, his ministry is about building relationships with the students. "It's not just teaching, but actually being a part of their lives and letting them know that we like them."

And like them, he does.

In fact, the music ministry grew out of his desire to speak directly to the needs of the students to whom he ministered, first at

First Baptist Church of Daytona Beach, Fla., then at Eagles Landing Church in suburban Atlanta.

"We would start a band and lead worship with the students," Hall shares. "It all started with the teenagers."

Hall produced CDs for the youth to give out as an outreach tool. Each CD jacket contained the song lyrics, the youth ministry meeting times and information on how to become a Christian.

Chase Tremont, one of Hall's students, passed on a CD to music producer Mark Miller, who was taken by the raw honesty in the words and voices.

Miller, of Sawyer Brown country music fame, and Stephen Curtis Chapman, multiple-award-winning Christian recording artist, led Casting Crowns into national attention, but only after Hall received a satisfactory answer to his question: "Am I still going to be able to be a youth minister?"

Hall admits he never pursued being part of a big name Christian band. In fact, he confesses that fear nearly crippled him from pursuing music or ministry.

Admitting to being plagued by dyslexia and attention-deficit disorder, Hall didn't feel good enough to pursue the God-sized tasks placed before him.

"I was 21 years old before I ever said the word, 'dyslexia,'" he confesses.

Despite his fears, he followed God's leadership into church ministry. His first church had about 90 people, including eight kids. Now with more than 400 kids and 50 adult leaders, he wants to share the lessons he has learned along the way.

To that end, in addition to leading periodic "Momentum" youth conferences, Hall dedicates time during the concert intermissions to provide encouragement to youth leaders.

Also, Hall and Reagan Farris, his co-pastor and former student, provide free resources to help jumpstart other student ministries. Available at jumpstartresources.com, the resources include Bible studies, videos, handouts and sermon notes.

Eat This Book: A Conversation in the Art of Spiritual Reading. Eugene Peterson. Eerdmans Publishing, 2006. 186 pages. \$20. ♦♦♦♦ (out of five)

About two years ago I began using a new translation of the Bible, "The Message," on occasions from the pulpit and more often in my study. Not since I was given a copy of the Today's English Version as a youngster, had I found a translation that, by sheer reading, brought out new meaning to the text. So, when I saw this book by the sole translator of The Message, I was excited to see what he had to say about reading the Bible. I was not disappointed.

Eugene Peterson observes that the primary way we have been taught to read the Bible is to discover facts, principles and truths. The purpose has even been to grow spiritually. But the effect has been more often to approach the Bible as we would any book of knowledge for self-serving reasons.

But the Bible is not simply a book of knowledge, and Peterson is concerned to give us a method to read the Bible in which we will listen to, and obey, God. Peterson uses the image of the angel inviting John to "eat the scroll" in Revelation as a model for the type of reading that will allow us to enter into relationship with the author of the words.

Peterson encourages readers to consider the form of Scripture in order not to do violence to its meaning. He also discusses the role of Bible translations. It is here that he shares his journey from being a pastor to Bible translator and the decade he spent translating the entire Bible from the original languages. Peterson's writing is filled with warmth and passion and persuasively invites the "reader" of this book to become an "eater" of The Book. *Wayne Hager*

American Idols, The Worship of the American Dream. Bob Hostetler. Broadman & Holman, 2006, 235 pages. \$14.99. ♦♦♦♦

Bob Hostetler uses the title of the popular music reality show to expose the idols that many Americans worship in today's culture.

The table of contents alone will pique the interest of the reader with such titles as "The eBay Attitude," "The Microwave Mentality," and "The Lexus Nexus."

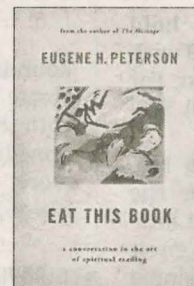
These witty titles hit the reader at the root of the problem in idol worship: consumerism, instant gratification and success. These concepts don't necessarily have to be idols, but they can consume a person.

Hostetler addresses each "idol" with a straightforward story, followed by Scripture to show what God has to say about the topic. Often, Hostetler outlines three steps to identifying the idol in one's life before offering help.

Addressing instant gratification, Hostetler notes that American Christians today can fall into the same trap as King Saul in the Bible, who didn't wait for Samuel to perform a sacrifice before battle and tried to do it himself.

"Stressful circumstances, selfish impatience and sinful defiance are indicators of this idol," Hostetler writes. He gives examples of how to overcome this issue as Jesus did when He was tempted by Satan in the wilderness to have instant gratification. For this idol, the author suggests fasting. Fast from those things that cause you to want instant gratification, he writes. Fast from television for a while. Fast from the things that cause you to want instant results, such as microwave cooking or even instant coffee.

Hostetler does a wonderful job of addressing the issues in today's culture that cause us to take our eyes off God. *Steve Coleman*



The Missional Leader: Equipping Your Church to Reach a Changing World. Alan Roxburgh & Fred Romanux. Jossey Bass Publishers, 2006. 219 pages. \$23.95. ♦♦♦♦

The authors offer two primary reasons for writing this book. First, they maintain that while many books have been written about the nature and work of the missional church, no practical help is available to help leaders learn how to lead missional churches. Second, those books that do profess to help are merely a repackaging of non-missional leadership practices.

I could readily agree with the first reason. After reading "The Missional Leader," I became convinced that they were right on the second count as well.

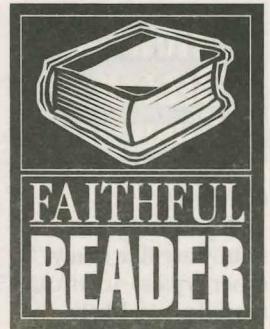
Alan Roxburgh and Fred Romanux have been leading conferences on missional leadership for a number of years. This book is a distillation of the material used in those conferences.

They begin by reviewing the "context and challenge" of missional church leadership. In this section they review six challenges facing those who would seek to lead missional churches. In doing so, they give an excellent overview of the theory behind the missional church paradigm.

Perhaps the best part of this section is their review of "the missional change model."

The second section deals with the person of the missional leader. They pose some tough questions about the willingness of many of us to provide a different kind of leadership—one grounded thoroughly in the biblical story, one that is not afraid to create an atmosphere where people can engage the biblical story with the deepest concerns of their lives, one that truly believes the vision of the church already exists in the church and not in the mind of any one person or group.

Roxburgh and Romanux have supplied a much-needed resource in the development of missional churches. The book flows between inspiration and theory, with much to reflect on. The only disappointment was the pitch to buy an assessment tool from them to be able to follow through on much of what they offer. *Jim Holladay*



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@adelphia.net; lyndonpastor@aol.com; risen4me@hotmail.com.

HOW TO BECOME A CHRISTIAN

By Ed Erwin

If you and your family are like many other typical American families, you likely are trying to squeeze in that last week of vacation before school is back in session.

Most folks make elaborate plans for their journeys in life, but what about the journey after death?

According to an ABC News poll, nine out of 10 people believe in the afterlife. One study shows that nearly 90 percent of those interviewed believe they will go to heaven, but amazingly, a large percentage wasn't sure how to get to heaven.

How do we get there? When you think about, it's as simple as ABC:

Admit. Admit that you are a sinner. Isaiah 59:2 reminds us that we are alienated from God by our wrong decisions and actions. "But your iniquities have separated you from your God."

Believe. Believe that Jesus Christ died on the cross for your sins. "Whoever believes in the Son has eternal life" (John 3:36).

Confess. Confess that Jesus Christ is your personal Savior and Lord. "That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised Him from the dead, you will be saved" (Romans 10:9).

Wherever you are on the road of life, make a personal commitment to invite Jesus Christ into your heart as the love of your life. It's the most important decision you will ever make.

As someone once noted, "Eternity is too long to be wrong." Heaven is just a prayer away.

Ed Erwin is pastor of First Baptist Church of Shelbyville

MOUNTAINS TO THE MISSISSIPPI

COMPILED BY STAFF

■ **BEREA**—White Lick Church will celebrate homecoming Aug. 6 with **The McCubbins Family** of Munfordsville singing in the morning service. **Ed Hubbard** is pastor.

■ **CADIZ**—Buffalo Lick Church recently called **Michael Loyd** as pastor.

Delmont Church will hold youth revival services Aug. 6-9 with **Robert Papajeski** as evangelist. For more information, call (270) 522-0005.

■ **CAMPBELLSVILLE**—**Rolando Muniz**, Hispanic missionary for the Southern Kentucky Hispanic Ministry Association, will be the guest speaker Aug. 13, 11 a.m., at Saloma Church.

■ **COLD SPRING**—First Church will host **Jeff and Sheri Easter** in concert Aug. 11, 7 p.m. For more information, call (859) 441-6184.

■ **LaCENTER**—Mount Pleasant Church will celebrate homecoming Aug. 13 with **Jim Bryant**, director of missions for West Union Association, preaching at the 10 a.m. service.

Spotlight on ...

Berea



Roundstone Church will celebrate homecoming Aug. 27 with the **Golden Gospel Quartet** providing special music. For more information, call (606) 256-4632.

■ **LOUISVILLE**—Buechel Park Church recently called **Katie Anderson** as minister of music and families.

■ **PADUCAH**—**Ronnie Oliver Jr.** recently resigned as minister of music at First Church. **Kevin McCallon** is pastor.

■ **SOMERSET**—Calvary Church recently called **Chris Mofield** as minister of music.

Camp Ground Church recently called **E.J. Mullins** as pastor.

Engstrom, former World Vision leader, 'touched millions of lives'

Bradbury, Calif. (ABP)—Ted Engstrom, former president of World Vision International, died July 14. He was 90.

Engstrom, a close friend to such prominent evangelical leaders as Billy Graham and James Dobson, served on the Focus on the Family board of directors for more than 25 years.

Engstrom began his ministry career as an editor at Zondervan Publishing House. During his tenure there and after, he wrote or co-wrote more than 50 books, including the

best-selling "Managing Your Time" and "The Making of a Christian Leader."

Born in 1916 in Cleveland, Mich., Engstrom became a Christian during his freshman year at Taylor University, an evangelical school in Upland, Ind. Later in his career, he conducted a 10-day crusade with Billy Graham in Grand Rapids, Mich., and he became executive director of Youth for Christ in 1951. He also served on the board of directors and as interim president of Azusa Pacific University in Azusa, Calif.

KBC CALENDAR OF EVENTS

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.

September

9 Super Saturday, Beacon Hill Baptist Church, Somerset, and Lone Oak First Baptist Church, Paducah.

15-16 Women on Mission/Baptist Nursing Fellowship Fall Retreat, Jonathan Creek.

16 Super Saturday, Crestwood Baptist Church, Crestwood.

18-21 FAITH Clinic, Parkland Baptist Church, Louisville.

18-19 Kentucky Baptist Ministers Golf Tournament, Cherry Blossom Golf Course, Georgetown.

23 Children in Action Day Camp, Cedar Crest.

25 Discipleship/Assimilation, Living Hope Baptist Church, Bowling Green.

29-30 FOCUS 2006, Crestwood Baptist Church, Crestwood.

October

5-7 Ministers in Transition, Louisville.

6-7 Celebrate the Mission, Hillcrest Baptist Church, Hopkinsville.

9 Senior Adult Choir—West, First Baptist Church, Madisonville.

13-14 Women On Mission/Baptist Nursing Fellowship Fall Retreat, Cedarmore.

14 101 Workshop, Union Baptist Church, Union.

16 Senior Adult Choir—East, Immanuel Baptist Church, Lexington.

27-28 Quarterly Prayer Meeting for Spiritual Awakening, Northside Baptist Church, Mount Vernon.

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

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BOOKS: We buy quality used Christian books. Christian Book Nook, 2116 South Preston St., Louisville, Ky. (502) 637-8881.

FOR SALE: Christian, Spanish and patriotic neckties; retail value: \$12-\$15; your cost: \$6; great fundraiser. Humor book: "500 Laughter Doeth Good Like a Medicine" \$8. (606) 285-3051.

FOR SALE: 1971 Moller organ with all pipes, bench, Harrisburg Maryland, opus 10769. Beautiful. Contact Richard Landers, (859) 623-4028, ext. 205, or (849) 200-7200.

NEEDED: Used 15-passenger van for small Eastern Kentucky church. Contact Bill Walton, (606) 593-7144.

SEEKING: Part-time youth director for First Baptist Church, Hazard, Ky. Visit our Web site at 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, permanent children's and youth minister. Seeking energetic individual with calling to lead young souls to Christ. Please submit resumé to: Personnel Committee, Evergreen Baptist Church, 2698 Evergreen Road, Frankfort, KY 40601; and/or call (859) 621-5582.

SEEKING: Full-time associate pastor/pastor to students for First Baptist Church, New Tazewell, Tenn. Some music background helpful, but not required. Resumés will be received until Sept. 1. Send resumé with cover letter to newtazewellfbc@centurytel.net or to Student Pastor Search Committee, PO Box 248, New Tazewell, TN 37824.

SEEKING: Part-time worship and music pastor for First Baptist Church, New Tazewell, Tenn. Related education and/or experience required. Resumés will be received until Sept. 14. Send resumé with cover letter to newtazewellfbc@centurytel.net or to Worship and Music Pastor Search Committee, PO Box 248, New Tazewell, TN 37824.

SEEKING: The Southern Baptist Theological Seminary, an innovator in theological education, is seeking a director of accounting services and an account II. For consideration, apply on-line: <http://autohire.careershop.com/HRAdvantage>. Click on "Job Opportunities" on the menu bar; click on "Director of Accounting," job number 901316; or "Account II," job number 901315. Review posting, then click on "Apply for this job"; follow instructions for registering and applying.

SEEKING: Part-time director of missions for Franklin Baptist Association—a challenging opportunity with a mission-minded organization. If interested, please send resumé to DOM Search Committee, c/o William S. Coakley, 529 Kickapoo Trail, Frankfort, KY 40601.

SEEKING: Perryville Baptist Church is seeking a man for the full-time position of pastor. We're a growing, mission-minded Southern Baptist church. Membership: 570; worship: 250; SS: 175. Please send resumé to: Pastor Search Committee, Perryville Baptist Church, PO Box 26, Perryville, KY 40468; or fax to: (859) 332-8729. E-mail to: sbarrett@pbaptist.org.

SEEKING: Shelbyville Mills Baptist Church in Shelbyville, Tenn., is accepting resumés for the position of worship minister. To be considered, applicant must be well-grounded in doctrine, love the Word of God more than music, have a passion for expository preaching and teaching of the whole counsel of God, and be willing to fill out a lengthy questionnaire and undergo thorough questioning, credit and background checks. If interested, e-mail Jonosmbc@bellsouth.net, or write to 900 Union St., Shelbyville, TN 37160, Attn: Jonathan Sims.

SEEKING: Part-time youth minister, Friendship Baptist of Campbellsville. Send resumés to: 5411 Bengal Road, Campbellsville, KY 42718.

SEEKING: Part-time music minister. Send resumés to: Friendship Baptist, 5411 Bengal Road, Campbellsville, KY 42718.

SEEKING: Full-time pastor for FBC Olive Hill. Church averages 110 in SS, 155-170 in worship. Send resumé and a cassette/video/CD of sermon delivery to: FBC, Olive Hill, KY 41164, Attn: Pastor Search Committee.

SEEKING: Part-time youth minister (grades 6-12) for Mexico Baptist Church in rural western Kentucky. Average Sunday school attendance: 135. Send resumé to MBC Youth Council, 175 Mexico Road, Marion, KY 42064, Attn: Brent Highfil, or call (270) 965-2149. brent.highfil@gmail.com.

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.

SERVICES: Christian long distance: 3.9 interstate; 4.9 in state; no monthly service charge. Call: (866) 587-8346 or www.lowermyphonebill.com/harold/.

Mushrooms can induce 'mystical experiences,' researchers find

Baltimore (RNS)—A recent study suggests "sacred mushrooms" can provide a religious experience that makes one see the world from a different, more positive perspective.

The study at Johns Hopkins University School of Medicine tested psilocybin, the active agent in so-called "sacred mushrooms," to determine whether it could induce "mystical experiences" in a group of 36 adults with religious backgrounds.

The answer, the study says, is an emphatic yes.

More than 60 percent of the study subjects said psilocybin produced a "full mystical experience," and one-third said they enjoyed "the single most spiritually significant experience of their lifetimes." Some likened the occasion to the birth of their first child.

According to the scientists who conducted the study, the results were lasting. Two months after taking psilocybin, 79 percent of the subjects reported a moderate or greatly increased sense of well-being or life satisfaction.

"Many of the volunteers in our study reported, in one way or another, a direct, personal experience of the 'Beyond,'" said study leader Roland Griffiths, a professor with Hopkins' departments of neuroscience and psychiatry.

The psilocybin did no apparent harm to the Hopkins test subjects and produced only mild side effects, researchers said. Hopkins scientists stressed the importance of proper supervision when taking psilocybin. Subjects were not aware what substance they took, but were warned about the possible negative effects of hallucinogens.

National Institute on Drug Abuse Director Dr. Nora Volkow cautioned, "Although there is no evidence that psilocybin is addictive, its adverse effects are well known."

"Psilocybin can trigger psychosis in susceptible individuals and cause other deleterious psychological effects, such as paranoia and extreme anxiety," Volkow said in a statement.

Federal law makes possession of psilocybin illegal, except for scientific research purposes.

The Hopkins scientists were quick to dismiss the notion of psilocybin as "God in a pill," and suggested that organized religion should hardly feel threatened by their findings.

"The only thing we can imagine being of greater interest to religions is whether people live more wholesome, compassionate ... lives in consequence of such experiences," Griffiths said.

A 'Christian Rockwell'

Popular painter literally puts Christ at the center of his work

By Chris Meehan
Religion News Service

Berrien Township, Mich.—Some people have referred to Nathan Greene as the Christian Norman Rockwell.

Greene is quick to say he does not equate himself with the great painter of iconic American scenes, but he does acknowledge that Rockwell has strongly influenced his work.

"Norman Rockwell is one of my favorite artists. My natural tendency is to paint like him," said Greene, a Seventh-day Adventist artist whose studio is in Berrien Township, Mich.

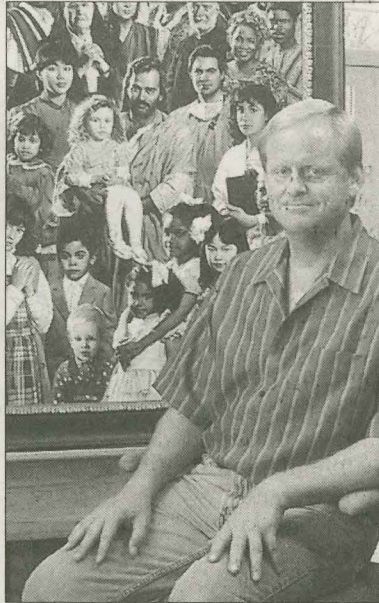
Like Rockwell, Greene "goes all out" to find authentic clothes and costumes in which to dress the people who pose for his paintings. He takes many photographs of his subjects for reference while he paints.

"Detail is an important thing," said Greene, 49. "If you want to render a hand, you want to do it well."

Many of Greene's paintings show Jesus in the midst of various circumstances. Rockwell's inspiration is especially evident in a work titled "The Family of God." It shows Christ standing in the middle of a group of people representing the world's major religions.

It is similar in style, and spirit, to Rockwell's "The Golden Rule," which features people from nations all over the globe.

A lifelong Adventist who studied at Chicago's American Academy of Art, Greene said he considers his "work as nondenominational. I try to create a painting that people can walk right into and experience it."



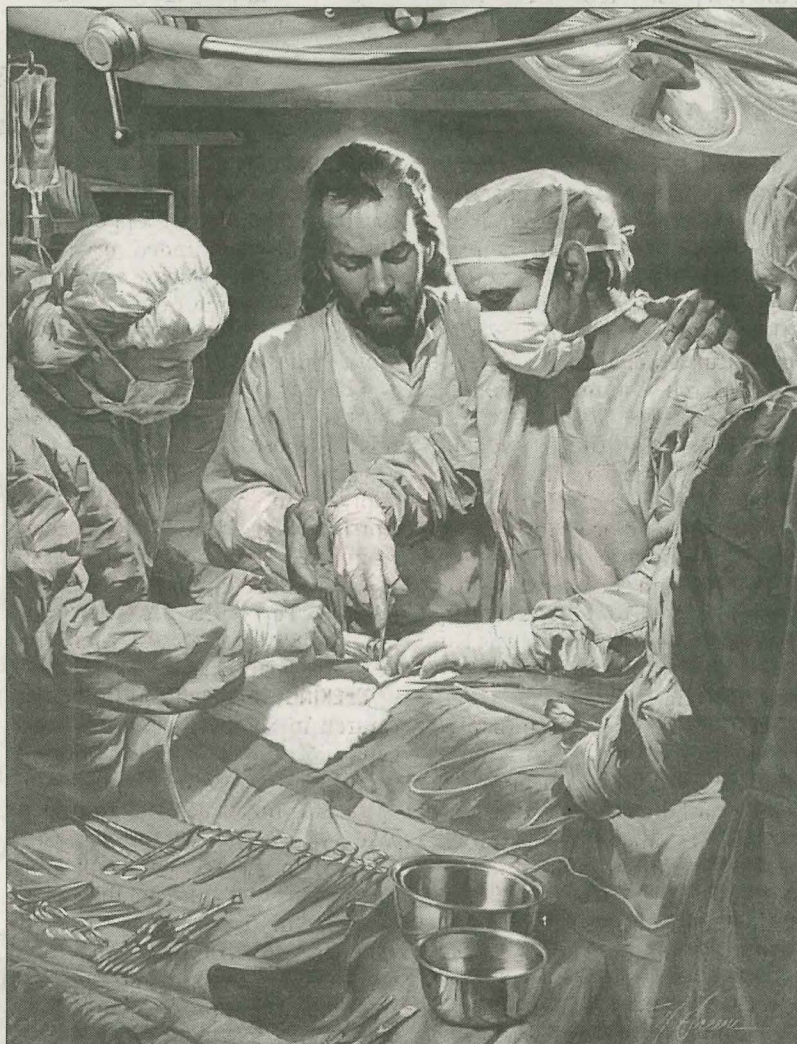
SHOWING GOD Christian artist Nathan Greene at his studio in Berrien Township, Mich. "In my work I'm saying something about what God's character is like."

Greene grew up thinking he might want to be a doctor. But he also loved to draw. A series of circumstances led him into a career as a Christian artist.

A big break and major influence

His big break came when fellow artist Harry Anderson recommended him for some work.

Anderson is famous for lifelike religious paintings that placed Christ in contemporary settings. He also was one of the nation's top illustrators for such magazines as



"CHIEF OF THE MEDICAL STAFF" Some hospitals hand postcards of this painting to patients before they go into surgery.



Collier's, Saturday Evening Post and Woman's Home Companion.

One of Greene's most famous paintings is called "Chief of the Medical Staff." It shows Christ in a high-tech operating room with one arm on a surgeon's shoulder and the other guiding the physician's hand as he performs a procedure.

The painting hangs on a wall at Florida Hospital in Orlando, Fla. Reproductions are displayed in physicians' offices and medical facilities across the country and beyond. Postcards of the painting are handed out in some hospitals before a patient is wheeled into surgery.

A copy of his painting "The Senior Partner," which shows Jesus shaking hands with a business executive, appeared last year on the cover of the New York Times Sunday magazine.

"In my work I'm saying something about what God's character is like," Greene said. "He's not cruel or a tyrant. He is a loving father, a shepherd."

As he looks ahead, Greene said he sees himself moving away from portraying Christ in contemporary places—from schools to offices to hospital rooms—and instead showing Jesus in more historical settings.

A new painting titled "At Jesus' Feet" depicts Christ meeting with the biblical characters Mary and Martha in a room. Greene spent many hours doing research to get the clothing and environment right. Another new work shows Christ healing a paralyzed first-century man near a pool of water.

Other biblical scenes painted by Greene are likely to include Noah and his family just after leaving the ark, as well as the miracles and parables of Jesus.

Besides reflecting what he believes about God's character, Greene said, he has one more major goal for his art—and for his life itself.

"I'm trying to leave the world a better place than I found it."

"THE FAMILY OF GOD"
This painting by Nathan Greene is strongly influenced by Norman Rockwell's painting "The Golden Rule."
(RNS photos courtesy of Nathan Greene)

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