



WESTERN RECORDER

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FOR THE RECORD

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Crossing cultural barriers



Sikh men, distinguished by the turbans they wear over their uncut hair, gather at a Sikh temple in Amritsar, India. (BP photo)

India's Jatt Sikhs benefit from 'intense prayer of the righteous'

Delhi, India (BP)—"There is but one god. True is his name, creative his personality and immortal his form. He is without fear, sans enmity, unborn and self-illuminated." This plausibly could sound like worship of the God of Christianity, but then comes these words: "By Guru's grace he is obtained." Drawn from the "Guru Granth Sahib"—the book that Sikhs consider the holy and inspired words of their gurus—this passage is recited regularly by devout Sikhs, and they sing it aloud at their gurdwaras, or temples.

Most Sikhs, however, have never heard about the gift of grace offered to them through the death and resurrection of Jesus Christ. Jatt Sikhs (pronounced jut SIKS) make up 42.5 percent of the population of the Indian state of Punjab and are the least evangelized people group among the Punjabis of India. "When I learned that the Jatts were the largest of the Punjabi-speaking people groups in India and one of the least reached, I got a real burden for them," said Irene Wayne, the Southern Baptist strat-

egy coordinator for the Jatt Sikh people group. "They are so key to reaching all of the Punjabis of India," she added. Oct. 3 was the third annual Day of Prayer and Fasting for the Jatt Sikhs. "Prayer has to undergird everything we do," Wayne said. "I view the prayer supporters as a key part of the team. The intense prayer of the righteous is very powerful" (James 5:16). Christians among this people group already have seen a differ-

□ See Baptists use prayer ... *Page 8*

Study: Southerners give more money to religious groups

Washington (RNS)—The numbers prove it: Southerners are more generous to their churches, while lagging in other categories of giving. Using data provided by the U.S. Bureau of Labor Statistics, a new study by empty tomb inc. shows that in 2005, Southerners gave an average of \$816.81 per household to church and religious organizations while Northeasterners gave only \$453.84. The study found the Midwest came in second in religious giving, at an average of \$784.16 per household, and the West came in third, at \$665.61.

However, in giving to "charities and other organizations," the South ranked last, at \$176.69 per household, while the West came in first, at \$221.75. In other words, the South leads the nation in religious giving, but barely leads in overall charitable giving. Other parts of the country, it says, are giving more dollars elsewhere.

So what would explain the difference? Observers say it's not entirely clear, but offered several possibilities. In religious giving, there may be a denominational link. The North American Religion Atlas, using data from the 2000 census, shows a high concentration of Protestants in the South while Catholics dominate the Northeast. Charles Zech, director of the Center for the Study of Church Management at Villanova University, noted that Protestants give more than Catholics because their churches do better at teaching stewardship and Protestants typically are more transparent about their finances.

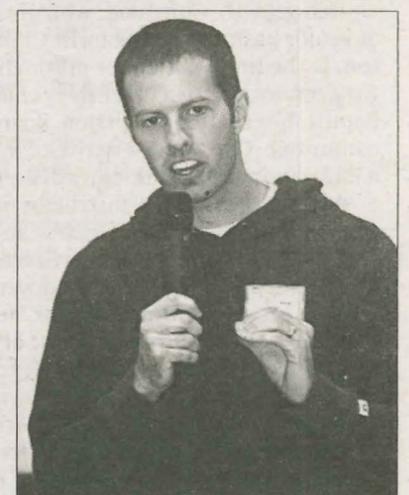
Living Stones Fellowship highlights 'the way' for Grant County

By Drew Nichter
News Director

Williamstown—"You've got to be kidding me." That was Pastor Matt Howe's reaction when he received the letter back in August. He had picked up the piece of mail expecting to find a check inside from an endowment fund donated by a friend of the church. What he found instead was a letter from a northern Ohio law firm. For more than a year, Howe's fledgling Kentucky Baptist Convention High Impact church in Grant County had been known as The Way, a name drawn from the Book of Acts. The church and its approximately 50 members had been working hard to gain the attention of attorneys in the surrounding area. Unfortunately, it drew the attention of attorneys for the organization, The Way International. The letter from the group's legal

team informed Howe that The Way International was "a religious-type organization" and demanded that the Grant County church change its name. The timing was bad for the young church planter, with a huge marketing campaign and Web site set to launch in a matter of days. "I just began to think about the things that we were going to have to do to change this," Howe recalled. Knowing little about The Way International, Howe researched the group and "determined that they are a cult," he said. The organization's Web site touts itself as "a worldwide, nondenominational biblical research, teaching and fellowship ministry," established in 1942 by Victor Paul Wierwille. But according to the "Belief Bulletin: Cults, Sects and New Religious Movements," published by the Southern Baptist North American Mission Board, The Way International,

al, despite its claim that the Bible is "God-breathed and perfect as originally given," holds several beliefs contradictory to the Word of God. The most blatant of those is the idea that Jesus Christ is not God, as well as a rejection of the Trinity. The group accepts that Jesus is the "Son of God," but not "God the Son," according to the NAMB publication. It also points out that The Way International rejects the practice of water baptism and "maintains that there is no conscious existence after death." "They are just radically different from anything we would want to be associated with," Howe noted. Without the money to fight a name battle in court, as well as wanting to distance the church from any affiliation with The Way International, Howe agreed to change the name of the church. He concluded that it was the best option in the long run. □ See Grant County native ... *Page 3*



PREACHING COMMUNITY Living Stones Fellowship Pastor Matt Howe delivers a Sunday morning sermon. Howe grew up in Grant County and has placed an emphasis on ministering to individuals in the area through personal outreach and community-wide gatherings. (Photo by Drew Nichter)

Dated material. Please deliver by Wednesday, Oct. 10.

National CP increases \$5 million in '06-'07

Nashville (BP)—Southern Baptist churches boosted their Cooperative Program giving by more than \$5 million for national and international missions and ministries during the 2006-07 fiscal year that ended Sept. 30, according to SBC Executive Committee President Morris Chapman.

A total of \$205,716,834.00 was received by the Southern Baptist Convention during the fiscal year—up by \$5,115,297.71 from the previous fiscal year when Southern Baptists topped the \$200 million mark for the first time in national CP giving.

Counting an additional total of \$204,996,500.84 in designated gifts, the fiscal year marked the first time that Southern Baptists surpassed the \$400 million mark in overall giving to SBC causes.

Designated giving of almost \$205 million was more than \$13.5 million above the previous fiscal year.

Receipts top budget goal

For the SBC Cooperative Program allocation budget, the year-end total of more than \$205 million is almost \$10 million above the \$195,948,422.55 budgeted to support Southern Baptist ministries globally and across North America.

The Cooperative Program is Southern Baptists' method of supporting missions and ministry efforts on the state, national and international levels.

The national CP total includes receipts from individuals, churches, state conventions and fellowships

for distribution according to the 2006-07 CP allocation budget.

Designated contributions include the Lottie Moon Christmas Offering for International Missions, the Annie Armstrong Easter Offering for North American Missions, Southern Baptist World Hunger Fund and other special gifts.

State and regional conventions retain a portion of church contributions to the Cooperative Program to support work in their respective areas and forward a percentage to Southern Baptist national and international causes. During the past fiscal year, the Kentucky Baptist Convention channeled 63.35 percent of CP gifts to Kentucky Baptist-related ministry causes and forwarded 36.65 percent to SBC causes.

Texas Baptist board approves staff & budget cuts

Dallas (ABP)—After extensive debate, the Baptist General Convention of Texas Executive Board voted 52-28 to approve a \$50.1 million budget recommendation—a move that eliminates as many as 30 staff positions for Baptists' largest state convention.

The board will recommend to the BGCT annual meeting on Oct. 29-30 in Amarillo, Texas, a \$50,126,356 total budget for 2008, which is a \$473,644 reduction from the 2007 budget. It includes \$43,326,356 from the Cooperative Program budget and an anticipated \$6.8 million from investment earnings and other sources.

The budget requires approval by messengers to the convention's annual meeting. However, staff cuts will be implemented immediately, BGCT Executive Director Charles Wade said. Staff members who lose their jobs will receive a severance package, counseling and placement

assistance. The 2008 recommended budget provides no salary increases for remaining staff.

During transitions related to changes in governance and organizational reorganization—and following a period when fewer churches contributed funds—the BGCT relied on earnings and interests from reserves, Wade noted. But the executive leadership team was committed to decreasing reliance on off-budget income sources, he added.

Wade, who will retire Jan. 31 as executive director, said it would not be fair to pass on to his successor the responsibility for cutting staff.

Much of the discussion during the board meeting centered on where cuts appeared and which areas received increases during a year when some people would lose their jobs.

The missions, evangelism and ministry area shows the largest cut of any section: a \$505,813 reduction

in the 2008 budget.

A portion of the loss will be offset by funds made available through the Mary Hill Davis Offering for Texas Missions and by money received from the Southern Baptist North American Mission Board, said Ron Gunter, chief operating officer.

Areas that posted increases in the 2008 budget include:

- \$461,171 added for financial management. In addition to changes in technology and building support, the increase is due to an internal audit function in the area.

- \$102,610 for the BGCT Christian Life Commission.

- \$94,804 added to the leadership area for the intentional interim program, deacon training and emergency assistance to terminated ministers.

- \$26,366 added to the chief operating officer's office and \$8,004 to the executive director's office budget.

Kentucky pastors appointed to Southern Seminary posts

Louisville (BP)—Three Kentucky Baptist ministers have been appointed as faculty members of Southern Baptist Theological Seminary's Billy Graham School of Missions, Evangelism and Church Growth.

The three faculty members, all graduates of Southern Seminary, are:

Paul Chitwood as assistant professor of evangelism and church growth. Chitwood, who also will continue to serve as senior pastor of First Baptist Church of Mount Washington, is the immediate past president of the Kentucky Baptist Convention. He currently is chairman of the Southern Baptist International Mission Board's mission personnel committee. Chitwood, a native of Jellico, Tenn., holds both a Ph.D. and master of divinity degree from Southern.

Adam Greenway as instructor in evangelism, church growth and applied apologetics and associate director of professional doctoral studies. Greenway formerly was pastor of The Baptist Church at Andover in Lexington, and currently is serving as interim pastor. He also is a trustee of LifeWay Christian Resources. A native of Frostproof, Fla., Greenway holds a master of divinity degree from Southwestern Baptist Theological Seminary in Fort Worth, Texas, and will graduate with a Ph.D. from Southern in December.

Bill Henard as assistant professor of evangelism and church growth. Henard, a native of Knoxville, Tenn., also is senior pastor of Porter Memorial Baptist Church in Lexington, and is chairman of LifeWay Christian Resources' board of trustees. He also will be nominated next month as state convention president during the KBC annual meeting in Elizabethtown. Henard holds master of divinity and doctor of ministry degrees from Southwestern and a Ph.D. from Southern.

Stringer, 3-time Baptist exec, dies

Phoenix (BP)—Dan Stringer, who served as executive director of three Baptist state conventions, died Oct. 2 at age 79. He had been diagnosed with terminal cancer two weeks earlier.

"A true giant has gone to his Lord's side," said Steve Bass, Arizona Southern Baptist Convention executive director. "Dan has been a wonderful statesman in Southern Baptist life."

After serving the Northwest Baptist Convention as executive director from 1971-79 and retiring from the Florida Baptist Convention in 1989 after 10 years of service, Stringer went back to work as executive director of the Arizona Southern Baptist

Convention in 1990. He retired again in 1995.

Current Florida Baptist Convention Executive Director John Sullivan noted, "In these 50 years, Dr. Stringer has always been a consummate Christian gentleman."

Sullivan said Stringer's ministry can be characterized as "never acting outside the confines of the character of Christ." He described Stringer's work ethic as: "Hard working. High expectations. Healthy administration. And humble servant."

Stringer was a graduate of Baylor University in Waco, Texas, and Southern Baptist Theological Seminary in Louisville. He is survived by his wife, Harriett, and a son, Kirk.

Snell, CBF missions leader, dies at 66

Atlanta (ABP)—Jack Snell, a former Kentucky Baptist pastor and global missions coordinator, died Oct. 2 after a nine-month battle with pancreatic cancer. He was 66.

Snell, who oversaw more than 150 Cooperative Baptist Fellowship field personnel worldwide, had worked for 40 years as a pastor, including 20 years at Hendricks Avenue Baptist Church in Jacksonville, Fla. He also was a former pastor of Long Run Baptist Church in Louisville.

As a director of global field min-

istries for CBF, he planned budgets and strategies for mission workers.

Snell's "love for Christ and commitment to global missions have been a profound inspiration in the Cooperative Baptist Fellowship," said Daniel Vestal, CBF's executive coordinator.

A Florida native, Snell was a graduate of Samford University, Southern Baptist Theological Seminary, and Southeastern Baptist Theological Seminary. He is survived by his wife, Anita, and two adult children.

Baptist workers serve in Greece in wake of fires

By Mark Kelly
Baptist Press

Alpharetta, Ga. (BP)—Southern Baptist disaster relief volunteers from five states are planning trips to Greece in the aftermath of wildfires that raged across 469,000 acres in late August, destroying more than 100 villages and killing at least 67 people.

Teams of disaster relief specialists from Kentucky, Alabama, California, Texas and Virginia will help clean debris from the fires and cut logs for terraces to minimize erosion from autumn rains, said Terry Henderson, director of disaster relief for the Southern Baptist North American Mission Board, who is coordinating the teams. Agriculture volunteers, meanwhile, will help residents of mountain villages re-establish their livelihoods where the fires destroyed olive groves, vineyards and livestock.

Drought conditions earlier this year left the country's fabled Olympia region vulnerable to fire, and gale-force winds drove blazes out of control, trapping many residents in their homes and forcing others to flee with only what they could carry. More than 3,000 fires ravaged thousands of wooded acres during the summer—the worst fire disaster in decades. Greece's national government declared a state of emergency.

"People who live in the area are destitute because the fires destroyed virtually everything they have," said Abraham Shepherd, area director for Baptist Global Response, a Southern Baptist international development and relief organization.

"Their main source of food and income is gone," Shepherd said. "The fires destroyed flocks of goats and sheep and the vineyards and olive trees. It will take seven years for new olive trees to produce their first crop. People can't decide whether to cut back the trees and hope they regrow next season or go ahead and cut them down, plant new trees and wait seven years for a crop."

Agricultural volunteers will help people make such decisions. Others will help clear burned homes so residents can rebuild. Trees burned in the fires will be cut down so the logs can be used to minimize erosion. Shepherd said the roads he traveled are in danger of becoming impassable because of erosion. That would leave villages even more isolated.

"The fires left a black soot that covers everything in these villages," Shepherd said. "The people are hoping new growth will emerge from the black dust. We are praying that Southern Baptist assistance will cause new growth in their hearts as well."

SBC president among speakers at KBC annual meeting

Missions serves as theme for this year's gathering in E-town

By Kristie Randolph
Kentucky Baptist Convention

Elizabethtown—Kentucky Baptists will focus on mobilizing people for missions during the 170th Kentucky Baptist Convention annual meeting Nov. 13-14 at Severns Valley Baptist Church in Elizabethtown.

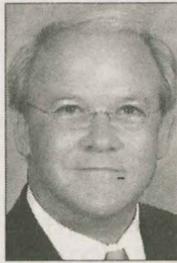
The two-day meeting will include an address by Southern Baptist Convention President Frank Page, the release of a research report on spiritual maturity among Kentucky Baptists and a series of missions-focused workshops.

The theme for the annual meeting will be "Kentucky Baptists in Mission: Empowering Believers in Missions," continuing the KBC's five year-Kentucky Baptists Connect emphasis.

"Our prayer is that the number of believers and churches will multiply as believers are empowered by God," noted KBC Executive Director Bill Mackey. "Only God can truly empower believers through the Holy Spirit, and the church has the role to send them out into the harvest fields."

The Tuesday morning session will feature an address by KBC President Darren Gaddis, pastor of Central Baptist Church in Corbin.

Messengers will vote on a proposed 2008-09 Cooperative Program



Frank Page



Darren Gaddis

budget goal of \$24 million, the same total as the current year's budget goal. The proposal includes approximately 63 percent for KBC ministry causes and 37 percent for SBC-related causes. An additional challenge goal of \$1.3 million will bring the overall CP goal to \$25.3 million.

A report from the KBC Order of Business Committee will include a recommendation for future annual meetings to be held on a single day, with the option of a second day for workshops or other activities as needed.

The recommendation comes in response to a trend toward lower attendance at the Wednesday morning session of the annual meeting. For two of the past three years, the convention was unable to conduct business during the Wednesday morning session due to the lack of a quorum.

Tuesday's afternoon session will include the election of a new KBC president and first vice president. Bill Henard, pastor of Porter Memorial Baptist Church in Lexington, is

currently the only announced candidate for president and Jim Castlen, director of missions for Three Forks Baptist Association, is the only announced candidate for first vice president.

Also on Tuesday afternoon, Allen Harrod, pastor of Nicholasville Baptist Church, will preach the annual convention sermon.

Frank Page, president of the Southern Baptist Convention and pastor of First Baptist Church of Taylors, S.C., will be the featured speaker Tuesday evening.

Prior to Page's sermon, elections will be held for president, convention secretary and assistant secretary. A program titled "Empowering Believers in Mission" also will be featured with a special emphasis on missions.

The missions segment is designed to be "an extended theme interpretation to show how we go about empowering believers in mission through the KBC," said Randy Jones, leader of the KBC's missions growth team. "Our ultimate goal is for every believer in Jesus Christ to have an on-mission lifestyle."

On Wednesday morning, Scott McConnell, associate director for LifeWay Research, will share the results of a recent discipleship study conducted by LifeWay Research.

Customized for the Kentucky Baptist Convention, the study examines the spiritual development of Southern Baptists in Kentucky, as well as that of Protestant laity.

Grant County native returns to plant church, reach community

Continued from page 1

"In some respects, it was frustrating," Howe said, "but in other respects, God really spared us because ... we don't want to be affiliated with them."

Forced to come up with a new name for the church, Howe dove in to Scripture. He came across the passage in 1 Peter 2:4-5, that refers to Christ as the "living Stone" and that Christians are to be like living stones for Him.

"The concept of living stone I liked," Howe said. "If Christ is, in fact, the Cornerstone, the living Stone, then we want to be built up as living stones under Him."

Howe decided on Living Stones Fellowship as the new name for the church. After some investigation to ensure the moniker was safe, the change was made official in early September.

With the name fiasco behind him, Howe turned his attention back to why he said he believes he was called to plant the church in the first place—to reach the unchurched in his home area of Grant County.

A graduate of Grant County High School and Cumberland College, Howe, 27, was serving as a youth pastor at Highland Hills Baptist Church in Fort Thomas when he said he felt God pulling him in a different direction.

"God was saying, 'You're doing a good ministry ... and a good work, but I'm preparing you for something else,'" Howe recalled.

He resigned his position at Highland Hills in July of last year and immediately began working toward

planting a church in Grant County. With about 20 people on board, the group began meeting on Sunday mornings in November and held its first official service the next month. Howe admitted that the way the church started was uncharacteristic.

"We probably didn't do it the typical church planter's way, in that we really didn't build up to a big launch," Howe said. "We just felt like if we're ever going to get this going, let's just get it going."

The fall of 2006 also brought an unexpected setback for the church. With High Impact funding hanging in the balance, Crittenden Baptist Association voted on whether to accept the church plant.

Needing an 80 percent approval, only 70 percent voted to include the congregation and the High Impact process was "tabled," Howe said. "We thought we were done," he added.

In February, Howe was encouraged to approach Rick Robbins, director of missions for Northern Kentucky Association, about joining them. Robbins' endorsement of Howe's congregation reignited the High Impact process and the church was approved for funding in March.

Howe estimated that 60 to 70 percent of Grant County's roughly 25,000 people are unchurched.

"We're finding that church really isn't important to people anymore," he noted. "It's not something that people work into their weekly schedule."

Even with 70 churches in the area, Howe pointed out that church is "foreign" to many Grant County residents.

"I wouldn't say the community is spiritually dead, but Christ is certainly not living in a lot of people in this community," he said.

Despite that fact, Howe said he is confident that the area can still be reached. "It's a ripe area. The harvest is certainly ready to collect," he declared.

The Grant County area is one that has suffered several tragedies in the last year. In the past school year, as many as four teenagers committed suicide, raising concern in the community over suicide pacts and forcing officials to tighten security at the schools. Howe described the community at that time as "a depressed place to be."

One way that Living Stones Fellowship is working to help heal the community is through a community-wide worship and prayer service, held each month at a local park. Howe referred to the service as "a way that we can come together simply to worship, to lift our hands, to praise God and to pray."

Howe said he considers growth in the community to be equal to Kingdom growth, both of which are more important than church growth.

"If we get to the end of two or three years and our church hasn't just ballooned, but if people in our

KBC workshop options

Elizabethtown—A series of missions-focused workshops will be featured during the Kentucky Baptist Convention annual meeting's final session the morning of Nov. 14. Workshop options include:

■ "Why Your Fish Stinks," led by Matt Johnson, pastor of The Journey Church in Murray.

■ "Online, On Mission," led by the KBC Mission Board's communications department staff.

■ "Creative Communication—How to Reach Those Far from God," led by Kevin Marsico, pastor of NorthStar Community Church in Ijamsville, Md.

■ "Creative Access Platforms for Community Missions," led by Richard Gaines, pastor of Consolidated Baptist Church in Lexington.

■ "Missional Church Meets the Bluegrass," led by Greg Falls, pastor of Bellevue Baptist Church in Owensboro.

■ "Leading Your Church Through Change," led by Billy Compton, pastor of Severns Valley Baptist Church in Elizabethtown.

■ "The Reality of Baptism," led by Steve Ayers, pastor of Hillvue Heights Baptist Church in Bowling Green.

■ "Membership Matters," led by Chuck Lawless, dean and professor of evangelism and church growth at Southern Baptist Theological Seminary in Louisville.

■ "Every Child Is a Winner," led by Shane McKenzie, vice president of Upward evangelistic sports ministry.

"We believe this study is an important tool in helping us better understand Kentucky Baptists," said Steve Rice. "The results help us identify the most challenging areas of discipleship that will require the greatest attention from church leaders."

For more information about the KBC annual meeting, visit www.kybaptist.org/annualmeeting.

LIVING STONES FELLOWSHIP AT A GLANCE

Location:
Williamstown

Pastor:
Matt Howe

Launch Date:
Dec. 10, 2006

Sponsoring Church:
Highland Hills Baptist Church, Fort Thomas



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

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Making worship a 'crackberry-free zone'

By Bob Terry

If there were a way to enforce it, church worship services should be made "crackberry-free zones."

"Crackberry" is the slang term for the electronic communication device called a BlackBerry. It is a telephone, an e-mail server, an Internet provider, a camera and a zillion other things all rolled into one. I know. I have one and it ties me closer to the office than I ever was without one.

The term "crackberry" refers to another characteristic of this electronic device. It can be addictive. In fact, AOL recently released a study on e-mail addicts compiled from a survey of 20 major cities in the United States. AOL studied people with at least two personal e-mail accounts and evaluated how much time they spend on e-mail each day. This included checking personal e-mail while at work, how much time people spent writing or reading e-mails, how often they checked or sent e-mail while on vacation and other time-consuming e-mail-related activities.

Addictive behavior

The survey found a surprisingly high number of people who described themselves as "addicted" to their BlackBerrys. Behaviors included constantly checking e-mails, trying to be the first to respond to an e-mail, allowing e-mails and phone calls to take precedence over interaction with a person in their presence and treating electronic communication devices as if they were a part of the human body.

One interesting finding is that in most of the Southern cities AOL surveyed, nearly 20 percent of respondents indicated they checked their e-mails during church services. Atlanta sat atop the list with 22 percent of respondents reporting peeking at their portable device during church services. Houston had a 19 percent rate. Tampa was the lowest Southern city in the survey with 13 percent.

South Fork among 'Comeback Churches'

One of the churches surveyed by Ed Stetzer and Mike Dodson, authors of the new book, "Comeback Churches," was South Fork Baptist Church in Hodgenville.

The church, which was established in 1782 and is celebrating its 225th anniversary, has experienced incredible growth under the leadership of Norm Brock during the last five years. The church has grown from 150 in worship and 91 in Sunday school in 2002 to 340 in worship and 210 in Sunday school today.

The church has averaged 43 baptisms and 31 other additions for a total of 297 additions in four years. During the same period of time, undesignated gifts have grown from \$143,137 to \$275,321.

The church has a history of involvement in missions. South Fork was one of the first churches to be involved in disaster relief and a group will be leaving this month for a mission project in Ghana.

Two of the strong signs of a come-

So prevalent are electronic communication devices that many churches remind participants to turn them off before a service begins. Unfortunately, many people

COMMENTARY

do not listen to such announcements. Perhaps if the message were e-mailed to all devices on the church property, it would get more attention.

Too often a cell phone rings during a worship service. The ring not only gets the attention of its owner but it also momentarily attracts the attention of everyone around that individual.

Some worshipers are thoughtful enough to put their cell phones and BlackBerrys on vibrate. But if a phone or BlackBerry goes off during the worship service, most people sitting around the device can hear and feel the vibrating sound as it quivers on the wooden pew or in the pocket of its owner. Whenever the BlackBerry vibrates, it is amazing to see the number of people who feel compelled to whip out their BlackBerry, push the e-mail button and read the latest message.

It is as if they were not a part of worship at all.

At other times, one can see individuals carrying on text-message conversations all through the service via their crackberrys. Mom and dad might be happy their teen was not talking during the worship service, but the teen was not listening either. And the practice of texting during church worship services is not limited to teens, as the AOL survey indicates.

Some people must have instant communications. Physicians need instant communications. Emergency workers need instant communications. This is understood and accepted. But 20 percent of church attendees are not emergency workers. Almost all of the 20 percent who do text during worship are people who choose to be controlled by their electronic communication device. They

back church are great faith by the members and leaders and an engagement of the laity in missions.

PARTNERS IN THE MISSION



Bill Mackey

Member Charles Miller said that while the church is not wealthy, the members always have been willing to serve. Some 59 members have participated in mission projects.

Comeback churches are also typically strong in ministries with children and youth. Of the 350 enrolled in Sunday school at South Fork, 88 are preschool and children, 56 are youth and 20 are ages 18-24. AWANA meets on Wednesday nights and the mission groups meet on Sunday nights.

During the month-long anniversary celebration, there were 17 additions to the church. The Sunday that I was present, there were eight additions, including a family and two young couples. The week before, Gordon McDowell, director of missions for Lynn Baptist Association and an eighth generation member of South Fork, spoke and six people joined the church.

are addicted to their crackberry to the point that they cannot even worship God without interruption.

Some may respond that checking e-mails during a worship service is a commentary on the lack of vibrant worship that keeps people from drifting off to other concerns. Perhaps. But an addiction, by definition, is a controlling force in one's life regardless of other circumstances. And with any addiction, separation from the addicting force is a step toward overcoming the problem.

Worship without interruption

If BlackBerrys, cell phones and other electronic communication devices were left at home or in the car during worship services, it would at least give the individual opportunity to experience worship without the interruption of the addicting device. It would allow others the opportunity of experiencing God through worship and praise without being distracted by someone's crackberry.

Worship is important. The Bible tells us that God desires our praise and thanksgiving. As children of God, we need to offer praise and thanksgiving. We need communication with our Heavenly Father that is facilitated through worship. Worship deserves our undivided attention and effort.

That is why I would declare church worship services "crackberry-free zones" if I had the power. But such a declaration is impossible. Therefore, the idea is offered as a suggestion to all of us who carry our BlackBerrys and cell phones. At least individually, we can make our time with God through corporate worship a time when we will free ourselves and others from our crackberrys.

Bob Terry is editor of the Alabama Baptist

What are you thinking?

The Western Recorder considers letters on any subject for publication, provided they don't make a personal attack. Submit by mail, Box 43969, Louisville, KY 40253; or e-mail, wesrec@earthlink.net.

In the church history, "History of South Fork Baptist Church, Larue County, Kentucky, Lynn Association, 1782-1933," I discovered that this was not the first "comeback" for the church.

Following the general revival of 1817-1820, an anti-denominational and anti-missionary movement crept in among Baptists, and conflict surfaced in many churches. In one year, Baptists lost 40 churches and 5,485 members.

The church history used the following statement to describe the situation: "The spirit of religious worship was almost banished from the churches."

However, "the impending division was suspended by the prevalence of an extensive revival, which commenced in Kentucky in 1827 and lasted three years." During the revival, 15,000 people were baptized in Kentucky. The revival struck South Fork and resulted in 21 additions.

Pray that we would all be so fortunate as to be struck by revival once again!

Bill Mackey is executive director of the Kentucky Baptist Convention

STEWARDSHIP

5 things you need to know about using credit cards

By Don Spencer

As Americans' use of credit cards continues to expand, consider these five issues to help promote wise credit card use:

1. **Use credit cards carefully.** Studies have proven that people spend as much as 30 percent more when they use credit cards than when they pay with cash. If you use credit cards, be aware of this tendency and exercise self-discipline. Keep the use manageable. If you don't, the costs in fees and interest as well as the damage to your credit record could be significant.

2. **Choose credit cards carefully.** Don't automatically choose a credit card just to get freebies or because there is no annual fee. Look for the card that is best for your spending/borrowing habits. For example, even though you know you shouldn't, if you expect to carry a balance from month to month it's more important to look for a card with a low interest rate and/or a generous "grace period" (more time before your payments are due).

3. **Pay as much as you can to avoid or minimize interest charges.** Your goal should be to always pay your bill in full each month. Paying only the minimum means you'll be paying a lot of interest, a cost that could even exceed the amount of your original purchase.

4. **Pay on time.** Late fees today typically are \$35 or more. That's a high price to pay for being a few days late paying your bill. More importantly, continued late payments may be reported to credit bureaus as a sign you have problems handling money. If your credit rating gets lowered, your credit card company could raise interest rates on your card, reduce your credit limit or cancel your card. Late payments can also be a mark against you the next time you apply for a job or for an apartment.

5. **Protect your credit card numbers from thieves.** You should never provide the number, expiration date or security code in response to an unsolicited phone call, e-mail or other communication. If using your card online, make sure you're dealing with a legitimate website that encrypts data during transmission. Major credit card companies also are offering more protection by providing "zero-liability" programs that protect consumers from the unauthorized use of their cards.

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

Resources available to help overcome sexual addictions

Q: I teach a men's Sunday School class at my church. In the past few years I have had several men share with me about their struggle with pornography and other sexual addiction. I admit I am overwhelmed by it. Often I recommend books by Patrick Carnes and resources by Mark Laaser, a minister and recovering sexual addict. What else can I offer these men?

First, thank you for caring for these men. Clearly they have begun to trust you by revealing their struggle. Accountability is an essential feature in recovery.

With the prominence of the Internet, sexual addiction has increased phenomenally because of the 3 A's: accessibility, anonymity and affordability. Several national groups have formed in the last decade to help men and women recover from sexual addiction. The Sexual Recovery Institute offers several sexual addiction screening tests online at www.sexualrecovery.com. Some groups focus on the individual with an addiction and others offer help to the spouse or family members.

Among available resources are Sex Addicts Anonymous (www.sexaa.org); Sexaholics Anonymous (www.sa.org); S-Anon, a recovery program for those impacted by someone else's sexual behavior (www.sanon.org); and COSA, a group for individuals affected by another person's compulsive sexual behavior (www.cosa-recovery.org).

Christian resources include www.faithfulandtrueministries.com which is Mark Laaser's site and www.freedomeveryday.org for women with sexual addiction.

Jesus confronts us all with a scary reality about our sin in Luke 8:17 which declares, "For all that is secret will eventually be brought into the open, and everything that is concealed will be brought to light and made known to all."

We all have the opportunity to expose our own sin to the light of God's truth and seek to make it right. Exposure is frightening. God's grace is made available to us. God can make a path for your members who are in bondage to discover freedom.—Valerie Vincent

Q: My family have been faithful members of a small country church for decades. The church is mostly made up of older adults now and there is no youth group. My 14-year-old is one of two teenagers in the church and he simply does not want to go. He says church is boring and there is nothing there for him. While I understand his perspective, I don't want to leave my church. What do you suggest?

What would it take to make your church more inviting to teenagers? Perhaps the church could consider hiring a part-time youth minister. Maybe there is a group in the church that feels called to minister with teens.

How about contacting a nearby Christian college or seminary to inquire about students interested in working with teens? Are there students involved in a local high school Fellowship of Christian Athletes chapter who might be interested in a weekly Bible study in your home?

Does the church have a space that could be dedicated to a youth room that might include a ping pong table and space to hang out and invite friends? What about sports ministry opportunities such as beginning with the exciting and transforming gospel of Jesus Christ.

If there is another active church youth group in the area, consider allowing your son to attend some of their activities while continuing to attend worship services at your church. Regardless of the options you pursue, remember the words of author Walter Wangerin directed to preachers, "Faith had better be dressed as best and as skillfully as this world dresses its lies!"—Scott Wigginton

Family Forum writers are:

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Embracing the empty nest season of life

It has been labeled the empty nest syndrome. I prefer to describe it as the empty nest season of life.

The primary difference is a matter of perspective: A syndrome suggests something that needs fixed or avoided whereas a season of life sounds more like something to embrace and cherish.

There are many seasons of life that people typically go through. Among common seasons in the lives of married couples are the newlywed season of life with all of its joys, challenges and adjustments; the parenting season of life (which revolves around the children's seasons of life—infancy, toddlerhood, elementary school, high school, etc.); the career season of life; and the retirement season of life.

Sandwiched in between the kids' high school season of life and our own still-distant retirement season is what Pam and I (and many of our friends) are currently experiencing—the empty nest season of life.

Among the many positive factors in this stage of life, both of our daughters are enjoying life at a top-ranked Christian university just a few hours from home. Our older daughter, Emily, also got engaged this year to her high school sweetheart and is anxiously anticipating her own newlywed season of life beginning next summer. As for Audrey, our college freshman, she landed a part in her school's fall musical so she's in her height of glory as she adjusts to college life.

On the negative side, the house really does seem to grow too large almost overnight when the last child leaves the nest. It sometimes gets a bit too quiet in the evenings, especially in a home where teenagers came and went constantly in the past several years. Additionally, it's almost always my turn to feed (and sometimes walk) the dog.

Even amid the occasional bumps along the way, we've made a point to savor every season of life our kids have experienced, and this one is no exception.

As we gradually adjust to our own empty nest, one of Pam's favorite books these days is Beth Moore's aptly titled, "Feathers from My Nest: A Mother's Reflections."

In the book's opening chapter, Moore candidly shares, "Since the first day my children went to Moth-

er's Day Out, I dreaded the proverbial empty nest like a terminal disease. I literally collapsed on the mailbox

when the school bus had the gall to kidnap my kindergartners. Honestly, I worried about myself. I thought, 'If you're acting this way now, what in the world are you going to do when they go to college?' Sure enough, that day came way too soon, but I did not sink into despair. Oh, I cried all right. But that first quiet morning when I had no children to awaken for school, I felt some things I didn't expect. Like gratitude. Overwhelming gratitude. ... The first morning I awakened to a house with no children, my home was quiet, but to my surprise it wasn't empty. Suddenly

it felt full. Full of memories. Full of anticipation. Full of a love that can somehow go with them to college and beyond yet stay back home with us. A love that has a name. Jesus. I knew we had made it because of Him. My heart poured forth like a busted pipe saturating every room and soaking the carpet with gratitude."

Granted, I'm not quite as emotional (or as eloquent) as either Beth Moore or Pam, but I did sense a need to wait until several weeks after our nest emptied to tackle this issue just to make sure what emotions eventually would bubble up for me.

I miss our girls every day. But I am thrilled that they are spreading their wings and gaining the rich experiences of college life. The fact is I wouldn't want it any other way.

For Pam and me, we've entered the point in life where our relationship has the opportunity to take top priority—planning everything from meals to projects to travel with only two opinions and schedules to coordinate.

Of course, we realize (and are thankful) that parenting doesn't end when the nest empties. We continue to stay closely connected with phone calls, e-mail, holiday visits and summer breaks, while we also anticipate such milestones as college graduations, weddings and all the other adventures of life yet to come.

How about you? How are you addressing your various stages of life—as syndromes to cure or seasons to celebrate? Whatever your perspective, don't miss making lifelong memories along the way.

STRAIGHT FROM THE EDITOR



Trennis Henderson



Remembering the WMU Training School

By Joy Bolton

On Oct. 2, 1907, Woman's Missionary Union opened a school in Louisville to equip women for service overseas and here at home.

WMU saw the need for educating women and raised money to build a school. In the 100 years since it was opened, the opportunities for women have grown and other schools and programs now carry on its mission. A building erected in 1917 on the corner of Broadway and Preston, fondly known as "House Beautiful," is now home to Metro United Way.

Baylor University School of Social Work, in conjunction with its Church Social Work Network, held a reception, luncheon and a social work conference for CEU credit at Metro United Way on Oct. 1. Graduates of the old WMU Training School attended the reception and luncheon. I was invited to share greetings at the luncheon on behalf of Kentucky WMU.

It has been fun to dig back through WMU Training School history. We even found a video of a 1985 WMU Training School reunion in the archives of Southern Seminary. It was so neat to watch that

video and see so many familiar faces, to hear how many WMU Training School graduates served as missionaries, and to hear the ladies sing the "House Beautiful" song.

One of the things that is very special in all of this is to know that the organization that now resides in House Beautiful appreciates the heritage of the building and the impact of the WMU Training School on the field of social work. We have updated a history of the building for Metro United Way and you might find it interesting reading. You can download a copy at www.kywmu.org/clientimages/36717/thebeginningsofhousebeautiful.pdf.

Above all, the celebration has been a reminder to me of how even in the midst of change, heritage is carried forward. The WMU Training School closed many years ago and was given new life as the Carver School of Church Social Work. That program was closed but has seen the heritage carried on in faith-based social work programs such as the Carver School of Social Work at Campbellsville University and the School of Social Work at Baylor University.

The heritage of the WMU Train-

ing School lives on in places like the Christian Women's Leadership Center at Samford University and also in the ongoing opportunities for theological education for women in our Southern Baptist seminaries today. Kentucky WMU continues to be a part of such theological education through applied ministry and internship opportunities in our office.

In addition, the heritage of the WMU Training School lives on through WMU ministries today. Christian Women's Job Corps grew out of a desire to minister to women in need and to train women to minister. Other ministries of WMU also engage women in meeting needs in their communities and beyond. We are also grateful that the historic "House Beautiful" building is used today by Metro United Way, an organization carrying on the tradition of ministry to "the least of these."

As we remember and celebrate 100 years since the founding of the WMU Training School, we pray for God's continued blessing on the various programs and schools that carry on the heritage of the school.

Joy Bolton is executive director of Kentucky Woman's Missionary Union. This column first appeared on her blog, "Discover the Joy of Missions" at <http://www2.kybaptist.org/kbc/blogs/kywmu.nsf>

Louisville wet-dry vote fuels alcohol debate across Ky.

"It's sort of a David and Goliath situation. When you're fighting the liquor industry, you're fighting a giant."

Don Cole, president of the Kentucky League on Alcohol and Gambling Problems

By Ken Walker
State Correspondent

Louisville—With help from a Kentucky Baptist-backed abstinence effort, residents of four West Louisville precincts have banned alcohol sales and stirred a parallel effort on the city's southwest side.

Moreover, members of Louisville's Metro Council are echoing concerns long voiced by the Kentucky League on Alcohol and Gambling Problems.

Fifth District Councilwoman Cheri Bryant Hamilton called the Sept. 11 vote banning alcohol important for people who believe it is time to take back their community.

"This election was never about putting people out of business," Hamilton said. "Instead, it was about stopping crime and making neighborhoods safer."

Third District Councilwoman Mary Woolridge, who convened a town hall meeting Oct. 2 to discuss possible wet-dry elections along the Dixie Highway corridor, voiced similar feelings about crime and better economic development.

Held at Hill Street Baptist Church, a Kentucky Baptist congregation, the meeting attracted about 300 people. The councilwoman noted that churches played a vital role in September's election and issued a similar challenge to her area.

"I am calling on the ministers of District 3, neighborhood associa-

tions and citizens to join me to stop any more liquor stores from locating across the street from churches, schools and other family businesses," Woolridge said.

However, it is likely to be a while before a special election is held.

Tony Hyatt, communications director for the majority caucus of Louisville's council, said Woolridge's next step will be meeting with ministers and community leaders to gauge interest in organizing drives in some of the district's 20 precincts (only 13 of which have liquor sales).

"For now, it's seeing who's interested," Hyatt said.

Statewide impact

Meanwhile, the repercussions of citizens in Kentucky's largest city rising up against alcohol are being felt across the commonwealth.

"I saw some ladies in West Louisville (on TV) who said, 'This stuff is killing us and our kids,'" said Lawrenceburg resident Tyre Denney, a speaker for the Kentucky League, which is supported by many Kentucky Baptist churches. "Maybe some other people will hear that insight."

West Louisville voters overturned alcohol by a resounding margin, rejecting continued sales by an overall margin of 86-14 percent.

The vote was significant for the state's dry forces, which suffered a resounding defeat last May. That's

when voters in Boyd County—a traditionally dry area of Eastern Kentucky—approved restaurant liquor sales by a 2-1 margin.

They also lost a referendum in late August in Burnside, located about five miles south of Somerset. There, a similar ratio voted to maintain restaurant sales in the resort community. However, the tide started to turn Sept. 11.

In addition to Louisville, five of seven Union County precincts voted dry, according to Don Cole, a retired pastor and president of the Kentucky League's board of directors.

"We're going to stay in the battle," said Cole, who supplied information and counsel to the Louisville and Union campaigns. "We're still active, still working, still doing what we can to help people."

"The results were encouraging," he added. "It's sort of a David and Goliath situation. When you're fighting the liquor industry, you're fighting a giant."

Tough battle

That fight has been made harder by the retirement last November of former Kentucky League Executive Director Howard Beaman.

Although scheduled to discuss Beaman's successor at a meeting in November, Cole said the league doesn't have sufficient finances at this point to hire someone.

However, supporters don't neces-

sarily see that as a negative. Trustee Richard Held advocates operating like the Gideons, employing an all-volunteer army to spread the alcohol abstinence message.

"I just think it hasn't been publicized enough to get people involved," said Held, pastor of Burnside United Methodist Church. "It's pretty much been around the Louisville area because that's where most of the people are who are involved."

Currently interim pastor of Evergreen Baptist Church in Franklin County, Denney said he hopes the movement in Louisville will lead to a statewide groundswell of anti-alcohol activity.

"That's going to be the answer to the liquor problem," Denney said. "It produces income, but it also produces pain and hurt in so many other directions."

Despite the encouraging developments, Denney said he detects declining interest in the wet-dry issue.

Today, he said, it is difficult to get speaking invitations from churches. The four Baptist associations that put him on their agenda this fall generally limit his presentations to five minutes.

That's why the recent movement in Louisville is so important, he added.

"They figured out the correlation between alcohol sales and problems," Denney said. "Not everyone can see the connection."

KBC Mission Board recommendations

The Kentucky Baptist Convention's constitution requires that the KBC Mission Board publish its recommendations in the Western Recorder at least 30 days before they are voted on during the annual meeting. This year's meeting will be held Nov. 13-14 at Severns Valley Baptist Church in Elizabethtown. For more information about these recommendations, call the KBC Mission Board at (502) 489-3577 or toll-free (866) 489-3577.

Recommendations to the Messengers of the 2007 Kentucky Baptist Convention: 2008-2009 Budget Goals

The annual Cooperative Program Goals, as well as the percentages for the division of Cooperative Program funds between Kentucky Baptist Convention causes and Southern Baptist Convention causes, are determined by the Kentucky Baptist Convention in annual session.

Upon recommendation of the Mission Board, the Convention at Bowling Green Nov. 13, 2006, set the 2007-2008 goals and percentages as shown below. The Mission Board will recommend to the Convention in Elizabethtown Nov. 12, 2007, the 2008-2009 goals and percentages.

| | ORIGINAL 2005-2006 BUDGET | | ORIGINAL 2006-2007 BUDGET | | ORIGINAL 2007-2008 BUDGET | | PROPOSED 2008-2009 BUDGET | |
|---------------------------------------|---------------------------------|-------|---------------------------------|--------|---------------------------------|--------|---------------------------------|--------|
| I. COOPERATIVE PROGRAM GOAL | | | | | | | | |
| A. OPERATIONAL BUDGET | 23,100,000 | 2.65% | 23,562,000 | 2.0% | 24,000,000 | 1.86% | 24,000,000 | 0.00% |
| 1. SBC CAUSES (a) | 8,316,000 | | 8,564,628 | | 8,807,318 | | 8,889,600 | |
| 2. KBC CAUSES (b) | 14,784,000 | 36.0% | 14,997,372 | 36.35% | 15,192,682 | 36.70% | 15,110,400 | 37.04% |
| | | 64.0% | | 63.65% | | 63.30% | | 62.96% |
| B. CHALLENGE FUNDS | 1,300,000 | | 1,300,000 | | 1,300,000 | | 1,300,000 | |
| 1. SBC CAUSES (a) | 468,000 | | 472,550 | | 477,063 | | 481,520 | |
| 2. KBC CAUSES (b) | 832,000 | 36.0% | 827,450 | 36.35% | 822,937 | 36.70% | 818,480 | 37.04% |
| | | 64.0% | | 63.65% | | 63.30% | | 62.96% |
| TOTAL COOPERATIVE PROGRAM GOAL | 24,400,000 | | 24,862,000 | | 25,300,000 | | 25,300,000 | |
| II. OTHER ESTIMATED INCOME | 2,485,824 | | 2,546,908 | | 2,593,950 | | * | |
| A. RESTRICTED KY ONLY | 500,000 | | 475,000 | | 450,000 | | * | |
| B. OTHER | 1,985,824 | | 2,071,908 | | 2,143,950 | | * | |
| III. TOTAL BUDGET GOAL | 26,885,824 | | 27,408,908 | | 27,893,950 | | * | |

(a) The distribution of these items is voted by the Southern Baptist Convention.

(b) The distribution of these items is voted by the Kentucky Baptist Convention Mission Board.

*To be approved by the Mission Board upon recommendation of the Business and Finance Committee May 5-6, 2008.

Paid Advertisement

The search for integrity

Core values are essential as camps recruit summer staff

During the past few weeks, we have been working toward the process of fall staff interviews. This is a particularly busy time of the year as several of our staff will be traveling across Kentucky and beyond to seek out the very best individuals to serve in our summer camps for 2008.

I am reminded during this process that so much rides on these staff members. We must rely completely on the Lord in our staff selection. In today's world our college students are subjected to an ideology that stands in total opposition to a biblical worldview. One of the core values we seek to find in potential summer staff is integrity.

In a book titled "The Day America Told the Truth," the authors recount survey results detailing what people said they would do for \$10 million. While hypothetical questions such as these might not fully represent exact future actions of people, the answers are nevertheless troubling.

In the survey, 25 percent said they would abandon their family, 25 percent said they would abandon their church and 16 percent

said they would leave their spouse for the sum of money. At the crux of the issue is a lack of integrity.

Integrity is the refusal to compromise your beliefs and your commitments. In our current world, family, marriage and church are no longer held as non-negotiable commitments by a pretty significant portion of our population. What a contrast this is compared to the countless martyrs who gave their very lives to be true to their family throughout church history.

As we find ourselves walking onto dozens of college campuses, we undoubtedly will hear recurring worldviews regarding toleration of immoral practices, acceptance of other religions and the complete rejection of absolute truth—all ideas that would naturally lead to the growing trends that people will abandon commitments and lose their integrity.

All this said, invest in the lives of our students by pointing them to the truth—the Bible. Pray that God provides students to serve who are fully grounded in God's Word.

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

KENTUCKY BAPTIST ASSEMBLIES



David Melber

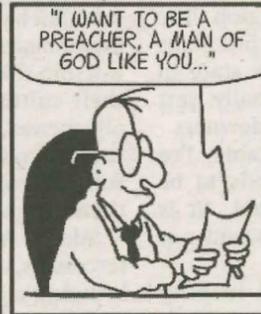
For Heaven's Sake

Mike Morgan



Church of the Covered Dish

Thom Tapp



Bible Crosswords

By Joyce Handzo

Across

- 1 "Take up thy _____, and walk" (John 5:8)
- 3 "They were _____ asunder" (Hebrews 11:37)
- 6 "Casting all your _____ upon him" (1 Peter 5:7)
- 9 "A continual dropping in a very _____ day" (Proverbs 27:15)
- 11 Preposition
- 12 Underwriters Laboratories, abbr.
- 13 "Joshua sent men from Jericho to _____" (Joshua 7:2)
- 15 A wager
- 16 "God made them male and _____" (Mark 10:6)
- 18 South Dakota, abbr.
- 19 "My foot standeth in an _____ place" (Psalm 26:12)
- 21 The desert area in southern Israel
- 22 "Thou shalt make a _____ of pure gold" (Exodus 28:36)
- 24 Associated Press, abbr.
- 26 Ripped
- 27 "Touch the _____ of his garment" (Matthew 14:36)
- 28 "The _____ of the land is gone" (Isaiah 24:11)
- 30 Tin, chem. symbol
- 31 "They found a plain in the land of _____" (Genesis 11:2)
- 34 "The Lord said unto Moses in _____" (Exodus 4:19)
- 36 A different spelling of Jehovah
- 38 Old covenant writings, abbr.
- 39 To ooze gently
- 41 A stringed musical instrument
- 43 "Will they not say that ye are _____?" (1 Corinthians 14:23)
- 45 A religious service held in late afternoon
- 47 "One _____ contained forty baths" (1 Kings 7:38)

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| 52 | | | | | | 53 | | | | 54 | | |

- 49 "Go thee one way _____ other" (Ezekiel 21:16)
- 50 Electrical engineer, abbr.
- 51 The top of a hill or wave
- 52 "Prepare ye the _____ of the Lord" (Matthew 3:3)
- 53 "With God _____ things are possible" (Mark 10:27)
- 54 "Till a _____ strike through his liver" (Proverbs 7:23)
- 17 "They would have repented long _____" (Matthew 11:21)
- 20 "He went into a city called _____" (Luke 7:11)
- 23 "I _____ Alpha and Omega" (Revelation 22:13)
- 25 "We made our _____ unto our God" (Nehemiah 4:9)
- 28 "Bring me a _____" (2 Kings 3:15)
- 29 "They set a _____" (Jeremiah 5:26)
- 31 Exercises to strengthen stomach muscles
- 32 "He saith among the trumpets, _____" (Job 39:25)
- 33 Compass point, abbr.
- 35 "Give not that which is holy unto the _____" (Matthew 7:6)
- 37 "Abraham said unto his _____ servant" (Genesis 24:2)
- 40 A stand for supporting a painting
- 42 That is, Lat. abbr.
- 43 Naomi's new name for herself (Ruth 1:20)
- 44 To declare in a positive manner
- 45 "Let me go and pay my _____" (2 Samuel 15:7)
- 46 A period of time
- 47 Liquid crystal, diode, abbr.
- 48 Opposite of left, abbr.

Last week's solution

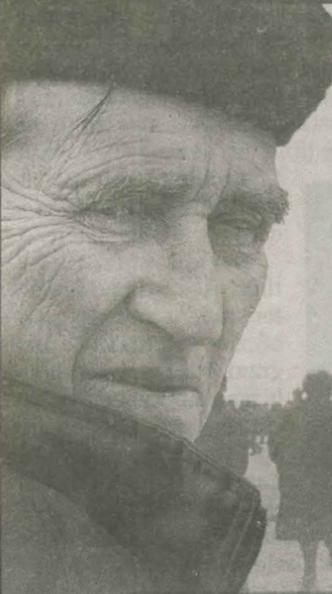
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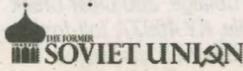
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Baptists use prayer to break down Indian culture barrier

Continued from page 1

ence since missions strategists initiated the day of petition and intercession for the Jatt Sikh on the first Wednesday of October two years ago.

"Prayer is saturating the hard ground so that the seed of the Word can take root," said Sydney Singh*, a Jatt Sikh-background believer. "Prayer supporters are helping us and are part of this whole mission."

"Jatt" refers to an Indian caste, and the Jatt Sikh people are those who follow the Sikh religion. The majority of the 11 million Jatt Sikhs in India live in Punjab, a state in northern India. Traditionally, Jatt Sikhs are farmers and landowners.

"They are very hospitable. I've found my Jatt Sikh friends to be quite friendly," Wayne said. "It is impossible to know them and not like them."

The Jatt Sikh cultural identity also can act as a barrier to their acceptance of the Gospel. Jatt Sikhs take great pride in their Sikh heritage and traditions and fail to see that Jesus is different from their own gurus, or teachers. They do not understand that He came to die for them. To them, Jesus is a foreign guru.

"Society is so mixed with the culture," Sydney said. "One barrier is the belief that 'Christians are not people like us.' For them, Christianity is so different from their culture."

Wayne said one friend told her, "Your way is good for you, and our way is good for us."

"They view Christianity as a foreign religion that has no bearing on

them as followers of the Sikh religion," Wayne said.

Sikhism teaches that there is one god. Sikhs follow the teachings of Guru Nanak Dev, the first guru and founder of Sikhism, along with the nine Sikh gurus who followed him and the Sikh scriptures, the Guru Granth Sahib, which they consider the final and living guru.

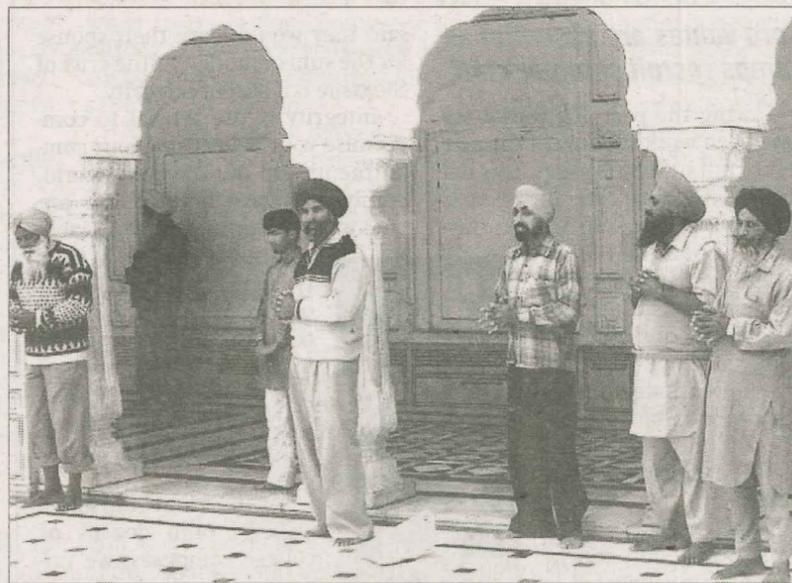
Barriers are being overcome as Christians use references to grace in the Sikh scriptures as a bridge into conversations about how Jesus is the way to grace and salvation. Also, Jatt Sikh-background Christians are implementing a "satsang" style of worship that more closely relates to their culture. Satsang, which literally means "true company," is a lecture and reflection style of worship. Someone reads a Bible passage and then the group discusses it.

Along with the prayers of intercessors, these new methods are bringing a growing number of Jatt Sikhs to a saving knowledge of Christ.

"We've really seen more happen over the past couple years since there has been global, focused, intentional prayer for the Jatt Sikhs," Wayne said. But the need for prayer for the Jatt Sikhs is still great.

"The primary prayer need is for the Jatts to hear and respond to the good news of Jesus," Wayne said. "Along with this, a real need is prayer for faithful men and women who have come to the Lord to be bold in sharing their story with others, and for more house churches. Also for men of peace who will become the ones sharing and starting new house churches."

*Names changed for security purposes.



CULTURAL BELIEFS Devout Sikhs worship at a Sikh temple, or "gurdwara," where they offer "ardas," or prayers. Sikhs strive to live a pure life that will free them from the cycle of reincarnation. (BP photo)

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Gimme a break!

Fall break especially important to new, and often homesick, Oneida students

By the time you read this, our students will have just returned from being home for nine days over fall break. It would be easy to say that this is the most popular break of the year, but all three required breaks are popular. During each, our students are required to go home for a period of time. They spend nine days at home in October and again in March and 14 days at Christmas.

Each break is special because it meets a particular need. The fall break is especially important for new students who enrolled in August. Most have not been home since then, and have never been away from home this long before. I once thought that homesick was more of a middle-school problem, but over the years I have seen a lot of very homesick high school students, too.

If you are homesick and have not been home for seven weeks, the fall break is like Christmas in October. Kids really are excited about getting to go back home for a few days. It also is important for our faculty and staff. I believe the first six or seven weeks of school each year are the most difficult for our staff. It is a formidable task to get to know all the new students. Each is different with differing personalities and needs. Some respond well to correction; others do not.

On the other hand, some students seem to be totally oblivious to any correction. You just cannot rattle their cages. To be honest, there are times when I wish the students would show some anger or frustration. I would at least know they have heard me. Either way, it is a tough time for our faculty and staff, too. The students may not

know it, but the staff are just as excited and happy about the fall break as the students. In fact, normally the faculty and staff pack their cars on Friday morning so they are ready to go. Then as soon as they have completed their responsibilities, they round up the family and head down the road.

Christmas break also is special because like most any child, our students want to go home to be with family and to see what special gift they are going to receive. Often, because of good behavior, a better attitude or a big improvement in grades, students know their parents are going to give them a special, well-earned reward. If a student has put forth effort and has made progress, there is nothing wrong with a little reward.

Finally, there is spring break in March. It is special because normally the cold months of January and February have kept our students confined in the dorms. There have been few opportunities to spend much time outside. Frankly, they have cabin fever and are ready for winter to be over so they can spend more time outdoors. Spring also means baseball and other spring sports, all of which are outside. Who can blame them? Even adults often suffer from the same symptoms after being indoors all winter and are equally excited about the arrival of spring. We all enjoy the change of pace during the breaks, including having the students away for a few days. Even though most students will have an enjoyable time at home, there always are students and staff eager to resume their responsibilities when the various breaks are over.

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

THIS IS ONEIDA



W.F. Underwood

Much more than academics

Dunn appreciates developing relationships on campus

When the word "college" is used in any context, one of the first thoughts that come to mind is the importance of academics. Certainly, academics must be a very important focus of any college.

Here at Clear Creek Baptist Bible College, though, faculty and staff believe that building personal relationships with our students also is an important focus of our students' educational experience.

David Dunn, a first-year student, recently talked about the importance of these relationships.

"When we first came to Clear Creek to visit, one of the first persons I talked to was Admissions Director Billy Howell," David said. "After talking to him I felt that this is where God wanted us to be. Brother Howell is a great man of God and he has had a great influence on me since we came to Clear Creek."

Through his campus job, David also has developed a special relationship, made possible by our student "workshop" program. "I work in the maintenance department with maintenance engineer Allen Sanders. He has been like a father figure to me," David said. "He talks

to me all day about things that I share with him. We also talk about God's Word together while we are working."

Allen is an alumnus who recently followed God's call to return to campus from a local church pastorate to serve in our maintenance department. He has stressed to me many times his desire to be used of

God to build lasting relationships with our students as he serves here.

David's wife, Christina, is a second-semester student and also part of the "workshop" program. The Duns certainly have a busy life that includes 6-year-old Jeremiah. Even in the midst of a busy life, though, there is the opportunity to develop

another special relationship for which David said he is thankful.

"I also have a special relationship with my wife, Christina, now that both of us are students," David said. "We have become study partners as we prepare for our classes together helping each other study."

CLEAR CREEK
CHRONICLE



Donnie Fox

Donnie Fox is president of Clear Creek Baptist Bible College, 300 Clear Creek Road, Pineville, KY 40977; toll-free: (866) 340-3196; Web site: www.cbbc.edu; e-mail: dfox@cbbc.edu

Some evangelical leaders go green, despite skepticism

By Adelle Banks
Religion News Service

Beltsville, Md. (RNS)—When Harry Jackson saw melting glaciers and devastated forests on a recent trip to Alaska, he decided that global warming should be a higher priority on his list of key issues for evangelicals.

"I thought the globe was warming, but I thought that there was a whole lot of hype attached and there were not a lot of practical solutions presented," said Jackson, pastor of a megachurch in Beltsville, Md.

The trip to Alaska was a bit of a Damascus road moment for Jackson, a leading voice among conservative black pastors. Earlier this year, he had gone on CNN to question environmentally friendly evangelical leaders and joined a protest against the green-minded vice president of the National Association of Evangelicals.

But now, after traveling with scientists and evangelicals on a week-long trip sponsored by Harvard Medical School and the NAE, Jackson is ready to work to bring evangelicals from the left and right together to address reducing carbon emissions and oil use.

"I believe we can kind of come to a working agreement on an environmental agenda," he declared.

Change in thought

Some evangelical leaders, often one by one, have similar conversion stories, moving them from merely being concerned about creation toward a sense that they should do something to protect it. One group, the Evangelical Climate Initiative, said its number of supporters has inched up from 86 early last year to 106 today.

But the support that's slowly growing in some circles is nuanced at best and there are many prominent—and often older—evangelicals who remain unconvinced.

Religious broadcaster Pat Robertson, for instance, made headlines during last summer's heat wave when he remarked, "I have not been one who believed in this global

warming, but I tell you, they're making a convert out of me with these blistering summers."

Despite those words, Robertson's spokeswoman said he still hasn't joined either side of the climate change debate.

Jackson, though moved by the sight of an Eskimo village losing island homes to storm surge erosion, remains hesitant to embrace some energy-reducing recommendations, yet admitted he's a changed man who better understands the need for "environmental justice."

"You're not going to change this problem by turning lights off so many hours a day," Jackson said. "The personal impact is not as heavy as the corporate impact of transitioning fuel sources."

"A public stance"

While Robertson and Jackson haven't done so, some other leaders have signed onto the Evangelical Climate Initiative.

"I wanted to take a public stance and be an encourager to others to get serious about our responsibility to care for creation," said Paul Corts, president of the Council for Christian Colleges & Universities. "And signing the ECI was a simple but significant way I could encourage others."

Other evangelical leaders are being outspoken in other ways. Matthew Sleeth, a former emergency room physician who has turned his attention to "creation care," has spoken to 110 evangelical churches in the last year.

"I know that many of those would not have been places that would have wanted to hear a sermon about climate change or stewardship or anything five years ago," Sleeth noted.

Progressive evangelical and megachurch pastor Rob Bell, who leads Mars Hill Bible Church in Grandville, Mich., recently concluded a summer sermon series on "God is Green."

Bell, who has preached on the environment for five years and downsized his family from two cars to one

Barna: Christian opinions vary on global warming

Ventura, Calif. (ABP)—Despite a newfound focus among many Christian leaders on environmental care, a new survey suggests that rank-and-file Christians are far less concerned than non-believers about environmental issues.

According to the survey, conducted by the Barna Group, 33 percent of evangelicals say global warming presents a "major challenge" in society today. Meanwhile, 62 percent of respondents who subscribe to a faith other than Christianity and 69 percent of atheists and agnostics say they believe climate change is a significant problem.

The results also found that half of the nation's 95 million "born-again" adults think global warming is a major problem.

Researchers differentiated between "born-again" Christians and "evangelical" Christians in the survey, characterizing the former as those who said they have made a personal commitment to Jesus and believe they will go to heaven upon death because they have confessed their sins and trusted Jesus. The latter were defined using the "born-again" criteria, plus seven other theological beliefs and practices.

The survey showed that Catholics were more worried about global warming than Protestants, with 59 percent and 52 percent concerned, respectively.

The survey merely confirms the fact that Christians in America disagree about climate change, said David Kinnaman, Barna's president.

"Evangelicals would rather think about other things," he said. "Non-evangelicals say the environment is important to them, yet they are far from convinced that global warming is as im-

portant as everyone says. By contrast, many non-Christians view global climate alterations as the central element of their environmental engagement."

Calvin Beisner, an associate professor of historical theology and social ethics at Knox Theological Seminary, has written extensively about ethics, public policy and the environment.

Beisner, who wrote "Where Garden Meets Wilderness: Evangelical Entry into the Environmental Debate," said the most important thing Christians should do to protect the environment is study the Bible and obey its teachings. Human action, enlightened by a biblical worldview and Christian ethics—as well as good science, economics and other intellectual pursuits—can improve the natural world, he said.

Christians should "preach the gospel and disciple those converted to Christ so that they begin living increasingly obediently to the whole of the Bible" to protect the earth, Beisner said via e-mail. "They, in turn, can then become increasingly responsible citizens in their own communities."

Kinnaman echoed that sentiment in his report on the survey's findings. Recycling, conservation and responsible consumerism are all part of becoming "the best possible stewards of God's resources," he said.

But, he added, ignoring environmental concerns could hurt perceptions of Christians among non-Christians, since the study indicates the latter are greatly concerned about ecology.

"Like it or not, if outsiders do not see Christians embodying biblical care related to creation, a Christian's influence is significantly diminished," Kinnaman noted.

and swapped a clothes dryer for a clothesline, said he was surprised that a statement from the Evangelical Climate Initiative was even necessary.

"To me, it's just obvious," said Bell, an up-and-coming evangelical author. "It's sad to me that they would even need to state the obvious."

Richard Land, president of the Southern Baptist Ethics & Religious Liberty Commission, is among those who remain unconvinced that humans are the major cause of global warming.

"It's certainly going to be an up-

hill battle to get a significant number of evangelicals to support the Evangelical Climate Initiative because it's wrong-headed," Land said. "Science is not near as clear as liberal arts theologians are."

Rusty Pritchard, national outreach director of the Evangelical Environmental Network, said despite continuing criticism, there is a "transformation in the conversation," with people asking how to answer skeptics rather than being skeptical themselves.

"It's an uphill battle," he said. "But I feel like the wind is at our backs."

British teachers may teach creationism as not 'scientific'

London (RNS)—The British government has given teachers the go-ahead to discuss creationism with their pupils—but only if they stress that the theory has "no underpinning scientific principles."

The Department of Children, Schools and Families said Oct. 1 that it issued such guidance after several teaching unions and civic groups said science teachers were unsure how to tackle the issue of creationism in their classrooms.

One Christian group, Truth in Science, sent DVDs to schools across the country in late 2006 promoting intelligent design, an offshoot of creationism, in an attempt to get it taught.

Under the government's guidelines, teachers are expected to contrast the belief that the world was created by God in six days with Charles Darwin's theory of evolution, which teaches that life on

earth today evolved over millions of millennia.

The government's move is seen as an attempt to avoid the situation in the United States, where some schools have been pressured by conservative religious leaders to teach lessons in intelligent design.

British ministers conceded that "there is scope for schools to discuss creationism as part of religious education—a component of the basic school curriculum—in developing pupils' knowledge and understanding of Christianity and other religions."

But the guidance document said that while "creationism and intelligent design are sometimes claimed to be scientific theories," it firmly insisted that "this is not the case, as they have no underpinning scientific principles, or explanations, which are accepted by the scientific community as a whole."

NATIONAL NOTES

Court rejects appeals in religion, abortion cases. The U.S. Supreme Court rejected appeals of lower court decisions involving religious liberty and abortion on the first day of its new term. Among the opinions the justices announced they would not review were rulings against:

- A Christian ministry that sought to hold worship services in a California public library.

- Catholic Charities and other groups that challenged a New York law that requires religious social service agencies to cover contraceptives as part of their prescription drug benefits.

- Employees of the city of Oakland, Calif., whose advertisement on a bulletin board for an association that would discuss the "natural family" was removed by a supervisor.

- A New Jersey woman who sued a doctor because he refused

to tell her having an abortion would kill her child.

Case of praying football coach heads to court.

A federal appeals court was asked Oct. 3 to decide whether a New Jersey high school football coach violated the Constitution by taking a knee and bowing his head during pre-game prayers. Marcus Borden, a coach at East Brunswick High School, persuaded a lower court judge last year that his actions did not amount to prayer and did not violate the separation of church and state. The East Brunswick Board of Education appealed the ruling, contending that by taking a knee and bowing his head, Borden was endorsing religion. The appeal has since been taken over by Americans United for Separation of Church and State, a Washington-based group that opposes prayer in schools.

PRAYER PARTNERS

Please pray for the following Kentucky Baptist missionaries and ministries:

Missionaries Anthony and Katie Humphress of Lexington. The Humphresses direct "The Rock," a campus ministry that focuses on sharing the gospel of Christ with fraternities and sororities at the University of Kentucky. Through weekly Bible studies and special events, they mentor and disciple believers and encourage them to step out in boldness as a light for Christ in the "Greek" community. Pray that students will remain in connection with God and stay diligent as their semesters get busier. Pray for follow-up conversations that will help students respond positively to the gospel and follow Jesus.

A Loving Choice Pregnancy Resource Center in Shelbyville. The churches of Shelby County work in cooperation with this ministry designed to provide for the physical, spiritual and emotional needs of those facing an unplanned pregnancy. Open to anyone, the ministry provides free services, including pregnancy testing, peer counseling, baby and maternity clothing and equipment, parenting classes and Bible studies. Director Jan Antos requests prayer for wisdom and discernment about how to help clients make better life choices, including following Christ as Savior and Lord. Pray that more volunteers will be led to serve in the center and that God will provide for the ministry's financial needs.

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

MOUNTAINS TO THE MISSISSIPPI

COMPILED BY STAFF

■ **ANNVILLE**—Bond Church recently called **Randy Johnson** as pastor.
 ■ **BENTON**—Vanzora Church will hold a fall youth revival Oct. 21, 10 a.m., and 5:30 p.m., and Oct. 22-24, 6:30 p.m., with **Mike Farmer** as evangelist.
 ■ **BEREA**—Emmanuel Church will hold revival services Oct. 21, 11 a.m. and 7 p.m., and Oct. 22-24, 7 p.m., with **Wallace York** as evangelist and **Hamp Valentine** leading music. **Joey Kays** is pastor.
 ■ **CADIZ**—Canton Church will hold revival services Oct. 21-23. For more information, call (270) 924-5227.
 Liberty Point Church will hold revival services Oct. 21-23 with **Ronnie Sivells** as evangelist. For more information, call (270) 522-3958.
 Maple Grove Church will hold revival services Oct. 21-24 with **Mike Rust** as evangelist. For more information, call (270) 924-3969.

■ **CAMPBELLSBURG**—Pleasant View Church recently called **Matt Privett** as pastor.
 ■ **CLINTON**—Obion Church will hold revival services Oct. 22-26, 7 p.m., with **Ben Stratton** as evangelist. **Jerry Rollins** is pastor.
 ■ **DUNMOR**—New Hebron Church will hold revival services Oct. 21, 11 a.m. and 6 p.m., and Oct. 22-24, 7 p.m., with **Jeff Morris** as evangelist.
 ■ **FOUNTAIN RUN**—Monroe Association recently called **Ken Willoughby** as director of missions. He previously was pastor of First Church of Newport.
 ■ **FRANKLIN**—Calvary Church will hold a one-day revival Oct. 21, 10 a.m. and 6 p.m., with **David Livingston** as evangelist. For more information, call (270) 586-6211 **Wyman Copass** is pastor.
 ■ **LEXINGTON**—South Elkhorn Church will celebrate Homecoming Oct. 14,

10:45 a.m., with special music by "The Good Ol' Boys." Lunch will be provided. For more information, call (859) 254-5264.

■ **LONDON**—Laurel River Church will hold revival services Oct. 21-26 with **Johnny Jervis** as evangelist. For more information, call (606) 878-0430. **Calvin Hibbard** is pastor.

Slate Hill Church recently called **Joe Arnold** as pastor.

■ **LUDLOW**—First Church recently called **Paul Anglin Jr.** as pastor

■ **MOUNT VERNON**—Rockcastle Association will hold an evangelism rally Oct. 21-24, 7 p.m., at Northside Church with **Carroll Roberson** as evangelist. For more information, call (606) 256-4571.

■ **PRESTONSBURG**—First Church will celebrate its 100th anniversary with a banquet Oct. 20 at Jenny Wiley State Park and a special Sunday morning service Oct. 21 with former pastor **Stephen Hopkins** as guest speaker. For more information, call (606) 886-8681.

■ **WINCHESTER**—**Dale Hanson**, pastor of Ephesus Church, recently re-

Spotlight on ...

Campbellsville



Mount Carmel Church will celebrate its 190th anniversary Oct. 14. The all-day event will begin at 10:30 a.m. Kentucky Baptist Convention Executive Director **Bill Mackey** will deliver the morning message and **The Blakelys** will provide special music. **Freddy Thompson** is pastor.

signed to work with the People Helping People Family Development Center in Winchester.

New Hope Church will hold revival services Oct. 14-17 with **Dale Hanson** as evangelist. For more information, call (859) 745-5807.

CLASSIFIED ADS

AVAILABLE: Experienced pastor. Any place, any time frame, any size church, any pay. Call Ben Render, (502) 368-3067.

FOR RENT: Family reunion or wedding parties. Highway 30A, beachside, 75 yards from the ocean; more than 5,000 square feet, eight bedrooms including five masters; full game room; large dining area; private heated pool. Call Suzannah at (800) 397-2708; www.reunionhouse.org.

FOR SALE: Beautiful Christian, striped, patriotic, Army, Navy, Marines, Air Force, POW/MIA neckties: \$15 value—\$6 cost. Humor book: "500 Laughter Doeth Good Like a Medicine," \$6. Call (606) 285-3051.

SEEKING: Pastor for Baptist church in Kentucky's golden triangle (Carroll/Owen/Gallatin line). Salary, housing, benefits. Resumé: Doug Robinson, 1640 Southfork, Owenton, KY 40359; or sbc0907@hotmail.com. EEO.

SEEKING: Full-time senior pastor for Siloam Baptist Church, Glasgow, Ky. Parsonage furnished. Please send resumé with cover letter to: Siloam Baptist Church, 517 Siloam Road, Glasgow, KY 42141. For more information, call (270) 646-0079 or 646-8128.

SEEKING: Minister of administration and discipleship. An innovative and contemporary church with a proven track record of being on the edge is looking for a minister who will work with our senior pastor to lead our church to the next level. Responsibilities include: coordination, training, organizing a viable ministry of small groups; oversight of the operational functions of the church, including—but not limited to—organizational structure, communication, facility oversight, office personnel supervision and event coordination. Finally this position will be tasked with leading bridge building ministries to impact the community. Reports to the senior pastor. Send resumé to: Nikki Heiserman, administrative assistant, New Work Fellowship, 1611 S Main Street, Suite 3, Hopkinsville, KY 42240; nikkiheiserman@newworkfellowship.org.

SEEKING: Full-time children's minister. Training in 252Basics preferred. Send resumé to: Pastor, Clarksburg Baptist Church, PO Box 327, Clarksburg, WV 26302.

SEEKING: Full-time minister of youth and education at New Friendship Baptist Church in Auburn, Ky., west of Bowling Green. Please submit resumé to PO Box 245, Auburn, KY 42206; or info@NewFriendshipChurch.com. For questions, call Tim Taylor, (270) 791-8238. To view the job description and additional information, visit our Web site at www.NewFriendshipChurch.com.

SEEKING: Part-time children's minister for Ballardsville Baptist Church. E-mail resumé to richard.marcello@medpro.com; or mail to 4300 S. Hwy. 53, Crestwood, KY 40014. www.ballardsvillebaptistchurch.com.

SEEKING: Bivocational pastor for small church in Cannonsburg area. If interested, send resumé to: Liberty Missionary Baptist Church, 12835 Copley Road, Ashland, KY 41102. Telephone: (606) 928-6611.

SEEKING: Full-time minister of worship for Glasgow Baptist Church. College graduate, music emphasis. Resumé/information: contact gbc_worshipsearch@yahoo.com.

SEEKING: Full-time minister of youth for First Baptist Church, Richmond, Ky. Responsibilities include proclamation of the gospel of Jesus Christ through biblical teachings; facilitating ministry opportunities and assisting with pastoral care; developing, managing and evaluating a comprehensive program for middle school and high school students and their families. Ability to build and maintain effective working relationships and rapport with members, prospects and staff is required. Prefer seminary graduate and 3-5 years prior experience in youth ministry. Compensation includes salary, vacation, insurance, SECA and retirement. Send cover letter, resumé, salary history and available starting date to: Search Committee, First Baptist Church, 425 Eastern Bypass, Richmond, KY 40475; or via e-mail to richard.landiers@firstbaptistaet.com.

SEEKING: Full-time associate pastor. If you feel God is leading you in this direction, please send resumé and cover letter to: Search Committee, First Baptist Church, PO Box 266, East Bernstadt, KY 40729, Attn: Donevon Storm.

SEEKING: Part-time worship leader for Thornhill Baptist Church (www.thornhillbaptist.org) in Frankfort, Ky. Send resumé and videos to: Thornhill Baptist Church, 1142 Holmes St., Frankfort, KY 40601, Attn: Personnel Committee.

SEEKING: Interim youth minister. NKY missional church seeks leader (up to half time) for existing outreach to urban teens, mostly straight-edge. Start now. latonia.baptist@insightbb.com.

SEEKING: Full-time pastor for Evergreen Baptist Church, a diversified congregation located in a well-populated rural community. Forward resumé: Pastor Search Committee, Evergreen Baptist Church, 2698 Evergreen Road, Frankfort, KY 40601. www.evergreenbaptistchurch.us.

SEEKING: Part-time youth/children's minister. Send resumé to: Youth Search Committee, Palomar Baptist Church, 2190 Ft. Harrods Drive, Lexington, KY 40513. For information, contact Kim Goard at (859) 963-1400.

SEEKING: Minister of worship. An innovative and contemporary church with a proven track record of being on the edge is looking for a minister who will work with our senior pastor to lead our worship to the next level. Responsibilities include planning, leading, coordinating and organizing a comprehensive worship ministry that is relevant to our community. A high value is placed upon the use of creative arts. The ability to coach and develop a number of gifted worship leaders in the church will be helpful. Experience using technology (audio, lighting, projection, computer) is a plus. Reports to the senior pastor. Send resumé to: Nikki Heiserman, administrative assistant, New Work Fellowship, 1611 S Main Street, Suite 3, Hopkinsville, KY 42240; nikkiheiserman@newworkfellowship.org.

SEEKING: Full-time senior pastor. Signal Mountain (Tenn.) Baptist Church (www.signalmtnbaptist.org), is accepting resúmes until the end of October for an energetic spiritual leader. Please send resúmes to: Pastor Search Committee, c/o Rob Phil-yaw, 101 Plaisades Drive, 37377. psc@signalmtnbaptist.org.

SEEKING: Pastor for Ashland Avenue Baptist Church. Resúmes will be accepted until Nov. 1 at 2735 Ashland Avenue, Covington, KY 41015.

SEEKING: Bivocational youth minister for church with 165 in worship attendance. Church is 25 miles south of Cincinnati, Ohio. Candidates should be of conservative theological background, have a college degree or experience with youth ministry in the church. Send resumé to: Rev. Page and Personnel Team, Crittenden Baptist Church, PO Box 132, Crittenden, KY 41030.

SEEKING: Full-time pastor who loves the Lord and has a passion for His work and a devotion to missions/outreach. Whitley City First Baptist Church is a small but growing church in rural south-central Kentucky. If God so leads, please send resumé to: Pastor Search Committee, WCFBC, PO Box 670, Whitley City, KY 42653; e-mail to fbwc@highland.net; or call Amy at (606) 376-2418.

SEEKING: Part-time music minister for Second Baptist Church in Madisonville, Ky. Motivated, Christ-centered individual to work with adult and youth choirs. Traditional and contemporary music styles. Send resúmes to: Music Minister Search Committee, Second Baptist Church, 633 Bishop St., Madisonville, KY 42431.

SEEKING: Full-time minister of youth and administration. Position includes youth ministry and administrative duties. Resumé must include experience and/or education in areas of youth ministry and church administration. Applicant must be active member of a Southern Baptist church for the past three years or more. Please submit resúmes to: Search Committee, Oak Ridge Baptist Church, 6056 Taylor Mill Road, Covington, KY 41015.

U.S. commission urges response against Burma

Washington (BP)—The U.S. Commission on International Religious Freedom has called on the United States and the United Nations to mount an international effort to hold the Burmese military regime accountable for its violent crackdown on peaceful demonstrations.

The bipartisan commission's Oct. 4 request urged the U.S. government to take the lead by working for condemnation by the U.N. Security Council and Burma's neighbors of the junta's deadly suppression of dissent. Burma also is known as Myanmar.

The call by USCIRF came after the regime put down protests in late September by killing some protesters and jailing others. The junta reported 10 deaths among dissenters, but opposing groups estimated a toll of as many as 200, plus about 6,000 arrests, according to the Associated Press. The confrontation began in mid-August when citizens began protesting against a rise in fuel prices, but it intensified when thousands of Buddhist monks joined the demonstrations.

The military junta released 229 people arrested during the protests, mostly Buddhist monks and nuns, news services reported Oct. 3. Authorities interrogated the prisoners day and night, one of the freed monks said, but they were not subjected to torture.

Richard Land, USCIRF's vice chairman and president of the Southern Baptist Ethics & Religious Liberty Commission, urged Americans and others to stand with the Burmese people.

"I believe it is incumbent on all freedom-loving people to speak out in support of Burmese citizens who are struggling so courageously and speaking out so heroically for the basic freedoms that we so often take for granted," Land said.

"The decision to fire upon peaceful demonstrators and to kill and jail Buddhist monks shows the Burmese military's complete contempt for the most basic human rights," USCIRF Chairman Michael Cromartie said in a written release.

Two weeks before the recent anti-government protests, Christians in at least 13 countries on four continents prayed and fasted for the country and its embattled believers. The intercession for Myanmar was led by Christian Solidarity Worldwide and Burma Campaign UK.

"The government is uncomfortable with the growth of the church because Christians are reaching out and being effective," said Todd Nettleton of Voice of the Martyrs. "We can pray that that will continue. And we can pray for their protection."

Christians under siege

Iraqi Christians are forced to choose: Live in fear or flee

By James Palmer
Newark (N.J.) Star-Ledger

Baghdad, Iraq (RNS)—Nabil Comanny and his family endured the dead bodies left to decompose along the road in their southern Dora neighborhood.

They accepted the criminal gangs that roamed the area, searching for targets to kidnap.

And neither the utility failures nor the mountains of trash in the street could drive them away.

As Christians, the Comannys had learned to keep a low profile. They even stayed in their house after many Muslim neighbors fled the daily chaos when sectarian bloodshed between Shiite and Sunni militants broke out in 2006, making this one of Baghdad's most embattled districts.

But the hand-scrawled note at their door was the final straw. The message commanded the family to select one of these options:

- Convert to Islam.
- Pay a fee of nearly \$300 monthly for "protection."
- Leave the area.

Failure to comply with one of the three would result in death.

"We don't have weapons, and the government doesn't protect us. What else can we do?" said Comanny, a 37-year-old journalist whose family abandoned its modest home of 11 years.

Extreme Islamic militants increasingly are targeting Christians in Iraq, especially in the capital. As a result, Iraq's Christian community—long the minority in a largely Muslim country—continues to dwindle.

While meaningful numbers are difficult to come by, the last Iraqi census, conducted in 1987, counted 1 million Christians, although many fled after the United Nations imposed sanctions in the 1990s. Today, national aid groups estimate that between 300,000 and 600,000 Christians remain among an estimated 25 million people.

Islamic law imposed

Comanny said the first sign of trouble for his family arrived last spring when Muslim militants imposed Islamic law over the area. The proclamation came via an 18-point document posted along shops and blast walls. The decree listed stringent rules for all residents.

Among other things, women were required to wear burkhas, which are draped over the head, covering the face and entire body. "It's not our tradition," Comanny said. "How can Christian women be expected to do this?"

In the end, most Christian families decided to pay a bribe, Comanny said, "because it gave them time to prepare to leave. But most can't afford to keep paying."

Comanny, who shared a small house in Dora with his mother, three brothers and four sisters, finally decided to move his family on the advice of someone he described as a



NOWHERE TO TURN Three women, part of a dwindling number of Iraqi Christians, stand before an icon after Sunday Mass at the Church of the Virgin Mary in Baghdad. "The church is not defending us," Bashar Jamil John, 24, said of the risks Christians face in the Iraqi capital. "This is part of the problem." (RNS photo by James Palmer/Newark (N.J.) Star-Ledger)

"sympathetic" insurgent—a lifelong acquaintance.

Because militants in Dora frequently attack families returning home to fetch their belongings, Comanny paid his insurgent contact 1 million Iraqi dinars, or about \$800, for safe passage from the neighborhood.

Today, the Comannys live in the New Baghdad section of the capital, where hundreds of Christian families relocated. The families move cautiously among a majority Shiite population who rely on the Mahdi army to protect the area.

Christians in Dora once mixed easily with Muslims, sharing cookies at Christmas, and joining Muslims at Iftar dinners—the sunset feast breaking the daily fast during Ramadan.

Amer Awadish, a 47-year-old taxi driver, said those relationships are what saved his life.

After a handwritten note was delivered to his apartment in December ordering him and his wife Samia, 48, to leave within two days, a lifelong neighbor appeared at his door. The man, Awadish said, advised him to leave immediately.

"This man used to kiss my mother on the forehead in public," Awadish said, referring to a common gesture of respect toward elderly women. "He was too ashamed to kill me because of that."

In addition to the direct threats, Iraq's Christians also must cope with subtle obstacles.

William Warda, the founder of Hamorabi, a Christian-led national human rights group in Iraq, said most Christians here no longer feel

safe embracing the lifestyle they once enjoyed.

"They can't drink alcohol, or even dress in the fashion they're accustomed," Warda said. "Maybe they can stand this for a year or two, but not their whole lives."

Most Christians still in Iraq are Chaldean Catholics who acknowledge the pope's authority but remain sovereign from the Vatican. Other denominations include Syrian Catholics, Armenian Orthodox and Armenian Catholics. Small groups of Greek Orthodox and Greek Catholics also practice, as do Anglicans and evangelicals.

Christians see bleak future

One common thread among most of the groups is a concern that church leaders have not spoken out to protect their rights.

"The church is not defending us," said Bashar Jamil John, a 24-year-old engineering student at the Baghdad Technical Institute. "This is part of the problem."

The one thing most Christians agree on is their view of the future: bleak.

While at least a dozen churches here simply have closed, some seminaries and other groups have shifted their bases to the north. For those still open, attendance is down by more than half, officials said.

For one, Hamorabi's Warda predicts a mass exodus of Christians from Iraq if Western countries relax their immigration policies.

"If the U.S. and Europe open their doors, the Christians in Iraq will be finished," Warda said. "They will all leave."

"We don't have weapons, and the government doesn't protect us. What else can we do?"

Nabil Comanny, whose family was forced to abandon its home in Baghdad's Dora neighborhood

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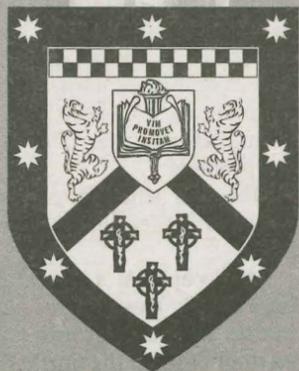
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