

Shine like stars in the world  
Philippians 2:15

# WESTERN Recorder

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## Haiti's Hope

*Kentucky Baptists witness country's 'great awakening' during recent relief mission*

Alan Dodson (left), pastor of Cornerstone Baptist Church in Lexington, and a local Haitian minister baptize a new believer at a community spring near Port-au-Prince. Some Baptist leaders have estimated that as many as 50,000 Haitians have accepted Jesus Christ as Savior since the Jan. 12 earthquake. (Photo by Larry Brannin/KBC)

**By Drew Nichter**  
News Director

**Port-au-Prince, Haiti**—Nearly three months since the earthquake that devastated the already-troubled nation of Haiti, there are reports of hope returning to the island.

A team of nearly two dozen Kentucky Baptists recently returned from a weeklong disaster relief mission in the quake-stricken country.

And according to those volunteers, thousands of Haitians are turning to Jesus Christ.

"It's almost like Haiti is experiencing a great awakening," said Jeff Carlisle, team leader for the Kentucky

Baptist group that arrived home March 19. He added that some Haitian Baptist leaders have estimated some 50,000 people have professed faith in Christ since Jan. 12.

While in Haiti, the disaster relief team of 23 accomplished two primary tasks: assessment/chaplaincy and medical assistance.

Much like a previous Kentucky Baptist medical team dispatched to Haiti in early February, a group of 16 doctors, nurses and EMTs staffed a makeshift clinic in the mountain city of Mirebalais, about 40 miles northeast of Haiti's capital, Port-au-Prince.

According to Carlisle, who oversaw the two medical teams, Mirebalais has been swarmed by people leaving Port-au-Prince. He estimated as many as 250,000 people have moved to Mirebalais from the capital city.

In only four days of work in the clinics, the medical volunteers saw more than 1,500 patients, Carlisle said.

While the first Kentucky Baptist medical team had to deal with many acute injuries directly caused by the quake, Carlisle said his teams primarily were confronted with more tedious ailments caused

mostly by the pollution and dust in the air.

"Most Haitians are going to have headaches, their eyes are going to be burning .. because of the dust (and) the allergens," he pointed out.

Carlisle, who is missions pastor at Living Hope Baptist Church in Bowling Green, said the team used very few antibiotics, but was inundated with a need for eyedrops and vitamins.

Many Haitians are malnourished, Carlisle said. Mothers are so sick they cannot produce milk for  
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Dated material. Please deliver by Wednesday, Mar. 31



**Just what does it take to get those Easter lilies to the church altar on time?**

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## Follow-up is key component in Find It Here outreach

**By Ken Walker**  
Kentucky Baptist Convention

**Somerset**—With the NCAA's Final Four teams contending for the men's college basketball tournament title, Beacon Hill Baptist Church in Somerset is sponsoring its own version of March Madness.

This bracket's tournament matches Sunday school classes. Members earn points for such things as weekly attendance, contacts, service projects and bringing guests. They also will compete in a chili cook-off.

While the immediate reward is a Final Four party for the winning team, the goal is to attract newcomers during Find It Here, the Kentucky Baptist Convention's statewide evangelism initiative that currently is underway.

"This is an attention builder for High Attendance Sunday  
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# 'To Protect and Serve'

For Nimmo, earning police department's highest honor doesn't compare to seeing students find Christ

By Drew Nichter  
News Director

**Louisville**—Moving from Danville to Louisville in the late 1990s, Jeremiah Nimmo knew God had certain things planned for his life.

Nimmo, 30, said he knew God wanted him to attend Boyce College and be the youth minister at Hillcrest Baptist Church in East Louisville.

Having fulfilled both calls, he set his sights on another goal.

Ever since he was a little boy, Nimmo said he had dreamed of joining the police force.

"I always had a drive to be an officer," Nimmo recalled. "Way back in high school, that's something I wanted to do."

He came agonizingly close to joining the Kentucky State Police as a chaplain officer, but fell just short. However, in 2007, he answered the call of the Louisville Metro Police Department. On June 26, 2008, he earned the badge for which he had so longed.

On the job less than two years, Nimmo was honored last week for displaying bravery in the face of danger, receiving one of the LMPD's highest awards, the Medal of Honor.

## 'Above and beyond the call of duty'

Last March, Nimmo was on his usual early morning patrol in Louisville's South End. He was responding to a call to assist a fellow officer at a routine traffic stop.

At an intersection, Nimmo said he noticed two men running from a nearby gas station. "At 2:30 in the morning, that just doesn't look right."

Thinking the men had robbed the store, Nimmo pursued them. They took off running again.

Chasing the two men into an alley behind a shopping center, the suspects split up and one of them hid behind a dumpster. Nimmo said he opted to pursue him and let the other suspect go.

With his gun drawn, Nimmo got out of his car and pursued the suspect on foot. Chasing the man at full speed, Nimmo said he noticed him reach into the waistband of

his pants. That meant one of two things: "He's going to produce a gun or he's going to throw drugs."

Assuming the man had just robbed a gas station, Nimmo said he knew, even in the heat of that moment, that the man likely would pull out a gun.

Frighteningly enough, he was right.

Still running, the suspect pointed the gun over his shoulder and fired one shot at Nimmo.

"I remember thinking, 'He just shot at me,'" Nimmo said, chuckling a little. Adrenaline took over at that point, he admitted.

After firing one shot, the suspect tripped and lost the gun, allowing Nimmo to catch up to him, handcuff him and place him under arrest.

Detectives later discovered that the man Nimmo apprehended had not robbed a gas station after all. He instead was the suspected trigger man in a murder that had happened only a few minutes earlier.

"That was just pure coincidence that I was in the right place at the right time," Nimmo said, calling it a once-in-a-lifetime situation.

"Talking with other officers who've been on the department for 20-plus years, this is something that almost never happens. You never catch a murderer 10 seconds after they murder somebody," he noted.

The 18-year-old man Nimmo collared is charged with murder, attempted murder of a police officer and resisting arrest, amongst other charges. He still is awaiting trial in Louisville.

So, how does Nimmo go from chasing down murder suspects to controlling a room of rowdy teenagers?

"I have the two greatest jobs in the world," he said. "The ministry keeps me balanced. You can go from seeing the good in the world to every night seeing the pure evil that's out there."

But, he acknowledged, juggling the roles of police officer and youth minister is not easy.

Nimmo works the graveyard shift—11 p.m. to 7 a.m.—a shift he specifically requested. That means the majority of his days are spent sleeping, leaving little time



**'HONOR'-ABLE MENTION**  
Louisville Metro Police Department Officer Jeremiah Nimmo (third from left), who also is the youth minister at Hillcrest Baptist Church in Louisville, shows off the Medal of Honor he received last week for the March 2009 arrest of a murder suspect who shot at him. With Nimmo are (from left) his father, Greg, who is director of missions for Crittenden Baptist Association; wife, Kebra; daughter, Laken, 5 months; and mother, Cherie.

to prepare Sunday lessons for his students.

"It's a struggle that I go through, and I have to learn to find that discipline for it," he said, "because it's easy to say, 'Well, I'll just put this off for tomorrow.'"

Downtime while on patrol sometimes provides an opportunity to both prepare lessons and study the Bible, Nimmo pointed out.

## Challenges of youth ministry

Even though the church's youth group is a relatively small one—about 12-15 students—Nimmo said the greatest challenge in his ministry is finding time to organize fundraisers for youth events and summer trips like Kentucky Changers and Crossings Camp.

"Finding time to plan all those and the logistics of getting them organized, that's the biggest headache," said Nimmo, who often gets a helping hand from his wife, Kebra.

But, Nimmo admitted, being at camp with the students and having the opportunity "to watch them grow and learn new things" and come to know Christ makes it all worth it.

"I wish I could tell you the passion and the love that he has for his young people," Jeremiah's father, Greg, said of his son's love for youth ministry.

"He would literally die right now for those youth where he serves," said the

elder Nimmo, who is the director of missions at Crittenden Baptist Association.

Like any parents, Nimmo said he and his wife worry about their son's safety while he's patrolling the Louisville streets. Greg even confided in Jeremiah that he was having a hard time forgiving the man who shot at his son.

"He said, 'Dad, who are you hurting if you don't forgive him? ... I've already forgiven him,'" Greg Nimmo recalled. "That's his heart."

"It scared his mother and me," he said. "We fear, but we trust in the Lord that He's going to take care of him. ... God has given us a peace about it."

As for Jeremiah, he said he is looking forward to a summer full of youth activities in between his police officer duties.

So, which is more stressful: chasing down a bad guy or taking a dozen teenagers to Crossings at Cedarmore?

"Taking a group of kids to Cedarmore," he answered with a laugh. Why? Because "we're dealing with someone's spiritual walk."

Making the decision to accept Christ and follow Him through all of life's trials is a difficult decision to make, Nimmo said.

"But when I watch one of my kids grow up and take that next step with their Christian walk and follow Christ, that's something that you just can't compare to anything else."

## Kentucky Baptist churches stress follow-up to anchor Find It Here efforts

Continued from page 1

(April 18) and for Find It Here," Pastor John Mark Toby said. "We've got banners up, a yard sign we've put out and a sign on the pulpit the last few weeks. We promote Find It Here at the end of our TV program and on radio commercials."

Following up with contacts made during the gospel distribution portion of Find It Here will be a critical part of the campaign, said Darryl Wilson, Sunday school department director for the KBC, who is coordinating the KBC's High Attendance Sunday School initiative to aid Kentucky Baptists in the effort.

"The ultimate goal of the high attendance day is to extend God's love through prayer, invitations, fellowship and class attendance," Wilson explained. "As a result, unconnected people begin connections with a class and church that lead them to the most important connection—one with Jesus Christ."

As part of its Find It Here effort, Beacon Hill's members distributed more than 1,000 gospel brochures the evening of March 17. They also prayerwalked around the city.

Accentuating the interest are the simulta-

aneous efforts of 60 of the 61 churches in Pulaski Baptist Association that are participating in the campaign. In addition, a billboard recently went up at one of Somerset's main intersections, and awareness is spreading via a three-week statewide media campaign that started March 15.

"I'm excited about the media campaign," said Toby, who served as KBC president in 2009. "As people see that, it will encourage them and let them know this is a bigger thing than each individual church."

"There's real high buy-in to that synergy and members are excited about it. It's been a great program for us and gets us motivated to get out there and share the gospel."

## Pointing to Easter Sunday

The brochure distribution will include an invitation to Easter services, traditionally Beacon Hill's largest day of the year.

The church will follow up with visitors and callers by assigning them to Sunday school classes. Members then will contact those prospects with a personal invitation to attend.

"If you don't get them coming to Sunday school, the odds of them being there

long term are not good," Toby noted. "There's only a 13 percent probability of them being here for five years if they don't get connected to a class."

Crestwood Baptist Church is among the many other Kentucky Baptist churches gearing up their Find It Here initiatives.

After prayerwalking its area during February, Crestwood wrapped up distribution of 6,000 gospel brochures on March 20.

Like Beacon Hill, the Oldham County church also is planning a High Attendance Sunday April 18.

Many may consider such an observance aimed at members. But Crestwood's discipleship pastor Bill Ellis said it helps attract visitors and follow up on contacts.

"The publishing of it gets members talking about it and it's another thing to invite people to come to," Ellis said. "It's just building on the excitement of the whole Find It Here emphasis."

Chris Platt, mission and ministry pastor at Crestwood Baptist, said follow-up on contacts from March and April will be handled by a seven-member deacon team focused on evangelism.

Backing those contacts will be increased prayer, one of the key develop-

ments from the church's Find It Here participation.

Crestwood designated layman Clint Elliott to spearhead the ministry. Not only has Elliott organized a more active prayer effort—including prayer services for mission teams—the church has recognized its need to pray for Oldham County, Platt noted.

"Find It Here has helped remind us that we have to pray for here, not just India," where a mission team traveled in January, Platt explained. "It helped us be more passionate about evangelism at home."

And, although Easter and High Attendance Sunday aren't until April, anticipation is building.

Recently Beacon Hill Baptist has seen people accept Christ in every service and has baptized several new members.

"We're seeing God do some good things here in the last couple weeks," Toby said. "It's been exciting."

For more information about the High Attendance Sunday School emphasis, visit [www.KyBaptist.org/Reach](http://www.KyBaptist.org/Reach) or contact the KBC's Sunday school department at (502) 489-3572, or toll free in Kentucky at (866) 489-3572.

## Document details SBC's history of CP, stewardship promotion

By Will Hall

**Nashville**—Information about the history of Cooperative Program promotion and stewardship education provided to the Southern Baptist Convention Executive Committee contradicts a basic premise of one of the Great Commission Resurgence Task Force's proposals released last month in its interim report.

The historical review, conveyed in a white paper by Roger Oldham, the SBC Executive Committee's vice president for convention relations, specifically addressed component No. 4 in the GCR group's progress report which recommended "to move the ministry assignments of Cooperative Program and stewardship education from the Executive Committee" and "return" them to state conventions. The proposal also called for conventions to "reassume" their primary role in these assignments.

The task force's proposal stated that Southern Baptists "have struggled with where to place both of these assignments (CP promotion and stewardship education) in order to serve our churches most effectively," and referred to the "1930 minutes of the Executive Committee" saying that the 1929 Cooperative Program Commission placed responsibility for "promoting" and "gathering funds" with the states.

However, Oldham, in a white paper—

an official report from the SBC—released March 12 and revised March 19, noted that contrary to the GCR group's assertion, the record shows Southern Baptists have been clear from the beginning that responsibility was intentionally vested at each level of cooperation—local association, state and national conventions—and that they intended for the national convention to represent the interests of national causes in the cooperative effort, while aiding state conventions and local associations with material support.

Oldham said the GCRTF information relating to component No. 4 told only "a part of the story."

"While it is true that the SBC and the states have always maintained a collaborative relationship in Cooperative Program promotion, at no time has the SBC failed to fulfill its spiritual obligation to promote funding for its own ministries," Oldham indicated.

Oldham's document includes timelines showing a continuum from 1925 (conception of the Cooperative Program) through the present that indicate the ministry assignments for CP and stewardship promotion "have always been entrusted to an SBC committee or commission." Oldham also said that although at the national level

these responsibilities have shifted among entities, "there has never been a time these two ministries were not assigned to and conducted under the watch" of the SBC.

Whenever another national agency took the lead for a while, he noted, eventually these two ministry assignments "gravitated back to the Executive Committee."



Roger Oldham

Oldham said the pastors who crafted the language of the early reports about cooperation recognized the peril of competition that could threaten cooperation without the formalizing of mutual responsibilities among local associations, state and national conventions.

"They recognized that 'no Baptist body has authority over any other,'" Oldham explained, "They affirmed that 'there can be no question of dictation on either side.'"

Moreover, he said, the drafters of the early reports were aware of the frustrations that would strain relationships if the SBC attempted to dictate an unfunded mandate from the national convention to the states to raise money for national ministries.

"From 1925 to the present, the convention has never failed to exercise its responsibility to provide seed money to and through an SBC committee or commission for the promotion of its ministries," he

said, citing his document.

"The convention has always spent its own money to promote the Cooperative Program," Oldham pointed out.

Oldham also said that although "the SBC has always encouraged the states to assist in raising funds for both state causes and convention causes" the SBC has never "tried to impose on the states" the responsibility to raise money for national entities nor bear the costs alone.

"From the beginning," Oldham noted, "they made provision for the states to deduct the costs associated with promoting the whole Cooperative Program before the states made the state/national split with the convention."

### Floyd's response

When contacted March 19 for comment about Oldham's white paper, Floyd said the task force was glad to receive any comment or suggestion from any Southern Baptist.

"The GCR Task Force is taking all these under consideration as we continue our work, and our determination is to arrive in Orlando with the report that will best serve Southern Baptists as we look to the future," he said.

Oldham's document can be read online at [www.Baptist2Baptist.net/Issues/GCR/default.asp](http://www.Baptist2Baptist.net/Issues/GCR/default.asp)

## Georgia convention asks GCR Task Force to strengthen CP language

**Duluth, Ga.**—The executive committee of the Georgia Baptist Convention has adopted a request that the Great Commission Resurgence Task Force strengthen its language assuring that the Cooperative Program remain the dominant funding channel for Southern Baptist causes.

The state convention, where the Southern Baptist Convention was founded in 1845, additionally asked the task force to "formally encourage and challenge local churches specifically to increase their support and sacrificial giving through the Cooperative Program."

The request was unanimously approved by the Georgia convention's executive committee March 16. The GBC thus became the first state convention to address the 32-page report by the task force.

The GCRTF report, which is undergoing

intense scrutiny before being released in its final form May 3, suggests six areas for making the SBC more responsive and efficient. One of those, component No. 5, deals with how Southern Baptists fund their missions efforts at home and abroad.

While task force members maintain that CP will remain the primary funding mechanism, the Georgia executive committee statement reflects a concern that the task force's report will give denominational blessing to churches that want to bypass the historic funding channel in favor of a societal approach.

Executive committee members fear a watering down of CP if "Cooperative Program Giving" is regarded as only equal to designated giving, according to the Georgia Christian Index. The document states its concern that "wide application of the

phrase 'Great Commission Giving' for monies given through the Cooperative Program, as well as to designated causes, may cause some Baptists to surmise wrongly that the Cooperative Program is merely a subset of giving instead of the primary means of missions giving for Southern Baptists."

The GBC executive committee asked the task force to consider more appropriate terminology that "may bring clarity to the GCRTF's desire to keep the Cooperative Program as the central means of support for Great Commission ministries, while still acknowledging the important role that designated gifts play in mission support."

The GBC statement concludes by asking the task force to increase its verbal commitment to encourage churches to consider the Cooperative Program as the primary giving channel and not as an option.

According to the Christian Index, GBC executive committee members fear that churches will shift their funding from the Cooperative Program and begin directly funding SBC causes that make the best argument for their support.

GBC Executive Director J. Robert White, a member of the GCR task force, reminded SBC entities in his comments that entities that accept CP funds and then make funding requests of churches are in direct violation of the SBC Business and Finance Plan.

Entities can't have it both ways, he said.

The Christian Index reported that the GBC executive committee is hoping that the task force will write the stronger affirmation of the Cooperative Program into its final document, which will be presented to messengers during the June 15-16 SBC annual meeting in Orlando, Fla. (BP)

## Survey: Pastors value, benefit from their seminary degrees

**Nashville**—Amid declining enrollment at seminaries and new models being developed as alternatives to traditional theological education, LifeWay Research has released a survey finding the vast majority of pastors value the training they received while in seminary and use it in their ministries.

In telephone interviews with more than 1,000 Protestant pastors, the research division of LifeWay Christian Resources found 85 percent of pastors have taken seminary classes. Pastors of smaller churches were less likely to have been to seminary. Of churches with an average worship attendance fewer than 50, just 74 percent had pastors with seminary training.

Of pastors who attended seminary, 96 percent said if they had it to do over they would take the seminary classes again. Three percent said no.

Ninety-five percent said they regularly use things they learned in

seminary—71 percent agreed strongly with the statement and 24 percent agreed somewhat.

More than eight in 10 (83 percent) agreed that attending seminary was worth the time and money.

Two-thirds of Protestant pastors reported having at least a master's degree—including 12 percent with doctorates. One in five had only bachelor's degrees and just 3 percent did not attend any college courses at all.

"This is encouraging news for seminaries at a time when a 2009 report from the Association of Theological Schools indicated seminary enrollment is in a slump," said Scott McConnell, associate director of LifeWay Research. "The lack of new students does not appear to be linked to any decline in the perceived relevance of seminary education among pastors. In fact, pastors use the seminary education they have received and value the investment it required." (ABP)

### BAPTIST DIGEST

**Florida pastor to be Pastors' Conf. nominee**—Troy Gramling, pastor of Flamingo Road Church in Cooper City, Fla., will be nominated for president of the Southern Baptist Pastors' Conference during its June meeting in Orlando, Fla., John Cross, pastor of South Biscayne Church in North Port, Fla., announced March 18. Gramling is the first announced nominee to head the Pastors' Conference, which meets two days prior to the annual meeting of the Southern Baptist Convention. Information from the 2009 Annual Church Profile for Flamingo Road lists 1,535 baptisms and primary worship service attendance of 10,000 with 8,200 resident members. According to the Florida Baptist Convention, the congregation gave \$12,500 (0.18 percent) through the Cooperative Program from total undesignated receipts of \$6,800,000.

**Alaska's executive director to retire**—David Baldwin, executive director of the Alaska Baptist Convention, has announced plans to retire Dec. 31 after 10 years in the role. A committee has been formed to search for his successor, who ideally would be in place for a transition period with the outgoing exec. Baldwin and his wife were appointed missionaries to Alaska in 1981. He served for six years as pastor of Friendship Baptist Church in Fairbanks until becoming director of missions for Tanana Valley Baptist Association in Alaska's interior for 14 years. Ed Gregory, chairman of the executive director search committee, said they are looking for someone who is missions-minded and has a good understanding of cross-cultural ministry, as well as strong leadership and administrative skills.

**Michigan starts search for executive director**—Leaders of the Baptist State Convention of Michigan have launched a search for their next executive director. With Michael Collins' announcement that he will retire Dec. 31 after 16 years of service to the state, a 14-member search committee has issued a news release envisioning another "visionary leader with administrative skills" who will have "a minimum of a master's level degree, pastoral experience and proven SBC denominational leadership." Collins served in various roles with the State Convention of Baptists in Ohio for 22 years. He also was a staff member in the Florida Baptist Convention's Sunday school department and was pastor of churches in Tennessee and Texas. Larry Allen, vice chairman of the committee, said that a job description has not been finalized, but it will be similar to the one Collins has fulfilled.

## Find It Here generates excitement

Exciting reports continue to come in about how God is at work through the Find it Here evangelism initiative.

Bob Young, director of missions for the Whites Run Association, shared about the results of prayerwalking in January by First Baptist Church of Carrollton's Woman's Missionary Union group. Since the Jefferson Community College was one block from the church, they began to pray for the students and for ministry opportunities there.

### Partners in the Mission



By Bill Mackey

A visit to the campus led to a cooperative effort among churches in the association to meet needs for food and childcare. As a result of this servant ministry, a professor from Madras, India, and an ordained Baptist minister, now plans to conduct weekday Bible study at First Baptist Church.

The nursing school also wants to partner with the association to conduct community service each semester. The association also was invited to join the school in their "Spring Fling."

Another great report is about a church in Graves County that sent out teams to distribute Find It Here packets. A man from the church soon realized that his assigned road included the home of a man that he had been in conflict with for some time. He wanted to pass by but knew he had committed to visit every home.

He knocked on the door and when the man responded, he shared why he was there and explained the materials in the packet. The two forgave each other and the man was in church the following Sunday.

Another story of how God is working through Find It Here comes from Salem Baptist Church in Boones Creek Association. Jerry Smith, a bivocational pastor, has served the church for 20 years. He reported that one of the struggles has been outreach and growth even though food ministry and mission projects have grown and the church actively supports the association.

"God has used Find It Here to light a spark, even a spiritual fervor," Smith said.

The Find It Here effort began during a commitment service in February when members came forward to pray over maps of Estill and Powell counties. From that service, members got involved in delivering the gospel packets. After completing distribution to their first assigned area, the group went on to distribute to an expanded area. And now, after having reached that area, they are praying about where to go next.

"We are seeing heartfelt responses. We are getting opportunities to make contacts, pray with people and build relationships. Some are pouring out their hearts on the first visit. Members are seeing and feeling the needs," he said.

Please pray for people to be transformed by the gospel and nurtured in churches. The number of response cards received by the Baptist Building is 1,032, as of March 26.

Bill Mackey is executive director of the Kentucky Baptist Convention.

## Far better than eggs—New Life: they found it!

"The Easter eggs are all gone. Someone must have taken them. Who would do such a thing?"

Our hearts sank in dismay. How could someone even think of taking Easter eggs, especially knowing that there undoubtedly would be some very disappointed kids the next morning? As parents, the notion of robbing a child's Easter joy was appalling.

On Easter morning at our house, the kids always awoke early to search for their baskets brought by "the bunny" before heading off to church for Easter services. After eating some chocolates and other candy, they would hurriedly empty the rest of the contents onto a nearby table or chair and race outside with their baskets to search for eggs. Usually, Michelle and I would get up before the kids to go hide the plastic eggs, which were filled with candy and coins, in the front yard. I had the bright idea one Easter to hide the eggs on the night before—so we wouldn't have to get out of bed so early—never imagining it could ruin Easter morning. Talk about having "egg on your face!"

Have you ever wondered why we have Easter egg hunts in the first place? According to the eggyclopedia on the incredible, edible egg Web site (yes, there really is one!), eggs were colored, blessed and exchanged as a part of celebrating each new spring long before Christian times. Ancient people apparently regarded the egg as a natural symbol of the renewal of life. Christians, accordingly, have adopted the egg as a symbol of Christ's resurrection from the tomb at Easter.

As for the custom of coloring and elaborately decorating eggs—though there are probably more definitive sources—the eggyclopedia notes that Eastern Europeans, such as Polish, Slavic and Ukrainian people, have long been known for their intricate designs drawn with wax pencil or stylus. Some Yugoslavian Easter eggs, the Web site explains, even bore the initials "XV," a shorthand form for the traditional Easter greeting of "Christ is risen." And, we can thank the Pennsylvania Dutch settlers for giving us the eggshell trees and the fable about a bunny who delivers candy and other surprises to children.

Unlike our disappointment of the missing Easter eggs, the Gospel writers share several of the parables that Jesus told about the joy of finding missing items—lost coins that rolled under furniture, a sheep that wandered astray, and a rash and reckless son who squandered an inheritance. The

most significant Gospel account, however, is one found in John 20 about a missing body.

Recall the story of two grief-stricken women who ventured to the tomb at dawn on that first Resurrection morn. There, they discovered that the stone blocking its entrance was rolled away and, to their dismay, the body of their Lord was missing. The very notion, no doubt, must have been alarming and disconcerting: "They have taken the Lord out of the tomb, and we don't know where they have put Him!" cried Mary Magdalene.

"Woman, why are you crying? Who is it you are looking for?" someone softly asked near her.

She thought it was perhaps a gardener. Imagine her elation when Jesus spoke her name, "Mary." She rushed to tell His disciples, "I have seen the Lord!" New Life: she found it!

He is risen, indeed! The Good News we share is that the same New Life that Mary discovered awaiting her at the tomb that wondrous morning still can be found today. Kentucky Baptists want all of their neighbors to discover the joy of a "new life" in Christ. That's why, all across our state in these past few weeks, thousands have been prayerwalking their communities and hanging more than 1.4 million packets on doorknobs to tell everybody they meet: "You can 'find it here.'"

Find it here—not just at church, but more assuredly—in Jesus Christ. For John, the beloved disciple, tells us that while Jesus performed many other signs that were not written in his Gospel, "these are written so that you may believe Jesus is the Messiah, the Son of God, and by believing you may have life in His name."

And, on last Friday alone, more than a week before Easter Sunday, 174 response cards were received at the Baptist Building, with 61—about one in three—indicating a decision for salvation. In all, 1,032 response cards already have been received, and we are rejoicing in the 256 salvations made thus far. With new families and neighbors already beginning to attend worship, churches are anticipating witnessing an even greater harvest on this Easter Sunday and for weeks to come.

The Gospel invitation is the same as the one Jesus extended to Thomas after showing His nail-scarred hands and sword-pierced side: "Don't be an unbeliever, but a believer." Like Thomas did, we are hoping all those who come will respond, "My Lord and my God." And like Mary, they will know lasting joy—New Life: they found it!

## After Thought

By Todd Deaton



## Wrong approach

Pray for elected leaders of our country. What a great idea—and scriptural, too. How can such a good idea go so wrong?

That is what I thought when I read the article in the March 16 Western Recorder titled "Trading Card Twist."

Liberty Counsel, "the influential Christian law firm," and Mathew Staver, dean of the Law School at Liberty University, are making available a deck of 51 trading cards to be used by conservative Christians to adopt a liberal politician or public figure and agree to pray for them. So far so good.

Their thinking is that this prayer program will restore "poor leaders to right thinking." They

assume that only they know what right thinking is and that they alone are qualified to identify a poor leader. They claim that this approach is a kinder, gentler alternative to more extreme conservatives who have prayed for God to smite the president and his congressional allies.

Robert Thompson, founding director of Syracuse University's Bleier Center for Television and Popular Culture, says of those on the trading cards: "You're putting that person in a position of being in the childlike need to be enlightened. There's a certain unmitigated arrogance and hubris involved."

As I mentioned earlier, praying for those in government is scriptural and all of us, as Christians, should pray for our elected officials.

However, when our approach to praying involves singling out individual officials as "poor leaders and wrong thinkers"—using derogatory descriptions that seem to ridicule more than give spiritual support—and when our efforts demonstrate unmitigated arrogance, we have, I believe, ceased to serve the cause of Christ or of better government.

Terry Ashbrook  
Louisville

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Therefore let us pursue the things which make for peace and the things by which one may edify another. Romans 14:19

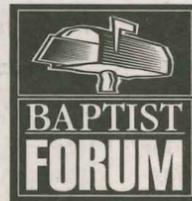
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## Emptying self in marriage

By Valerie Vincent

How full of yourself are you in your marriage? Christ instructed His followers to deny themselves. Do you apply that to your marriage? Do you deny yourself in your marriage and seek to imitate Christ?

Paul says Jesus emptied Himself. Of what did He empty Himself? His rightful kingship and authority to become like a servant.



Are you like Christ in your marriage? Or do you think you should be treated like a queen or king, as the authority? Can you be like Christ and humble yourself to be a servant to your spouse?

Humans, since the beginning, have longed for control. We are under an illusion that with control, we will have that sense of safety, comfort, happiness and meaning.

Jesus says we are backward in our thinking: When we give up control, give up our need for control and trust Jesus with all the control over our life, then we will have comfort, safety, happiness and meaning.

These really can come only from God. Comfort, safety, happiness and meaning are real only as their source lies with the eternal, and not the temporary.

Control in this world is only a temporary illusion. Control in this world is not real. The source of power, love, purpose and all things eternal only flows from God.

So Jesus connects us. He is the bridge to all things eternal. Our arrogance allows us to be deceived that this world is all there is, that this world holds for us all that we desire. It does not and cannot.

Can we empty ourselves of us and reflect in our marriage the image of Christ? Will we do what Christ did in human form?

Valerie Vincent is a Christian counselor with Hardy Associates in Louisville. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, KY 40253 or e-mail wesrec@kybaptist.org.

## How are you choosing to spend your free time?

By Trevin Wax

Free time is not a trivial matter. The activities we participate in during our moments of leisure shape our identity.

The Apostle Paul tells us not to make good use of our time, but to make the best use of our time. His

understanding of the present evil age leads him to strong exhortation regarding the way followers of Jesus must manage our time.

Our lives are so short. James reminds us that our lives are little more than "a mist that appears for a little time and then vanishes."

Why then do we fritter so much of our lives away in front of the television screen?

Why do we spend every evening playing or watching sports?

Why do we spend our weekends roaming the shopping malls, looking at more things we do not need?

Jesus tells us to seek first the Kingdom of God and His righteousness. Seeking first the Kingdom means we are not seeking after the same things as the pagan world around us: food, drink and clothing. We must take a good look at our lives.

Do we covet the newest fashions? Are we as drawn to the latest technological gizmos as everyone else?

Too often, we give lip service to seeking first the Kingdom, while our lives demonstrate pagan preoccupations.

Structuring our free time in a God-honoring way means we will prioritize our leisure activities so that it is clear that Jesus is on the throne of our

lives. We will make time for daily Bible study and prayer. We will share meals around the table instead of in front of the tube. We will engage in family prayer and worship. And when our devotion to Jesus collides with the temptation to put something else on the throne, we will demonstrate to the world who is our King.

One way we can prioritize our activities is quite practical. Many organized sports leagues now play soccer or softball on Sundays, as though it were any other day. What should a Christian do in this situation?

Here's another example: While in high school, my brother played for an advanced soccer league that practiced every Wednesday night during the church's youth group hour. My brother was faced with a dilemma: should he sacrifice his potential soccer scholarship in order to attend church? Or should he sacrifice Jesus on the altar of his sports ambitions? I was proud of his choice to fellowship with the Body of Christ, even if it meant he sacrificed playing time during the games. (Later, he was awarded a soccer scholarship to a Christian university.)

Too many Christians pay lip service to Jesus as King and yet demonstrate by their recreational choices that something else is on the throne. Ball is Ba'al. When parents replace

Sunday morning worship with a Sunday morning ballgame, they are communicating more to their children through that one action than many years' worth of words stressing the importance of church attendance.

We declare something to be worthy by giving it our time and attention. Sports, movies, television, video games, shopping—all of these may be worthy of a place in our lives. But in a world in which people are bowing down to the Caesar of Leisure, spending so much time and energy in recreation and entertainment, Christians should intentionally seek to undermine the high status given to leisure by showing people that Jesus is more worthy.

For some, it will mean cutting out certain forms of entertainment completely. For others, it will mean sacrificing ballgames for Sunday worship. Friends who are devoted to leisure might think we are crazy for

cutting the cable cord, stopping our shopping sprees, or missing some sporting events. Ironically, it is only when we put leisure back in its proper place under the lordship of Christ that we restore true sanity (the Apostle Peter calls it "sobermindedness") to our lives.

What we do with our free time shows who is King of our lives. (BP)  
Trevin Wax is associate pastor for missions and education at First Baptist Church in Shelbyville, Tenn.

### FIRST PERSON

*Too many Christians pay lip service to Jesus as King and yet demonstrate by their recreational choices that something else is on the throne.*

## The secret to turning bad days into good days

By Dick Staub

I suppose a good life is the succession of good days lived one after another. And aiming for a good life means concentrating on living one good day at a time, right?

But what does that mean? And how do I do it?

I wrote this piece before my wife was in excruciating pain all night and was airlifted for emergency surgery this morning. So did what I write—about having a good day—stand up in the face of changing circumstances? Decide for yourself.

A good day is one in which we don't worry, regardless of our circumstances. These may be good times or bad times, but they are the only times we have. That's why the Apostle Paul advised, "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds."

Jesus taught us to be content with the simple basics of life. "Give us this day our daily bread," His prayer manual advises. Jesus doesn't oppose our long-range plans, 401(k)s and investment portfolios, but our happiness should not depend on them.

In Jesus' view, a good day is one where we do God's will, which He summarized as loving God and loving neighbor.

If God is central to a good day, that means God is central in our individual lives each day. In our self-centered age, it's a counterintuitive way of life,

and thinking. "Christianity has to be disappointing, precisely because it is not a mechanism for accomplishing all our human ambitions and aspirations," spiritual writer Simon Tugwell concluded. "It is a mechanism for subjecting all things to the will of God."

God's will requires avoiding the daily temptations to do wrong things. I've found that doing good things makes a good day; doing bad things makes a bad day.

Accepting and doing God's will require knowing God's will. And knowing God's will requires knowing God. For me, a good day requires some daily space and quietness set aside for prayer, reading Scripture, thinking and meditating. This, too, takes time.

Loving our neighbor takes time. When George Washington retired to Mount Vernon, citizens would often show up unannounced to meet him. Martha would make tea and invite them for dinner. This socializing generally took place between 3 p.m. and 7 p.m. each day. Then, at 7 p.m., Washington would dismiss himself and go to his office where he would spend another hour or two on his correspondence. That's a big chunk of his day set aside for people, often strangers.

Jesus knew that loving people would get nettlesome, so He said we should learn to forgive other people

and ask them to forgive us in turn. Keeping short accounts makes for a good day.

Read biographies and you'll see most productive people developed daily routines enabling them to chip away at the duties attendant to everyday life. Paul Ford said of C.S. Lewis: "Lifestyle is revealed by the use of time: what is given place and space; what is included and what, therefore, is excluded. For all of his immense output of literary work, his life is marked by a spacious, unfrantic rhythm of worship, work, conversation, availability, and intimacy."

I notice in healthy people a balance of time alone—time for their work and time for their family and friends. The Hebrew word "shalom," or peace, comes to mind because in the Jewish tradition, peace was not the cessation of war, but rather the wholeness and completeness of life.

So can I have a good day with my wife in the hospital and me waiting to catch the next ferry home in two hours? I think I can.

Good days are not delivered with nice pretty bows on them. We make every day a good day. It is a choice. Sometimes, like for me today, events take an unexpected, unwanted turn.

Our job is to make every day a good one whatever comes our way. For me, I've learned I can do all things through God who strengthens me. (RNS)  
Dick Staub is the author of "The Culturally Savvy Christian" and the host of The Kindlings Muse.

### FIRST PERSON

*In Jesus' view, a good day is one where we do God's will, which He summarized as loving God and loving neighbor.*

## Would you give it all up?

By Doug Strader

Most Christians probably do not spend much time pondering the words of Jesus in the Gospels where He talks about our resources and how we use them. But the truth is that Jesus had a lot to say about our stewardship responsibilities. Maybe we gloss over these sayings, or we somehow try to explain them away. Neither of these approaches does justice to His teachings.

In Luke 12, Jesus said, "Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will be your heart also."

Luke goes on in chapter 18 to record the story of the rich, young ruler who asked how he could inherit eternal life. Jesus quoted some of the Ten Commandments, and the man replied that he had always kept these commandments from his youth. But Jesus said that he lacked one thing. He must be willing to sell his possessions, take the money from the sale and give to the poor, and then come and follow. The young man went away with a sad heart because he was wealthy and he had rather keep his wealth than to give it up to follow Jesus.

We must ask ourselves if we would be willing to give up everything we have to follow Jesus? We must keep in mind that Jesus did not ask everyone to give up all of his or her earthly possessions. The question I must answer is, would I be willing to give everything I possess to be Jesus' disciple? What Jesus does ask His followers to give is a tithe.

So why did He say the things He said in His Sermon on the Mount and to the rich, young ruler? I am not sure how to answer. I just know that I actually do not own anything; all that I say is mine really belongs to God. He asks me to manage His possessions while I live on earth. My big question is this: Am I the steward that He wants me to be?

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



# Haiti experiencing 'great awakening,' Kentucky Baptists report

Continued from page 1  
their infant children. Even though the team frequently tried to show mothers how to feed their babies formula, children are dying as a result of malnutrition. "It really just breaks your heart," Carlisle said.

However, the team members did have opportunities to share the gospel with every patient who came through the clinics, Carlisle noted. He discovered that those who claimed a relationship with Jesus Christ were emphatic about the churches to which they were connected. Church is a "huge thing" for Haitians, Carlisle said.

Unfortunately, many of those churches no longer are standing or are heavily damaged and must be bulldozed and rebuilt.

"We had a few that could (still) be used and some that could be repaired, but a lot of them were destroyed," reported Harold Smith, head of the assessment and chaplaincy team and a longtime disaster relief volunteer from Pleasant Grove Baptist Church in Shepherdsville.

He and six other Kentucky Baptists visited approximately 200 homes and church buildings in and around Port-au-Prince, assessing their stability and determining if they were usable or if they needed to be torn down.

**TREATMENT**  
Haitians pack a makeshift clinic in the mountain town of Mirebalais, about 40 miles from Port-au-Prince. More than 1,500 people received treatment at one of two clinics staffed by Kentucky Baptist volunteers during a four-day stint in Haiti.



If a home was deemed livable, the trick then was to assure the Haitian families they could return to living in them, Smith said.

Team members "did everything we could to try to convince them that it was safe to move back in," he noted.

Since the earthquake, the prevalent mindset in Haiti is that the destruction was punishment from evil spirits, the belief of which comes from the dominant voodoo religion. Many Haitians—even professing Christians—believe if they move back into their homes, the spirits will cause another earthquake to destroy their homes and kill them.

**"I just think of Jesus' words where He said, 'With God, all things are possible.' I claim that for Haiti. With God, things are possible—but for Haiti to be restored, it's going to take a miracle."**

Alan Dodson, pastor, Cornerstone Baptist Church, Lexington

This has prompted hundreds of thousands of Haitians to live outdoors in tents and beneath tarps. Tent cities are a common sight across Haiti, especially in Port-au-Prince.

"A lot of them were still very afraid of the ground shaking again," Smith said. "Some of them wanted us to assure them that there would not be another earthquake."

While the Kentucky Baptist crew reassured homeowners and met physical needs, one Kentucky pastor sought to meet the spiritual needs of his fellow ministers.

Working through a group organized by the Florida Baptist Convention, Lexington



**RAISED TO NEW LIFE** Baptism candidates from a Haitian Baptist church near Port-au-Prince sing hymns before being baptized at a community spring. Kentucky pastor Alan Dodson helped a local minister in baptizing the 14 new Christians. (Photos by Larry Brannin/KBC)

pastor Alan Dodson embarked on what he called a "shepherding the shepherd" mission in Haiti.

Tasked with counseling Haitian pastors, Dodson said the men "obviously have been inundated with taking care of their members' needs, doing a lot of counseling (and) trying to find resources for them, scarce as they may be. They had not had a chance to just sit down and debrief and to basically unpackage their souls."

Dodson, pastor of Cornerstone Baptist Church in Lexington, spoke with several pastors while in Haiti, all of whom shared the same hardship: "I didn't talk to one pastor ... who has not been able to sleep in his home since Jan. 12."

Sleeping in tents, the pastors—who bear much of the burden of their congregants' needs—are not getting enough rest and often are running on fumes.

Dodson recalled one pastor who is tending to 400 church members in a mountain town just outside Port-au-Prince.

"His very word to me was, 'I can't sleep. When I lay down, I just have this pressing burden to take care of these people,'" Dodson noted.

In trying to meet the needs of others,

the Haitian pastors "have been denying themselves," Dodson explained.

As a way of encouraging these church leaders, Dodson said he compared their plight to that of Queen Esther, "whose uncle Mordecai told her she had been given life for such a time as this" (Esther 4:14).

"I tried to share that with them: that they were alive because God had purpose for them for this time of sharing the gospel and meeting needs as best they could," Dodson said.

"I tried to encourage them and say you've got to take care of yourself, and don't think of yourself as being selfish to look out for yourself and your family," he noted. "As you get the opportunity to get some rest, take advantage of that."

Dodson also was able to take part in baptizing several new Christians from a neighborhood church in Port-au-Prince. He said that for any type of healing to take place there, Haitians must continue to count on Christ alone.

"I just think of Jesus' words where He said, 'With God, all things are possible.' I claim that for Haiti," Dodson said. "With God, things are possible—but for Haiti to be restored, it's going to take a miracle."

## Kentucky Baptists' Haiti effort nets more than 9,600 'Buckets of Hope'

Louisville—Kentucky Baptist churches collected 9,650 Buckets of Hope containing a total of nearly 300,000 pounds of food for Haitians affected by the January earthquake.

The buckets were donated by Kentuckians who wanted to make a difference, said Coy Webb, Kentucky Baptist Convention's disaster relief associate. Each five-gallon bucket contained food supplies such as rice, flour, beans and peanut butter.

According to Webb, the buckets were gathered at specified collection points across the state and transported to a warehouse at Southern Baptist Theological Seminary in Louisville. From there, the buckets were taken to Miami, where they currently await shipment to Haiti.

The Buckets of Hope for Haiti project was coordinated nationally by the North American Mission Board. According to a report from NAMB, approximately 135,000 buckets were collected nationwide.

In addition to the Buckets of Hope effort, the KBC is sending a demolition and recovery team to Haiti April 5-12, as well as a medical team April 17-25.

The KBC also is accepting monetary donations through a designated fund for the Haiti relief effort. Contributions may be sent to the KBC, P.O. Box 856300, Dept. 124, Louisville, KY 40285-9900. Please note "Haiti Earthquake" in the check memo. Online donations also are being accepted at [www.KyBaptist.org/DR](http://www.KyBaptist.org/DR).

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## Health care reform bill

# Pro-lifers: Executive order does not help

By Tom Strode

Washington—President Obama's March 24 signing of an executive order related to federal funding of abortion did nothing to placate opponents of a new health care law.

One day after he signed the controversial health care reform measure, the president issued an executive order the White House said would apply longstanding restrictions on government support of abortion to the new law.

The signing of the order contrasted sharply with that of the health care legislation. Whereas the March 23 signing of the bill into law came before a packed East Room of cheering supporters, Obama endorsed the executive order with 14 congressional Democrats and no reporters gathered in the Oval Office.

The order, nearly all pro-life organizations say, does little to prevent federal money under the legislation from being used to fund abortions or subsidize insurance plans that cover abortions. It addresses only a couple of the provisions of concern for pro-life advocates, and it does at least one of those inadequately, according to the legal pro-life organization Americans United for Life.

Federal courts most likely will rule in favor of the language in the law, not in the executive order, pro-lifers claim. In addition, Obama, or any other president, could rescind the order at any time.

"The executive order does not carry the force of law," said Richard Land, president of the Southern Baptist Ethics & Religious Liberty Commission. "This is why the U.S. Conference of Catholic Bishops made it clear that the executive order did not 'begin to address the problem' of protecting the unborn. And the reason is simple: The courts have made it clear that an executive order does not stand up to laws passed by



**SIGNATURE**  
President Obama signs an executive order March 24 regarding federal funding of abortion in the new health care law as 14 members of Congress look on. (White House photo)

Congress."

An amendment sponsored by Reps. Bart Stupak, D-Mich., and Joseph Pitts, R-Pa., extended the current restrictions on federal funding of abortion to the health care legislation. The House of Representatives approved that amendment as part of the bill it passed in November. The Senate version that returned to the House and gained narrow passage March 21 did not.

"The Stupak-Pitts amendment would have" forbidden federal funding of abortion, Land told Baptist Press last week. "President Obama's executive order does not."

Land pointed to the failure of the Planned Parenthood Federation of America to offer meaningful criticism of the executive order. Planned Parenthood is the country's leading abortion provider. Its affiliates performed at least 305,000 abortions in the last year.

Why has Planned Parenthood been relatively quiet? "Because they know that (the executive order) will be trumped by the federal courts," Land answered. "Planned Parenthood is already looking for a woman who will go to a federally funded clinic and ask for an abortion and, if she is refused, will go into court, and the executive order will be stricken down."

Family Research Council Presi-

dent Tony Perkins said in a written statement, "The White House was right to keep the event low key because the signing doesn't change anything. The order is, as Planned Parenthood President Cecile Richards pointed out, 'a symbolic gesture' that has absolutely no bearing on what the legislation does and does not fund."

Stupak, who led a half-dozen other Democrats who agreed to sign the health care bill after Obama promised the executive order, attended the signing ceremony in the Oval Office and continued to defend the document.

"Today's signing was the culmination of many months of hard work to pass legislation that provided our nation with much-needed health care reform while protecting the sanctity of life," Stupak said.

The decision by the small group of Democrats who identify themselves as pro-life to support the health care bill has cost them with organizations that previously had supported them.

The Right to Life of Michigan Political Action Committee announced last week it had rescinded its endorsement of Stupak in his re-election campaign. The West Virginians for Life PAC said March 22 it would oppose the re-election of Reps. Alan Mollohan and Nick Rahall. (BP)

## Gates alters language in military's anti-gay policy

Washington—Defense Secretary Robert Gates announced changes March 25 to the regulation of the policy against homosexuals serving in the military—a change critics say undermines the law they claim is needed because of the military's unique nature.

Gates' order does not overturn the policy banning homosexual service—which can only be done by Congress—but it could cut down on the number of investigations. The order raises the level of officer authorized to initiate an inquiry and requires a charge by a third party to be delivered under oath. It also forbids discussions between homosexual servicemembers and lawyers, clergy, psychotherapists and medical personnel from being used in an investigation.

Gates said the new policy will make enforcement of the military's policy—known as Don't Ask, Don't Tell—"fairer and more appropriate." The Joint Chiefs of Staff, some of whom back the current law, supported the new regulations unanimously, he said.

"I believe these changes represent an important improvement in the way the current law is put into practice—above all, by providing a greater measure of common sense and common decency to a process for handling what are difficult and complex issues for all involved," Gates noted.

President Obama said he wants to see the military's policy reversed, as has Gates and Joint Chiefs of Staff Chairman Mike Mullen. But three members of the Joint Chiefs—representatives of the Army, Air Force and Marines—expressed reservations about overturning current policy during testimony before House and Senate committees in February.

Tony Perkins, a former Marine and now president of the Family Research Council, criticized Gates' order.

"These new guidelines undermine enforcement of the law banning homosexuality in the military," Perkins said. "Generals and flag officers lack the time to launch such investigations. The new regulations only invite open defiance of the law."

"The (constitutional) obligation of the president and his appointees is to 'faithfully execute' those laws," Perkins continued. "Today's action will raise serious questions in the minds of active duty military personnel about the enforcement of laws and lawful orders."

Elaine Donnelly, president of the Center for Military Readiness, said the order sends "a confusing message to the troops."

"Instead of taking the opportunity to clarify the meaning and intent of the law, Secretary Gates seems to be condoning unwarranted delays," Donnelly said. "Local commanders who are trying to do their duty by enforcing the law deserve support, not second guessing by higher-level officials." (BP)




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## Survey: Millennial generation traditional on some beliefs

Washington—Young adults today are considered less religious than previous generations, but a recent report shows Americans ages 18 to 29 still remain traditional on a few religious beliefs.

"Though young adults pray less often than their elders do today, the number of young adults who say they pray every day rivals the portion of young adults who said the same in prior decades," according to a study from the Pew Forum on Religion and Public Life.

The report is part of a Pew Research Center series that focuses on the values and behaviors of teens that make up the millennial generation—those who were born after 1980.

The report is based on data from a variety of Pew Research Center surveys that compare the beliefs of the millennial generation with older generations.

Although faith tends to increase with age, the report shows a steady decline of religious affiliation in recent generations.

One-quarter of adults under 30 consider themselves unaffiliated with a religion. Instead, they describe their religion as "agnostic" or "nothing in particular." In addition, young adults are unlikely to affiliate with a religion when they are older.

The report also shows that young adults do not attend church services on a regular basis. Only 18 percent of adults between the ages of 19 and 30 attend a service once a week, compared to 21 percent of members of Generation X (those born between 1965 and 1980) when they were in their 20s.

It is interesting to note, however, that there is little difference between generations when it comes to certain markers of religion.

Millennials and all other generations were similar in their beliefs in a heaven, a hell and miracles. (BP)

# When it comes to Easter, lily farmers must race the clock

By Adelle Banks

Ithaca, N.Y.—To the untrained eye, the graceful lilies that arrive on church altars each year on Easter Sunday are a familiar symbol of resurrection and renewal. Like poinsettias on Christmas, it just wouldn't be Easter without them.

But for the people who get them there—on a date that shifts from year to year—getting the trumpet-shaped flowers to bloom on cue takes months of just-right gardening, mathematical deduction and extreme diligence.

"It is by far the most complicated, single thing that happens in the floricultural industry," said William Miller, professor of horticulture at Cornell University.

"Valentine's Day—same day every year. Christmas Day—same day every year. No problem," he said. "It's extremely complicated and Easter lily growers really do have to keep very close track of this stuff."

Researchers like Miller have drawn up schedules for greenhouses with how-to instructions specific to the date Easter arrives in a given year, chronicling the steps once lily bulbs arrive in mid-October from bulb growers on the West Coast.

## A meticulous process

Week by week, the guidelines suggest the exact period for cooling the bulbs (six weeks), best greenhouse temperatures (somewhere in the 60s) and how long the buds should be at various points in the growing process.

Temperature is the secret to getting an Easter lily to bloom on time, said Norman White, owner of White's Nursery and Greenhouses in Chesapeake, Va., who has grown lilies for about 40 years.

"You have to look at the plant, decide where it is in the stage of its growth and when Easter is and you make the decision," he explained. "Should you give it more

heat or less heat, depending on the time Easter is?"

Even as the lilies go through the early cooling stage, known as "vernalization," conditions have to be just right, said Ray Greenstreet, co-owner of Greenstreet Growers in Lothian, Md.

The lily bulb, packed in peat moss, "has to stay moist," he noted. "It can't be too wet or too dry."

His staff does intricate leaf counts to determine how many leaves need to unfold each day before the plant flowers. "You can't be a couple days late or a couple of days early," he said.

Jeff den Breejen, vice president of Ednie Flower Bulbs in Fredon, N.J., has spent part of March traveling up and down the East Coast, visiting greenhouses and inspecting the still-growing lilies that soon will be shipped to stores.

"If they weren't up to a certain amount of inches by that time, we told them to turn the heat up," he said. "If they don't make it for Easter, it's not worth anything the week after Easter."

If the flowers arrive late, he could lose customers who wouldn't want to order them the next time around.

Growers say Easter's rotating spot on the calendar affects what other crops they plant in a particular year. While this year Easter is early (April 4), some already are dreading next year when it falls much later, on April 24.

"Everybody is already thinking about what ... are we going to do with Easter so late?" according to Russell Weiss, owner of Kurt Weiss Greenhouses in Center Moriches, N.Y. "A lot of growers next year will not grow Easter plants because it'll interfere with their spring season."

In fact, growers say sales of the estimated 9 to 10 million Easter lilies shipped across North America each year are either



**AGAINST THE CLOCK** Easter lily bulbs arrive at White's Nursery and Greenhouses in Chesapeake, Va., in October and are tended for several months to bloom in time for Easter. (Photo courtesy White's Nursery and Greenhouses)

static or diminishing, with some churches no longer decorating with lilies, and younger generations less interested in buying them.

## Lilies withering?

The biggest numerical drop in the industry is where it all begins—at the bulb stage.

"When I first came in the business in the mid- to late-'70s, there were 26 lily bulb growers," said Rob Miller, owner of Dahlstrom and Watt Bulb Farms of Smith River, Calif., and brother of the Cornell University researcher.

Now, Miller said, he's one of four.

At one time, shortly after World War II when lilies were no longer imported from Japan, hundreds of bulb growers tilled the soil from Half Moon Bay, Calif., to Belling-

ham, Wash., where conditions are perfect for growing the flowers.

Now, according to distributors and growers, large retail chains sell lilies at lower prices and with very strict specifications, which creates greater challenges for those on the growing end of the industry.

"The consistency of the product and the profitability of handling and growing has gotten extremely tight," Rob Miller said. "And that's what's contributed to the continual decrease to the number of bulb growers."

When Miller's brother, the Cornell horticulturalist, arrives at church on Easter Sunday, he suspects he's the only person in the pews who appreciates everything that went into getting the flowers to the church on time. "They have no idea," William Miller said. "No clue." (RNS)

## Meet the Class of 2010, part 2

### Unexpectedly, Oneida Baptist Institute gave 'Sarah' opportunity to blossom

There was a time, 111 years ago, when all of our students were from the Oneida area. A few lived in or moved to the small community of Oneida, while others walked or rode horses or mules to get to our school. Often the horse or mule carried three or four children eager for an education. Most of those students gave little thought to the rain, sleet, snow, cold or heat; they just wanted to get to school. Most of their parents had no education, at least not as we think of an education in today's terms.

Though students from around the world find their way to this little spot, we have not lost sight of the importance of helping boys and girls from the Oneida area, including those up the creeks and hollows, just as we did more than 100 years ago. It must be a big temptation for the local boys and girls to attend the big county school. In some ways it would appear the county schools have much more to offer. However, the local students who choose to attend OBI can give plenty of reasons why they believe they made the right choice.

Here is part of the senior essay written by "Sarah" (not her real name), one of our day students. Day students normally do not live in our dormitories; they commute every day—but not on horse or mule back. We provide the opportunity for our local students to attend absolutely free of charge. They pay no tuition and their meals and books are provided for free.

"During the summer before my eighth grade year, my family moved to Oneida. We came to help my grandmother and intended to move

back to our old home once summer was over. Well, summer ended and circumstances did not provide a way to move back to our old home. So, we were stuck, or at least we felt that way.

"We chose to attend Oneida because my brother and I had already been to the county school. The students at the county school were very different from what we were used to and no one there really shared my interests, nor I theirs. My mom graduated from Oneida and liked it, so we enrolled. It was a good choice.

"I learned a lot here, in school and out, and I tried a lot of new things. ... I learned that being a Christian means having a relationship with God. ... The other big thing I learned ... was to be an individual. ... I never had any close friends (before); most of my relationships were shallow and I was a very self-conscious person. ... Oneida provided a place that encouraged me and made

it feel safe for me to cut loose. Now, I am very strong-willed, in a gentle way, I hope. I have wonderful close friends and I'm not afraid at all to be interested in unusual things or just state my mind.

"I also played sports and did extracurricular activities (here), which I had never done at the other schools, and I enjoyed them so much. If I hadn't been here, I feel I would still be a little lamb trailing after someone. ... God placed me at Oneida so that I could blossom; if I had gone to any other school I would only be a bud."

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

## 'Give me the beta'

### Clear Creek student Haggerty attends LifeWay conference

Third-year student Dan Haggerty, along with his wife, Shannon, recently attended a Beta Conference sponsored by Lifeway Christian Resources. Naturally, my first question to him was: "What exactly is a Beta Conference?"

"The term 'beta' is used in rock climbing to teach climbers how to go further and higher," Haggerty said. "One climber says to the more experienced climber, 'Give me the beta on getting to the top of that mountain.' With this concept in mind, Lifeway has created conferences structured to help new ministers in their field of training. Through these conferences, the new minister can 'get the beta' on how to get to the top of their mountain.

"During this particular conference 46 people attended," Haggerty said. "All but three had three years or less experience as a minister of education, which is the area of ministry I feel called to.

"As a third-year student at Clear Creek Baptist Bible College, I am completing my internship requirement with the director of education at Pump Springs Baptist Church in Harrogate, Tenn.," Haggerty continued. "Through this internship,

I was able to contact LifeWay and ask them if a minister of education intern would qualify for the Beta Conference. They were more than happy to invite my wife and me so that I could make the most of this information before getting into a full-time position."

Haggerty's participation in this valuable training not only was a first for him and his wife. "This is the first time LifeWay has invited an intern from any school for a conference such as this," Haggerty explained. "I was deeply honored to represent Clear Creek Baptist Bible College as well as Pump Springs Baptist Church during this new endeavor.

"The foundational education I have received at Clear Creek Baptist Bible College was essential to understanding and assimilating the detailed information provided by LifeWay," he said. "Due to experiences such as this conference, together with the biblical foundation provided at Clear Creek, I am that much more prepared to scale the mountain in the ministry the Lord has set before me."

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.ccbbc.edu; e-mail: dfox@ccbbc.edu

### Clear Creek Chronicle



Donnie Fox

## Kingdom advance 24/365

### Cooperative Program is not just funded by KBC churches

April 11 is the Sunday set aside for our larger Baptist family to celebrate what God is doing through the various missionary, educational and benevolent ministries of the Southern Baptist Convention and the Kentucky Baptist Convention, which are supported by the collective giving of Baptist people through their churches and their churches' collective giving through the Cooperative Program. I trust your church will take time on that Sunday to give thanks to the Lord and share a word about the value of the Cooperative Program as an extension of your church's ministry in connecting all people to Jesus Christ to the ends of the earth.

The Cooperative Program enables us Kentucky Baptists to accomplish more for Christ together than we could ever on our own. CP funds provide the foundational support for statewide, nationwide and worldwide missions and ministry efforts.

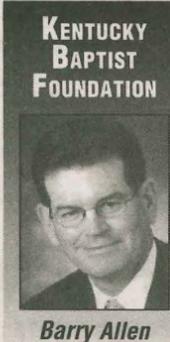
Traditionally, 98 percent of CP giving in Kentucky comes from churches. What you probably did not know is the other 2 percent

comes mostly from the earnings of endowment accounts for which CP is a partial or full beneficiary. These endowments have been established over the years by individuals who made legacy gifts during their lifetimes or at death, the benefits of which will continue until Jesus comes again.

The collective earnings of these endowments last year represented the second largest source of CP through the KBC. Only one church contributed more than these endowments. What is significant is these endowments are perpetual and will continue to support kingdom advance through CP into the unfolding future.

Perhaps the Lord is leading you to leave a legacy of your love for Him and His mission in this world through your estate plan. A legacy gift for the benefit of the Cooperative Program is an investment with eternal implications that will be working literally 24 hours a day, 365 days a year to connect people all over the world to Jesus Christ. Call Laurie Valentine or me toll free to discover how.

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



Barry Allen

## Most church Web sites ineffective, technology firm study discovers

### But outward-focused sites reap benefits for congregations

By Mark Woods  
Great Britain Baptist Times

Cambridge, England—Churches, by and large, still haven't entered the digital age when it comes to evangelism—but those who have are reaping huge rewards, according to a new survey.

A poll conducted by Christian technology company Endis, which provides the Church-Insight church Web platform, indicates that when churches deliberately focus their Web sites on attracting outsiders they see a corresponding rise in the number of non-Christian visitors. But many focus on the internal life of the church, and their effectiveness is reduced.

Endis polled 1,600 churches for its DigiMission project, asking questions about church size, the Web site's target readership, the number of Christians and non-Christians coming to events, and the influence of the Web site on their decision to attend.

The 120 churches that responded reported more than 1,300 non-Christian visitors in the last 12 months to church events, services and discipleship courses through the Web—an average of 11 non-Christian visitors per church.

Among the survey's key findings were that most churches' Web sites were not created with the unchurched in mind. Only half offer an outline of the gospel, and only a quarter provide testimonies of people who have come to faith in Christ.

Endis spokesman Geoff Knott said there were clear differences in the effectiveness of different Web sites.

"When we looked at the successful sites, we found that they had the gospel on their site, and that people were able to book into events," he noted. "Interactivity is important, but we didn't find that blogs or forums did much."

It also was noticeable that larger churches were less effective than smaller ones at attracting unchurched people, Knott pointed out.

"Smaller churches of between 100 and 150 are very good at getting guests in," Knott said. "I think they push harder, using Google Adwords for instance—they're trying to grow."

The survey was welcomed by Tony Whittaker, the U.K. coordinator for Internet Evangelism Day. Most church Web sites fall short of what they

### Church Web Site Tips

(from DigiMission)

#### Identify your audience.

Most church Web sites are designed for the reached, not the unreached.

#### Try to be more interactive.

Letting visitors sign up for events gives them an immediate opportunity to get engaged with you.

#### The Web is just part of your missions effort.

Multiple contact by different means increases opportunities for success. There's no substitute for personal contact.

#### Be serious about the Web.

It's the new printing press and hundreds of millions of people use it every day.

#### Think about what image you're communicating.

What does your site say about your church?

#### Put the gospel on your Web site.

How would you explain the gospel simply to someone who has never heard it before?

could be for various reasons, he said.

"They are often mainly 'brochureware'—static informational pages with little interactive comment, or frequently updated material such as a blog or Twitter feed," Whittaker explained. "Another reason is that wittingly or unwittingly, they present the church as a building where there is a program of meetings. Obviously, there is some truth in this.

"But the greater, and more meaningful and biblical truth, is that the church is a big family in that community, which happens to meet together from time to time, as families do in one or more locations. In other words, it's people, not programs."

There are many ways of showing this on Web sites, he suggested, such as including photographs of members. (ABP)



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April 27, 2010  
9:00 am - 4:30 pm Tuesday  
Kentucky Baptist Building

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This Next Level Leadership Network training event will explore new concepts while retaining the best elements of Supervision Training 1.

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For more information: call (866) 489-3530 (toll-free in KY) or (502) 489-3530 or e-mail [ministries@kybaptist.org](mailto:ministries@kybaptist.org).

## LifeWay offers church Web resources at Digital Church

Nashville—For church leaders trying to navigate the digital age, the challenge can take on biblical proportions. While the palmist looked to the hills in his hour of need, pastors, staff and lay leaders today find themselves looking to cyberspace where a host of new Web-based resources and services are found.

It's all part of the digital church, where multimedia and social networking are as common as hymnals and printed bulletins. And LifeWay Christian Resources is making it easier for church decision makers to access and download a wide range of resources through the new Web portal, [LifeWay.com/DigitalChurch](http://LifeWay.com/DigitalChurch).

The services available through LifeWay's Digital Church include existing LifeWay resources such as WorshipMap Pro and SongMap, the online services that enable users to download and customize worship music; LifeWayLINK, the church Web site service; and eMediaLINK, the solution for adding online video to ministry Web sites.

Other services and service providers will be added in the months ahead, said LifeWay Chief Information Officer Tim Vineyard, who added that LifeWay's Digital Church solutions help ministry leaders in a number of ways.

The Digital Church initiative is part of a larger strategy for LifeWay, according to President Thom Rainer. In a recent address to trustees, he said LifeWay will maintain its historic biblical fidelity, but enhance its delivery systems to keep pace with the digital needs of the church.

## 'Great Commission Church'



French Harmon (center), pastor of First Baptist Church of Somerset, displays the Great Commission Church award presented March 14 by LifeWay Christian Resources. With him are Stephen Drake (left), LifeWay's director of corporate relations, and Tom Hellams, LifeWay's vice president of executive communications and relations. The church received the honor in recognition for placing among the top 100 Southern Baptist Convention churches in baptisms and church growth rate (among the 400-1,000 primary attendance range). In a letter to Harmon announcing the award, Drake wrote: "Please extend our thanks to your congregation for their willingness to engage a lost world with the gospel. In our day, as never before, churches need to follow the example of First Baptist Church of Somerset with an outward focus and the message of life." (Photo courtesy of French Harmon)

## Missions partnership



More than two dozen Mountain Outreach students and faculty volunteers from University of the Cumberlands spent spring break at Jonathan Creek Camp and Conference Center in Western Kentucky. The group installed new theater seating in the camp's worship center, increasing the seating capacity from 500 to 641. "With all the help from Mountain Outreach, the worship center project took less than two weeks," said David Rouse, director of Jonathan Creek. In another project, using skills honed from building dozens of porches, steps and wheelchair ramps; the Mountain Outreach group constructed eight sets of steps for two staff lodges. Last on the to-do list was the construction of a classroom in the basement of the camp's J Cafe. When the list was completed, the group still had time left, so they painted the camp's maintenance building. "All the staff of Jonathan Creek Camp & Conference Center witnessed the incredible work ethic and servant attitudes of Mountain Outreach," Rouse said. "It was amazing all that Mountain Outreach accomplished during their time here."



## KBC CALENDAR OF EVENTS

### April

- 9-10 Kentucky Woman's Missionary Union Annual Meeting, Westport Road Baptist Church, Louisville.
- 9-10 Region 8 Disaster Relief Recertification and Training, First Baptist Church, Hazard.
- 10 Region 5 RA Congress, Aberdeen (Ohio) Baptist Church.
- 12 Growing Ministries Tour, La Grange Baptist Church.
- 13 Growing Ministries Tour, Mays Lick Baptist Church.
- 13 Iron Sharpening Iron, Applebee's Park, Lexington.
- 15 Iron Sharpening Iron, Southern Baptist Theological Seminary, Louisville.
- 16-17 Exalt, Georgetown College.
- 16-18 All-State Children's Choir—East, Cedarmore Camp and Conference Center, Bagdad.
- 18 High Attendance Sunday School Day.
- 20 Growing Ministries Tour, First Baptist Church, Monticello.
- 20 Iron Sharpening Iron, University of the Cumberlands, Williamsburg.

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

## MOUNTAINS TO THE MISSISSIPPI

COMPILED BY STAFF

■ **CADIZ**—Canton Church recently called **Tony Evans** as youth minister. **Paul Cannon** is pastor.

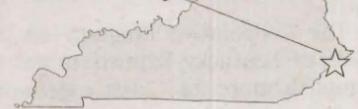
■ **CAMPBELLSVILLE**—Campbellsville University will host a lecture from **Joseph Grieboski**, founder of the Institute on Religion and Public Policy in Washington, April 6, 5 p.m. as part of the school's Kentucky Heartland Institute on Public Policy at the banquet hall of the Badgett Academic Support Center on campus. For more information, call **John Chowning**, vice president for church and external relations, at (270) 789-5520.

■ **FRANKFORT**—Immanuel Church will hold a Tenebrae Service April 2, 6 p.m. featuring the church's choir, instrumentalists and drama, as well as guest oboist **Allison Weitkamp**. For more information, call (502) 223-7601. **Chuck Queen** is pastor.

■ **GERMANTOWN**—Germantown Church will host the Community Choir's presentation of "In the Pres-

### Spotlight on ...

#### Elkhorn City



Marrowbone Church will present the Easter drama, "The Way, Truth and Life" April 2-4, 7 p.m. For more information, call (606) 754-5361. **Roger Johnson** is pastor.

ence of Jehovah" April 3, 7:30 p.m. **Cal Redmond** is pastor.

■ **LOUISVILLE**—Forest Park Church recently called **Shawn Clark** as youth minister and **Laura Rodich** as children's minister. **Ronnie Caswell** is pastor.

■ **VANCEBURG**—Union Church recently called **Greg Collins** as pastor.

## CLASSIFIED ADS

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**SEEKING:** Senior pastor. The pastor search committee of Victory Baptist Church in Lexington, Ky., a Southern Baptist congregation, is accepting resumes for a senior pastor. Resumes should be sent to [pastorsearch@vbclex.org](mailto:pastorsearch@vbclex.org) by June 1, 2010; or mailed to the church office at 2261 Armstrong Mill Road, Lexington, KY 40515, Attn: Pastor Search.

**SEEKING:** Full-time minister of music and worship to lead a comprehensive, blended worship ministry for all ages at First Baptist Church, Lawrenceburg, Tenn. FBC is a family- and community-oriented church that offers a great potential for personal and congregational growth. Lawrenceburg is a small, historic city located in Southern/middle Tennessee and is conducive to raising a family. Submit resume and DVD to First Baptist Church, 2100 Springer Road, Lawrenceburg, TN 38464.

**SEEKING:** Executive director for The Baptist Foundation of Illinois. The ideal candidate will have fund-raising experience; be committed to the BFI mission and vision; and be an active member of an SBC church. For more information, visit [IBSA.org/bfi](http://IBSA.org/bfi).

**SEEKING:** Full-time pastor for Oak Hill Baptist Church. Located on Hwy 1517 in LaRue County, central Kentucky, the church is affiliated with Lynn Association. Send resume to: Pulpit Committee, 4240 Oak Hill Road, Sonora, KY 42776; [oakhillbaptistchurch@hotmail.com](mailto:oakhillbaptistchurch@hotmail.com).

**SEEKING:** Full-time children's pastor for Campbellsville Baptist Church, located in central Kentucky, to reach our children (birth-6th grade) and their families for Christ. Must be visionary, team player, highly relational and passionate about seeing young families come to Christ. Please send resume to Discipleship Pastor Brad Lauer, [bradl@cvillebaptist.com](mailto:bradl@cvillebaptist.com); or 420 N Central Ave., Campbellsville, KY 42718.

**SEEKING:** Part-time youth minister. All inquiries to chairman of youth minister search committee, Garry Zook, 762 Lakehill Beach Estates, Springville, TN 38252.

**SEEKING:** Bivocational SBC pastor for Karns Grove Baptist Church, located between Philpot and Whitesville, Ky. Send resumes to: Pastor Search Committee, Karns Grove Baptist Church, 6371 Karns Grove Road, Philpot, KY 42366.

**SEEKING:** Part-time music minister for Brookside Baptist Church. Responsible for blended-style congregational worship, praise and choir discipleship. Send resumes to Pastor Dewayne L. Brewer, 1351 Wilmore Road, Nicholasville, KY 40356; or e-mail to [dewayne@brookside-baptist.org](mailto:dewayne@brookside-baptist.org).



### Sunny's pride

By Todd and Michelle Deaton

One morning, Sunny Starfish decided she was not going to wear her glasses to school anymore. She believed she looked better without them.

"Craig Crab makes fun of me, and the other Cove Kids laugh when I wear my glasses," she thought.

At breakfast, her mom asked, "Sunny, don't you think you should put on your glasses?"

"I don't want to wear them anymore," Sunny said. "Besides, a real star wouldn't wear glasses," she announced.

Her mom tried to change her mind, but Sunny would not listen.

When Sunny got to her classroom, she sat in Syd Squid's desk. Without her glasses, she couldn't tell which desk was hers.

"Why are you in my desk?" Syd asked.

"Oh, I'm sorry," replied Sunny. She moved over one row and sat down again. This time she was in Craig Crab's seat.

"Hey, that's my desk," Crusty protested.

The others laughed as Seamore Seahorse led Sunny to her desk.

"Look, everybody, Sunny's wearing two different-colored tennis shoes," Lenny Lobster called out.

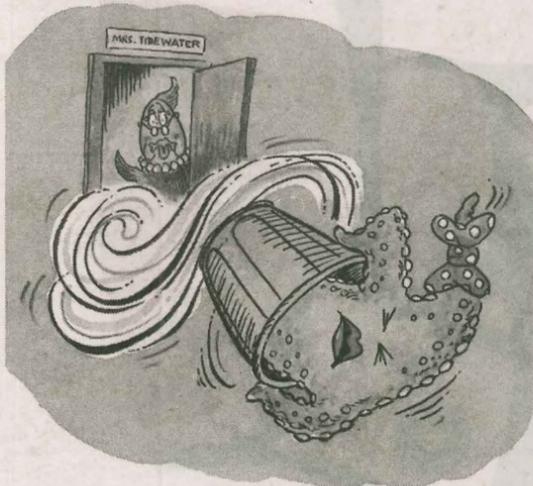
Sunny looked down at her feet.

"Good grief! How embarrassing," she said, blushing.

At recess, Sunny could not catch anyone while playing tag because she couldn't see.

When the bell rang to come in, she tripped on the stairs and knocked Ollie Oyster down.

Craig began teasing Sunny. "Hey,



everyone, I'm Sunny," he jeered, as he bounced off Seamore and bumped into Lenny before falling over a desk. Everyone laughed.

At lunch, Sunny picked spinach, thinking it was green jello. "Yuck!" she squealed after taking a bite.

Then Craig played a trick on Sunny. He passed the mustard to her, and she put it all over her french fries. "Gross!" she squealed. Everyone laughed again.

After lunch, Mrs. Tuna Tidewater asked Sunny to work a math problem on the board, but Sunny wrote down the wrong answer because she couldn't see the numbers. Everyone laughed again.

Sunny turned to run out of the room. On her way out, she stepped in the trashcan and went tumbling into the hallway.

As Sunny sat in a pool of tears, Mrs. Tidewater sat down beside her. "What's wrong?" she asked.

"This is the worst day ever," Sunny replied.

"Why didn't you wear your glasses?" Mrs. Tidewater asked.

"I don't like them," Sunny answered. "They make me look funny."

"What makes you think that?" Mrs. Tidewater asked.

"Craig and the other Cove Kids laugh at me," Sunny said.

"They weren't being very nice," Mrs. Tidewater agreed.

"Don't I look better without my glasses?" Sunny asked.

"No, I like your glasses, Sunny," said Mrs. Tidewater.

"They make you look brilliant."

"But the others laughed at me," Sunny insisted.

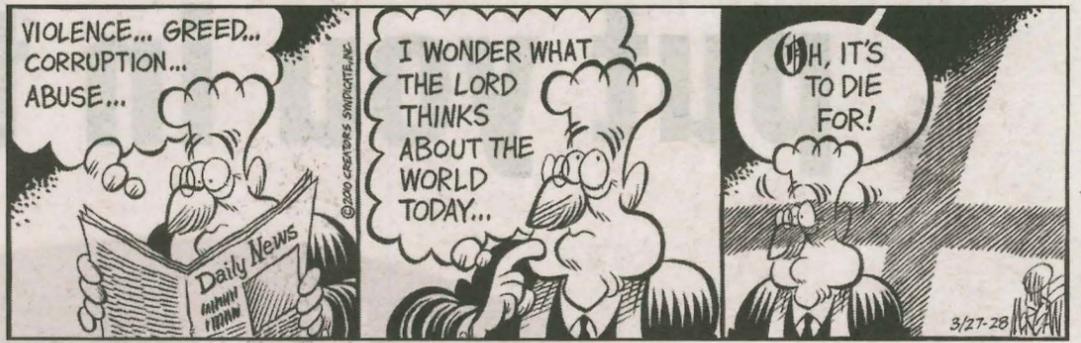
"Maybe," Mrs. Tidewater allowed, "but think how much they laughed at you today when you didn't wear them. Your pride led to many falls."

Why did Sunny Starfish not want to wear her glasses?

What happened when she didn't? What are some things of which you are proud?

How can having too much pride cause problems? Read Proverbs 16:18 together.

### For Heaven's Sake



### Preacher's Kids



### Bible Crosswords

By Cheryl Keiser

#### Across

- 1 "A \_\_\_\_ that needeth not to be ashamed" (2 Timothy 2:15)
- 6 "The word of God ... is sharper than any twoedged \_\_\_\_" (Hebrews 4:12)
- 10 Friend, Fr.
- 11 When you will arrive, approximately, abbr.
- 12 In favor of
- 13 Belonging to God's chosen nation
- 15 Young lady, Fr., abbr.
- 17 Man's name
- 19 Sons of Judah, Er and \_\_\_\_ (Genesis 46:12)
- 21 Edward, for short
- 23 Chinese dynasty
- 24 Firstborn son of Judah (Genesis 38:2-3)
- 27 Primps
- 29 "\_\_\_\_ not yourselves" (Romans 12:19)
- 31 "When the morning stars \_\_\_\_" (Job 38:7)
- 32 "Jesus thou \_\_\_\_ of God" (Matthew 8:29)
- 33 Letter before "em"
- 34 Teletypewriter, abbr.
- 35 In order that
- 37 Small particle
- 39 Translation, abbr.
- 41 Son of Adam
- 43 Prophet during David's reign
- 46 Masculine article, Fr.
- 47 Indicate agreement with a movement of the head
- 48 "These \_\_\_\_ Milcah did bear" (Genesis 22:23)
- 50 Letter after "em"
- 52 Preposition

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52			53	54					55	56		
57								58				

- 53 "Lion will not \_\_\_\_ himself" (Isaiah 31:4)
- 55 Sea lettuce
- 57 "\_\_\_\_ obtained favor" (Esther 2:15)
- 58 Moisture

- 26 "Delivered when she was past \_\_\_\_" (Hebrews 11:11)
- 28 "Take it, and \_\_\_\_ it up" (Revelation 10:9)
- 29 Josaphat's father (Matthew 1:8)
- 30 Building wing
- 35 To stow, especially in a ship's hold
- 36 Exclamation
- 38 St. Paul is the capital of this state, abbr.
- 39 Not that
- 40 "The heathen \_\_\_\_" (Psalms 46:6)
- 42 Masculine article, Sp.
- 44 "Lest he \_\_\_\_ my soul like a lion" (Psalms 7:2)
- 45 New England state, abbr.
- 47 "As it was in the days of \_\_\_\_ so shall it be also in the days of the Son of man" (Luke 17:26)
- 49 Stomach, for short
- 51 Girl's name
- 53 Syllable of satisfaction
- 54 Exist
- 56 Low pressure, abbr.

### Last week's solution

1	R	O	S	E	O	F	S	H	A	R	O	N
9	I	N	N	N	S	H	Y	O	A			
12	G	O	D	S	H	E	P	H	E	R		
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54	M	O	R	N	I	N	G	E	T	A	R	

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