

Shine like stars in the world  
Philippians 2:15

# WESTERN Recorder

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## FOR THE RECORD



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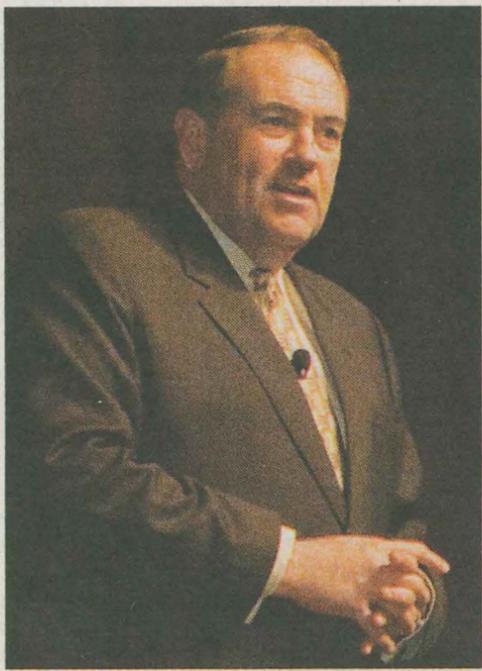
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## Huckabee: U.S. problems rooted in morals, not money

By Drew Nichter  
News Director

Williamsburg—Mike Huckabee has not yet thrown his name into the 2012 presidential race, but he often sounded like a candidate during his visit to Williamsburg last week.

In what was one part sermon, two parts campaign speech, the former Arkansas governor sounded off on a range of hot-button topics as the guest of honor at University of the Cumberland's annual Center for Excellence in Leadership event April 5.

Huckabee decried recent government responses in such matters as trimming the federal budget and the country's \$14.5 trillion deficit, as well as the Wall Street bailouts of two years ago.

Speaking days before Congress agreed to a short-term spending bill that averted a federal government shutdown last Friday, Huckabee admonished legislators for proposing insignificant measures to address a major financial situation. While the agreement reportedly will cut federal spending by \$39 billion, earlier proposals were calling for cuts of as little as \$6 billion.

"Doing something as insignificant as a \$6 billion budget trim is like me saying I'm going to lose weight by trimming my toenails," Huckabee said. "It's going to take more than that."

While most pundits would look at these issues and say the problems are rooted in economics, Huckabee said they are missing the point.

"It was not so much a money problem as it was a moral problem," the onetime Republican presidential primary hopeful said.

Most Americans have been blessed beyond their imaginations, even in spite of the struggling economy, Huckabee pointed out. But it is when Americans fail to acknowledge God for those blessings that the country goes off course, he said.

"To live in this country is a blessing from God," Huckabee said, "and if we mess it up, it's because we forget that it is a blessing from God."

□ See Huckabee ... *Page 2*

## 'Rebuild Haiti'

### Making progress both physically and spiritually

By Mark Kelly

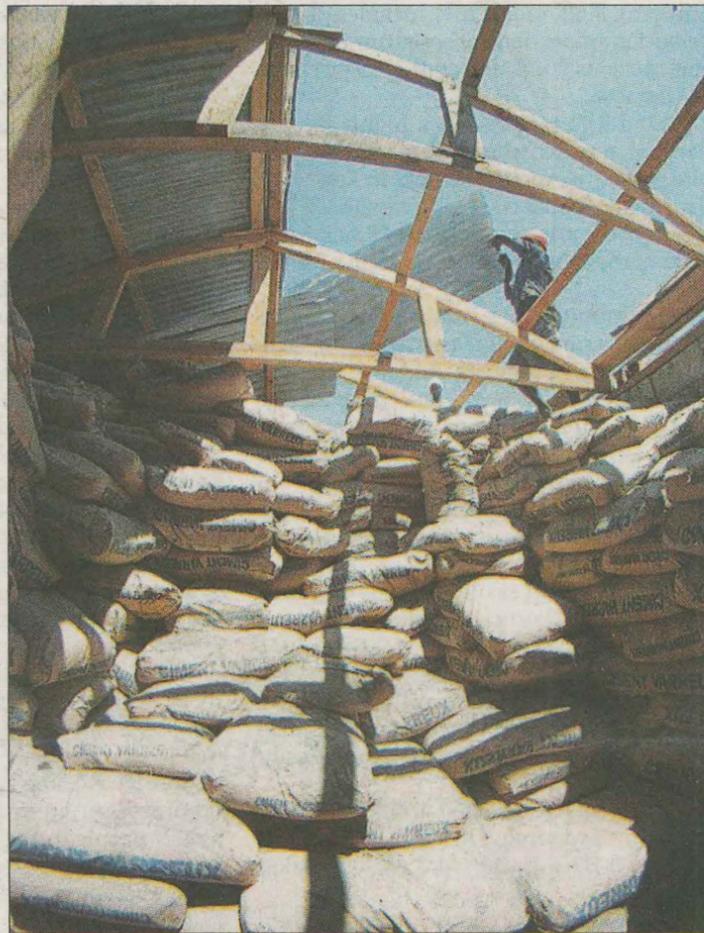
Port-au-Prince, Haiti—Southern Baptist rebuilding efforts in Haiti since the devastating earthquake 15 months ago have made good progress—and the improvements are as much spiritual as physical, leaders in the effort said.

"Rebuild Haiti," a cooperative Baptist venture to put as many as 6,200 families in decent housing by the end of 2013, has completed 796 homes, with another 130 nearing completion, said Jeff Palmer, executive director of Baptist Global Response. Haitian Baptists also are participating in the initiative as are the International Mission Board, Southern Baptist Disaster Relief and the Florida Baptist Convention.

"In the aftermath of the earthquake, getting an effective program of rebuilding was very challenging," Palmer said. "Moving people and money into the country, assembling all the supplies needed, just dealing with the nuts and bolts of getting things done in a place devastated by the earthquake was hard.

"Doing it in a way that enables

□ See Rebuild Haiti ... *Page 7*



One solution that has enhanced Rebuild Haiti's effectiveness is stockpiling construction materials on site in storage sheds, instead of making repeated trips to stores. So far, the Southern Baptist project has rebuilt nearly 800 homes. (Photo by Nathanael Hollands/BP)

## New regulations mean church nurseries must replace cribs

By Erin Roach

Nashville, Tenn.—In order to comply with new safety regulations taking effect in June, churches need to replace their nursery cribs, which already could pose a danger to children and leave churches open to liability lawsuits.

The U.S. Consumer Product Safety Commission unanimously approved sweeping new safety rules, which outlaw drop-side cribs and require stronger hardware and supports. The commission said it is unlikely that existing cribs will meet the commission's new standards.

Jim Swedenburg of the Alabama State Board of Missions served more than 10 years as a state missionary for church administration and said churches that have weekday ministries or day cares especially need to heed the new safety standards.

"If a parent had a child that was injured and the day care was in that sense negligent in not having changed that bed, that's going to put them at greater risk for any kind of liability judgment," Swedenburg said. "In other words, nobody's going to come around and inspect the cribs and force the church to comply, but if they don't they're still going to be taking a risk."

For years, parents favored drop-side cribs because they could lower the rails on one side to more easily lift their children from the cribs.

Since 2000, drop-side cribs have been blamed in the deaths of 32 infants and toddlers and suspected



in another 14 fatalities. In the past five years, more than 9 million drop-side cribs have been recalled, and Congress has pushed for stronger crib safety rules.

At issue is malfunctioning hardware, including cheaper plastics or assembly problems that can lead to the drop-side rail partially detaching from the crib. A dangerous "V"-like gap between the mattress and side rail can trap a baby, causing it to suffocate or strangle.

Also, as children grow, they can apply more force to the crib by shaking it, running around in it or jumping up and down, the Associated Press noted. To address this, the new safety standards affect far more than the drop side.

"A crib's mattress support, slats and hardware are now required to be more durable and manufacturers will have to test to new, more stringent requirements to prove compliance," the commission noted.

□ See Churches with non-compliant cribs ... *Page 8*

# Kentucky Baptists helping individuals, groups 'Find It Here'

By Kristie Randolph  
Kentucky Baptist Convention

Louisville—With less than two weeks until Easter, Kentucky Baptists are carrying out another Find It Here statewide evangelistic campaign this month which will culminate on Easter Sunday, April 24.

Following up on last year's highly successful campaign that shared the gospel with 1.3 million households, Kentucky Baptist Convention churches are taking a more focused approach to sharing their faith this year. Find It Here 2011 includes the distribution of portions of scripture to places not previously reached and to very personal contacts.

"Find It Here 2010 was a highly intense seeding process where we aimed to take the gospel to every household in Kentucky. This year, we looked at who we missed and developed a plan to reach them," said Larry Baker, missions growth team leader for the KBC.

Communities not reached last year included nursing homes, assisted-living facilities, college campuses and prisons and jails. Teams will be taking copies of the books of John and Romans to as many of those locations across the state as possible during the month of April, Baker said.

Each booklet has specific verses highlighted so readers can learn the plan of salvation quickly.

Also in the weeks leading up to Easter, thousands of Kentucky Baptists have spent 21 days in prayer and fasting for three individuals they know personally. At the end of the 21 days, each participant will deliver a copy of the marked scripture portion to them, along with an invitation to an Easter Sunday service.

"Last year, we directed people to 'Find It Here' in the church. This year, our focus is to 'Find It Here' in the word of God," Baker explained.

While some may choose to abstain from food to devote more time in prayer for their



three individuals, Baker said participants are not limited to traditional fasting.

"We're defining (a) fast as giving up something you would normally partake of every day, and instead, you would take that time as a call to pray," he noted. "It could be a television program or beverage. Or, if you're looking at Facebook 15 times a day and you take those times to pray for the lost, that'd be great."

A statewide radio advertising campaign is bolstering Find It Here efforts in the days leading up to Easter. Kentucky Baptists have invested more than \$50,000 for the advertisements, which are expected to reach 85 percent of the state's adult population.

Last year's campaign mobilized approximately 40,000-50,000 Kentucky Baptists for door-to-door distribution of the gospel message. Last summer, Kentucky Baptists received the North American Mission Board's Find It Here Participation Award in recognition of their efforts.

A total of 1,685 Kentucky Baptist churches actively participated in Find It Here 2010. Sixty-eight associations also supported the effort.

Baker estimated that some 30,000 Kentucky Baptists are involved in this year's campaign based on the number of booklets that were requested.

Special editions of the scripture portions are written in Spanish, and are written for people in the specific communities Baker mentioned such as nursing homes, college campuses and prisons.

Kentucky Baptists also are putting special effort into helping Kentucky's inmates

## Rockcastle churches partner for revival

Mount Vernon—Churches in Rockcastle Baptist Association are working together to maximize their efforts during the Find It Here campaign.

In addition to planning a community-wide Good Friday Passion Play and Easter event on Main Street in Mount Vernon, the association scheduled a 21-day revival and prayer meeting at that town's Northside Baptist Church.

According to Randy McPheron, director of missions for Rockcastle Association, Northside has hosted a revival service each evening since April 1; it will run through the 21st. Along with times of prayer, the services feature guest speakers and worship planned by local churches.

"We hope to unite our churches to pray for spiritual awakening in our coun-

ty, state and nation, and to pray and fast for lost people by name," McPheron said.

"Unity is so important to prayer for spiritual awakening. Our pastors do not have a competitive spirit but genuinely care about this county and the kingdom of God."

Larry Baker, the Kentucky Baptist Convention's missions growth team leader, said that same spirit is thriving among many Kentucky Baptists. He said he believes Find It Here has helped foster that unity.

"There seems to be more of a kingdom spirit. More of our churches are working together," Baker said. "We shouldn't be disappointed if we don't see big numbers immediately. We'll probably see the harvest from all of this way down the road."

"Find It Here" through Christ.

According to Gary King, director of missions for Lincoln County Baptist Association, Kentucky is home to more than 130 federal, state and county detention centers, and Kentucky Baptists plan to distribute the booklets to inmates in each one.

"The scripture distribution gives us a great opportunity to present the gospel to a population that is desperate for a life-changing experience," King said.

King's primary strategy is to work with ministry groups already connected to an institution. Some prisons and jails already have agreed to the distribution. Officials at Northpoint Training Center in Danville agreed to make the booklets available in the center's chapel.

"We're already seeing a revival among our prison population across Kentucky," King said. "Hopefully by networking all these ministries together for the Find It Here scripture distribution, we can build a

network and work together to do a better job of discipleship and follow-up."

Other facets of Find It Here 2011 also rely on ministries already in place. According to Baker, most nursing homes and assisted-living facilities have ministries or churches already attached to them.

Outreach to college students is being coordinated through the KBC's Baptist Campus Ministries across the state, and the KBC's multiethnic missions and ministries department is coordinating the effort to reach Spanish-speaking individuals.

In addition to efforts at the state level, Baker said he was excited to learn some churches already had developed their own follow-up activities.

"We want churches to look at their communities and think creatively about how to reach them," he said. "If churches get intentional about reaching people, we know we will see an impact on the spiritual darkness in Kentucky."

## Huckabee: Family is intended to be nation's best form of government

Continued from page 1

Huckabee, who was a Baptist pastor prior to his political career, lamented the federal government's escalating involvement in "creating winners for some and losers for others." He compared government to the officials in a football game.

"The people in striped shirts are not supposed to determine the outcome," he noted. "Their job is to referee the games and make sure that it's played fairly by the teams, and the play of the teams will determine the outcome."

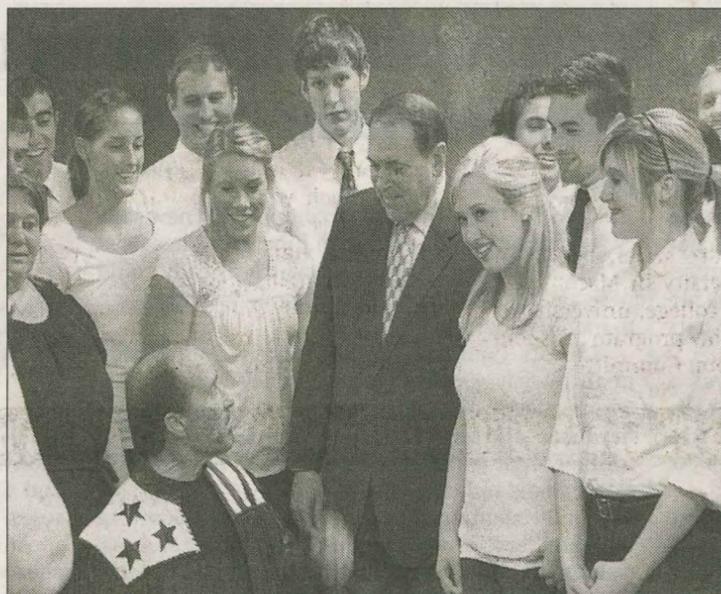
"When our founders created our government, they created (it) to be the guys in the striped shirts."

But when elected officials begin deciding which companies to bail out and which ones will fail, "that's the striped shirts putting on a team jersey (and) playing the game," Huckabee said, "and it was never what our founders intended."

Huckabee compared Wall Street to Las Vegas, with one exception. "If you go to Las Vegas and you make a wager and you lose, you pay your own debt—or you get your own legs broken," he said.

"If you messed up on Wall Street, you let all the small-business owners around the country and all the individual taxpayers pick up the tab," he added.

Huckabee said he has learned from raising three children and training three dogs that "if you want a behavior, you reward it. ... And if you want less of a behavior, you consequence it."



**LEADERSHIP BY EXAMPLE** Former Arkansas governor Mike Huckabee (center), joined by a group of University of the Cumberlands students, speaks with singer Lee Greenwood at a dinner prior to the school's annual leadership event last week. Both Huckabee and Greenwood were presented with leadership awards and Greenwood sang his famous song "God Bless the USA" at the event.

The U.S. economic system, however, works in reverse, he noted.

"We ended up with an economic system in which we penalized productivity and we rewarded reckless irresponsibility." Doing that "enables those companies who have made mistakes to keep making them," Huckabee said.

### Family as government

What the Founding Fathers intended, Huckabee insisted, was for government to be limited at all levels. Their contention, he said, was that the best form of government

is found at the most basic level—the family, "where mothers and fathers raised their own children to know the difference between right and wrong."

Pointing out that two-thirds of U.S. children who live in poverty come from single-parent homes, Huckabee said a lot of the money the U.S. spends is "to pick up the pieces of broken humanity."

More than 40 percent of children are born out of wedlock, including 75 percent of black children. This "dad deficit" in the U.S. costs taxpayers \$300 billion a year, Huckabee said.

When discussing the country's economic woes, most commentators avoid the issues of character and morality, Huckabee noted. "But if we want to right our economy, we must first right the character of this country," he stressed.

While there may be thousands of laws, only one really is necessary, Huckabee said—"Do unto others as you would have them do unto you."

"If we really lived by that, there would never be another case of domestic violence; there would never be another murder. ... There would never be another Bernie Madoff cheating his investors."

"Every law that we have amplifies that law," Huckabee said. "We have to define it more and more clearly because people missed it at the basic level."

Recalling a visit with his family to Yad Vashem, a Holocaust memorial in Jerusalem, Huckabee said he wanted them to see "what happens in a society and in a culture when good people look the other way and let evil happen around them without standing up and speaking up."

At the end of a tour, he recalled the words his then-11-year-old daughter wrote in a guestbook: "Why didn't someone do something?"

"I left that day saying, 'Dear God, please don't ever let there come a time in America when one day a father comes over his daughter and watches her write words about this country and ask, 'Why didn't somebody do something?'"

## Church-state expert makes case for equal access model of public religious expression

By Drew Nichter  
News Director

Georgetown—"Americans who wish to express their faith in public life have some choices to make," according to church-state expert Melissa Rogers.

Delivering the first in a trio of lectures last week at Georgetown College, Rogers explored the topic of religious expression in American public life as keynote speaker for the Walter B. and Kay W. Shurden Lectures on Religious Liberty and Separation of Church and State.

Rogers, director of the Wake Forest University School of Divinity's Center for Religion and Public Affairs, discussed a number of U.S. Supreme Court decisions over the years that have upheld what she called the two primary models of public religious expression, the equal access and civil religion models.

When faced with the two choices, Rogers said she believes the equal access model "does a much better job of keeping faith free."

"Faith is most free when it is unencumbered by governmental sponsorship, involvement and control," Rogers noted.

"The most common fallacy about religious expression in American public life is that the Supreme Court has silenced religion in this sphere. That's false," she pointed out.

While disagreements may arise about whether the Supreme Court made the right call in certain cases, "clearly its decisions preserve a role for religion in our nation's public life," Rogers said.

A common example of the equal access model exists in public schools. The oft-repeated refrain that the Supreme Court took God out of the schools in 1962 is incorrect, Rogers noted. The decision only prohibits school teachers and administrators from leading students in prayers and Bible readings. Students still have full rights to express their religious beliefs any way they choose.

This includes student Bible clubs that may meet on school grounds during non-instructional time, just the same as other secular groups.

What the equal access model clarifies is that while the speech taking place on governmental property may be religious, "it's not part of any government program or activity," Rogers said.

On the other hand, the civil religion model shows up in Supreme Court cases where the government is involved in promoting speech that has religious elements to it.

Examples of these decisions include upholding non-sectarian prayers before state legislature meetings, religious-themed Christmas decorations on government property, and Ten Commandments displays in county courthouses.

While the court's decisions haven't always been consistent, "for one reason or another the court has found that the government isn't violating the Constitution when it (promotes religious speech) in these cases."

Oftentimes, in civil religion cases, religious leaders are at the forefront of support in erecting displays like Ten Commandments monuments on government property.

But, Rogers warned, "religious leaders should not demand that the government erect these kinds of displays; instead they



'KEEPING FAITH FREE' Melissa Rogers, director of the Wake Forest University School of Divinity's Center for Religion and Public Affairs, delivers a lecture at Georgetown College April 5. (Photo by Jeff Huett)

should counsel against them."

"When the government is given power to select certain religious scriptures or symbols for posting or display, it gains a certain degree of control over religion," Rogers added. "It will exercise that control in ways that best advance governmental interests, not spiritual interests—and that would warp religion's witness."

The equal access model is preferable, Rogers noted, because "it draws a sharper distinction between governmental and non-governmental speech, and thus is less apt to send a message that some are second-class citizens because of their different faith affiliations or lack thereof."

"When the court has recognized that non-governmental religious expression may occur in the public square, it has kept faith free," she said.

The national lecture series, begun in 2006 at Mercer University in Macon, Ga., meets each year at a college, university or seminary campus. The program is sponsored by the Baptist Joint Committee.

## Shurden tells Campbellville students what it means to be Baptist

By Phil Carlisle  
Campbellville University

Campbellville—Retired Baptist professor Walter Shurden discussed what it means to be a Baptist Christian during a recent presentation as part of Campbellville University's Baptist Heritage Lecture Series.

"There are three key components of being a Baptist as I have known it," Shurden said. "Giving in to being loved, giving in to the demands of love, and giving back because of love."

Shurden, who founded the Center for Baptist Studies at Mercer University in Macon, Ga., emphasized the need for love and freedom in living out the Christian faith.

## Religious persecution is frightening reality for many of world's believers

By Christina Miller  
Campbellville University

Campbellville—Seven in 10 people in the world face religious persecution, according to Joseph Grieboski.

The founder of the Virginia-based Institute of Religion and Public Policy spoke last week at Campbellville University's as part of the school's Kentucky Heartland Institute on Public Policy.

Grieboski said 200 million Christians face persecution every day. "To put that into perspective, that is two-thirds of the U.S. population," he said.

He defined a martyr as "one who faces oppression and tyranny simply because of their faith. They stand up for what they believe in—for the faith in Jesus Christ."

Last month, Grieboski said a friend of his from Pakistan joined that group. After eating breakfast and praying with his mother, he was shot 50 times. He became a martyr, Grieboski noted.

"He was gunned down in front of his mother because he chose to stand up for this faith," Grieboski said of his friend, Shahbaz Bhatti, who was the only Christian in the Pakistani cabinet.

"More people died for their faith in the 20th century than in all previous 19

centuries combined," Grieboski pointed out.

"Freedom of religion is also freedom of belief," he said. "If I don't have freedom, I can't speak about my beliefs and I can't write about my beliefs. ... Out of religious liberty flows all other rights. Without it there are no other rights."

The first 16 words of the First Amendment are about freedom of religion laws. "It is American legal conceptualism that our founding fathers knew religious liberty was the most important," Grieboski said.

But Grieboski said he never has been able to grasp why religious persecution still happens in today's world.

He said with the commitment of the American people, change could occur. "We cannot look at religious liberty as a cultural issue. It's not American, it's human. The pursuit of truth is global."

Grieboski said paying closer attention and writing to members of Congress can start a revolution of change for religious liberty in other countries.

"Pray that we have strength to stand for and stand with those people, those willing to die for that greater than themselves. Protect those who do not have what we have."



Joseph Grieboski

## Milby, pastor, former missionary, dies

La Grange—Gene Milby, who spent six decades in ministry as a pastor, a director of missions and a missionary to the people of Zimbabwe for 25 years, died April 2 at the age of 80.

God was still pressing on Milby's heart to preach when at 78 he was coaxed out of retirement to be the pastor of Antioch Baptist Church in Bedford.

"He wasn't just preaching. He was visiting people," said Jody Ximenes of her father's zeal for the profession. "He absolutely loved it and pastored right up to the time he died. He had a good, long, productive life and was a servant to the very end."

Ironically, it was Antioch Baptist that called a much younger Milby to his first pastorate 60 years earlier.

There are many aspects of Milby's life that seemed to have traveled a circular path, said Tommy Purvis, pastor of DeHaven Baptist Church in La Grange. The obvious example of this is Milby's beginning

and ending as pastor of Antioch Baptist. Less apparent was Milby's impact as a mentor to seminary students during his seven years as Shelby Baptist Association's director of missions.

"He was a motivator for me becoming involved in world missions," Purvis said, who also spent time in Zimbabwe. "I would not have had the opportunity to do that had it not been for Milby's pioneer work. We got to take part in the harvest of seeds that he planted years before."

Milby and his late wife, Reva, were commissioned as Foreign (now International) Mission Board missionaries in 1963. The couple raised their two children in Zimbabwe while spending a good portion of their adult lives working with pastors and planting churches.

Reva died in June 2005. Survivors include Milby's daughter, Jody, his son, Bo, eight grandchildren and seven great-grandchildren. Funeral services were April 5.

actly the same, and we do a great injustice by trying to make them so," Shurden said. "My religious experience is different from yours and yours is different than the person's sitting next to you. However, many people begin their Christian walk by realizing it's not about 'I love,' it's about 'I am loved.'"

In closing his remarks, Shurden claimed that no single person can know everything there is to know about being Baptist, but stressed that all Baptists must become familiar with the concept of love.

"We must learn to live out our faith at all times because secondhand faith is no faith at all," he said. "The Baptist faith is about letting go, reaching out, giving back and loving back."

**Collegiate mission teams**

This summer four teams of college students will participate in 10 weeks of intensive Christian "boot camp" and serving in hands on missions experiences with missionaries. The students will be involved in Bible study and training for the missions experience. Two teams will then be mobilized to serve with church planters and established churches in North America.

**Partners in the Mission**

By Bill Mackey

The other two teams will be mobilized for international missions engagements in the East Asia and Central Asia. Team coordinators and campus ministers with experience in international missions will accompany the students.

This is the fourth year that Keith Inman, KBC's Director of Collegiate/Young Adult Ministry, has directed this kind of 1:8 leadership development and missions experience for college students. The 1:8 missions experience requires a high level of commitment. A supplement for expenses is provided, but students raise most of their funds. Students are qualified by recommendation of their campus minister and an interview process.

Participation is an act of faith by the students who are giving up summer jobs and postponing careers. Students are responding to the call of God to participate and are trusting God to guide them through all challenges that may come this summer and in the future.

I thank God for the collegiate department staff and all campus ministers who work with students year round to help prepare them for discipleship, leadership and missions. Over 1200 students are involved in short term or semester missions during the school year.

It is gratifying to know that God uses these experiences to call students to Christian vocations and careers in missions. During a school year the collegiate department may report as many as 350 students who are committed to full-time Christian vocations including missionaries.

It was a privilege to participate in the "KBC Collegiate Commissioning Service" at Cedarcrest for these students and others who are serving with Crossings Ministries, Life-Way Ministries, NAMB, IMB and other entities. About 350 family members, students and friends were present.

My charge to the students was based on Paul's charge to Timothy in I Timothy 1:6-12. Paul challenged Timothy to stir up his gift from God, to claim God's resources (power, love, sound thinking), to anticipate resistance, to remember the Holy calling of God, to be inspired by the cross and to be confident that God will keep all that is committed to Him until the day of Jesus Christ.

It may be that all Kentucky Baptists need to be encouraged as we participate in Find It Here 2011 leading up to Easter. I am inspired to do more for Christ by the example of these college students. And I pray that you are as well. Please join with me in praying that their needs will be met and that their mission will be a success for the glory of God.

Bill Mackey is executive director of the Kentucky Baptist Convention.

**Protecting and advancing religious freedom for all**

Colonial Baptists—once persecuted for their beliefs—had an instrumental role in ensuring religious liberty for all citizens was penned into the Constitution of our fledgling nation. Today's Baptists, likewise, must be equally vigorous in protecting the religious freedom of others and hasten to the defense of those facing persecution, two speakers urged Kentucky Baptist students last week.

Melissa Rogers, director of the Center for Religion and Public Affairs at Wake Forest University's School of Divinity, urged students at Georgetown College to be mindful of our first freedom and of the need to be vigilant in defending religious liberty. Much of Rogers' discussion concerned religious expression in public life, focusing on areas such as the content of political speeches, symbols and displays on government property, wearing conspicuous religious attire in public schools, and offering prayer at school events or government meetings (see page 3). A strong proponent of the equal access model, she asserted, "It's a cardinal rule of our nation that people are not second-class Americans because they do not share the faith of the majority. That's a noble principle and, in many ways, a secret of America's strength."

Joseph Grieboski, founder of the Institute of Religion and Public Policy and a guest lecturer for the Kentucky Heartland Institute of Public Policy at Campbellsville University, meanwhile, explored religious liberty on a global scale. Freedom of religion, he maintained, is a foundational human rights issue because "ultimately what we are talking about is our human dignity" (see page 3). Grieboski defined religious liberty as "our ability, as individuals and as a community, to speak to, to worship, to interact with—in whatever ways our hearts, minds and consciences dictate—that which is bigger than we are." While our nation's founding fathers saw the wisdom of constitutionally protecting religious liberty, 200 million Christians around the world face the possibility of religious persecution on a daily basis simply because they believe differently from the majority population, he emphasized.

One of Grieboski's stories that was particularly disturbing was of meeting three Sudanese children—ages 5, 7 and 9—on his first day as director of a religious liberty program for a non-profit organization in Washington, D.C. Until then, Grieboski said he had wondered what he would do. When he first heard that the children had been slaves, he responded, "There's no such thing as slavery." But the 7-year-old looked at him in "that 'duh' kind of way," and said, "Yeah, there is. I was a slave." He then learned that the 9-year-old had

been a concubine since age 4. "But why?" Grieboski asked. "Again, as only a child can do—with simple, great understanding—she said, 'Because we were Christians.'" Each child's face bore the deep scars of a brand "so our owner knew the deep scars of a brand to him when we were all playing together," one explained.

**After Thought**

By Todd Deaton

"It's kind of hard to look these three children in the eye and not think you now have something you should be doing—when these three children face persecution, torture and rape only because they were committed to their faith," Grieboski said. "I thought in many ways those children will have a greater faith than I will ever be able to have and a greater capacity to do good than I will ever have." He urged American Christians to pay closer attention to the plight of their brothers and sisters in other lands and to diligently pray for and strive to protect "those willing to die for that greater than themselves."

But the problem of religious persecution is not just in Sudan. It's in Iraq and Afghanistan, where a large percentage of the Christian population has been forced to flee. It's in Iran, where as many as 70 Christians were detained after Christmas. It's in Egypt, which has seen a dramatic increase in attacks on Coptic Christians and a suicide bombing at a church in Alexandria killed 23 people. It's in Pakistan, where the only Christian government official was assassinated after pushing to reform the blasphemy laws. It's in Ethiopia, where Muslim extremists have burned 69 church buildings, 30 homes, a school and an orphanage and an estimated 10,000 Christians have been displaced. It's in China, where more than 3,343 people were subjected to beatings, torture, harassment and arrest last year and 336 house church leaders were persecuted. It's in Vietnam, which in recent years has stepped up persecution of Catholic believers, bulldozing their churches, and arresting other Christians for organizing house churches. It's in India, where Hindu extremists killed about 70 Christians, destroyed 4,640 houses, 252 churches and 13 schools. And, there are many more places.

So, as we celebrate our salvation in Jesus Christ during this Easter season, these two addresses serve to renew our appreciation for our fundamental freedom to gather, sing, pray, read Scripture and share the gospel openly. And, they impress upon us the urgency of praying for the persecuted church and calling upon our Congress, ambassadors, President and other government leaders—as well as non-government organizations—to be courageously engaged in advancing the religious liberty of all people everywhere.

**The real scandal of Pastor Terry Jones**

By Albert Mohler

The case of Florida pastor Terry Jones presents Christians with an easy judgment but a difficult dilemma. This publicity-seeking pastor of a tiny congregation deserves to be condemned in every way for his act of putting the Quran "on trial" and for then burning a copy in a staged act of inflammatory showmanship. The judgment is the easy part. The difficult dimension of this is the fact that even our condemnation gives this pastor what he most desires—public attention.

The murderous gangs of Muslims who responded days later by murdering United Nations personnel and sending death and fear into the streets in Afghanistan were sadly predictable, as was the fact that Pastor Jones' actions would have international repercussions. The condemnation of his actions by Gen. David Petraeus was swift and appropriate.

Pastor Jones and his church incited a riot and put human lives in

jeopardy. There is no excuse for theatrics as a substitute for gospel ministry.

**FIRST PERSON**

That is the main issue here from a Christian perspective. Pastor Jones is not wrong to see Islam as a way that leads millions of people away from the message of the gospel and thus to spiritual death. But he did not reach out with the gospel message; he simply staged a theatrical stunt intended to draw attention to himself and his church. The way he toyed with the media and major public figures was an indication of the game he intended to play—and now he has played it out.

He put human lives at jeopardy for a publicity stunt. Those who responded to his actions with murder have blood on their hands, and they demonstrated a key distinction between Islam and Christianity. Christians are not called to defend the honor of our Savior or of the Bible. The Islamic sense of honor leads to what are even called honor killings.

Those who would kill for honor thus dishonor their cause.

There is a crucial distinction between being willing to die for a cause, as Christians are called to do, and being willing to kill for a cause. That distinction is rooted in the gospel of Jesus Christ, who did not kill His enemies, but died for them.

Christians are not called to burn the books of other religions. We are not called to publicity stunts that put lives at risk and subvert the preaching of the gospel of Christ. Such actions deserve only the most severe condemnation. But even the condemnation serves its purpose—to gain publicity.

This is a pastor of a tiny congregation who is now known all across the globe for his actions performed in front of 30 people in a small room in Florida. Welcome to the age of the Internet. Publicity is a dangerous fuel and a lethal intoxicant. We must condemn Pastor Jones for his publicity stunt. But, in so doing, we give him what he wanted all along.

Albert Mohler Jr. is president of Southern Baptist Theological Seminary.

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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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## Suggestions from two 'survivors' on raising teenagers

It seems this season of ministry brings a lot of questions about parenting teenagers. I am sure some of it has to do with the season of life that my wife, Gina, and I are in. In less than six weeks, our youngest will turn 20, and we will no longer be the parents of teenagers. Wow! That doesn't seem possible—and that makes us proof that you can survive parenting teens.

I thought I would pass along some suggestions that have been percolating in my soul about raising teens:

**Understand you are not your parents.** I love my parents dearly and am blessed beyond measure that God chose them for me—and I'm not just saying that because they read this article regularly. Even though my dad and I share a name, we are not the same person. I strive to be like him in a lot of ways, but I am not him. No matter how good or bad your parents were or are, we are not them. This isn't the 1970s so we cannot parent exactly how they did. We must sort through the "how" of our upbringing and become the parents we need to be for our children.

**Remember your child is not you.** This is tied directly to the first suggestion, yet it deals with the other end of the spectrum. Just because we did or thought something at a certain age, it doesn't mean our children will do or think the same thing or respond in the same way. Or, just because a form of discipline did or didn't work for us, that does not mean it will have the same result on our children.

But probably where I see this the most is when it comes to sports or extra-curricular activities. I've seen countless students playing football and being involved in 4-H, band or dance just because it is an interest that a parent has now or had as a teen. But it's just not secular activities in which we push our preferences on them, it happens in organizations and activities at church as well.

**Each child is unique.** I could write a book on this one, and probably several people have. But it is one area that we as parents have to work on the hardest. In all honesty, I think most of the issues here have to deal with trying to be fair and not show favoritism. It usually plays out some-

thing like this: "Well, your sister didn't get a cell phone until she was \_\_\_\_\_, so you're not getting a cell phone until you're \_\_\_\_\_." Or, "Your brother gets all A's and B's, why can't you?"

Each of us was created by God as unique individuals, with different talents, personalities, quirks, passions and skills. While two students may be raised in the same house, they are not raised in the same family. When Karen was born, she was an only child for almost five years, and then she became the older child. Jordan will never know what it is like to be the oldest child, and his time as an "only child" came while he was in high school and his sister was at college. One of our roles as parents is to help develop the uniqueness that God created in each of our children.

**Keep the end in mind.** One of our primary roles as parents is to raise our children to be adults who follow God and have His eyes and heart for the world. I kept reminding myself that some of the things I saw in my kids that drove me crazy as a parent were things that would serve them well as an adult. For example, it drove me crazy that once

Jordan made up his mind about something it was almost impossible to get him to change it. But when he became a teenager and was making more of his own decisions and his friends had more influence on him, that strong will was still there and was a source of encouragement for me. I knew he would stick to his guns and not be swayed by peer pressure.

Our job as parents is to disciple them along the way and to help them become the adults who God created them to be.

**Enlist others along the way.** Gina and I were both blessed because our grandparents lived right down the street, and our first playmates were our cousins. We also had other adults in our lives who cared about us, knew our names, and looked out for us. As parents, we can't do this alone. Our children need the voices of others speaking truth into their lives. As a youth pastor, I have the privilege of being "the other along the way" for countless students.

I will be forever grateful for those adults who spoke into the lives of our children. Others are going to speak into the lives of our children, and I want them to be godly men and women who will speak the truth of God into them.

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

### Youth Ministry Corner



Joe Ball

## Charitable giving as exit strategy

By Laurie Valentine

Business owners nearing retirement must consider how they will "exit" their business. While some will transfer ownership to a family member, for many the transition out of the business will be through its sale. A charitable gift of a portion of the business, as part of the exit plan, can provide several benefits: reduction of what may be a significant capital gains tax liability; a charitable income tax deduction based on the market value of the gift; a potential increase in your income if you use a life income charitable gift; and a means of demonstrating your love for God, who entrusted and blessed you with so much.

Jane and Sam Jones have owned ABC Corporation for 40 years. They have decided it is time to retire and plan to "exit" through a sale of their business. ABC's current market value is \$5 million. The Jones' cost basis is \$0, which means an outright sale will result in \$750,000 of capital gains taxes, leaving \$4.25 million to invest. Investing the sale proceeds to earn 5 percent a year gives them \$212,500 per year in income.

Adding a charitable gift of some of their ABC stock to their exit planning, before a deal is struck to sell the company, could be beneficial. A gift of 30 percent of the stock (\$1.5 million) to a 5 percent charitable remainder unitrust reduces their capital gains tax liability. Their gift entitles them to a charitable income tax deduction of \$538,635, which will provide additional income tax savings. The unitrust will pay Jane and Sam 5 percent of the value of the trust assets, as revalued each year, for the rest of their lifetimes (\$75,000 in the first year) and the remainder of the trust will be distributed, at the survivor's death, to the charitable organizations they name in the trust agreement allowing them to set up significant future support for Kingdom causes important to them. The combination of the unitrust income and the income from investing their net sale proceeds of \$2.975 million results in potentially more income for the Jones' each year (\$223,750 in first year assuming 5 percent earned on sale proceeds).

Exiting a long-owned business provides a unique stewardship opportunity for business owners. Laurie Valentine is trust counsel for the Kentucky Baptist Foundation.



## Advice on parenting teens

By Scott Wigginton

**Q: What is the biblical strategy for parenting teens?**

**A:** While there is no "Acts of the Parents" book in the Bible, there are a number of principles that apply. To begin with, understanding the Fatherhood of God is crucial to living out biblical parenting.

Being able to successfully walk the tightrope of parenting requires a proper balance of grace and truth,

love and law, relationship and rules. Grace and truth must walk together in every parenting situation. Just as our Heavenly Father expects us to walk in His truth, to respect His boundaries and be concerned with His commands, wise parents of teenagers speak truth, establish rules and boundaries, and hold the line when important lines are crossed either purposely or accidentally. What makes the teens willing, if not always eager, to follow parental guidance and discipline is the same thing that makes children of God willing: He loved us first!

Relationships are primary when it comes to parenting teens. Parents who are not willing to joyfully commit themselves to spending time with teenage sons and daughters may find themselves at some point with teenagers who are actively or passively rebellious. Fathers must care less about work or hobbies than about spending time with the family. Mothers must find time not only to call children to be responsible, but also to play with them.

Failure to prioritize time with one's children may seem to have little or no consequences in childhood; usually the damage will appear in the teen years. The authority to speak the truth in love is established not through coercion, but through love. While God expects parents to lead the family, He also calls us to love them. This occurs not through years of stern looks and authoritarian lectures, but through millions of minutes playing, eating, laughing, listening, worshipping ... loving!

*Scott Wigginton is associate professor of pastoral ministries and counseling at Campbellsville University and minister of counseling at Campbellsville Baptist Church.*



## Standing where Jesus stood ... and ascended

By Terry Dorsett

After Jesus rose from the dead, He made numerous appearances to individuals, to various small groups of disciples and at one point to 500 of His followers at one time.

Jesus spent a total of 40 days on earth after His resurrection in order to make it clear to everyone who saw Him during that time that He indeed had risen from the dead. After 40 days Jesus and His disciples gathered on the Mount of Olives where He taught them a final lesson. He then ascended up into the clouds.

The disciples were understandably perplexed and just stood there, presumably waiting for Him to come back down out of the clouds. An angel appeared to explain that Jesus would indeed come back, when the time was right. In the meantime, Christians were to share their faith with anyone who would listen and urge them also to become followers of Christ. For 2,000 years Christians have awaited the return of Christ, and we have shared our faith with others while we watched and waited.

This final event of Christ's first sojourn on earth is referred to as the Ascension of Christ. It is an important but often overlooked event in the gospel narratives. While visiting Israel in January, my wife and I went to the Mount of Olives to see where this event took place.

Like so many biblical sites in the

Holy Land, there are two different places where tradition says the ascension happened. One is a small cave at the bottom of the Mount of Olives. In the early days of Christianity, this is where most Christians thought the ascension took place.

The other location, which became the preferred location as the Christian church developed—and which is the more popular site for modern Christian pilgrims to visit—is a small church near the top of the Mount of Olives. Called the Church of the Ascension, the tiny church can only hold a handful of people at a time and has no altar or stained glass windows. Unlike most sites in the Holy Land, it is quite plain in its appearance. What it does have is a rock in the floor of the church that has the imprint of a foot. Tradition says this is Jesus' footprint and the last place Jesus touched on earth as He began His ascent into heaven.

In a somewhat ironic twist of history, the church is also used as a mosque, since the site is also revered by Muslims. There are few places in the Holy Land where Christians and Muslims both gather to worship, but this is one of them.

Though both theologians and historians debate which of the two spots was actually where Jesus was standing when He ascended into heaven, the rock in the floor of the Church of the Ascension has been recognized as

the "official" place of ascension since 384 A.D. It may well be the actual spot. But as I knelt beside that spot and touched the footprint in the rock, I could not help but think that the more important issue was not the last place Jesus touched before He ascended into heaven, but the next place Jesus will touch on the earth.

The Bible says that the next time Jesus comes, a trumpet will sound and the dead in Christ will rise and those who remain will be caught up with Him in the air. I am guessing we will not be arguing about which rock Jesus last touched when He comes again.

As one stands on the Mount of Olives, the Old City of Jerusalem can be seen off in the distance. If one knows where to look, the Eastern Gate can be seen. There are numerous stories in the Bible of Jesus passing through this gate while he was in Jerusalem. Ezekiel 44:1-3 teaches that the Messiah will one day enter Jerusalem through the Eastern gate. The Eastern Gate was sealed up in 1517 by the Muslim ruler Suleiman. He wanted to keep the Messiah from entering Jerusalem through the gate in fulfillment of the Ezekiel prophecy.

But when Jesus comes again, there is no stone wall that will hold Him back. He will enter through the Eastern Gate and fulfill the age old prophecy. It will be a glorious day for those who love Him. Come, Lord Jesus! (BP)

*Terry Dorsett is director of the Green Mountain Baptist Association.*

## Kentuckian, former Western Recorder associate to get ABP lifetime honor

By Norman Jameson

Raleigh, N.C.—A ceremony honoring retired Baptist state newspaper editor R.G. Puckett for a lifetime of journalistic achievement is scheduled for May 1 at Ardmore Baptist Church in Winston-Salem, N.C.

Puckett, who worked as a Baptist journalist longer than any person in the 20th century, is being honored by Associated Baptist Press with the Greg Warner Lifetime Achievement Award in Religious Journalism.

After being elected at age 25 to edit the Ohio Baptist Messenger, Puckett, a Kentucky native, went on to serve as associate editor of the Western Recorder, then as editor of the Maryland Baptist paper for 13 years and finally 16 years as editor of North Carolina's Biblical Recorder before retiring in 1998.

Covering Baptists from a time of numerical growth and harmony through controversies over race relations, women in ministry, biblical inerrancy and the conservative shift, Puckett saw Baptist newspapers mature from devotional and promotional journals to instruments covering and interpreting hard news in the expansive denomination.

Puckett said he admires groundbreaking Baptist journalists like W.C. Fields of Baptist Press, E.S. James of the Texas Baptist Standard, Reuben Alley of Virginia's Religious Herald and John Jeter Hurt, who edited both the Baptist Standard and the Christian Index in Georgia. Yet he claims as mentor C.R. Daley, the legendary Western Recorder editor, with whom Puckett served from 1963-66.

Daley's consistent calls for improved race relations in an era when the nation still was figuring out how to treat all men equally and white churches often denied membership to blacks drew constant heat.

Puckett remembered Daley's editorial following the 1963 bombing of the 16th Street Baptist Church in Birmingham, Ala., in which four girls were killed, as the most important thing Daley ever wrote. Puckett said he considers himself privileged just to have handled the galleys of that editorial and committed it to the press.

After earning degrees from Campbellsville University, Western Kentucky University and Southern Baptist Theological Seminary, Puckett led churches in Kentucky and Ohio. He then became editor of the Ohio Baptist Messenger in 1958. Five years later, he returned to Louisville to serve with Daley.

As often happens, a good associate is tapped for an editorship, and Puckett moved to Maryland in 1966 to edit the Maryland Baptist.

"One of the joys of my ministry was serving as associate to C.R. Daley," Puckett said. "I struggled to leave that because it was secure, it was in my hometown, close to my seminary alma mater. But I went to Maryland out of a deep sense of call."

Puckett highly regarded the North Carolina Biblical Recorder, and when its editorship came open with the retirement of J. Marse Grant in 1982, Puckett pursued that opportunity, leading it for 16 years. (ABP)

## Elliff: World 'bombarded with disasters' needs prayer, care

By Erich Bridges

Richmond, Va.—Tom Elliff is working hard in his early days as president of the International Mission Board to master the complexities of running Southern Baptists' global missions enterprise.

But it hasn't escaped his notice that the globe itself seems to be falling apart at the moment. Wars, revolutions and political turmoil are sweeping through much of the Middle East and Africa. Farther east, a massive earthquake, a tsunami and the threat of multiple nuclear meltdowns have shaken Japan to its core—literally and figuratively.

"I think 'bombarded with disasters' is a pretty good description of what's happening right now," Elliff said during a break from planning sessions with IMB leaders. "Some of them are political. Some of them, obviously, have to do with the earth itself. Some have to do with our technology," which brings significant risks as well as benefits.

### How to respond

It's not anything unexpected for alert readers of scripture or students of history, Elliff observed. But, how should Christians respond?

"First of all, the immediate response is through prayer," Elliff emphasized. "There is no way in the world that we can overestimate the value and the power of prayer."

"Sometimes we think that we could do more if we were there than by praying, but the truth of the matter is that prayer is available to every believer. As we assault the throne of God with our prayers, the Bible tells us that God has determined that

He is going to move in the lives and hearts of people. We bring them more than bread, which they need for food; we bring them the bread of life."

At the same time, Elliff added, Southern Baptists have multiple resources for providing physical aid during times of crisis—through mission workers in hundreds of key locations and through the IMB's partnership with Baptist Global Response, a Southern Baptist relief and development organization.

One example: Missionaries and volunteers distributed relief goods in Ishinomaki, Japan, in late March. The city of approximately 120,000 people was devastated March 11 by the 9.0-magnitude earthquake and ensuing tsunami. The 11-member Southern Baptist team spent two days distributing relief supplies at multiple locations throughout the city. Everywhere they went, they found grateful Japanese, eager for someone to listen to their stories.

Southern Baptists also are aiding refugees fleeing Libya as civil war rages in the North African nation. As many as 10,000 people could have food and medical needs met through Baptist Global Response initiatives as they cross the Libyan border into other nations. They'll also have the opportunity to hear the gospel.

"When a natural disaster or a political disaster occurs and drives people to the edges of their country or into another country, we can count on the relationships we have established over the years with the people missionaries have touched in various levels of government and communities all over the world," Elliff said.

"That's what is happening right now in



Japan. Because of our relationship with Japanese Baptists and other relationships our missionaries have established, we are beginning to filter in the kind of help that people so desperately need."

Elliff challenged Christians in the United States to shake off the "How does it affect us?" perspective they often bring to world events—and focus instead on God's global purposes.

"It's time we realize that this is not about the West," he said. "When I say this, I mean that the great plan of God is not about preserving Western culture. It is about the end vision, which is all people of all nations, of all tongues, of all tribes gathered around the throne of the Lord worshipping Him."

"We must keep our eyes on the end vision and realize that we ourselves have been remarkably exempt for some time from some of these kinds of upheavals. But we can't go to the bank on that. We'll have our own upheavals in the days ahead and we need to be prepared for that." (BP)

## Economic woes force New Orleans Seminary to cut faculty

New Orleans—New Orleans Baptist Theological Seminary has announced that in light of the economic recession and a reduction in Cooperative Program funding, the seminary will lay off three professors, ask four professors to shift to part-time status, and eliminate six ministry-based faculty positions, effective Aug. 1.

New Orleans Seminary President Chuck Kelley made the public announcement in a statement to Baptist Press April 1, after

telling seminary staff and faculty. Prior to the announcement, he met personally with the individuals affected by the cuts.

### 'Painful move'

"The actions we are taking now are similar to steps already taken in many SBC churches, conventions, and entities," Kelley said in a statement.

"These individuals whose positions are being eliminated are people we love—our colleagues and friends," he added.

"We deeply regret having to make this painful move, but economic necessity requires us to do so."

The changes are being presented to seminary trustees at their meeting this week as a part of the proposed budget for next year.

"The interest in affordable, accessible theological education remains high, and we will make the necessary adjustments to continue serving those whom God has called," Kelley said in his statement. (BP)

*Are we hurting the poor if we don't "spend ourselves" and teach them how to make permanent change?*



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## 'Rebuild Haiti'

### Southern Baptist effort restoring lives both physically, spiritually

Continued from page 1

Haitians to stand on their own, rather than continue the dependency patterns of the past, made it even a greater challenge."

Fritz Wilson, director of disaster relief for the Florida convention, said the decision to use local labor and supplies has multiplied Rebuild Haiti's impact.

"A key component in the strategy is that we are purchasing materials from in-country sources; work is done by Haitian men whom we have hired from the communities; local churches are helping us identify the people who need the houses the most; and we are building homes back where people lived before the quake so that they do not have to relocate," Wilson said.

"This means we are impacting the communities much more than just providing houses—by putting money back in the economy, providing jobs and elevating the church's status in the community."

The Jan. 12, 2010, earthquake killed 300,000 people and left more than 1 million homeless. Even before the earthquake, Haiti's people were the poorest in the Western hemisphere. Currently, only about 2 percent of the rubble had been cleared, and aid officials said clearing all the rubble would fill 1,000 trucks a day for more than 1,000 days.

More than \$11.2 million has been donated to the relief effort through various chan-

nels. The Florida convention reported the \$7 million they received included \$171,665 sent by individuals, Sunday school classes and individuals specifically to build houses. State Baptist conventions also have gotten involved in Rebuild Haiti, like the Kentucky Baptist Convention, which has earmarked \$200,000 for the effort.

The challenges of rebuilding communities from the inside out are being met as partners in the joint venture demonstrate a spirit of cooperation and work alongside Haitian believers to achieve a shared vision, Wilson said. He noted that Haitian Baptists assisted in designing a 12-by-16-foot cement block "transitional home" for quake survivors and looking into the future at what kind of communities would reflect God's love for Haitians.

"The brightest spot in this is how the partners are all working with a common mission and vision," Wilson said. "It is much like the tribes of Israel working on the walls of Jerusalem. Each group working on our own section, but we are tying it all together to push back the darkness."

Communities like the Port-au-Prince suburb of Damien need more than just physical rebuilding, Palmer said.

"In Rebuild Haiti, we are encouraging community members to lift their eyes beyond their own needs to the needs of others," he said. "We have structured the initia-



**HOME SWEET HOME** Volunteers visit a newly constructed "transitional home" in Haiti made of cinder blocks and wood with a tin roof. "It's just one room, but it's expandable," says Jeff Palmer, executive director of Baptist Global Response. Nearly 800 of the homes have been built so far.

tive to encourage people to take responsibility for their future and work hard to make a better life for the entire community.

"What we see happening in Damien is not only is a community getting new houses, they are also getting a new community," Palmer added. "As the houses are being constructed, we see more people helping and sharing to ensure that everyone gets what they need."

The change in Damien has been dramatic, said Jo Brown, who with her husband, David, directs BGR work in the Americas.

"When our assessment team arrived in Damien after the earthquake, the commu-

nity felt very eerie," she recalled. "I was ready to leave the moment we got there."

"A year later, Damien has been transformed. Many small businesses have cropped up. ... We see hope and hear laughter. People smile and greet each other and stop to talk."

The change in Damien is a good example of a vision to see "people experiencing a full and meaningful life with hope and peace that inspires them to raise their families in confidence, build their communities with dignity and share this life with others," Palmer said. "We see homes built, but people are being built up as well. (BP)



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## The offering plate becomes electric

### Survey finds more churches use online giving

By David Roach  
LifeWay Christian Resources

Nashville, Tenn.—As consumers in the United States shift increasingly to online banking and bill payment, their electronic financial habits are spilling over into the church.

A recent study by LifeWay Research found that 14 percent of all American Protestant churches offer online giving.

The survey of more than 1,000 Protestant congregations, sponsored by LifeWay's Digital Church partner ServiceU, found that large churches are most likely to offer online giving and that for the most part, electronic tithes and offerings are a recent development.

A majority (55 percent) of churches with average worship attendance of 500 or more offer online giving, along with 26 percent of congregations with attendance of 200 to 499. In contrast, just 9 percent of churches with 100 to 199 attendees offer online giving, as do 7 percent of churches with 50 to 99 attendees and 4 percent with less than 50 people.

Two-thirds (66 percent) of churches with online giving have offered it for two years or less. That includes 26 percent that have offered it for about two years, 24 percent that have offered it for less than one year and 16 percent that have offered it for about one year.

Nine percent of churches offering online giving have offered it for about three years, 4 percent for about four years and 13 percent for more than four years.

"Fewer and fewer Americans cash their paychecks or carry a checkbook," said Scott McConnell, director of LifeWay

Research. "Some churches are finding that the payment preferences of enough of their congregation have changed to warrant putting an offering plate online in addition to passing them in their worship services."

The survey also found that churches in large cities are more likely to offer online giving than congregations in any other setting. A full 28 percent of churches in large cities have online giving. Yet only 15 percent in small cities, 12 percent in suburbs and 6 percent in rural areas have adopted the practice.

According to data from the Federal Reserve, the trend toward electronic transactions in churches mirrors a trend in American culture at large. By 2007, 53 percent of U.S. households used online banking. That represented a marked increase from 4 percent in 1995. Similarly, by 2007, 80 percent used direct deposit for income or benefits payments, up from 53 percent in 1995.

Still, the number of churches offering online giving lags behind the overall trend toward electronic transactions. Although 78 percent of churches have a website, 86 percent of all congregations do not offer online giving.

Tim Whitehorn, president of ServiceU, said online giving can help church members be more consistent in their giving through automatic withdrawals.

"Despite whatever our best intentions are of trying to remember to write a check, ... how many gifts a year does the average giver forget to give?" he asked. "Consistent giving, that's what we believe online giving provides."

## Churches with non-compliant cribs could face safety, liability issues

Continued from page 1

Beginning June 28, all cribs manufactured and sold must comply with the new federal standards. Some manufacturers, such as Church Interiors, which supplies cribs purchased through LifeWay Christian Stores, already are selling cribs that comply with the new standards.

"The manufacturers were working closely with the board that was making the changes, so they knew the changes were coming. They just weren't sure when," Stacie Reeves, a sales representative with Church Interiors, pointed out. "So we were able to in January introduce the new line, and all the cribs that are coming out now are compliant."

Child care centers and places of public accommodation, which include churches, must use only compliant cribs that meet the new standards by Dec. 28, 2012, the commission said. Until the cribs are replaced, owners are encouraged to check the cribs frequently to make sure all hardware is secured tightly and there are no loose, missing or broken parts.

"A consumer should not resell, donate or give away a crib that does not meet the new crib standards, such as trying to resell the product through an online auction site or donating to a local thrift store," the commission said. "CPSC recommends disassembling the crib before discarding it."

Consumers can check the safety commission's website at CPSC.gov for companies that have recalled their cribs and are providing immobilizers to secure the drop side on cribs. But a drop-side crib, even with an immobilizer installed, will not meet the new standards.

Swedenburg said churches should comply with the law. Beyond the safety and litigation risks, non-compliant churches could

send a negative message to parents who may be visiting for the first time.

"If they come into a preschool facility and they see a drop-side crib, they're going to say, 'These folks are not taking care of my kids,'" he noted.

"They may be wrong about that assumption, but any time churches fail to do something that even the parents are aware of, they're going to think the church is not safe," Swedenburg said.

Gaelen Cole, a property and casualty program manager with GuideStone Financial Resources, said standard insurance policies will have coverage for the liability coming from defective products.

"As long as the church has made reasonable efforts to remove known defective cribs, there should be little problem with the church bearing the brunt of the negligence," Cole said.

"However, if the church has not done so, there can be negligence attached to the church for failure to follow up on known, well-publicized product recalls," he explained. "Even in that case, the church's insurer should defend it, but then the limits of liability carried by the church could come into question."

Swedenburg said churches should have a plan in place to convert to compliant cribs by the end of 2012.

"They might be able to set aside some funds on a monthly basis or just purchase one at a time as they're able," he said.

Ron Chandler, manager of LifeWay's direct sales division, said the company is aware of the new regulations and wants to assist churches in making the transition.

"We realize the burden this might put on churches, especially in these times, so we are working on some special financing and pricing," Chandler said. (BP)

## Meet the class of 2011

### 'Sarah' arrived at Oneida from difficult home life and discovered better future

People often think boarding schools are only for young people who are out of control at home. While some of our students have had some serious issues at home or at school, it would be untruthful for me to allow our friends to think that's typical of all our students.

This story, however, is about someone who was not doing well at home. I'm thankful OBI has a host of friends who make it possible for us to work with students, some of whom basically are a mess at home. The following is how "Sarah" (not her real name) describes her experience.

"Before coming to Oneida I was an absolute mess! My parents had threatened to send me to a boarding school since I was in the seventh grade, but I never took them seriously. ... My freshman year didn't get any better. I skipped school a lot and my grades were really bad. I was defiant, disrespectful and I had a horrible attitude.

"My home life was similar and I never got along with my parents. ... Sometimes my father and I would go days without speaking. I would cause fights between my Dad and my Mom. ... And I was not setting a good example for my younger sisters, which is something I'm very regretful of now.

"One day I was in the car with my Dad and he gave me a packet to fill out to enroll at Oneida. I remember thinking, 'What is this and why in the world would they (Oneida) have rules this strict?' Little did I know the impact Oneida would have on me. ... Even though it was the hardest decision that I've ever made, I knew that if I stayed at home

my future would not be very bright.

"Upon arriving at Oneida, I was in shock! I didn't know people could live so far away from civilization. ... However, the influence Oneida has had on me will be with me for the rest of my life. ... I've gone through major changes with my attitude, my respect for others, and my grades are much better. ... Oneida really teaches you the basic steps of life before you are sent out into the real world to experience life on your own. The staff are really loving and they truly care about you. If they didn't they wouldn't be working here for the small amount of money they make.

"I know God brought me here for a reason, though it took me until my senior year to finally accept that fact. I'm glad I had my Oneida experience before I went out into the world. ... My friends back home were dropping out of school, becoming pregnant or making horribly wrong decisions. If it weren't for God's grace that brought me to OBI, I would probably be just like them.

"Now that it's time to leave Oneida, I wish I hadn't wasted so much of my time. ... Even though I haven't told my parents how much they mean to me or how much I appreciate them, I do. And I know I've made them proud by making the decision to graduate from Oneida.

"I appreciate OBI so much for putting up with what they did in order for me to get where I am today. I've learned many things (here). The most important thing I've learned is to always have faith in God because no matter what you encounter in life, He's always going to be there."

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

## 'Trust and Obey'

### Student knows there is only one way to be happy in Jesus

Most of the students who come to us have very little experience as a pastor when they first get here. First-year student Travis Farris, from Stanford, is an exception to that rule. He comes to us with some valuable experience already in his ministry. Even with that wealth of experience, he saw a need for Clear Creek.

"I am in my ninth year of serving as pastor of a local church," Farris said. "In those nine years I have served as pastor of two churches. I don't really know why God waited nine years to send me to Clear Creek. Maybe it was to allow me time to get settled in ministry or to learn some discipline as a pastor. I don't really know the answer to that, but I do know for certain that He sent me here.

"I was attending a worship service last year," Farris recalled. "The preacher was talking about how we should be submissive to what God wants us to do with our lives. During that service God laid a very strong conviction on my heart to come to Clear Creek.

"I knew a little about the college so I began to inquire about some things to see about enrolling as a

student here," he continued. "I came to visit the campus and talk to some people here. God then began to put on my heart the need to be here as a student. I knew the only way to be happy in Jesus was to trust and obey. So here I am now as a student.

"My heart hasn't changed about being a pastor since I came to Clear Creek," Farris said. "My heart's desire is still to serve God as pastor of a local church. I love being involved in peoples' lives. I still look forward to every service I am privileged to lead. It's not a chore or a job. It's not a burden; it's a blessing to do what I do. I love being around people and being effective in their lives. I truly love being a pastor. I know that's where God wants me to serve Him."

### Clear Creek Chronicle



Donnie Fox

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

## Military chaplains offered exit plan as gay training begins

By Adelle Banks

Washington—The Army has started training chaplains on the repeal of the ban on openly gay military members, saying those who are unable to follow the forthcoming policy can seek a voluntary departure.

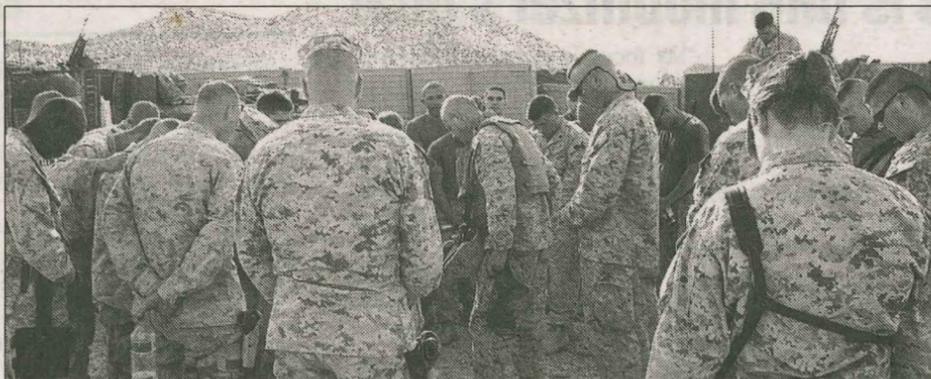
"The Chaplains Corps' First Amendment freedoms and its duty to care for all will not change," according to a slide in a PowerPoint presentation, released to Religion News Service late last month. "Soldiers will continue to respect and serve with others who may hold different views and beliefs."

Critics familiar with the Army presentation, however, say the military essentially is telling chaplains who are theologically conservative that they are not welcome.

"U.S. Army now warning chaplains: If you don't like the homosexual agenda, get out!" reads a headline on the website of Mass Resistance, an anti-gay group based in Waltham, Mass.

President Obama signed a law repealing "Don't Ask/Don't Tell" last December, but the new policy will not take effect until 60 days after Obama and military leaders are assured that it will not cause any harm to military readiness.

Lt. Col. Carleton Birch, a spokesman for the Army chief of chaplains, said about half of the military service's 2,900 chaplains have received the training, which started in February and is likely to conclude some-



**CHOICES TO MAKE** Southern Baptist Army chaplain Endel Lee (center, wearing protective jacket), prays before a 2005 mission in Iraq. Southern Baptists and other theologically conservative chaplains have been given the opportunity to leave their duties voluntarily if they feel they cannot comply with the military's new policy of allowing homosexuals to serve openly.

time this month.

"Our training is an opportunity for our senior chaplains to have an honest and open conversation about the repeal policy, its effects on them and their ministry," Birch said. "And it's going very well. ... In no way are we giving the message, shape up or ship out."

Birch said only one Army chaplain has left the service over the pending repeal of Don't Ask/Don't Tell.

Elaine Donnelly, president of the Center for Military Readiness, an independent group that strongly opposes gays serving

openly in the military, predicts more departures when the policy is lifted.

"The training is engaging in a form of strategic deception," she said. "I think active-duty people are being reassured nothing will change. That is an unrealistic expectation."

Donnelly, whose center received the presentation from a source and has distributed it among supporters, said she hopes an upcoming House subcommittee hearing will address questions about the effects of the policy change on chaplains.

"Many may be saying that now they will

not leave voluntarily," she said, "but that doesn't account for those who would be forced out involuntarily when all of these conflicts become more apparent."

The Army presentation includes various vignettes, including a soldier who complains after a chaplain calls homosexuality a sin during a chapel service. Notes that accompany the presentation specify that sermons cannot be restricted "even with regard to socially controversial topics."

Birch said the vignette does not represent any change in policy.

"In my 23 years as a soldier in the Army, I've never heard a sermon specifically on homosexuality," he said. "So even though they have the right to do that, that doesn't mean that it's going on every Sunday in our chapels."

The other military services also have begun training of chaplains, with the Navy starting in February and planning to complete it by June. The Air Force started its training in March and hopes to finish by May.

Maj. Joel Harper, a spokesman for the Air Force, said none of that military service's 520 active-duty chaplains has asked to leave over the expected repeal. He called the training "informative in nature" about how the policy changes will affect them.

"It is not an attempt to change anyone's opinion about the subject," he said. (RNS)

**Obama, Karzai blast Quran burning**—President Obama and Afghan President Hamid Karzai blasted the recent burning of a Quran at a Florida church and the deadly riots that followed during a teleconference last week. Both leaders "deplored" the desecration of the Muslim holy book and condemned the subsequent April 1 attack on a U.N. compound, the White House said in a statement. Both men also "expressed deep regret for the tragic loss of life." At least two dozen people have been killed since protests broke out after Pastor Terry Jones of Gainesville, Fla., oversaw the burning of

a Quran in a mock trial on March 20. Twelve people were killed in the attack at the compound in Mazar-e-Sharif, including seven U.N. staffers.

**Court rules for pharmacists**—Pharmacists with religious objections to "morning-after" emergency contraceptives cannot be compelled to sell the product, an Illinois Circuit Judge ruled April 5. The Illinois Health Care Right of Conscience Act was passed in 1998 to shield health care

workers from going against their own beliefs. In 2005, then-Gov. Rod Blagojevich issued a ruling to force "pharmacies to fill prescriptions without making moral judgments." Two pharmacists sued for the right to not dispense the pills. Circuit Judge John Belz wrote that the 1998 law "was designed to forbid the government from doing what it aims to do here: coercing individuals or entities to provide health care services that violate their belief."

**1 in 6 in U.S. is Hispanic**—Hispanics and Asians were the two fastest-growing demographic groups in the U.S. in the past decade, according to census results, with Hispanics accounting for more than one half of the U.S. population increase and setting a new milestone: one in six Americans is Hispanic. The Census Bureau released its first set of national findings in March based on last year's census, reporting the racial breakdown of the U.S. as 196.8 million whites, 50.5 million Hispanics, 37.7 million blacks and 14.5 million Asians.

### NATIONAL NOTES

### 'Redeeming' our time

**Christians must be intentional in investing in the lives of others**

By Lindsay Swartz  
Guest services coordinator

There's no shortage of things that occupy our time in this day and age: family, work, TV, Internet, sleep, sports and church several times a week all compete for our attention. None of us are worried about filling up our time. In fact, most of us wish there was more time in a day.

But, do we ever stop to evaluate how we are using our time? Are we foolishly facing life as it comes at us, or are we being intentional in how we live?

The Bible repeatedly addresses our time and the need to be intentional with it. Paul said, "Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil" (Ephesians 5:15-16). In other words, we are commanded to "redeem" the time the Lord has given to us. This redemption requires intentionality on our parts.

Likewise, teaching others about the Lord is one of the areas with which the Bible exhorts us to be most intentional (Titus 2; Matthew 28:18-20). That's why Crossings exists.

We believe the best use of our time and

resources at Crossings is in being intentional about investing in the lives of students. There's no greater privilege; they are the ones who will carry the gospel after we're gone. As a result, our whole ministry is built around providing an environment where students will cross over from death to life (John 5:24), by God's grace. We do this through building relationships, training our staff, teaching God's word, guarding our individual walks with the Lord, and praying for God's transformational work—but it doesn't happen by accident.

**Ky. Baptist Assemblies**



David Melber

Younger generations are looking for someone to show them how to follow Christ in this evil age. What student do you know who needs a mentor? How will you intentionally invest in a child, a teenager, a college student, a single person or a young married couple? We must take a vested interest in, walk with and teach them how to know, love and obey the Lord. If we don't, there's one who's intentionally waiting around the corner, and he's ready to teach them another way.

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

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**CALENDAR OF EVENTS**

**April**

- 14-15 Quarterly Prayer Meeting for Spiritual Awakening, Northside Baptist Church, Mount Vernon.
- 14-16 Ministers in Transition, Louisville.
- 16 Youth Bible Drill and Speakers' Tournament, Northside Baptist Church, Elizabethtown.
- 26 Developing and Managing People Workshop, Baptist Building, Louisville.
- 29 Children's Bible Drill, St. Matthews Baptist Church, Louisville.
- 29-30 Sunday School Growth Academy, Paroquet Springs Conference Center, Shepherdsville.
- 29-30 Women on Mission Regional Retreat, Camp Schafer, Pellville.
- 29-5/1 All-State Children's Choir—East, Cedarmore Camp and Conference Center, Bagdad.
- 29-5/1 All-State Children's Choir—West, Jonathan Creek Camp and Conference Center, Hardin.
- 29-5/1 Equestrian Trail Ride, Mammoth Cave National Park.

**May**

- 3 Iron Sharpening Iron, Laurel Lake Grove Marina, Corbin.
- 3 Senior Living Celebration, Edgewood Baptist Church, Hopkinsville.
- 5 Iron Sharpening Iron, Kentucky Dam Village Lodge, Gilbertsville.
- 5 Senior Living Celebration, Parkway Baptist Church, Bardstown.
- 6 Children's Bible Drill, First Baptist Church, Somerset; Reidland Baptist Church, Paducah.
- 6 Senior Living Celebration, First Baptist Church, Richmond.
- 7 Children's Bible Drill, First Baptist Church, Bowling Green; First Baptist Church, Madisonville.
- 9-10 KBC Mission Board, Baptist Building, Louisville.
- 11-13 Directors of Missions Leadership Event, Mammoth Cave Hotel.
- 12 Iron Sharpening Iron, Great American Ballpark, Cincinnati.
- 12-13 Children's Ministers' Retreat, Cedarmore Camp and Conference Center, Bagdad.
- 14 WMU State Associational Leadership Training, Baptist Building, Louisville.

**More African Americans serving overseas is IMB mobilizer's goal**

By Don Graham  
International Mission Board

Richmond, Va.—A recent report from the Southern Baptist Convention Executive Committee affirms what Keith Jefferson realized when he set foot on the mission field: God can use ethnic minorities in a big way.

Jefferson is the new African American mobilization strategist for the International Mission Board.

The ethnic involvement report, containing a number of recommendations for greater ethnic diversity within all areas of Southern Baptist life—including international missions—will be presented to messengers at the SBC annual meeting in June.

African Americans "can serve God all around the world," Jefferson said, "not just in places that have people of African origin."

The call to missions is not optional, he noted. "It is an obligation; it is a commandment; and no child of God can get around the Great Commission that Jesus gave us—preaching the gospel to all peoples."

Jefferson spent 16 years as a Southern Baptist missionary among Brazil's Quilombola people, descendants of escaped African slaves. More used to traipsing through the Amazon Basin than sitting behind a desk, the role of African American mobilizer is new to Jefferson, who accepted the role following the retirement of David Cornelius.

"My focus is to encourage, challenge and train African American churches and individuals in being on mission with God," Jefferson said. "Some think that missions is for people who are spiritual giants. ... Actually, it only takes a person who is available and willing, has the strength to get on and off an airplane and hold a conversation with somebody about the love of God."



Keith Jefferson

A lack of exposure to international missions and sometimes overwhelming domestic problems have led some ethnic congregations to be less involved overseas, as Jefferson sees it. He pointed out that though African Americans make up an estimated 6 percent of Southern Baptists, they represent less than 1 percent of IMB missionaries serving on the field.

"People have myths and misconceptions about people who do missions," Jefferson said. "Before I went to the field, about the only missionary I knew was an older white guy with black-rimmed glasses, white socks and flood-bottom pants."

"Now, I'm an African American who met Christ in a Southern Baptist church at the age of 18 and I never saw an African American missionary until I turned 42," Jefferson recalled. "When I finally met this guy, I realized that African Americans can be missionaries. People identify with their same ethnicity."

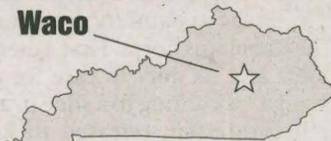
It was Cornelius who first challenged Jefferson, then a bivocational

**MOUNTAINS TO THE MISSISSIPPI**

COMPILED BY STAFF

**Spotlight on ...**

**Waco**



Panola Church will hold revival services April 17-20 with **Ray Van Camp**, director of church planting and development for Elkhorn Association, as evangelist. **Phil Ronk** is pastor.

Green, as evangelist. **J.K. Pierce** is pastor.

■ **MT VERNON**—Roundstone Church will hold revival services April 17-20, 7 p.m., with **Ron Shaw**, pastor of Community Church in Somerset, as evangelist. **Ricky Reynolds** is pastor.

■ **PRINCETON**—Donaldson Church will hold revival services April 17-20, 7 p.m., with **Kevin Smith**, pastor of Watson Memorial Church in Louisville, as evangelist. **Chris Turpin** is pastor.

■ **BRODHEAD**—Brodhead Church will hold revival services April 17, 10 a.m. & 7 p.m.; April 18, 7 p.m. with **Jim Mitchell**, a West Virginia State Police chaplain, as evangelist. **Ralph Baker** is pastor.

■ **CADIZ**—Rocky Ridge Church will hold revival services April 17-22 with **Ronnie Sivells**, KBC West region church development strategist, as evangelist. **Bob McIntosh** is pastor.

■ **CAMPBELLSVILLE**—Campbellsville University's handbell choir will present its spring concert April 15, 8 p.m., at the Gheens Recital Hall in the Gosser Fine Arts Center on campus. The concert is free and open to the public.

■ **GREENVILLE**—New Cypress Church will hold revival services April 17-20 with **Adam Brown**, pastor of Temple Church in Central City, as evangelist. **Tommy Drury** is pastor.

■ **LEXINGTON**—Highlands Church will hold revival services April 17, 11 a.m.; April 18-20, 7 p.m., with **Don Mathis**, staff evangelist at Eastwood Church in Bowling

church planter and chaplain, to consider serving God on "foreign soil."

After two fortuitous encounters with missionaries from the two countries that Cornelius had suggested the couple consider working in, Jefferson said God confirmed the family's call to missions, and within a year they were in Brazil.

Among Jefferson's top priorities

is a greater networking of African American churches to connect them with African American missionaries already overseas.

Though he admitted he misses his ministry in Brazil, Jefferson said he's excited about challenging African American believers to consider missions in the same way Cornelius challenged him. (BP)

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**SEEKING:** Senior pastor for Jamestown First Baptist Church, located in South-Central Kentucky. JTFBC is a strong-leadership church with a core body mix of creative, missional and biblical people. Grace and mercy characterize our church over engaging cultural warfare. We cooperate with the SBC in our missions giving and are focused on reaching all peoples. Our next pastor will be distinctively Baptist with an ability to communicate and relate to a theologically/economically diverse audience. JTFBC is giving first consideration to those who hold an M.Div (or higher) and demonstrate creative communication coupled with successful church growth. If interested, please send a resumé and a DVD or CD to: Pastor Search Team, PO Box 308, Jamestown, KY 42629. JTFBC will receive resúmes through April 30, 2011. [www.jtfirstbaptist.com](http://www.jtfirstbaptist.com).

**SEEKING:** Bivocational pastor for Lynn Camp Baptist Church, Corbin, Ky. Applicants should be Spirit-filled, greatly interested and motivated in church growth and the uplifting of God's Kingdom. Prefer five years experience and seminary degree (or pursuing such degree). Applicants should have good leadership and communication skills relative to all age groups. Send resumé and DVD of recent sermon (if available) to: Pastor Search Committee, Lynn Camp Baptist Church, PO Box 306, Gray, KY 40734.

**SEEKING:** Full-time youth minister for a growing congregation in Gracey, Ky. Candidate will work with the youth committee to plan and promote activities. Candidate should be passionate about reaching youth and their families for Christ. Responsibilities include discipleship, outreach, and leading our youth to be mature Christ-followers. Resúmes should be sent to: Gracey West Union Baptist Church, PO Box 154, Gracey, KY 42232.

**SEEKING:** Associate pastor for children at Tabernacle Baptist Church in Carrollton, Ga. An M.Div degree (or equivalent) is required from an accredited seminary. Candidate must have experience in planning, developing, supervising and coordinating a ministry to children from birth to sixth grade. For more information, visit [www.tabernacle.org](http://www.tabernacle.org). To apply, submit resumé by April 30, 2011, to: Search Committee, Tabernacle Baptist Church, 150 Tabernacle Drive, Carrollton, GA 30117; or e-mail: [linda.bohannan@tabernacle.org](mailto:linda.bohannan@tabernacle.org).

**SEEKING:** Full-time financial coordinator for Kentucky WMU staff. Responsibilities include all accounting functions, cash management and human resources. Accounting degree required with experience in non-profit accounting preferred. Ideal candidate also will be involved in WMU/missions education. Send resúmes by April 29, 2011, to Executive Director Joy Bolton, Kentucky WMU, PO Box 436569, Louisville, KY 40253-6569; or e-mail: [Joy.Bolton@kybaptist.org](mailto:Joy.Bolton@kybaptist.org).

**SEEKING:** Full-time Royal Ambassadors/Challengers/church staff relations counselor for Kentucky WMU. Looking for an individual with experience in missions education with boys, specifically through Royal Ambassadors and/or Challengers. Position also will include additional duties in support of the total work of Kentucky WMU. Qualifications: Masters degree, strong public speaking, event planning, writing, and strong computer skills. Ability to travel and work weekends required. Send resúmes by April 29, 2011, to Executive Director Joy Bolton, Kentucky WMU, PO Box 436569, Louisville, KY 40253-6569; or e-mail: [Joy.Bolton@kybaptist.org](mailto:Joy.Bolton@kybaptist.org).

**SEEKING:** Full-time children/educational minister for First Baptist Church, Hodgenville, Ky. Hours of work: 8 a.m.—4:30 p.m. during the week with scheduled day off, plus weekend ministerial duties to include coordinating Upward, VBS, etc. Starting salary commensurate with education and experience, with a range of \$35,000—\$42,000. Contact Sally Lewis at (270) 358-3193.

**SEEKING:** Pastor for First Baptist Church of Park Hills, Mo. Please submit resúmes by June 1, 2011: First Baptist Church of Park Hills, 12 North Coffman, Park Hills, MO 63601.

**SEEKING:** Youth minister for small SBC church, 10-15 hours per week. Send resumé to David's Fork Baptist Church, 3245 North Cleveland Road, Lexington, KY 40516; or e-mail [bro\\_mickeydfb@hotmail.com](mailto:bro_mickeydfb@hotmail.com).

**SEEKING:** Full-time minister of students for Pleasant Hill Baptist Church, Somerset, Ky. Candidate must be a God-called man who can provide leadership to all student ministries of PHBC from preschool through 12th grade. He must be competent in the areas of teaching, administration, and student pastoral care. Church Website is [phbc.com](http://phbc.com). Send resúmes to Personnel Committee, PHBC, 1685 Hwy. 3091, Somerset, KY 42503; or e-mail [phbc@newwavecomm.net](mailto:phbc@newwavecomm.net).

**SEEKING:** Pastor. Beaver Dam Baptist Church is a historic church at the heart of a small, rural community in Western Kentucky. BDBC is widely known for both its music ministry and youth ministry, led by two full-time ministers, and a growing Christian education ministry, including a preschool and K-6 elementary school. In 2010, BDBC contributed more than \$100,000 to local, state and international missions, with \$660,000 in undesignated receipts. BDBC affirms the 1963 Baptist Faith & Message. For more information or to submit a resumé, please contact the BDBC Pastor Search Committee, PO Box 242, Beaver Dam, KY 42320; or [bdbpcps@gmail.com](mailto:bdbpcps@gmail.com).

Mike Morgan

## Reality TV: Why do people watch?

By Kelly Boggs

Reality TV is the practice whereby a camera crew tracks the day-to-day lives of interesting people and/or families for the purpose of broadcasting the video footage on television for entertainment purposes.

Notice that in my definition, the subjects must be "interesting." There must be something unique about a person or family in order for them to become a reality television star. And unique sometimes means extreme or dysfunctional.

Have a strange eating disorder? You could be featured on TLC's "Freaky Eaters." Battling a bizarre addiction like sleeping with your blow dryer while it is turned on—no, I'm not making this up—and you could be on another TLC show, "My Strange Addiction."

If you hoard junk or animals beyond belief, you are a prime candidate for a reality program. If you are an over-the-hill celebrity rife with dysfunction, you have a chance at reality TV fame. However, take a number, the line is long.

Do you like to party all night and sleep all day? Well you might hit it big like the slacker stars of "Jersey Shore." If you are a teenage girl who is pregnant and unmarried, take heart, there is a reality TV show just for you.

There are literally hundreds of reality television programs that have aired during the past decade, according to the website RealityTV-Word.com. I stopped counting at 250 and was only halfway through the list.

Of course, all reality TV does not feature the bizarre and the extreme. Some feature dangerous jobs. Others are based on competition. Dancing, cooking, baking, modeling, talent and even entrepreneurship—if a competition can be created, it has potential for reality television.

Some reality TV is informative. Many programs instruct on how to exercise, garden, renovate a home or cook great meals.

But in my mind there is not a bigger oxymoron on the planet today than "reality TV."

Does anyone really believe that the constant presence of a camera crew does not alter reality just a bit? If a camera person were filming me at breakfast I think it would influence my behavior just a tad.

The finished product is also edited before it is broadcast. Whatever you see during a reality television program is what the participants

and/or the producers of the show want you to see. If an episode is overly dramatic, it is not by accident. Just know the producer, or even the participants, are trying to manipulate the audience.

### FIRST PERSON

The sad part of reality television is its exploitive nature. Few, if any, participants are famous because of hard work, talent or skill. They achieve reality stardom because they are willing to expose and exploit a portion of their private lives.

It seems the more a person or family is willing to expose, the more fame is achieved. In reality television dignity is sold to the highest bidder.

For all of reality TV's shortcomings, as a genre it is wildly popular, but why?

One reason reality television does well is the voyeuristic nature of human beings. Whether it is a wreck on the highway, the most recent piece of gossip or the freak show at a carnival, humans like to gawk at the drama in someone else's life.

The competitive aspect of some reality programs is attractive to many, especially when viewers are allowed to vote for participants. The rooting for a favorite personality and the interactivity keep people coming back for more.

A main reason why I believe much of reality TV is popular is what I call the "it could be worse" factor. When viewers see the dysfunction that is paraded on reality television, they realize their lives—their reality—could be much worse.

The worst of reality TV makes people feel better about their own lives. While things may not be great at work or in the home, the wacked-out people on reality television bring the realization that things are maybe not as bad as first thought.

"I've come to believe that reality television is like a drug, and we have built up a tolerance for the regular run of reality TV," Mary Elizabeth Williams, a writer for Salon.com, told CNN.com.

If Williams is right, one day television may be nothing but extreme, dysfunctional reality TV. If that happens, perhaps more people will make a choice to turn off their televisions and embrace the reality of their own lives, instead of being entertained by the "reality" of others. (BP)

Kelly Boggs is a weekly columnist for Baptist Press and editor of the Baptist Message, newsjournal of the Louisiana Baptist Convention.

## For Heaven's Sake



## Preacher's Kids

David Ayers



## Bible Crosswords

By Linda Nunn

### Across

- Joshua the son of \_\_\_\_\_ (Deuteronomy 34:9)
- "And I sent the \_\_\_\_\_ before you" (Joshua 24:12)
- "Blessed are \_\_\_\_\_" (Matthew 5:11)
- One of the kings of Judah (1 Kings 15:11)
- "He had compassion \_\_\_\_\_ him" (Luke 10:33)
- "Intending after \_\_\_\_\_ to bring him forth to the people" (Acts 12:4)
- "Thy father made our \_\_\_\_\_ grievous" (1 Kings 12:4)
- "The \_\_\_\_\_ shall be first" (Matthew 19:30)
- "\_\_\_\_\_ burden is light" (Matthew 11:30)
- "There was one \_\_\_\_\_, a prophetess" (Luke 2:36)
- "And a certain woman named \_\_\_\_\_" (Acts 16:14)
- "When I am weak, then am I \_\_\_\_\_" (2 Corinthians 12:10)
- "\_\_\_\_\_ strong" (1 Samuel 4:9)
- "I am that bread of \_\_\_\_\_" (John 6:48)
- "As the apple \_\_\_\_\_" (Song of Solomon 2:3)
- "What must I do to be \_\_\_\_\_?" (Acts 16:30)
- "Better is it that thou shouldst not \_\_\_\_\_" (Ecclesiastes 5:5)
- "O generation of \_\_\_\_\_" (Matthew 3:7)
- "And the glory of the Lord abode upon mount \_\_\_\_\_" (Exodus 24:16)
- Seeds that can be made into soup
- A natural substance containing a valuable metal
- New Testament, abbr.
- Latin that is, abbr.
- "\_\_\_\_\_ man can serve two masters" (Matthew 6:24)

1	2	3		4	5		6	7	8		9	10
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37	38					39					40	41
42							43				44	
45			46	47	48	49			50	51		
52		53					54			55		
56							57					

- "And whatsoever goeth upon his \_\_\_\_\_" (Leviticus 11:27)
- "He hath \_\_\_\_\_ great things" (Joel 2:20)
- "There shall be weeping and \_\_\_\_\_ of teeth" (Luke 13:28)
- "Though they be \_\_\_\_\_ like crimson, they shall be as wool" (Isaiah 1:18)
- "Rebekah ... the daughter of Bethuel the \_\_\_\_\_" (Genesis 25:20)
- "We remember the ... \_\_\_\_\_" (Numbers 11:5)

- "Thou \_\_\_\_\_ my King" (Psalm 44:4)
- Compass direction, abbr.
- "Rock of \_\_\_\_\_, cleft for me"
- Pounds, abbr.
- "\_\_\_\_\_, though I walk" (Psalm 23:4)
- French word for island
- "I will fear no \_\_\_\_\_" (Psalm 23:4)
- "I am the true \_\_\_\_\_" (John 15:1)
- "Who is worthy to \_\_\_\_\_ the book?" (Revelation 5:2)
- "So they two \_\_\_\_\_ until they came to Bethlehem" (Ruth 1:19)
- Right, abbr.
- Yes, in Italian or Spanish
- "Speaking to yourselves in psalms and ... spiritual \_\_\_\_\_" (Ephesians 5:19)
- Sarcasm
- "Fine \_\_\_\_\_ is the righteousness of saints" (Revelation 19:8)
- "Some \_\_\_\_\_ fell by the way side" (Matthew 13:4)
- 23rd letter of the Greek alphabet
- Expression of triumph
- "That I may \_\_\_\_\_ Christ" (Philippians 3:8)
- Chemical symbol for tin
- Spanish word for gold
- "To the dwelling of \_\_\_\_\_" (Numbers 21:15)
- "\_\_\_\_\_ ye therefore" (Matthew 28:19)

### Last week's solution

1	C	H	I	N	S		6	P	O	L	A	R			
11	A	A	M	A	H		12	A	B	A	T	E	S		
14	O	N	P	I	E	R	C	E	D		17	M	P		
18	I	A	N		20	L	A	I	T	Y		21	V	I	
22	S	A	U	L		24	R	M	B		25	C	E	N	T
26	E	N	G	I	N	E	S		28	B	A	N	D	S	
		29	G	O	O	D		30	R	A	I	D			
31	B	L	E	N	D		33	T	E	R	R	O	R	S	
36	R	A	T	S		37	S	O	N		38	O	R	E	O
39	A	N		40	E	A	T	E	N		41	A	U		
43	D		44	A	L	L	O	W	E		45	D	R		
47	N	E	E	D	L	E		49	E	R	O	D	E	S	
51	D	R	E	A	M		52	D	O	N	O	R			

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