

WESTERN Recorder

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Shine Like Stars * Philippians 2:15

Volume 186, Issue 16

A friendly face in a chaotic place



Airport chaplain uses easy style to minister to lost and hurting at CVG

By Robin Bass

Covington—No matter the topic—from quantum physics to sharing his homemade bread recipe—Lee Eames can start a conversation with anyone. Which is good since a large portion of his time is spent searching for people in need of a friend.

Once he gets the conversation started, Eames, a part-time chaplain at Cincinnati/Northern Kentucky International Airport, utilizes another essential skill: He listens.

"In any given day at the airport where there are 7,000 employees, somebody's mama died, somebody had a baby, somebody's family member is in the hospital," Eames said. "A lot of these folks are unchurched, they are under-churched, they do not have a pastor or a spiritual guide in their life, and so I listen to these folks and try to help them decompress or the manage their stress. That is part of my everyday goal."

Much like a small city, many of the airport's inhabitants are dealing with the heartbreak of divorce, or annoying and sometimes serious illnesses. Some

are making important life decisions. But this small metropolis has Eames waiting nearby to offer his counsel and lift them up in prayer.

"There is so much stress in an airport. I don't think the general public has any idea what these folks go through," Eames said. "The gate agents are often yelled at because a plane is going out late. ... I try to get in there and buffer some of that anxiety."

When the chaplain is not assisting the spiritual wellbeing of employees, he is showing what he calls "extreme hospitality" to some of the more than 7 million passengers serviced annually by the airport.

Eames recalled assisting a passenger on the way to see his dying child. A hospital in Iowa was keeping the baby on life support until the father could say goodbye. Once seated on the plane next to the man, Eames began to pray.

"The pilot and the police officer walked me off the plane and said, 'What just happened in there?' I told them that Mr. Bentley doesn't need me to fly with him. I've got a phone number for some

□ See Lee Eames ... Page 6

Survey: Young 'Millennials' losing faith in record numbers

By Lauren Markoe

Washington—A growing tide of young Americans is drifting away from the religions of their childhood—and most of them are ending up in no religion at all.

One in four young adults choose "unaffiliated" when asked about their religion, according to a new report from the Public Religion Research Institute and Georgetown University's Berkley Center for Religion, Peace & World Affairs.

But most within this unaffiliated group (55 percent) identified with a religious group when they were younger.

"These younger unaffiliated adults are very nonreligious," said Daniel Cox, PRRI's research director. "They demonstrate much lower levels of religiosity than we see in the general population," including participation in religious rituals or worship services.

Some of them will return to their faiths as they age, "but there's not a lot of evidence that most will come

□ See Millennials' religion ... Page 3

Southern Baptists to probe ERLC leader's Trayvon Martin remarks

By Adelle Banks

Nashville, Tenn.—Southern Baptist leaders will investigate whether their top ethicist and public policy director plagiarized racially charged remarks about the Trayvon Martin case that some claim set back the convention's efforts on racial reconciliation.

Richard Land, who leads the Southern Baptist Convention's Ethics and Religious Liberty Commission, was accused of lifting remarks for his radio show that accused Democrats and civil rights leaders of exploiting the case of the unarmed Florida teenager who was shot and killed by a volunteer neighborhood watchman.

Even though Land has apologized

for both the remarks and not attributing their source (see story on page 2), the ERLC's executive committee said it was obligated "to ensure no stone is left unturned." An investigatory committee will "recommend appropriate action" to convention leaders.

"They need the Trayvon Martins to continue perpetuating their central myth: America is a racist and an evil nation. For them it's always Selma, Ala., circa 1965," Land said on his radio program,

referring to civil rights activists.

Those comments, included in a partial transcript published by Baptist blogger Aaron Weaver, previously were written by Washington Times columnist Jeffrey Kuhner.

□ See Richard Land ... Page 2



Richard Land



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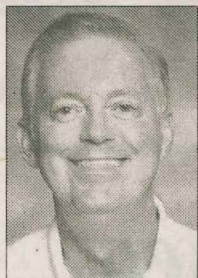
KBC strategist co-authors church growth book

Louisville—Kentucky Baptist Convention Church Development Strategist Mike James has co-authored a book with Southern Baptist leader Ken Hemphill on how congregations can better serve new members.

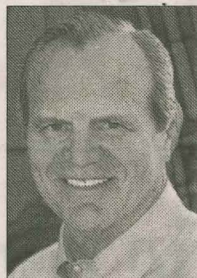
V.E.L.C.R.O. Church, published by Auxano Press, is a Bible study that guides church leaders and members as they welcome guests, build relationships with them and help them become, and remain, active members of the congregation.

Using the name of the popular product as an acronym, V.E.L.C.R.O. Church explores how congregations can value every person, engage them in genuine friendship, lead them to Christ by sharing the gospel message, connect them to the church family, recognize the importance of deep, caring relationships among believers, and organize a small-group network to continue to minister to each person's needs.

"We want people to be 'velcroed'—glued in—to the church in a



Mike James



Ken Hemphill

meaningful way," James said, noting that too many new church members fail to "plug in" to the congregation and eventually drift away. The church "is more like (non-stick) Teflon than Velcro," he said.

Hemphill is the former national strategist for the Empowering Kingdom Growth initiative with the Southern Baptist Convention. He is the founding director of the Center for Church Planting and Revitalization at North Greenville University in Tigerville, S.C.

This is the second book on which

James and Hemphill have collaborated. The first was an apologetics study, "Life Answers," which is expected to have a second printing sometime this year.

James served on the staff of First Baptist Church of Norfolk, Va., for eight years when Hemphill was pastor. "Ken is one of my mentors," James said.

James coordinates the KBC's discipleship ministries with an emphasis on equipping churches to better inspire new members and new Christians to become involved in the life of the local church.

"I hope God will use (the book) as a tool so churches can help new believers develop a meaningful, life-long, growing relationship with Christ and His people," James said.

V.E.L.C.R.O. Church is available for purchase at www.AuxanoPress.com and LifeWay Christian Resources. Free resources for the study are available for download from the Auxano Press site. (KBC)

Bardstown conference to focus on leadership

Bardstown—"The Leader as Shepherd" is the topic of a Christian leadership conference May 19 in Bardstown sponsored by Nelson Baptist Association and the Kentucky Baptist Convention.

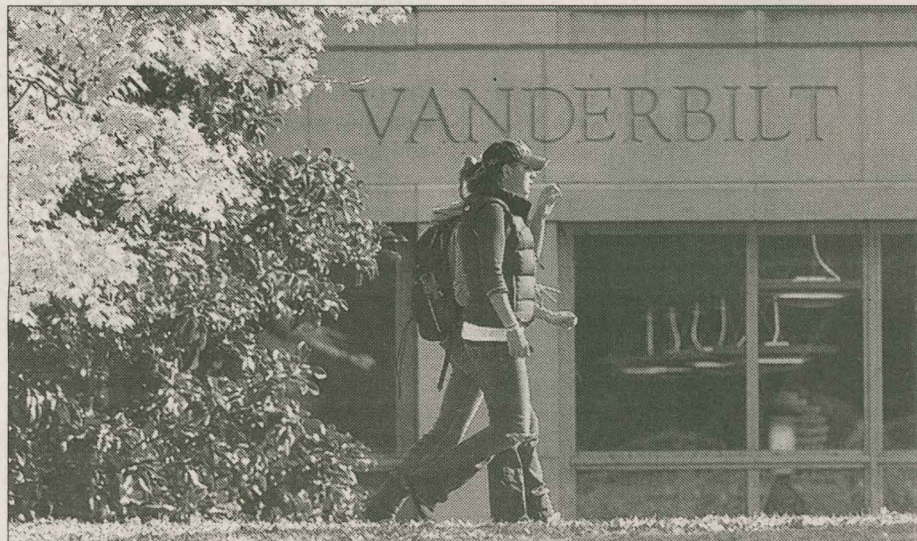
The Call Conference is "for all Christian leaders and those aspiring to be leaders in the church," said Matthew Spandler-Davison, lead pastor of Bardstown Community Fellowship. "We want to explore how a call to Christian leadership is a call to care for God's people."

In addition to several Kentucky Baptist pastors, guest speakers include Liam Garvie, a member of the pastoral staff of Charlotte Chapel in Edinburgh, Scotland. Garvie and Spandler-Davison spoke at the first Call Conference in February in Edinburgh.

Topics include "Shepherding Your Soul," "Shepherding God's People" and "Shepherding Beyond the Church." Several breakout sessions also are scheduled.

The event begins at 9 a.m. at Parkway Baptist Church in Bardstown. The fee is \$15 per person and includes lunch. Online registration is underway at www.KyBaptist.org/Call.

For additional details, call Nelson Baptist Association at (502) 348-3866.



Baptist student group says it will remain on Vanderbilt campus

By Lonnie Wilkey

Nashville, Tenn.—Although some religious organizations have said they will not register as campus organizations at Vanderbilt University, the Baptist Collegiate Ministry has applied to remain a registered campus organization.

In January Vanderbilt officials met with students to explain that the university will enforce its non-discrimination policy and a new "all-comers" policy, which means that any student at Vanderbilt is entitled to become a member and to seek a leadership position in any registered student organization on campus.

Several faith-based organizations on campus have voiced opposition to the policy, saying the school is violating their religious freedom.

Thom Thornton, BCM director at Vanderbilt, is confident the group can operate within the school's guidelines.

"We have been assured by the university that we can select leaders committed to the organization's mission," he said.

Bill Choate, collegiate ministries

coordinator for the Tennessee Baptist Convention, said he is hopeful the BCM can remain a campus organization without compromising its beliefs.

"We have been on campus at Vanderbilt since the early 1920s. The university is aware of our mission on campus—that we intend to share Jesus Christ and grow His disciples," Choate said. "We intend to do what we have always done on campus until the university denies us that privilege."

"If we are denied 'recognized student organization' status on any campus, then we will continue to do our very best to reach that university population from the margins of campus."

Even if the university denies recognized status, the BCM still will have a presence on campus, Choate said.

The Tennessee Baptist Convention "owns a BCM facility in the middle of the Vanderbilt campus from which we base our ministry," Choate said. "Baptist Collegiate Ministry is not going away. However, our hope is to be truly present on campus, even at Vanderbilt, as we have been for all these years."

(Tennessee Baptist & Reflector/BP)

Richard Land

Continued from page 1

While conceding that talk radio has different attribution policies than traditional journalism or academic scholarship, "we nevertheless agree with Dr. Land that he could, and should, do a better job in this area," the Executive Committee stated.

In a statement, Land said he serves "at the will of the trustees," and "I look forward to continuing to work with and under the oversight of my trustees." A commission spokeswoman said Land was not commenting beyond his statement.

The commission trustees, along with other Southern Baptist leaders, noted Land's role in the passage of the 1995 resolution in which Southern Baptists apologized for their past defense of slavery. They also credited him for "engaging the culture and our political leaders on matters of religious conviction."

Yet others have criticized Land, including Fred Luter, the New Orleans pastor who's expected to become the SBC's first African-American president, who called the remarks "unhelpful."

Dwight McKissic, a black pastor from Texas, wrote on his blog last week that Land's comments were the "most damaging, alienating and offensive words about race" by an SBC leader in the 28 years he has served as a Southern Baptist pastor. McKissic called for the SBC to denounce the remarks and for Land to repent of them.

Ed Stetzer, a Southern Baptist researcher who blogged about Land's comments without mentioning him by name, said the firestorm threatens to undo progress made by the overwhelmingly white denomination.

"The Southern Baptist Convention still must earn a better reputation for racial inclusion and justice," Stetzer wrote. "As such, perhaps SBC denominational leaders are not the best persons to speak into racially charged situations, critiquing the actions of African Americans or African American leaders." (RNS)

With additional reporting by Associated Baptist Press

Land apologizes

Nashville, Tenn.—Richard Land apologized last week for comments he made about the infusion of politics into the Trayvon Martin killing. The president of the Ethics & Religious Liberty Commission, made the apology in a letter to Southern Baptist Convention President Bryant Wright.

"I am writing to express my deep regret for any hurt or misunderstanding my comments about the Trayvon Martin case have generated," Land wrote. "It grieves me to hear that any comments of mine have to any degree set back the cause of racial reconciliation in Southern Baptist or American life."

Land, who voiced the comments during his call-in radio broadcast March 31, wrote that he has been committed "to the cause of racial reconciliation my entire ministry. Dr. Martin Luther King Jr., a Baptist minister, has been a personal hero of mine since I surrendered to the ministry in 1962."

In response, Wright issued a statement to Baptist Press.

"Racial reconciliation is very important to Southern Baptist Christians," Wright said. "Richard Land has often led the way in this effort and yet his recent remarks have offended many."

"I pray that Dr. Land's apology to all who have been hurt or offended by his recent remarks will be another important step towards our full reconciliation with one another," Wright said. "This is a noble goal to which our Lord and Savior Jesus Christ calls us to have with our fellow man."

Land's apology followed conversations between him and Wright in which they discussed how offended many African-Americans and fellow Christians were over his comments. "In talking with Richard, I found a receptivity to apologize for the comments he had made," Wright said. (BP)

Evangelical icon, prison ministry pioneer Colson dies at 80

By David Mark & Adelle Banks

Falls Church, Va.—Charles Colson, the Watergate felon who became an evangelical icon and born-again advocate for prisoners, died April 21 after a brief illness. He was 80.

Despite an early reputation as a cut-throat “hatchet man” for President Richard Nixon, Colson later built a legacy of repentance, based on his work with Prison Fellowship, a ministry he designed to bring Bible study and a Christian message to prison inmates and their families.

Colson founded the group in 1976 upon release from federal prison on Watergate-related charges. Prison reform and advocating for inmates became his life's work, and his lasting legacy.

Colson had undergone surgery on March 31 to remove a pool of clotted blood on his brain. Last Wednesday, Prison Fellowship Ministries CEO Jim Liske told staff and supporters that Colson soon would be “home with the Lord.”

Due to his illness, for the first time in 34 years, he did not spend Easter Sunday preaching to prisoners, his ministry said.

“For more than 35 years, Chuck Colson, a former prisoner himself, has had a tremendous ministry reaching into prisons and jails with the saving gospel of Jesus Christ,” evangelist Billy Graham said in a statement. “When I get to heaven and see Chuck again, I believe I will also see many, many people there whose lives have been transformed because of the message he shared with them.”

He will be greatly missed by many, including me. I count it a privilege to have called him friend.”

A life transformed

In many ways, Colson's life personified the evangelical ethos of a sinner in search of redemption after a dramatic personal encounter with Jesus. He also embodied the evangelical movement's embrace of conservative social issues, although often as a happy warrior.

Today, Prison Fellowship has more than 14,000 volunteers working in more than 1,300 prisons across the country. More than 150,000 prisoners participate in its Bible studies and seminars every year.



REMEMBERED Chuck Colson, founder of Prison Fellowship based in Lansdowne, Va., speaks during the 2009 Southern Baptist Convention Pastors' Conference in Louisville prior to the SBC annual meeting. Colson, 80, died April 21 after a short illness. He founded the ministry for prisoners after serving time himself in the mid-1970s for his involvement in the Watergate scandal that brought down President Richard Nixon's White House. (File photo)

The organization founded by Colson also provides post-release pastoring for thousands of ex-convicts, and supplies Christmas gifts to more than 300,000 kids with a locked-up parent through its Angel Tree program.

Colson also founded Justice Fellowship, to develop what he called Bible-based criminal justice, and advocate for prison reform. In 1993, Colson won the \$1 million Templeton Prize for Progress in Religion, and donated the money to his ministry.

As recently as February, Colson still was contributing to political debates, writing an open letter with fellow evangelical leader Timothy George that criticized the Obama administration's health care contraception mandate.

In 2009, Colson was a chief architect of the “Manhattan Declaration,” which advocated grass-roots resistance to abortion, euthanasia and same-sex marriage. He called the manifesto “one of the most important documents produced by the American church, at least in my lifetime.”

“The Christian's primary concern is bringing people to Christ,” Colson told Christianity Today magazine in 2001. “But then they've got to take their cultural mandate seriously. We are to

redeem the fallen structures of society.”

Colson also was a key figure in Evangelicals and Catholics Together, a network of religious leaders who found common ground supporting a “culture of life” and reaffirmed their stance in 2006 when they called abortion “murder.”

Former ‘hatchet man’

Religion was far from Colson's mind during his early adult life, when his main passion was politics. A Boston native, Colson showed early signs of political acumen as a star debater in high school.

After graduating from Brown University, Colson enlisted in the Marines and rose to the rank of captain. Following law school and a stint in the Pentagon, Colson worked on Capitol Hill as a top aide to Sen. Leverett Saltonstall (R-Mass).

After serving on Nixon's 1968 election team, Colson was appointed by the newly elected president as special counsel. During Nixon's first term, Colson was known as a feared but respected “hatchet man.”

Colson once bragged of a willingness to “walk over my grandmother if necessary to assure the President's re-election,” and was roundly known within the Nixon administration as the “evil genius.”

Millennials' religion

Continued from page 1

back,” added Cox, who said the trend away from organized religion dates back to the early 1990s.

The study of more than 2,000 Americans ages 18-24 focused on the younger end of the cohort commonly known as the “Millennials” or “Generation Y,” which generally includes young adults as old as 29.

Across denominations, the net losses were uneven, with Catholics losing the highest proportion of childhood adherents—nearly 8 percent—followed by white mainline Protestant traditions, which lost 5 percent.

Among Catholics, whites were twice as likely as Hispanics to say they are no longer affiliated with the church.

White evangelical and black denominations fared better, with a net loss of about 1 percent. Non-Christian groups posted a modest 1 percent net increase in followers.

But the only group that saw significant growth between childhood and young adulthood was the unaffiliated—a jump from 11 percent to 25 percent.

The study also posed a wide range of questions to the group, from their views on labor unions to same-sex marriage.

It also delved into more philosophical territory, questioning whether younger Millennials' moral views are more universal (there is always a right and wrong) or contextual (it depends on the situation).

The researchers found a morally divided generation, with 50 percent of respondents placing themselves in the contextual category and 45 percent

believing in universal rights and wrongs.

Answers to questions on the nature of morality varied widely depending on political party affiliation, education and religion, with the most dramatic differences correlating with religion.

An overwhelming majority of white evangelical Protestants (68 percent) said they believe that some things always are wrong, compared to 49 percent of black Protestants, 45 percent of Catholics and 35 percent of the unaffiliated.

More specifically, on social issues such as abortion and same-sex marriage, younger Millennials hardly think as a group. “We see some really stark divides,” said Cox, which he said belies the conventional wisdom that bills this as the “Kumbaya” generation, in which everyone understands each other and gets along.

“It's something to watch as these folks

“I was known as the toughest of the Nixon tough guys,” he said in 1995.

Nixon himself described Colson as one of his most loyal aides. “When I complained to Colson I felt confident that something would be done, and I was rarely disappointed,” the former president wrote in his memoirs.

Among other activities, Colson helped set up the “Plumbers” to plug news leaks. The Plumbers engaged in illegal wiretapping of Democratic headquarters at the Watergate apartment complex, triggering the scandal that took down the Nixon White House.

Colson also was involved in the creation of the Special Investigations Unit, whose members broke into the office of Lewis Fielding, the psychiatrist of Daniel Ellsberg, who had given copies of the Pentagon Papers, a secret account of U.S. involvement in Southeast Asia, to newspapers.

Nixon aides justified the break-in on the grounds of national security, but Colson later admitted that the agents were trying to dig up damaging information about Ellsberg before his espionage trial.

As the Watergate scandal mushroomed, Colson pleaded guilty to obstruction of justice in 1974, and the felony led him to serve seven months of a one- to three-year sentence at Alabama's Maxwell Prison.

Prison strengthened faith

Colson later said he became a Christian before going to jail, and his time behind bars cemented his faith.

“There was more than a little skepticism in Washington, D.C., when I announced that I had become a Christian,” he said in 1995. “But I wasn't bitter. I knew my task wasn't to convince my former political cronies of my sincerity.”

In addition to his work with Prison Fellowship, Colson authored more than 30 books that sold more than 5 million copies, including his seminal 1976 autobiography, “Born Again.”

Colson became an evangelist for better prison conditions and championed what he called “restorative justice,” in which nonviolent criminals should stay out of jail, remain in the community where they committed their crime, and work to support their families and pay restitution to the victim. (RNS)

start moving through society and start to vote regularly,” he said.

Specifically:

- A sweeping majority of the religiously unaffiliated (82 percent) said abortion should be legal in all or most cases. More than two-thirds of religiously affiliated non-Christians agreed.

- White evangelical Protestants were most opposed to abortion, with nearly 9 in 10 (88 percent) saying it should be illegal in all or most cases. Among Latino Protestants, 71 percent shared this belief. Catholics were more divided, with 48 percent saying abortion should mostly be legal and 51 percent disagreeing.

- On same-sex marriage, nearly six in ten younger Millennials (59 percent) approved, with distinctions among religious groups generally mirroring those on abortion. (RNS)

Racial reconciliation at heart of church plant

I had the privilege this month to be part of an historic event at one of our Kentucky Baptist Convention churches. Consolidated Baptist Church, a predominantly African-American congregation in

Together We are the KBC



Paul Chitwood

Lexington, hosted a celebration and commissioning service for a church they planted in partnership with the KBC. Consolidated Baptist, under the leadership of Pastor Richard Gaines for the past 16 years, was founded in 1884 through the merger of two congregations. While Consolidated has touched countless generations for the Kingdom of God, one reason the event I attended on April 15 was so historic is that Consolidated was commissioning its very first church plant in its 128-year history. Another reason the event was so significant is the nature of the church that was planted.

Consolidated's church plant, also in Lexington, is called Mosaic. This congregation is an intentional effort to display the gospel through racial reconciliation. The church aims to be multiracial, multicultural and multigenerational.

Leaders explain the vision for Mosaic as follows: "The African- and Anglo-American ethnicities are only two human melodies that the Divine Conductor has developed in this human symphony, which sin has ravaged from harmony to dissonance. Our desire is to experience a greater understanding of the nature of God and His Son, Jesus Christ, through an intentional pursuit to love and be led by men and women from numerous ethnicities and various socioeconomic realities, all of whom reflect the beauty of our Lord and Savior, Jesus Christ. However, the African/Anglo division, historically speaking, has been the bleeding artery in our current context. Church-going men and women in Lexington dine on streets nicknamed for the slave trading that once existed behind our city's courthouse. Therefore, this is the wound that must be addressed first as we triage our work towards racial reconciliation and a more holistic gospel."

During the commissioning service, I witnessed ways Mosaic is attempting to give life to this vision. In the baptismal pool, one of Mosaic's elders, who is also one of our Hispanic missionaries, Job Juarez, baptized an African-American woman, who is a new believer, into the membership of Mosaic. Later in the service, two Anglo elders from Mosaic stood alongside Job, surrounded by the African-American deacons of Consolidated, for a prayer of commissioning for the elders.

Next, all of the members of Mosaic came forward for a prayer of commissioning for the congregation. The ethnic diversity was unmistakable and presented a beautiful picture of what awaits us when people from every tongue and tribe will gather together around Christ's throne.

I must say, seeing the return on our investment in Mosaic made me, once again, proud to be a Kentucky Baptist.

Paul Chitwood is executive director of the Kentucky Baptist Convention.

Creation Museum's observatory boasts historic telescope

The Psalmist declares, "The heavens declare the glory of God, and the sky proclaims the work of his hands," and with the latest addition at the Creation Museum, the original Johnsonian Telescope, evening visitors will be treated to a closer view of some of His astonishing handiwork.

Invented and designed by Lyle Johnson in the 1940s, the 16-inch reflector telescope is of historic significance not only because it is the original, but also because it was used in the 1960s by NASA scientists in Project Moon-blink. When astronauts were preparing for their trip to the moon, NASA needed to determine if there were any hazardous gases emanating from the moon's surface. "This telescope, which is now in our Johnson Observatory, detected that there were no hazardous gases, and it was one of the reasons we sent men to the moon," according to Mark Looy, co-founder of Answers in Genesis, the parent ministry of the Creation Museum.

For many years, the Johnsonian Telescope was housed at The Wilds, a Christian conference center in North Carolina, but because the telescope is now almost 70 years old it had become difficult to maintain. The Creation Museum is adding an astronomer to its staff—Danny Faulkner, a faculty member at the University of South Carolina-Lancaster and a well-known creationist astronomer—to maintain the telescope and do research. "The 16-inch telescope will be used in the evenings so we can do special astronomy programs for our museum guests," Looy said, pointing out the new observatory has a retractable roof that allows a clear view of the heavens.

The Stargazers Planetarium at the Creation Museum has drawn more than 1 million visitors since it opened five years ago. "There is a huge interest in the topic of astronomy and the Bible, and it is wonderful to have an addition like this Johnsonian Telescope," Looy said. The planetarium features two shows, "Created Cosmos," which takes viewers on a journey to the stars, nebulae, galaxies and super clusters in our universe. During my visit, I saw the "Worlds of Creation," which takes viewers on a trip through our solar system to each of the planets and their moons. Among this presentation's highlights are fascinating views of the red surface of Mars, the great red spot of Jupiter, the volcanoes of Io, and the rings of Saturn, giving one an even greater appreciation for the Earth's unique design that enables it to support life.

The Creation Museum, located just a few miles from the Cincinnati airport in Petersburg, Ky., is celebrating its fifth year in May. The museum, which promotes the young-earth perspective, has a two-fold evangelistic mission. "For Christians who attend, we want to equip them with answers to defend their faith, starting with the Bible's very first book," Looy explained. "For non-Christians who attend, we want to present them with the gospel," he continued. "First, they have questions about accuracy and authority of the Bible. As they go through the museum and get those questions answered, we are finding that they are very

receptive to our evangelistic message."

Ken Ham, president of Answers in Genesis, added, "We live in an era of history in which the Bible has come under attack, particularly in the book of Genesis. Many young people are doubting that the history of the Bible

can be true, and so why should they listen to the message of the gospel." The vision behind the Creation Museum, he explained, is "to walk people through the Bible's history, and to help them understand that history is true, so the gospel based on that history is true." Through the exhibits, Ham said, visitors learn how to defend the Christian faith, so they can stand on God's Word and speak with

authority and boldness whenever an unbelieving world attacks the Scriptures.

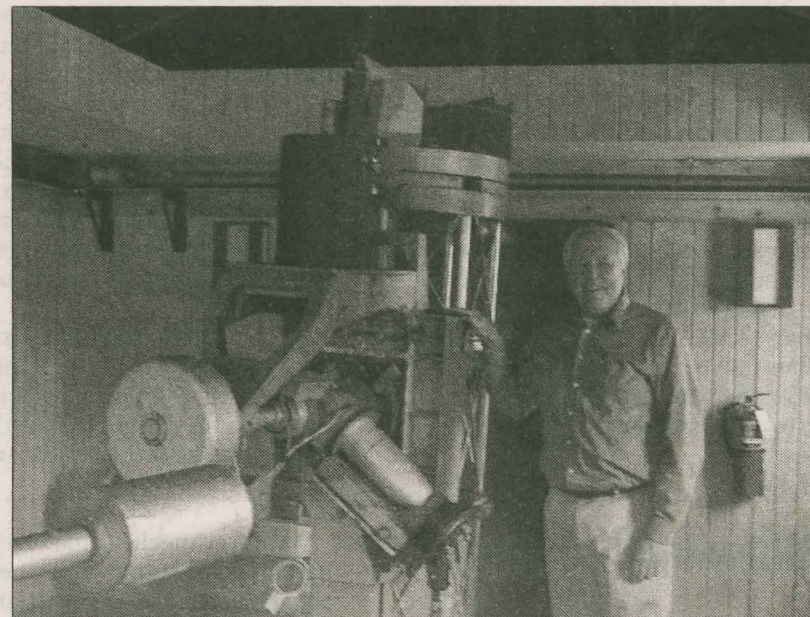
AiG's latest project is to build a full-sized, wooden replica of the Ark to "answer many of the questions that people have about Noah's Ark, to help them understand that Noah's flood really did happen" Ham said. Like the Creation Museum, the purpose behind building the Ark is evangelistic. "As Noah and his family had to go through a doorway (of the Ark) to be saved, we need to go through a doorway, the Lord Jesus Christ, who said, 'I am the door: by me if any man enter in, he will be saved.'" And, if a survey holds true, as many as 2 million people will come see the Ark. "What an incredible opportunity we have to tell them that the Bible is true, and to tell them about the gospel of Jesus Christ," Ham anticipated.

As a Christian, their evangelistic fervor for sharing the gospel certainly is admirable, even contagious. And, as one who imagines himself as something of a backyard astronomy enthusiast and a "space nerd," according to my son, seeing the original Johnsonian Telescope used by NASA was an exciting opportunity. I hope to return to the Creation Museum on a clear evening soon to meet some other backyard astronomy enthusiasts and appreciate God's heavenly handiwork up close.



After Thought

By Todd Deaton



HIS HEAVENLY HANDIWORK Mark Looy, co-founder of Answers in Genesis, gives a tour of the new Johnson Observatory at the Creation Museum that contains two permanently mounted, 16-inch reflector telescopes—one of which is the Johnsonian Telescope used by NASA in the 1960s. About 130 people attended a dedication ceremony for the Johnson Observatory on April 13.

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When the pastor is a 'museum curator'

By Thom Rainer

Most pastors inevitably will face three common criticisms. The most common of the three is the issue of worship style and music. Every pastor can be assured that there will be a few people in the congregation who don't like something about the worship services.

A second common criticism comes from congregants who feel they aren't getting sufficient pastoral attention. Indeed, even

the pastor who gives extraordinary attention to pastoral care can't be omnipresent, omnipotent and omniscient. I remember well one angry critic of a church where I served as pastor. She yelled at me for more than 10 minutes on the phone because I did not visit her when she was in the hospital. When I tried calmly to explain that I didn't know she was in the hospital, she shouted even louder, "Well, you should have!"

It is the third common criticism that I wish to address. It fits within the broad category of physical facilities. Some or several church members have deep emotional ties to, for example, a certain building, a Sunday School classroom, a parlor, stained glass windows, or pews. When the pastor attempts to suggest any changes related to these items of great fondness, he might meet a wave of unexpected criticism.

I spend a lot of time conversing with pastors. Almost every month I hear from a pastor who has been wounded by critics after he attempted to make some change that affected the church's facilities. Many pastors are caught off guard by the depth of emotions they encounter. Others lament that they feel like they are curators of a museum, protecting physical items when they should be sharing the gospel in the community.

When I served as a pastor of four churches, I was too insensitive to these critics. I often perceived them as unreasonable people with a misplaced focus. As I have aged (and hopefully matured), I now see that there were real reasons for the hurt.

Some saw their loved ones married in a worship center, and the thought of abandoning that space for a newer and bigger facility can be deeply painful. Others

recall their grandparents sacrificing hard-earned dollars to acquire those stained-glass windows. Those windows have a much deeper meaning than just some beautiful pieces of colored glass.

The bottom line is that many members have deep attachments to these items. There is real hurt when significant change takes place that affects those things that stir deep emotions in their hearts.

FIRST PERSON

So what is a pastor to do when he receives criticism for removing the bulky pulpit for a more contemporary lectern? How does he respond when he is shocked by the negative feedback when he suggests that the bridal parlor could also be used for Bible study? I suggest a fourfold plan:

1. Respond to the criticisms pastorally. The critics often are hurt. Even though they lash out at their pastor, he needs to respond in love and deal with the hurt they are feeling.

2. Keep the congregation focused on the missional objective of the church. Local congregations are to be taking the gospel to the community and to the world. As that mandate is repeatedly emphasized before the congregation, more and more members will grasp that they cannot focus on the "things" of the church when they have been called to a much greater purpose.

3. Use great discernment to know if the change is really necessary. Are there other alternatives that could engender less pain? Conflicts and fights over physical facilities and items in the church can drain the congregation emotionally and spiritually, and cause the church to lose its focus.

4. Do not take the criticisms personally. I know. It's easier said than done when you're the target getting the arrows. But if you can hear the hurt objectively, you can respond with a greater pastoral heart.

Many pastors express surprise that their call to ministry includes being the curator of a museum. But the critics who hurt us the most are in the same group we find ourselves: sinners saved by the grace of God. God loves them and us unconditionally. We should do likewise. (BP)

Thom Rainer is president of LifeWay Christian Resources.

Singleness and God's ideal

By James Stillwell

Q: National media has highlighted the "extraordinary rise and surprising appeal" of living alone. Doesn't that go against God's ideal of marriage?

A: The Apostle Paul and Jesus Christ apparently didn't think so.

In 1 Corinthians 7, Paul spoke of the advantage of singleness saying that if people choose to get married, it's not a sin, but Paul would spare them the trouble. While a married person is to please their spouse, a single person can focus on the Kingdom of God. Jesus said marriage and singleness were both a calling.

Singleness as taught by Paul and Jesus are often forgotten in evangelical preaching where the pastor's family, average church members, and the "prospects" are married couples with two or three children. These stereotypical demographics do not match the realities of our world today. What does this mean?

1. Great opportunity. The *ekklesia* ("church") did not mean a building, service, or tax-exempt organization. It meant the "called out ones," called by the Spirit, gathered in community as followers of Jesus Christ. When God said, "It is not good that man should be alone," God wasn't calling for all people to be married. God was calling all people to live in community. The called community of Jesus' followers doing life together in love and encouragement is the New Testament picture that God wants for everyone.

2. The mission statement of Jesus, given at the beginning of his ministry, was good news to the poor, recovery of sight to the blind, liberty for the bound, healing for the broken hearted, proclaiming the "acceptable year of the Lord." "Healing the broken hearted" includes the unmarried in the death of a dream, the divorced in the death of a marriage, and the widowed in the death of a spouse. Single adults of all ages and stages long for spiritual community, authentic care, connection, healing and love.

James Stillwell is minister to singles at Immanuel Baptist Church in Lexington.



Big homes may mean big trouble

By Jeremy White

Two articles in The Wall Street Journal brought to my attention the financial challenge that many have due to investing too much and borrowing too much for their dream home.



The first article described how the rich and famous are being hit with more and more foreclosures. Houses with loans of \$5 million or more had a record number of foreclosures in 2010. It appears the bigger they are, the harder they fall.

No matter one's standing or income, it is possible to spend more than you earn. This is a recipe for trouble.

In a related phenomenon, consider the unexpected consequences from the TV show "Extreme Makeover." The show's classic formula is that the producers find a struggling family with a heart-tugging story. Volunteers work to provide a much bigger and nicer home. Other businesses donate furnishings and provide all kinds of extras like bowling lanes or movie theaters. The finale is a tear-filled tour of the new home.

Certainly this has been beneficial to some families. For others, the experience has been a financial nightmare. To the embarrassment of the show producers, some of the homes have caused the homeowners more financial challenges. The ongoing expense of bigger, more lavish homes have come at a price. The larger utility bills, increased property taxes, higher insurance premiums, and ongoing upkeep expense have stretched family budgets to the breaking point.

Just as a reminder, these earthly homes come with consequences. Our eternal mansions in glory have no dangerous side effects or foreclosure risk.

Reprinted from WR May 3, 2011. Jeremy White is a certified public accountant with Blythe, White & Associates in Paducah.

In search of creatively outrageous congregations

By Bill Wilson

I recently heard an interview with George Lois, a leader in the advertising world in the 1950s who helped revolutionize the industry. I found his comments about creativity both interesting and applicable to modern congregational life.

Lois' defining statement about creativity is that it can solve almost any problem. "The creative act, the defeat of habit by originality, overcomes everything. And I really believe that. What I try to teach young people, or anybody in any creative field, is that every idea should seemingly be outrageous."

His thoughts resonate with what we are learning about congregations that not only survive but thrive in the 21st century.

Every congregation must manage the polarity of traditional habits and originality. We live somewhere along a continuum between the two. Habits are both gift and curse to the follower of Christ. Our habits define us and give our life structure and depth. Conversely, our habits can blind us to new thoughts that require a break in our routines.

Congregations desperately need to provide an anchor in the lives of people who find themselves caught up in overwhelming change. Having a place that worships an

unchanging God and stands as a reminder of what really matters is a fine role for a church. However, worshipping an unchanging God does not mean congregations are to worship an unchanging methodology. Those that do are

FIRST PERSON

cursed by sameness. Such congregations are apt to be trapped in habitual planning, repetitious events and a sameness that deadens and does disservice to God who is the author of creativity and originality.

Healthy congregations engage the part of their brain that God intended to be used for creativity and originality. They do not disdain new ideas because they are new, but filter them through the truth of Scripture and the spirit of Christ. Creativity and originality are sadly lacking in too many congregations who have come to equate only the habitual with the holy. Nature teaches us that God is the source of an amazing diversity that defines everything, from people to plants to planets. Why don't our churches embody more of this aspect of God?

How is your congregation doing at managing the polarities of creativity and habit?

Likewise, most congregations need to be introduced to some aspect of seeming "outrageousness." Far too many of us equate different with bad, and so do our

churches. Notice that the qualifier for outrageous is "seemingly." Some of the most meaningful and memorable moments in our lives start out seemingly outrageous: "Let's get married." "We're going to have twins!" "What if we relocated our church?" "I think God is calling us to Haiti."

In the Bible, God repeatedly shows up with outrageous ideas and invites his people to live into them. "Leave the land you know for a land I will show you." "Place the baby in a basket." "Cross the Red Sea." "Leave your job and follow me." "Pray for those who persecute you." The list is endless. We serve an outrageous God who invites us into seemingly outrageous acts of faith and service.

Some ideas are seemingly outrageous, but as we unpack them, they become innovative and inspiring catalysts for change. Finding that sweet spot between outrageous and walking by faith is a very spiritual place for God's people to be. How is your congregation doing with that balance?

When we engage our creativity and fold in a sense of audacity and boldness, then we are becoming more like the early church than we may know. When that happens, we have a chance to not only survive, but to thrive. (ABP)

Bill Wilson is president of the Center for Congregational Health in Winston-Salem, N.C.

Lee Eames A friendly face in a chaotic place

Continued from page 1

friends and I'm going to ask them to meet him at the airport. He will be fine. The pilot said, 'No, what happened? There was a light around you folks. I could feel it.' The cop was speechless and just shook his head."

Two days later, Eames bumped into the officer and his wife at the gym. She wanted to know more about Bentley and the light her husband saw. She also wanted to know more about God.

"The wife took a walk with me and gave her life to Jesus right there in the hallway of that gym," Eames recalled.

The chaplain later learned that Bentley also had a change of heart and returned to his faith after a long absence. Eames' friends who showed up at the Iowa airport were from his former Sunday School class. They drove Bentley to the hospital and continued to minister to him in the days that followed.

"The goal is not to proselytize in any way, but the goal is also to connect people spiritually to their higher beliefs," Eames said of certain restrictions placed on him by the governing ecumenical board. But still he considers the individuals working at and traveling through the airport as members of his church.

"My church is anyone who is living in darkness or is needy," he said. "One of my core values is to care. I feel most useful in God's presence when I'm caring for people. And at the end of the day, if I got to make a difference in someone's life by listening to them or praying with them, that was a great day, that was a day that had great purpose and meaning built into it."

Eames a trust winner

Rick Robbins, director of missions for Northern Kentucky Baptist Association, was instrumental in steering Eames toward the airport chaplaincy position—first as a volunteer in 2006, and soon after in a part-time paid position.

"I saw some qualities in his personality, his intellect and his sociability that lend themselves to airport chaplain volunteer," Robbins said. "I had never

met a guy who could speak about so many different things such as carpentry and cooking and car repair. He is so relaxed in initial meetings with people. He'll see people at the airport who seem to be sad or seem to have a need. He'll go up and talk to them and 10 minutes later he's won their trust."

Robbins and other members of the Cincinnati/Northern Kentucky Airport Chaplain Board oversee operations of the interfaith chapel ministry. The board has approved Eames to work 20 hours each week at the airport and supplements the ecumenical ministry with 24 volunteers working in four-hour shifts.

Board members realized the ministry opportunities at the CVG airport more than three decades ago when they formed, said Cliff Wartman, airport chaplain board president. But it wasn't until Eames joined their efforts that board members began seeing its true potential.

Today, they find the needs growing while funds are shrinking.

"We're an interfaith chapel, but 98 percent of our funding comes from Baptist churches," Wartman said. "That's our biggest problem right now is reaching out to other churches and convincing them to come on board. Our expenditures exceed our income by anywhere between \$200 and \$500 a month. So, eventually we will reach a point where we don't have enough funds to pay Lee. There's no question he could work 40 hours a week and still not touch everybody, but we're slowing running out of money."

Wartman said he hopes Eames' recent recognition as Kentucky's Missionary of the Year will help churches recognize this important ministry. Eames received the award at the Kentucky Woman's Missionary Union annual meeting in March.

Osa Hollan, a consultant with the North American Mission Board's Mission Service Corps, nominated Eames for the award and described him as "a battery, ever ready and energized. Waiting for God to show him what there is to do each day."

Eames, 52, grew up in Rocky Mount, Va., the third of four children—losing second place to his twin sister by only seven minutes.

His first exposure to missions was as a young child when his mother hosted monthly Mission Circle meetings in their home. Eames remembers sitting in the doorway of his bedroom listening to the group of women talking about missionaries and praying for developing churches around the world.

"My mom was very active in

TREASURE BOX

Stashed in a small box on his desk, Lee Eames keeps the many thank you cards and tokens left behind in the airport chapel. The part-time chaplain said Catholics often leave charms behind after visiting. The peaceful location provides respite for weary employees and travelers, Eames said.



CHECKING IN Lee Eames, a chaplain at Cincinnati/Northern Kentucky Airport, stops on his daily rounds of ticket counters and terminals to chat with Kurt Thiele, an ambassador working at the airport's information desk. Eames recently was named Kentucky's Missionary of the Year and works part time at the airport ministering to more than 7,000 employees and the numerous travelers that pass through the transportation hub each day. (Photos by Robin Bass)

the church and my dad wasn't, so my mom was carting four kids to Sunday School every Sunday morning," Eames said.

It was during a Vacation Bible School that the shy 8 year old gave his life to Christ.

Turning point

Eames said his father always dreamed of quitting his job at the phone company and making it in NASCAR. Most Sundays were spent under the hood rather than in a pew. But something changed when Eames was about 10 years old. His dad began going to church with them and eventually agreed to teach a Sunday School class.

When Eames was a senior in high school, a pivotal moment occurred in their father/son relationship when they both rededicated their lives to Christ in baptism.

"It changed the course of our relationship permanently. Dad became a more open communicator by sharing his feelings and thoughts. He became a much more gentle man. He wanted to talk about spiritual things in the home. We just started hanging out more. It was a turning point in the whole life of the family," Eames said.

From the time he was a little boy, Eames said he knew he was being called to the ministry. "But I didn't want to be a

pastor. I thought, 'No God. Anything but being a pastor. I'm not worthy of that.'"

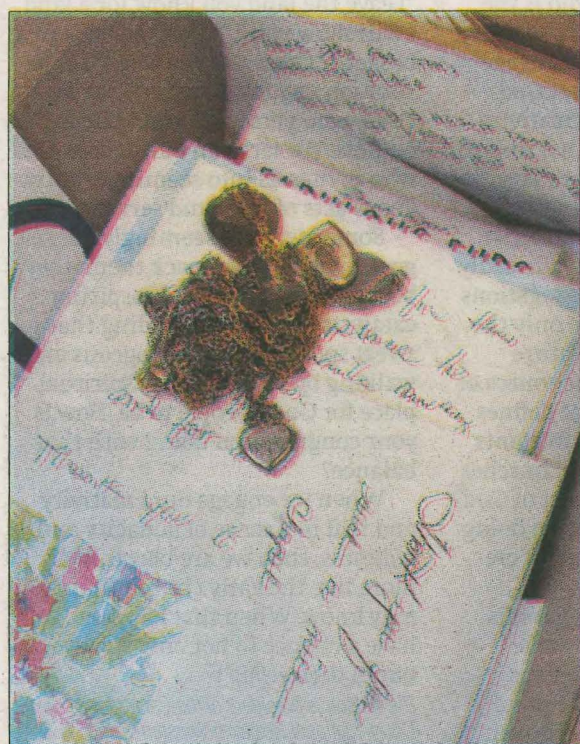
But God did lead Eames to the pulpit. After earning a master's degree at Southern Baptist Theological Seminary in 1990, Eames served as pastor for churches in Kentucky, Indiana and North Carolina. He currently is the pastor of Woodhaven Baptist Church in Burlington, a small church that has grown from 25 to more than 50 members since Eames began serving there in late 2007.

While bivocational pastors have almost become the norm in Southern Baptist life, Eames calls himself "tri-vocational." In addition to his chaplaincy and pastor duties, Eames runs a private business called S.T.R.E.N.G.T.H. which provides counseling and coaching services for caregivers in hospitals, doctor's offices and emergency service providers. He recently branched out to serve military personnel dealing with post traumatic stress disorder.

And while he loves all three, Eames said if he could work full time at the airport he would.

"I wake up every day wanting to go to the airport. I leave every day wishing I could stay a little bit longer," he said, adding that he never gets overwhelmed by the volume of people needing God.

"The opportunity to be a calming presence when things are chaotic is a delight." (WR)





TWEETING MAD Freddy Wyatt (above) is pastor of the Gallery Church, a 6-year-old church plant serving the Chelsea neighborhood of New York City. He took to Twitter, scolding Vitamin Water and its parent company, Coca-Cola, for placing an objectionable four-story-high advertisement across from Gallery Church. The ad was removed only a couple of days later (below). (Photo by Peter Field Peck/NAMB)

NYC pastors' tweets get racy billboard campaign removed

By Sara Shelton

New York—When pastor Freddy Wyatt arrives at his New York City church plant and sits down in his office every day, he looks out the window.

There, on the side of the Broadway Plaza Hotel, is a four-story billboard that is home to ads for products like Coca-Cola and Vitamin Water. The Gallery Church has been at the corner of 27th and Broadway for nearly three years and, every few weeks when the advertisement changes, members of the congregation can't help but notice.

When Wyatt sat down at his desk and let his eyes drift to the billboard earlier this month, he was shocked at what he saw—a new ad for Vitamin Water, a brand of Coca-Cola, featuring a half-naked woman with the phrase “xxx you're up” covering her chest, promoting a flavor of the drink called XXX.

“The billboard took the breath out of me, not in a good way,” Wyatt recalled. “I had begun to look forward to the different ads each month, but this one stopped me in my tracks. It broke my heart.”

Wyatt said he thought of the men and women in Gallery Church who would see the ad every Sunday. “How can they stay focused on the truth just presented to them in church when they walk outside to face a four-story distraction?”

He thought of his children, two young sons and a daughter. What message was this going to send them?

“I was brokenhearted that my daughter, after hearing the message that she is loved and valued by God will walk out the doors of her church only to receive another message. ... It's telling her, ‘If you look like this or take your shirt off or tease men, then you'll be valued,’” Wyatt said. “I'm sure this isn't the goal of the company—to degrade women and tempt men to do the same—but this is exactly what the billboard does.”

With that in mind, Wyatt took to Twitter.

He reached out to both Coca-Cola and Vitamin Water with his thoughts about the billboard, calling on them to take action and remove it. His mes-



sages read:

“@cocacola @vitaminwater I'm a pastor in NYC & u just put this larger than life garbage across from @ GalleryChurch.”

“@cocacola @vitaminwater On behalf of the families in NYC that are seeking to raise respectable & wholesome families, take it down.”

“I didn't mince words,” Wyatt said. “I was angry and brokenhearted, and I wanted them to know what message they were sending in using such a disrespectful, sex-sells strategy for their ads.”

To Wyatt's surprise, less than 24 hours later a rep from Vitamin Water tweeted him back.

The next day, Wyatt arrived at the Gallery Church and looked out the window. There was an empty billboard. After four tweets and a couple of voice mails, Vitamin Water had removed the ad.

“I am so thankful and impressed by such an active response from Vitamin Water,” Wyatt said. “It shows great respect for their customers and is really an honorable and classy decision on their part.”

Though Wyatt and his team are gratified by the removal of the billboard, they recognize it is just one small victory in the battle to reclaim the culture with the truth of Christ. (NAMB/BP)

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Glad to be different

Oneida students display Christian attitude, values out in community

OBI is different—and I'm glad. I think we should be. The Scriptures tell us to "live clean, innocent lives as children of God, shining like bright lights in a world full of crooked and perverse people" (Philippians 2:15).

Every time we welcome prospective students and their families for an orientation video, tour and/or interview, we point out some of the ways in which we are not your traditional Christian school. These include the following:

- We admit non-Christian students.
- We admit Christian students who are not Baptists, even though we are unapologetically Baptist in our beliefs and practices.
- We don't require a high GPA before admission or as a criterion for continued attendance.
- We admit students with a history of behavior problems.
- We don't have tryouts for participation on athletic teams.

All of these things set us apart from many other Christian schools.

On Friday night, my wife and I followed our tennis team to their match with one of the public high schools. As I watched the matches and ate with the team and coaches on the way home, I was reminded again of just how different our school is in other important ways. Some of these key differences showed themselves in the last match.

Despite the fact that the score was tied near the end of the match, the players from the other school walked to their cars without any attention given to their teammate. Their lack of involvement with the match was mirrored by both the head coach and the

assistant coach. No one seemed to consider this young man as a part of their team nor think it was important to offer him any physical or verbal support.

In contrast, the OBI assistant coach was seated on the adjacent bleachers throughout much of the match and, as the last of the other matches finished, he was joined by our entire team in cheering for their teammate. Even though our student eventually lost the match, he definitely and obviously was "theirs" and they supported him as such.

Despite the chilly weather, only when the match was over did our team begin moving to the bus. They had a definite team spirit and showed it far more than our hosts.

Their behavior in the fast-food restaurant also showed a difference, this time to the employees. Although we arrived as a group of about 18 people at about 10 p.m. to an almost deserted establishment, our students' excellent manners specifically were commented upon by one of the servers. She contrasted the disruptive and disrespectful behavior of a local group which she recently had served with the polite attitude of our team. She said how nice it was to serve such a team.

For me, the highlight of the time in the restaurant was when one of our young men immediately turned around and apologized to a baseball player from another school when I told him that he had inadvertently bypassed him to get into line.

Our team showed the light of Christ to people who needed to see it—and who rejoiced when they did. OBI was different that day, and I'm glad.

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

This is Oneida



Paul Davidson

Called to lead

Soon-to-be graduate thankful for training he's received at school

Senior Doug Pitchford will be graduating in just a few weeks. As he reflects on his time at Clear Creek he is thankful for the in-depth training he has received.

"God has definitely called me to pastor a local church," Pitchford said. "These last few years, God has been using Clear Creek to equip me for the entire scope of pastoral ministry. I am excited about the opportunity to work through a local church to reach people with the gospel. I also see a real need for discipleship within the family and the home. I want to use my time as a

Clear Creek Chronicle



Donnie Fox

pastor to help equip church members to focus on discipleship in their home. "That's why I am so thankful for my time here at Clear Creek," Pitchford noted. "Through the pastoral ministry program, I have been able to receive the tools I will need to help me lead a local church as pastor. My Bible training has taken me through every book in the Bible over the course of my time here. I have been able to study the original languages which have helped me

understand the true meaning behind the words of Scripture. I am also thankful for classes that have been directed toward church education. I have learned how to put together a Bible study and relate it to the people I am teaching.

"I have really enjoyed my teaching prep and teaching lab classes," Pitchford said. "These classes helped me understand the different learning styles of people that I would be serving. To be exposed to the different learning styles and then be equipped to develop lessons that people can comprehend is of great value to me in my ministry.

"God has taught us so much since we have been here," Pitchford said. "The biggest thing we have learned is how much we just need to trust Him in every area of our lives, because He has a plan for us. A lot of times we don't see exactly where He is leading or where His next steps are. We have to be committed to trusting Him and remain ready to join in wherever He is at work around us."

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



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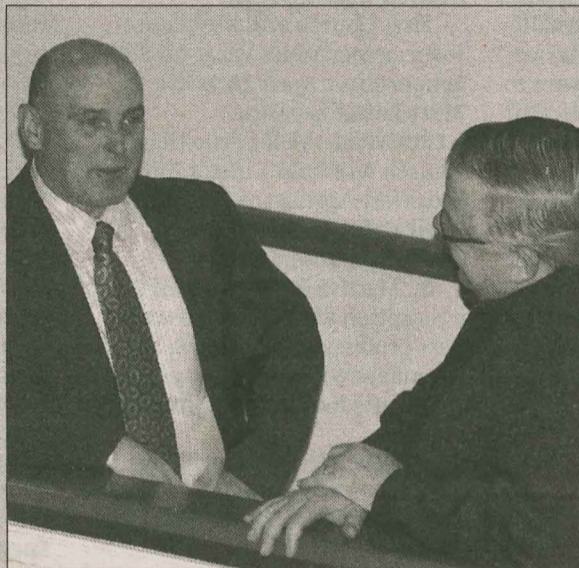
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CU's outdoor classroom



Campbellsville—Campbellsville University held a ribbon-cutting ceremony last week (above) to dedicate an outdoor garden classroom that was just completed beside the School of Theology at Druien Hall. Called "In The Garden," several improvements were made to the area. Ten Scripture passages explaining the gospel in sequence are placed throughout the outdoor classroom. The outdoor learning classroom is named in honor of its lead donors Ted Taylor, a professor of Christian studies, a professor at Campbellsville University, and his wife, Sheri. Other guests at the ceremony included a pair of Kentucky Baptist Convention presidents, John Mark Toby (pictured at right speaking with Campbellsville's John Chowning) and Don Mathis. (Photos by Linda Waggener/CU)



Vision to reach Haiti

Haiti camp indicative of Crossings' aim to make Christ known all over

In February of 2011, Crossings Ministries' staff members sat around a table and dreamed of what could be. We combined our passion for camp and our burden for "the least of these" and started dreaming about Crossings in Haiti.

Over the past 14 months, God has orchestrated details we dared only to dream about and provided a partnership with Baptist Haiti Mission, as well as more than 150 students and adults from across the nation who were willing to cast comfort aside and embrace a challenge to take the gospel to the people of Haiti alongside us.

On March 31, a team of 74 landed in Haiti to serve as ambassadors for Christ and Crossings. This brave group of pioneers was on the frontline of the vision for what we hope one day to be a program to serve and train pastors and church leaders and serve orphans, children and students through the context of camp. Ultimately our vision is to have camps in seven regions of Haiti, and this trip was the first of many to see that vision become a reality.

The team worked tirelessly making

improvements to the existing property, moving rocks, leveling ground, painting, cleaning and much more—but not just for the sake of the facilities. Each effort made, each long day, all energy spent was motivated by one thing: the gospel. At Crossings, we believe in removing barriers so the gospel can be clearly communicated. It is about creating an environment where people can come to know Christ or more fully experience Him.

Paul issues challenging questions in Romans 10:14-15 when he asks: "How then will they call on Him in whom they have not believed? And how are they to believe in Him of whom they have never heard? And how are

they to hear without someone preaching? And how are they to preach unless they are sent? As it is written 'How beautiful are the feet of those who preach good news!'"

Crossings is committed to reach a lost world with the good news at home and around the world. Will you join us?

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

Ky. Baptist Assemblies



David Melber

'The Voice': New translation of the Bible focuses on dialogue

By Bob Smetana

Nashville, Tenn.—The name Jesus Christ doesn't appear in "The Voice," a new translation of the Bible.

Nor do words such as angel or apostle. Instead, angel is rendered as "messenger" and apostle as "emissary." Jesus Christ is "Jesus the Anointed One" or the "liberating king."

That's a more accurate translation for modern American readers, said David Capes, lead scholar for "The Voice," a complete edition released this month by publishing company Thomas Nelson.

Capes said that many people, even those who've gone to church for years, don't realize that the word "Christ" is a title.

"They think that Jesus is his first name and Christ is his last name," said Capes, who teaches the New Testament at Houston Baptist University in Texas.

Seven years in the making, "The Voice" is the latest entry into the crowded field of English Bible translations.

Unlike the updated New International Version or the Common English Bible—both released last year—much of "The Voice" is formatted like a screenplay or novel. Translators cut out the "he said" and "they said" and focused on dialogue.

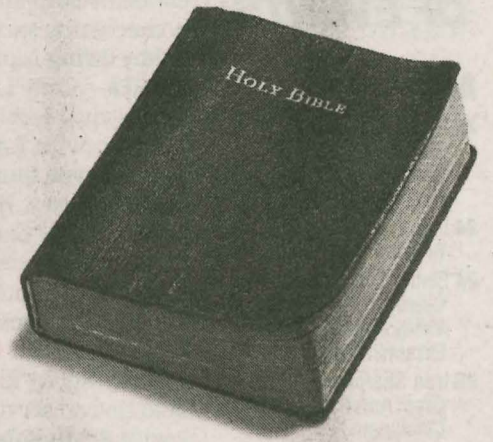
So in Matthew 15, when Jesus walks on the water, scaring his followers, their reaction is immediate:

Disciple: "It's a ghost!"

Another Disciple: "A ghost? What will we do?"

Jesus: "Be still. It is I; you have nothing to fear."

"I hope we get people to see the Bible—not as an ancient text that's worn out—but as a story that they participate in



and find their lives in," Capes said.

The title for "The Voice" came from the New Testament Gospel of John and from the Greek word logos. It's usually translated as "word" in verses such as John 1:1, which reads: "In the beginning was the word, and the word was with God, and the word was God," in the New International Version, one of the most popular English translations.

In "The Voice," that passage reads: "Before time itself was measured, the Voice was speaking. The Voice was and is God." Frank Couch, the executive editor and publisher of "The Voice," said that translation better captures what logos means.

Mike Norris of Franklin Road Baptist Church in Murfreesboro, Tenn., disagrees. His congregation follows the belief that the King James Bible is the most accurate translation in English. Other translations, he said, don't stick to a word-for-word translation.

"They say the other translations are easier to read and more accurate," he said. "We disagree." (The Nashville Tennessean/RNS)

Will it matter?

Kentucky Baptists' gifts to Sunrise do matter to kids who are healing

How many of us ask the question above when we drop a few coins into a charity bucket or write out a monthly check to a cause in which we believe? Our hopes and intentions are that our gifts will be used to make a real difference in the lives of others, but how can we be sure?

Let me take a few moments to reassure you that your support does matter.

It matters to the young boy whose only companion at night was hunger and cold because of neglect. That child was placed in a foster home where his physical needs were met, and he began to overcome some of the severe medical issues caused by malnutrition.

It matters to the young girl who feared the sound of her bedroom door opening in the middle of the night. Too many nights, she was subjected to sexual abuse at the hands of a relative, and she lived with the shame and guilt of something that wasn't her fault. With the help of the Sunrise staff, she was able to rediscover her innocence and her self-worth in an environment that was safe and free from threats.

It matters to the little children of Kentucky whose bodies are wounded and whose hearts are broken because of severe physical abuse inflicted upon them by their own parents. Being a child shouldn't hurt, and when those

children are placed in loving, stable foster homes or residential centers through Sunrise, they soon learn they are in a safe place, a refuge from the fear and violence that had dominated their lives.

Each day, Sunrise Children's Services cares for more than 600 children throughout Kentucky, and that wouldn't be possible without the continued support and prayers of people and churches across the

commonwealth. Each one of these children matter, and because of that, your gifts matter and your support allows us to truly make a positive difference in their lives.

Sunrise Children's Services



Bill Smithwick

Bill Smithwick is president of Sunrise Children's Services. Contact Sunrise at (502) 538-1000 or www.sunrise.org



April

- 24 Developing and Managing People, Kentucky Baptist Building, Louisville.
- 24 Iron Sharpening Iron, Bowling Green Ballpark.
- 24 Senior Living Celebration, Severns Valley Baptist Church, Elizabethtown.
- 26 Iron Sharpening Iron, Great American Ballpark, Cincinnati.
- 26 Senior Living Celebration, First Baptist Church, London.
- 26-27 Ministry Assistants' Training and Interest Conference, Cumberland Falls State Resort Park, Corbin.
- 27 Children's Bible Drill, St. Matthews Baptist Church, Louisville.
- 27-28 Women on Mission Regional Retreat, Camp Schafer, Hawesville.
- 28 Children's Bible Drill, Immanuel Baptist Church, Lexington.
- 30 Iron Sharpening Iron, Whitaker Bank Ballpark, Lexington.

May

- 4 Children's Bible Drill, First Baptist Church, Somerset; Reidland Baptist Church, Paducah.
- 5 Children's Bible Drill, First Baptist Church, Bowling Green; First Baptist Church, Madisonville.
- 7-8 KBC Mission Board, Kentucky Baptist Building, Louisville.

MOUNTAINS TO THE MISSISSIPPI

COMPILED BY STAFF

■ **ANNVILLE**—Bond Church will celebrate its 90th anniversary with homecoming services April 29. **Bobby Ewing** is pastor.

■ **BEREA**—White Lick Church will hold revival services April 29-May 4, 7 p.m., with **T.A. Lester** as evangelist. **Wayne Dunn** is pastor.

■ **BREMEN**—New Harmony Church will hold the "Connected to Christ" crusade April 26, 7 p.m., with KBC Executive Director **Paul Chitwood** as guest speaker. **Dan Yeager** is pastor.

■ **CADIZ**—Rocky Ridge Church will hold revival services April 29-May 2 with **Kevin Roberts**, pastor of Northside Church in Elizabethtown, as evangelist. **Robert McIntosh** is pastor.

■ **CAMPBELLSVILLE**—Campbellsville University's School of Music concert chorus will present the cantata, "The Seven Last Words of Christ," April 30, 8 p.m., at the Ransdell Chapel on campus. The event is free and open to the public.

Saloma Church will host a local gospel youth group in concert April 29, 6 p.m. **John Chowning** is pastor.

■ **GOSHEN**—North Oldham Church ordained **Christopher Bartlett** to

the gospel ministry April 15. **Rob Gibson** is pastor.

■ **GRAHAM**—Graham Church will hold revival services April 27-28, 6 p.m.; April 28, 11 a.m. & 6 p.m., with **Carl Sparks**, pastor of Pack Church in Rumsey, as evangelist.

■ **GREENVILLE**—Carter Creek Church will hold revival services April 29-May 2 with **Blayne Hall** as evangelist. **Tommy Wilhite** is pastor.

■ **HARRODSBURG**—Harrodsburg Church's women's ministry will hold its spring luncheon April 29 with author **Crystal Trower** as guest speaker. **Wayne Spivey** is pastor.

■ **HODGENVILLE**—First Church will hold "MORP 2012" April 28, 8 p.m., an alternative to prom for middle- and high-school students who are unable to attend or do not want to attend prom. The church also will hold "After Prom 2012" at 11 p.m., a post-prom event for juniors and seniors and their dates. For more information, call (270) 358-3193.

■ **HOPKINSVILLE**—First Church will hold a "Stitches of Love" women's ministry event April 30, 1 p.m., to make throw pillows for the Operation Hopkinsville nursing home

project. **Rick Stevens** is pastor.

Trinity Church will hold an "Underground Church" event, a simulated clue game, April 28, 6 p.m. **Danny Belcher** is pastor.

■ **LEXINGTON**—Broadway Church will host Elkhorn Association's Vacation Bible School clinic April 26, 6 p.m. **John Birchett** is pastor.

Grace Church will host **David Biddle** in concert April 29, 6 p.m. For more information, call (859) 252-1119. **David Smith** is pastor.

■ **LONDON**—Corinth Church will hold a "Sunday on Monday" service April 30, 6:30 p.m., with KBC Executive Director **Paul Chitwood** as guest speaker. Special music will be provided by **Sola Grace**. **Andrew Dyer** is pastor.

First Church will host Laurel River Association's Vacation Bible School clinic April 28, 8:30 a.m. **Terry Lester** is pastor.

■ **LOUISVILLE**—Melbourne Heights Church will hold a men's ministry breakfast April 28, 9 a.m., with **Ernie Cates** as guest speaker. **Adam Schell** is pastor.

St. Matthews Church will hold a reception for health and wellness professionals April 29, 3 p.m. Attendees will discuss ways to use their gifts for ministry. **Greg Barr** is pastor.

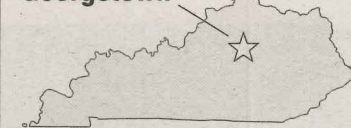
■ **MAYFIELD**—High Point Church will hold a luncheon for widows and widowers April 28, noon. **Rick Hatley** is pastor.

New Home Church will host **By Grace** in concert April 29. For more information, call (270) 345-2508. **Charles Jackson** is pastor.

■ **MOUNT WASHINGTON**—First Church will hold a "Car Care Day" event April 28, 9 a.m. Volunteers

Spotlight on ...

Georgetown



Faith Church will celebrate its 50th anniversary April 28, 5:30 p.m., with a banquet at Georgetown College featuring **David Olive**, president of Bluefield College in Virginia, as guest speaker. The church also will hold an anniversary worship service April 29, 10:30 a.m., with **Steve Hadden**, pastor of Midway Church, as guest speaker. **Bob Fox** is pastor.

will provide light service and repairs of vehicles for the elderly, single parents, college students or those who are on fixed incomes.

Billy Compton is pastor.

■ **RICHMOND**—Red House Church will host Bates Creek Association's "Amazing Wonders Aviation" Vacation Bible School clinic April 26, 6:30 p.m. **Butch Tanner** is pastor.

Union City Church will celebrate its 200th anniversary April 29, 10 a.m., with former pastors as guest speakers. A dinner will follow the service. **Rick Brown** is pastor.

■ **SOUTH CARROLLTON**—South Carrollton Church will hold revival services April 29-May 1 with **Jerry Spencer** as evangelist. **Greg Brooks** is pastor.

■ **WINCHESTER**—Central Church will hold the "Art of Marriage" video conference April 27, 7 p.m., April 28, 9 a.m., and April 29, 9:30 a.m. For more information or to register, call (859) 744-4328.

WEB ADVERTISING

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CLASSIFIED ADS

DEGREE: Earn your seminary college degree at home. Ministry, biblical studies, pastoral leadership, more. Free academic evaluation. www.newburghseminary.com.

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FOR SALE: Books by Glenn Mollette; prayer, care giving, inspirational, nursing homes, fitness, more. Amazon.com or BarnesandNoble.com.

OPPORTUNITY: Christian values technology company seeks mature business professionals for high-income opportunity. Home-based office; hands-on support and apprenticeship-style training. For complete information, call Keith at (888) 395-6557.

SEEKING: Part-time youth director at First Baptist Church, Danville. Send resumé by May 1 to First Baptist, 1570 North Danville Bypass, Danville, KY 40422; or to colleen@fbcdanville.org.

SEEKING: Senior pastor for Salem Baptist Church (150+ attendance) in rural Western Kentucky. Prefer 7+ years pastoral experience and seminary degree. Send resumé with references, along with video of recent sermon to: Glenn Gordon, Pastor Search, 1145 Pinckneyville Road, Salem, KY 42078; or email: ggordon@csiweb.com. Fax: (270) 575-4614.

SEEKING: Full-time associate minister of youth and outreach for a growing Northern Kentucky church. Candidate should have love for Christ, calling to youth ministry, and passion for building bridges to the lost and not-yet committed church members/attenders. Send resumé by May 15 to Union Baptist Church, PO Box 194, Union, KY 41091. www.unionbaptistchurch.org.

SEEKING: Enthusiastic pastor for Barren River Baptist. Must possess leadership qualities, be willing to visit in the community, and assist in expansion of currently existing youth and children's programs. Please mail resumé to Pastor Search Committee, Barren River Baptist Church, 5630 Barren River Road, Bowling Green, KY 42101. All resúmes must be submitted on or before May 21, 2012.

SEEKING: Are you looking to be a full-time minister of students and education? Christ Baptist Church, Cold Spring, Ky., is seeking an energetic Christian who demonstrates a call from God to full-time Christian service—an experienced individual who can relate to children, students, parents, and the rest of the church. A bachelor's degree is required; a graduate from a divinity school or equivalent is preferred. Our church adheres to the 2000 Baptist Faith & Message. Send or email resumé to Christ Baptist Church, 3810 Alexandria Pike, Cold Spring, KY 41076; or cbccareers32@gmail.com.

SEEKING: Part-time worship leader experienced in leading contemporary and traditional music (3-5 years choir leadership experience). A college degree in music is preferred. Send or email resumé to Christ Baptist Church, 3810 Alexandria Pike, Cold Spring, KY 41076; or cbccareers32@gmail.com.

SEEKING: Part-time youth director for First Baptist Church in Lebanon Junction, Ky., to lead Bible study on Sunday mornings and evenings, and Wednesday night. For more info., contact Rosie Samuels at (502) 833-4721; or email samu4721@bellsouth.net.

SEEKING: Bivocational/part-time worship leader for blended services, leading an adult choir, and helping to grow a children's program. Responses to New Bethel Baptist Church, 504 Hwy. 2779, Hardinsburg, KY 40143; or newbethelbaptist@gmail.com.

SEEKING: Part-time worship leader for blended services and leading an adult choir and praise team at Immanuel Baptist in Danville, Ky. Send resúmes to secretary@ibcsbc.org.

SEEKING: Director of missions for Pike Association of Southern Baptists in Pike County. Email resúmes to bill@eliteky.net; or mail to Bill Staggs, moderator, PO Box 2973, Pikeville, KY 41502. Resúmes will be received by May 4. Pike Association consists of 25 churches and one mission. For more information, call (606) 434-8289.

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SEEKING: Full-time Southern Baptist pastor for Grace Baptist Church, located 7 miles south of Pikeville at Shelbiana, Ky. (rural Pike County in Eastern Kentucky). Seminary preferred. Average Sunday worship attendance: 105-130. Church provides part-time secretary. Send resumé to Grace Baptist Church, c/o Larry F. Compton, 7129 Millard Hwy., Pikeville, KY 41501-8101.

SEEKING: Administrative assistant. Little Flock Baptist Church at 5510 N Preston Hwy. in Shepherdsville, is accepting resúmes for a part-time secretary (scheduled hours: 8:00-4:30, Monday-Thursday). Duties will include church membership, missions and discipleship. Secretarial experience is required, along with strong skills in grammar. Send resúmes to maryt@littleflock.com; or call (502) 995-8760, ext. 236.

SEEKING: Part-time worship leader (12-16 hours/week), Hunsinger Lane Baptist, Louisville. Music a blend of contemporary and hymns. Experience preferred. Email resumé to msnell@hlbc.net. (502) 491-4356.

10 things kids should know about money

By Chuck Bentley

One of the greatest gifts you could ever give your children is the ability to handle money wisely. It's a skill set that will serve them well all throughout life, and sadly, not one that they're likely to learn in school.

At Crown Financial Ministries, we're often asked by parents not only how to teach kids about money, but what they should teach them. Surprisingly, it's not much different than what we recommend for adults. Just to make it easy, however, we've come up with a list of 10 practical things that kids need to know about finances before they enter adulthood. Otherwise, they may end up learning them the hard way. It's not an exhaustive list, but if your kids learn just these things, they'll probably know more than 99 percent of the population.

1. Bank accounts aren't rocket science. Set up a bank account for your kids and teach them how to record transactions and keep the account balanced. This is a skill like anything else, and it's important they practice keeping track of their money.

2. Credit cards are sneaky. They may seem like "free money" but they're not. Kids need to know that every month a bill comes in the mail listing everything you've purchased with your credit card. If you don't pay it in full, interest charges start adding up. There's also a credit limit on your card. If you go over the limit, you'll get hit with penalties in addition to interest. Teach by example and pay off your credit card every month.

3. The secret is to live beneath your means. The natural tendency is to spend everything you earn and then some. Kids should know that the biggest secret to financial peace of mind is simply living on less than what you earn. This gives you financial margin so that you can save for emergencies and invest for the future. Teach your kids never to spend all they have, but to always keep something in reserve and to spend less than they make.

4. It actually is better to give than to receive. It's natural for kids, especially very young children, to think that they are the center of the universe and that everything revolves around them. Teaching them to give to God's Kingdom and to help those less fortunate is an important life lesson.

5. Paying back student loans is a bear. Once upon a time, you could borrow your way through school, get a great job, and then easily pay off your student loans. Those days are long gone. The cost of higher education has skyrocketed, far outpacing inflation. Today, many students borrow the equivalent of a year or two of salary to get through school. But what if there is no salary? Jobs are

scarce for new college grads these days. Bottom line, borrow as little as possible and choose a major that gives marketable skills that lead to employment.

6. Bad stuff happens. Young people often have difficulty believing that anything bad will happen to them. They haven't experi-

enced many of life's pitfalls yet, so they don't see the need to prepare for them. The sooner they learn to set aside money for emergencies, the better. Teaching your kids at an early age that they need to save three to six months living expenses will help them avoid financial calamity once they become adults.

7. Your budget is your friend. Everyone hates the "B" word—budget. It's not a fun word. It sounds restrictive. But kids need to learn early that a budget is their friend. A budget is simply a spending plan—the result of decisions they've made on how they will spend their money. Everyone dreads going on a budget, but nobody regrets doing it. Teach your kids how to set up a budget and stick to it.

8. Your house can eat you alive. Even though the housing bubble has burst, it's still easy these days to buy "too much house." Housing, which includes utilities, should not exceed 35 percent to 40 percent of your total budget. This is also true if you rent. If your housing category exceeds 40 percent of your budget, you're going to have a difficult time meeting your other obligations. You should never buy to the limit of what you can afford.

9. There are "good loans" and "bad loans." The lesson here is really about appreciating versus depreciating assets. A good loan allows you to acquire an asset that appreciates in value, while a bad loan buys something that goes down in value as time goes by. A loan to buy a house, go to school or start a business is "good" because what you're buying will usually—not always—go up in value. A loan for a car, powerboat or RV is "bad" because the item begins to decline in value from the moment you buy it. If you have to sell the asset, it may not be worth enough to pay off the loan.

10. A pre-paid vacation is a fun vacation. If you know you'll be taking a vacation next summer, start saving for it now. The same goes for Christmas. Set a little money aside from each paycheck so you don't go into the hole paying for your holiday. It's no fun getting stuck with vacation bills after you're back home.

You can spare your children a lot of the misery that comes from financial "illiteracy." If you teach them the 10 simple lessons we've listed above, they'll make wise financial decisions for the rest of their lives. (BP)

Chuck Bentley is CEO of Crown Financial Ministries (Crown.org).

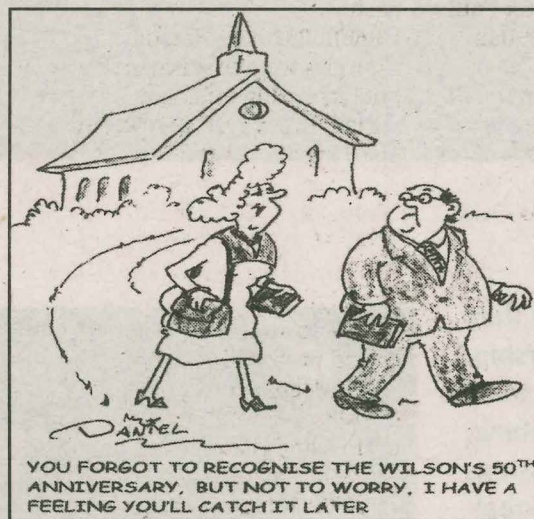
Preacher's Kids



Brother Bloop

Dennis Daniel Fletch

Dennis Fletcher

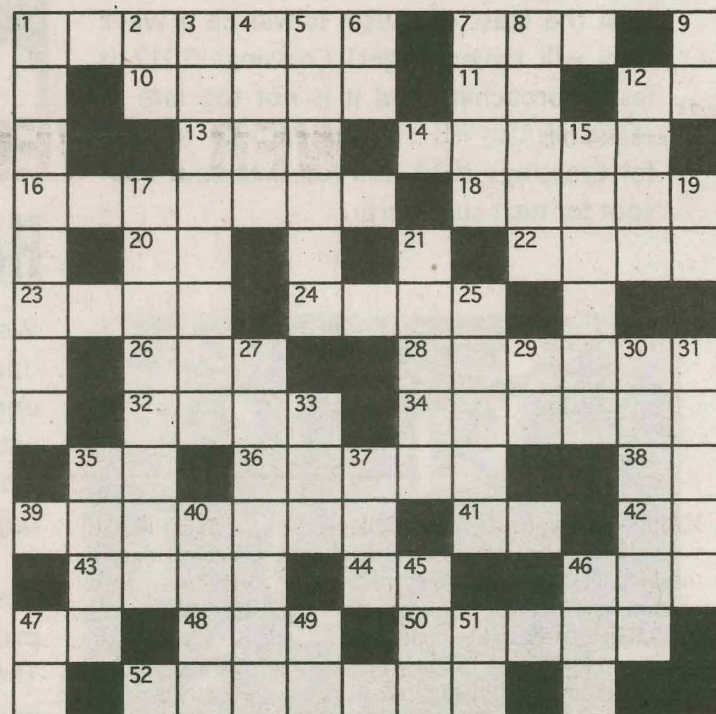


Bible Crosswords

By Teri Grottko

Across

- 1 "For they considered not the ___ of the loaves" (Mark 6:52)
- 7 "In the days of Noah, while the ___ was a preparing" (1 Peter 3:20)
- 10 "The sons of Carmi; ___" (1 Chronicles 2:7)
- 11 Word in a command
- 12 U.S. state named after Elizabeth I (abbr.)
- 13 Where the action is
- 14 "Those that walk in pride he is able to ___" (Daniel 4:37)
- 16 What the wife of Phinehas named their son (1 Samuel 4)
- 18 Father of Eliud (Matthew 1:14)
- 20 City near Bethel
- 22 "Thy right ___ shall save me" (Psalm 138:7)
- 23 Used to make powder
- 24 "Let tears run down like a river ... give thyself no ___" (Lamentations 2:18)
- 26 Former name of Bethel (Genesis 28:19)
- 28 "The rock poured me out ___ of oil" (Job 29:6)
- 32 "As he saith also in ___" (Romans 9:25)
- 34 Waif, often
- 35 Compass dir.
- 36 Related to the camel
- 38 Forty-niner's destination (abbr.)
- 39 Father of Ahihud (Numbers 34:27)
- 41 ___ what?
- 42 State on the Pacific (abbr.)
- 43 Redact
- 44 Roger Williams's state (abbr.)



- 46 Reach out and touch someone (abbr.)
- 47 "I ___ hath sent me unto you" (Exodus 3:14)
- 48 Frustrate
- 50 "And on the wall of ___ he (Jotham) built much" (2 Chronicles 27:3)
- 52 "Yet had he the ___ of the spirit" (Malachi 2:15)

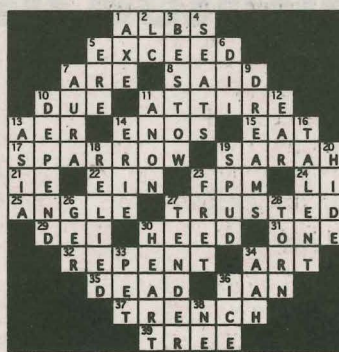
- 15 Where the Emims were smote, in ___ Kiriathaim (Genesis 14)
- 17 "___ be thy name" (Luke 11:2)
- 19 Atlantic seaboard state (abbr.)
- 21 "And Phares begat ___" (Matthew 1:3)
- 25 Son of Japheth (1 Chronicles 1:5)
- 27 Simon ___ (Acts 1)
- 29 Exec.
- 30 "The Lord make the woman that is come into thine house like ___" (Ruth 4:11)


Down

- 1 "Is therefore Christ the ___ of sin? God forbid" (Galatians 2:17)
- 2 Chemical symbol
- 3 "I am glad of the coming of ... Fortunatus and ___" (1 Corinthians 16:17)
- 4 Small fish used as bait
- 5 Political party in Great Britain
- 6 Where life and death decisions are made (abbr.)
- 7 As sons of God, what we can call Him (Galatians 4)
- 8 Stretch
- 9 Parent
- 12 "Surely there is a ___ for the silver" (Job 28:1)

- 31 Slow goer
- 33 Shade tree
- 35 Son of Noah
- 37 "To meet the Lord in the ___" (1 Thessalonians 4:17)
- 40 "He that eateth of this bread shall ___ for ever" (John 6:58)
- 45 Borrower's woe
- 46 "In all matters of wisdom ... the king ... found them ___ times better" (Daniel 1:20)
- 47 Simile syntax
- 49 Greek letter
- 51 Part of middle-school curriculum (abbr.)

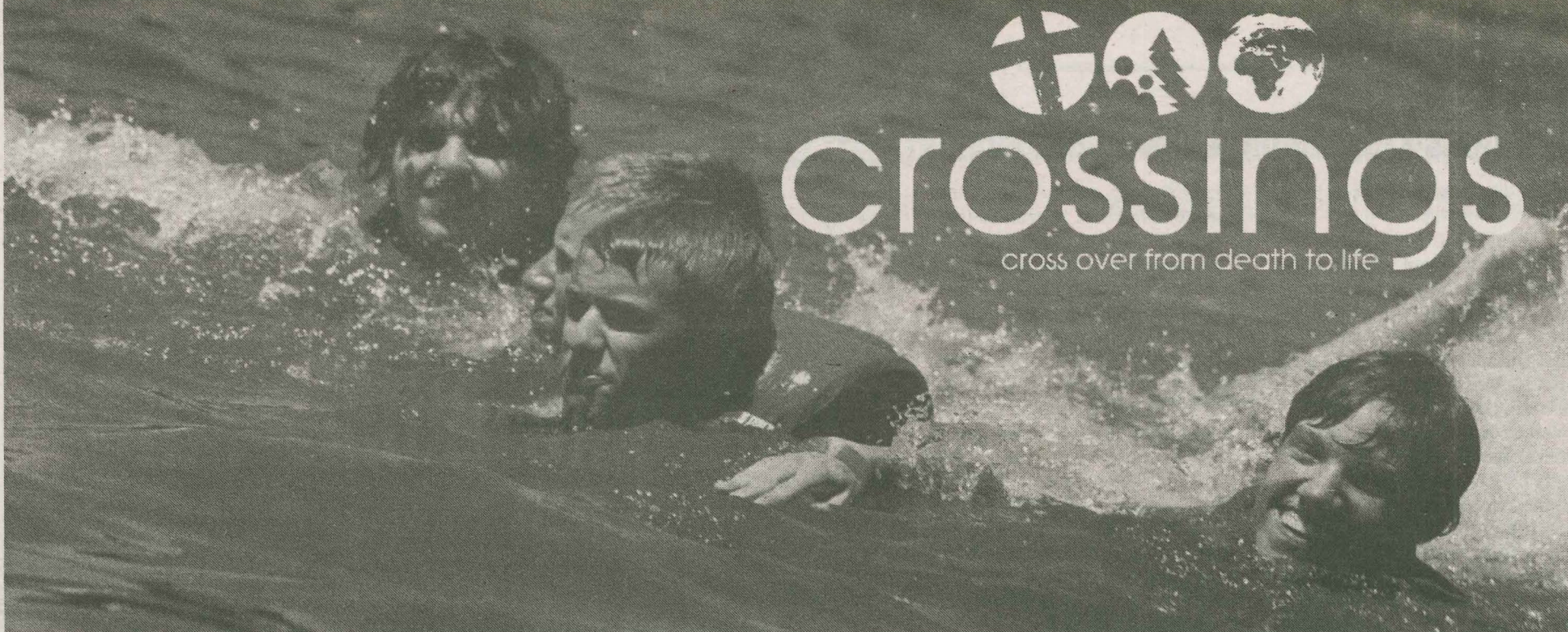
Last puzzle's solution





Crossings

cross over from death to life



CAMP

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