

WESTERN Recorder

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Shine Like Stars * Philippians 2:15

Volume 187, Issue 33

King's dream reflected 'the heart of God,' says SBC president

By Diana Chandler

Washington—A dichotomy existed within the Southern Baptist Convention when 250,000 blacks and others, including those from a range of faith traditions, converged for the 1963 March on Washington championing civil rights and equitable economic opportunity.

While doors of many Southern Baptist churches and schools were closed to African Americans, all SBC seminaries supported by Cooperative Program dollars were racially integrated, according to 1963 SBC statistics housed in the

Southern Baptist Historical Library and Archives. In all, 22 of the SBC's 70 seminaries, universities, junior colleges, academies and Bible schools were integrated.

In spite of many Southern Baptist pastors supporting racial segregation, some Southern Baptists were just as resolved in championing racial inclusion, though they were in the minority.

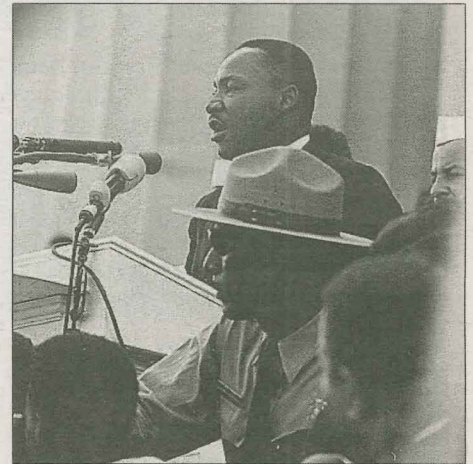
As Americans mark the 50th anniversary of the 1963 march with a week of special events in the nation's capital and other activities in select cities, the SBC has long led a ministry of reconciliation and made significant strides in modeling

love across racial lines, but it still has much work to do, current African American Southern Baptist leaders said.

"There are more cultures worshipping together in our SBC churches than ever before. And to that I say, Praise the Lord!" said SBC President Fred Luter, the first African-American president of the body, now in his second one-year term. "Yes, we have come a long way since 1963, but

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AT RIGHT Martin Luther King, Jr. delivered his immortalized "I Have a Dream" speech at the 1963 March on Washington, D.C., for civil rights for African Americans. (National Archives and Records Administration)



NEWS ANALYSIS

Oneida names alum as school's new president

By Robin Cornetet Bass

Oneida—Larry Gritton, an alumnus and former athletic director at Oneida Baptist Institute, has been named president of the southeastern Kentucky



"We have Oneida in our blood. ... We know its mission."

Larry Gritton

boarding school. Gritton succeeds Paul Davidson, who tendered his resignation as president at the request of the school's trustees June 11.

Gritton, who was hired in July, told the Western Recorder he was thrilled to be back at Oneida.

"I grew up here. I've always considered it home," Gritton said, who started attending OBI in kindergarten while his

parents were teachers at the school. His father would go on to serve as the school's basketball coach, athletic director and, finally, principal. Gritton's mother would become principal of Oneida's middle school.

OBI also was the place where Gritton would meet his future wife, Angie, and as a couple they returned to serve at the school after graduating from college.

"We have Oneida in our blood," Gritton said. "We know the school. We know its mission. We know a lot of the people

□ See Oneida... Page 3



Youth from First Baptist Church of Hazel participate in the Muddin' 4 Missions tournament at Bethlehem Baptist Church in Cunningham. (Photo by Whitney Jones)

Mud volleyball tourney raises money for missions

By Whitney Jones

Cunningham—Once a year, teenagers can slide through muck in a volleyball tournament and sling mud at each other post-game, making a mess of the field behind Bethlehem Baptist Church in Cunningham. But the sticky torn-up field is a source for joy because it's a mess that serves a much higher purpose.

The money Bethlehem Baptist raises at its annual Muddin' 4 Missions

tournament, which was held Aug. 24, goes straight to missions.

"The purpose is dual," senior pastor David Hardy said. "No. 1, we have a worship service before the event to share the gospel and challenge the students to be involved in missions, but also to have a fun event that raises money for mission projects."

Every team at Muddin' 4 Missions is guaranteed three games. The first two are played for fun and practice, and

□ See Muddin' missions ... Page 3

Frankfort adopts fairness ordinance

Local Baptists react to 3-2 council decision

By Todd Deaton

Frankfort—The state's capital has become the fifth Kentucky city to pass an ordinance prohibiting discrimination in employment, housing and public accommodations based on someone's sexual orientation or gender identity.

At a special called meeting Aug. 29, Frankfort city commissioners, including Mayor Bill May, voted 3-2 in favor of the ordinance. The measure also creates a Human Rights Commission to assist with discrimination complaints and public education.

After months of contentious debate, the ordinance went through three "first" readings before finally being approved last Thursday, the Frankfort State Journal reported. Ordinances typically take two readings to pass. With the action, Frankfort joins Louisville, Lexington, Covington and Vicco—a small town in Perry County—in adopting ordinances protecting lesbians, gays, bisexuals and transgender people.

A movement of local citizens, with aid from other advocacy organizations, mounted a media campaign called Frankfort Fairness, according to the Frankfort State Journal. The issue brought more than 175 people before the commission in June, including area ministers who spoke on both sides of the debate.

Following the ordinance's passage, Howard Beauman, director of missions for the 31 churches of Franklin Baptist Association, told the Western Recorder, "The passing of the so-called 'Fairness

□ See Frankfort ordinance ... Page 3

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Super Saturday: Developing an Acts 1:8 missions strategy

By Ken Walker

Lexington—Every church needs a missions strategy to face the fact that they no longer can expect large numbers of non-believers to visit, said Coy Webb.

"I'm not sure exactly when that happened, but those days are over," said Webb, director of disaster relief for the Kentucky Baptist Convention. "We have to find ways to reach (out to) them."

Webb outlined the Acts 1:8 Challenge, a strategy used by Southern Baptist churches nationwide, during his Super Saturday workshop Aug. 24 at Immanuel Baptist Church in Lexington. Among the strategy's advantages are its biblical basis, comprehensive scope and the ability of any size church to implement it, Webb said.

The Acts 1:8 Challenge is designed to fulfill Christ's command to go to Jeru-

salem, Judea, Samaria and the ends of the earth. Webb said initiatives must start close to home, as only 13.9 percent of Kentuckians regularly attend church.

In addition, he said the world has come here, with more than 90 language groups in Louisville alone. The state's Hispanic population has increased 200 percent since 1990.

Block parties, wild game dinners for hunters and fishermen, and marketplace Bible studies are some methods of reaching outside the church, Webb said.

So is responding to disasters, said Webb, who has already scheduled five disaster relief training sessions for 2014 throughout Kentucky.

One example of such missions leading to conversions is a recent trip to Colorado, where volunteers repaired damage after wild fires. A Kentucky Baptist team saw a 70-year-old woman accept Jesus,

and her family started attending church. "There are tremendous opportunities if we'll step forward," Webb said.

The convention's North American and International mission boards also offer numerous ways to touch the region, North America and the world.

The Send cities program has outreaches in Indianapolis and St. Louis, Webb said. And, Kentucky Baptists recently began a cooperative effort to provide disaster relief and help with social ministries in sub-Saharan Africa.

Responding to the challenge requires a response on multiple levels, Webb said, including:

- Preparing: forming a missions team to become more intentional.

- Learning about missions to create more awareness.

- Praying to seek God's direction for involvement.

- Giving: The more members know about missions, the more they will give

to the church, Webb said.

- Going, which means mobilizing missions teams.

- Telling others about Christ, including neighbors.

- Sending by seeing some members respond to God's call to long-term missions.

- Multiplying by participating in SBC church-planting movements.

The Acts 1:8 Challenge includes a grid that helps churches evaluate their current outreach and set goals for future endeavors.

Associational directors of missions, the state convention, and SBC agencies are all available to help churches with planning, Webb said.

"You may not be ready to send a mission team out but you can start praying about reaching the state and nation," he said. "It's not about doing it all at once. It's developing a strategy where we can move step by step." (WR)

Kentucky WMU offers help to churches in engaging digital generation

By Chelsea Beville

Louisville—Tech-saturation and immediate access to information has made millennials a microwave generation that wants the world at their fingertips and the technology to get it, said Wanda Walker, adult and churchwide missions education consultant for Kentucky Woman's Missionary Union.

Instead of a generation gap, technology has created the perception of a digital chasm separating young women from what WMU has to offer, Walker maintained, working to dispel the myth during a Super Saturday session titled, "Not Your Momma's WMU."

Walker told church leaders at Louisville's Highview Baptist Church (Fegenbush) that the hurdle is not educating older women how to post pictures to Facebook or sum up their day in a 140-character tweet, but getting young women interested in the opportunities of WMU and getting them to be active participants.

"This is the age we lose them," said



Wanda Walker, of Kentucky WMU, offers tips on how to speak to younger women in the language of digital natives. (Photo by Robin Cornet Bass)

participant Dottie Smith. "If we can do anything to get these 18-34 year olds involved in the church, hallelujah!"

Walker said MyMISSION is a program

designed by WMU to do just that by using social media to encourage women to connect with each other and work on projects through various untraditional outlets. All resources for Bible studies and group projects are downloadable for a fee from mymissionfulfilled.com.

The website "allows young women to develop and organize their way," Walker said. "They find meetings boring; they have a different way of learning. They don't want to be told what to do, but if you give them the resources, they will run with it."

Long-time members of WMU programs will find many familiar features on the site, as well as some new additions meant to draw in a younger crowd. The prayer calendar is the same as can be found in Mosaic Magazine, but also there is a place where artists and writers can submit artwork, photography and creative writing. All work is reviewed before published on the site to ensure it holds to WMU's standards.

A variety of Bible studies also are available. The studies are targeted at

topics that young women can really feel connected to, such as faith and doubt, their personal relationship with God, and adoption.

The projects on the website gather women from all over to join together to serve. On Labor Day weekend, women gathered in Atlanta to minister to refugees and those coming out of sex-trafficking. Women can find information on social justice issues on the website as well.

"I love MyMISSION," Walker said. "I love it because they understand the importance and relevance of time. (Millennials) want things that are accessible at the moment." (WR)

Super Saturday "Revving Up Your Ministry" conference will have its third and final pit stop in Owensboro this Saturday at Bellevue Baptist Church beginning at 8 a.m. See kybaptist.org/SuperSaturday for more information about speakers and workshops.

'Intentional shift' needed in disciple making, says speaker

By Ken Walker

Lexington—While every Christian is to make disciples, Richmond pastor Virgil Grant thinks most churches have strayed so far from that task that returning to Christ's model requires an intentional shift.

"The crying need of the local church today is discipleship," said Grant, who led a recent Super Saturday workshop in Lexington on churches who make disciples.

"I still believe in evangelism," he added. "I led a young couple to Jesus three weeks ago. But the crying need of the church is to get Christians healthy. (We need) to get people healthy and dealing with junk in their lives."

In 2010, Eastside Community Church decided that making disciples would be its leading mission. Discipleship represents Christ's plan A, said Grant, East-

side's pastor for 23 years.

Nearly 2,000 years after Jesus invested in His 12 disciples, the world is still talking about Christ, he said.

In Revelation 7:9, John describes a multitude in heaven that can't be numbered, the pastor noted, maintaining that every church ought to be carrying out the Great Commission to help fulfill this vision; not with converts, but disciples.

Grant said every class, small group and outreach at Eastside focuses on discipleship; without one, members will cite various purposes for their ministries.

To become a disciple-making church, Grant said five major shifts are needed. Churches need to be moving from:

- "Reaching" to "making." Develop a clear definition of a disciple and ask whether the church is making those kinds of people.

- "Education" to "modeling." This means moving away from discipleship

classes to a lifestyle. While many want the pastor to be the primary model, everyone must model this, Grant said.

- "Program" to "purpose." Discipleship must be at the center of everything a church does.

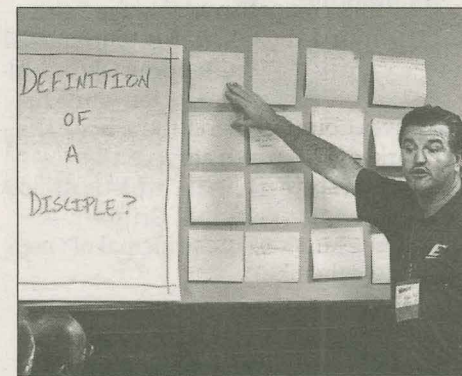
- "Activity" to "relationships." Discipleship must stem from friendship and time together.

- "Accumulating" to "deploying." Churches must shift their "scorecard" from how many people gather there to how many disciples they deploy.

"It's not your seating capacity that matters," Grant said. "It's your sending capacity."

The pastor cautioned not to think everyone will greet such shifts with open arms. After a friend implemented these steps at his church, attendance of 600 dropped in half.

Grant said his church recently experienced painful separations after an



Virgil Grant reads class responses to the question, "What is a disciple?" The Richmond pastor was leading a workshop at Super Saturday. (Photo by Robin Cornet Bass)

associate pastor and several members departed because of disagreements over its emphasis.

Still, he said, "We believe that the purpose of the church is to be fully-surrendered disciples of Jesus."

Various free discipleship resources are available at virgilgrant.com. (WR)

Fairness ordinance

Continued from page 1

Ordinance' has caused a great deal of controversy in our capital city. There are still a lot of unanswered questions."

Though it appears for now churches may be exempt, Beaman said that church members who are business owners still have uncertainties. "Neither the commissioners nor their attorney could give clear answers to many questions put before them," Beaman said. "We just really don't know what our city officials have placed upon us."

The debate also has caused unrest within some area churches, as some members hold differing views, Beaman added. "It will take time for these hurt feelings to heal," he said.

Hershael York, pastor of Buck Run Baptist Church and a former president of the Kentucky Baptist Convention, along with other Frankfort area ministers expressed strong views regarding last Thursday's action by city commissioners.

Though he was obviously disappointed and still believes the ordinance to be coercive upon people of faith, York said he was neither surprised nor disheartened by the outcome.

"We must avoid the twin dangers of capitulating to the culture on the one hand—as several Frankfort ministers and churches have done in their support of this ordinance—and seeming angry and self-righteous on the other," York said.

While the church cannot fail to preach against sin, it must do so always offering the hope and power of Christ, York said. "The minute we normalize sin, we marginalize the gospel," he said.

York, a professor at Southern Baptist Theological Seminary, earlier joined 14 other area Baptist clergy in an op-ed piece opposing the ordinance that appeared in the Frankfort State Journal.

Everett Hawkins, pastor of Faith Baptist Church, attended the meetings and agreed with Beaman that the issue had

brought about a division among many Frankfort citizens.

"This issue has forced people to choose a side based on their heart felt conviction concerning their definition of love or their belief concerning the Bible," Hawkins said. "For the Christians who believe the Bible is the total truth, the standard for right and wrong, and in good conscience cannot be silent while laws that support a lifestyle we believe God says is wrong and destructive to any society, we must prepare for criticism."

"Frankfort is not the first city to pass this ordinance, and it will not be the last," he warned. "Get ready, Kentuckians."

According to the Lexington Herald-Leader, Chris Hartman, director of the Fairness Campaign, a Louisville-based advocacy organization, indicated Berea, Morehead, Elizabethtown and Bowling Green could soon consider similar ordinances, likely leading to a renewed push of a state law in the Kentucky General Assembly.

Tom Troth, of Hillcrest Baptist Church, and Gary Hager, of Westview Baptist Church, both

of whom attended Thursday's meeting, stressed the importance of Christians being involved in state and local politics.

The limitation of the rights of Christians to freely exercise their faith was at stake in the ordinance, Troth said.

"My sin is no greater or lesser than anyone else's sin," Troth said. "But as Christians, it's our job to hold up and not lower the biblical standard, even when we know we have all fallen short of that standard."

"We must be willing to speak up for our Christian values and faith," Hager urged.

Meanwhile, Kent Ostrander of the Kentucky Family Foundation observed that America—and Kentucky to an extent—continues to travel through uncharted waters when it comes to redefining sexuality and marriage.

"Family is too important of a building block of any society for it to undergo the haphazard changes that are being foisted upon it by activists," he said. (WR)

"Frankfort is not the first ... and it will not be the last."

Everett Hawkins



Larry Gritton, new president of Oneida Baptist Institute, with his wife, Angie, and their three children, Trey, 12, Madison, 9, and Alexander, 7. (Photo provided by OBI)

Oneida

Continued from page 1

here, even though we've been gone for nine years. We know what Oneida is about."

Since 2008, Gritton has been the athletic director of Evangelical Christian School in Fort Myers, Fla., while serving as a supply pastor for First Baptist Church of Pine Island (Fla.) and New Hope Baptist Church in Fort Myers.

"We miss him already," said Buttons Carpenter, secretary/treasurer at New Hope Church. Carpenter described Gritton as "very dedicated" and said the busy bivocational pastor "gave of his time even when he didn't have the time."

Prior to working at Evangelical, Gritton was athletic director and dean of boys at Southwest Florida Christian Academy in Fort Myers from 2004-2008.

Gritton has "hit the ground run-

ning" since his first day Aug. 7, said OBI Board of Trustees Secretary Danny Raisor, who served as interim president after Davidson resigned.

"He has a very special relationship with Oneida," Raisor said, noting Gritton's long history with the school. "Larry understands the process. He understands Oneida from an educational and an evangelistic perspective."

Raisor said OBI's board of trustees voted unanimously July 8 to hire Gritton. Former president Bud Underwood will continue working part-time as special assistant to the president through the end of the year. Gritton's wife will be working as the president's assistance and volunteering as a counselor to students.

"It's kind of a whirlwind for us," Gritton said of the transition back to Kentucky. "But I'm excited about the opportunity to lead such a great ministry."

Gritton and his wife, Angie, have three children: Trey, 12, Madison, 9, and Alexander, 7. (WR)

Muddin' missions

Continued from page 1

the third is competitive.

Hardy first thought of the tournament watching a similar event in Alabama. When he got back to Graves County, where he worked with youth at Pilot Oak Baptist Church, he started the very first Muddin' 4 Missions tournament. When he became senior pastor at Bethlehem Baptist three years later, he brought the event with him. This year's tournament was the 14th Hardy has helped run.

Hardy said people travel from all over the region—Kentucky, Illinois, Missouri and Tennessee—to slop mud at each other while playing volleyball. This year, the tournament had a record number of teams with 81 adult and student groups in all.

Teams pay \$10 per player and proceeds from food and T-shirts go straight to the mission field. Hardy said his church has given the money in the past three years to people in Mobile, Ala.,



David Hardy

South Africa and Uganda.

"The money never goes to pay for somebody's way," Hardy said. "It always is used there on the mission field."

In the past 13 years, Muddin' 4 Missions has raised a total of more than \$80,000. This year, Hardy said he estimates the event would bring between \$8,000 and \$10,000.

Pastor Jonathan Brazell from Pathway Baptist Church in Calvert City brought two teams to the volleyball tournament. Some of the girls on Noah's Ark Angels, Bazwell's youth team, were so muddy their neon pink shirts barely shone through.

Brazell said he brought the students here to have fun but most importantly to support another church in its work to share the gospel throughout the world.

"We are all vested in and bought into the global church of Jesus Christ," he said. "Just because we're a local body doesn't mean we don't support the global body, we don't support one another and we don't support other opportunities that other churches labor in to do missions work."

While the students enjoyed playing in the mud with friends on the hot August day, most of them recognize this

tournament is about much more than just having fun. Hannah Williams is a high school student who played in the tournament for the first time with several other girls from First Baptist Church of Hazel.

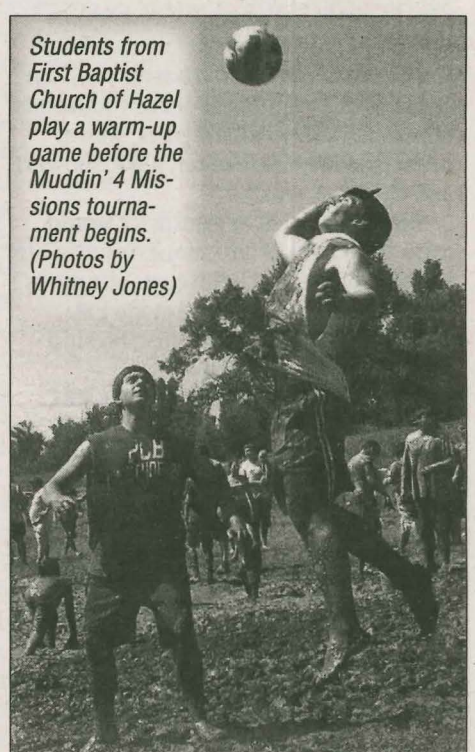
"You're having fun and helping someone else at the same time," she said after winning a round of volleyball in the non-competitive portion of the game.

Churches and youth groups weren't the only participants in the tournament. A few community organizations and businesses came out to play and support Bethlehem Baptist's work too.

Angie Hatton, Community Outreach Manager for Woodmen of the World, played on the non-profit's adult team and heard about the tournament from some of its Arlington members who work the tournament.

"At Woodmen we're all about giving back to our community and when I heard about the goal of this event I thought that fits perfectly into Woodmen because it's giving back to the church which is then taking that money and helping out a project either overseas or locally."

Overall, Pastor Hardy said he was thankful for the record turnout and



Students from First Baptist Church of Hazel play a warm-up game before the Muddin' 4 Missions tournament begins. (Photos by Whitney Jones)

happy to be able to further share the gospel.

"We don't go on mission," he said. "We don't go on mission trips. We're always on mission." (WR)

If the KBC went away

If state conventions went away, would we miss them? That question might sound strange coming from an executive director of a state convention. Nevertheless, I think it is a fair question.

Keep in mind that, like local churches, each state convention sets its own priorities and determines its own way of doing business. Each convention is unique and operates in a distinct geographical, cultural, and spiritual context. Effectiveness demands that they look and operate differently.

Who would miss the Kentucky Baptist Convention?

Tens of thousands of college students. The KBC employs Baptist campus missionaries and maintains ministry centers on campuses across the state, resulting in more than 300 students giving their lives to Christ this past year.

Thousands of teenagers would miss the KBC. Through mission opportunities like Kentucky Changers and the camp ministries of Crossings, teens are able to hear the gospel and live it out on mission. Nearly 800 teens committed their lives to Christ this summer through Crossings alone.

Churches without pastors would miss the KBC. KBC staff members often fill their pulpits as supply preachers and interim pastors and assist with the pastor search process through training search committees and, upon request, providing resumes of potential candidates.

Churches looking for help reaching Kentucky and the world for Christ would miss the KBC. KBC staff members provide consulting, training, resources, and networking opportunities to help churches in the areas of revitalization, evangelism and missions strategies, and church planting.

Hurting people would miss the KBC. KBC Disaster Relief trains and equips volunteers to respond immediately to the needs of people in disaster stricken areas. Those volunteers serve thousands of meals, remove fallen trees, shovel mud, provide clean water, a hot shower, and a clothes washer.

Ethnic peoples in Kentucky would miss the KBC. KBC missionaries minister to those who find themselves strangers in a strange land. They provide ESL classes, a gospel witness, discipleship training, and church plants.

The homeless would miss the KBC. Shelters like Jefferson Street Baptist Center receive financial support from the KBC as well as volunteer involvement that is often facilitated by the KBC.

This list goes on, so let me just say that I believe the kingdom would miss the KBC. If I didn't, I would work somewhere else.

Couldn't individual churches provide many of the ministries accomplished through the KBC? Yes, and they are—through the KBC. The KBC is an extension of the local church and allows the local church to do more by partnering with 2,400 other churches. Much more.

Paul Chitwood is executive director of the Kentucky Baptist Convention.



Paul Chitwood

Learning from Martin Luther King Jr.'s preaching

This past week the nation marked 50 years since the 1963 March on Washington. The most famous moment of that historic event is, of course, the speech by Martin Luther King Jr., now one of the most iconic speeches in American history. The refrain of that speech is one that is so embedded in the American memory that most people know the speech simply as the "I have a dream" speech. There are some things about that speech that likely could inform Christian preaching today.

The primary lesson we need to learn from this speech is the way it spoke to the conscience. Part of the gravity of this speech came from its location, before the monument to the Great Emancipator, Abraham Lincoln. Part of the gravity came from the surrounding of that metaphorical "check" of equality guaranteed in the Declaration of Independence.

But a great deal of the power behind this speech came from the way King was pressing a claim onto the consciences of those who heard his voice.

He started with a contrast between the promised end to the injustice of slavery and the ongoing injustice of Jim Crow. This contrast is similar in content, though different somewhat in rhetoric, to King's Letter from Birmingham Jail. Against the so-called "white moderates" who counseled "patience," King pointed out "an appalling condition"—that Americans were still, in large numbers, exiles in their own land. With such injustice, there was no room for the "tranquilizing drug of gradualism."

What was King doing here? He was doing precisely what the Old Testament prophets did with Israel and Judah, pointing out sin and judgment, warning implicitly of the justice of God.

We often hear caricatures of evangelical "hellfire and brimstone" preaching. But I don't think I've heard a hellfire and brimstone sermon in years. Most evangelical churches breezily converse about sin in terms of consequences to be avoided. In fact, most of the preaching I hear on sin and judgment sounds an awful lot like my dentist telling me I should really floss more. I feel guilty and I know he's right, but it hardly feels like a transcendent word—because it isn't.

King's words, though, intentionally were resonant with the cadence of the King James Bible because he was speaking a word of judgment to a Bible Belt who knew that Bible. He wanted to confront consciences with what they said they believed. Whatever King's personal doctrinal commitments were or weren't, he didn't preach Fosdick, Tillich or Niebuhr. He preached Jefferson and Madison and Lincoln to Americans, and he preached Amos and Isaiah and Jesus to Christians. And when the regenerate conscience is confronted with Jesus, remember the Shepherd said, "My sheep hear my voice...."

But King didn't simply preach judgment. King knew that his argument wouldn't resonate with Christian consciences unless it appealed to the Christ-haunted imagination. That's why he spoke of a dream.

What King did was to enable his hearers to imagine what it would be like if the appalling condition were reversed—if freedom were to ring "from every hill and molehill of Mississippi." He also didn't picture this future as simply liberation for African Americans. He recognized that hatred is a heavy burden on the heart and the conscience. Those singing "Free at last!" aren't just black men and women, but all people. His future is one in which "the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood."

Where did King learn to speak with fiery denunciation and with welcoming invitation in the same speech? Well, I would suggest he learned it in church pews, listening to the preaching of the gospel. He saw there a vision that doesn't leave sin undisturbed. Jesus, as with the prophets before Him and the apostles after, consistently called out sin, and not merely in generic abstract terms but in all the ways sinners creatively find to consider our sins acceptable. Jesus often stops people who want to follow Him by pointing out that He isn't sure they understood how His gospel contradicts their lives.

But in the Bible, gospel preaching never left off with condemnation. Jesus presents a Kingdom that He pictures consistently as including those who would never feel themselves welcomed. He asks us to picture what it would be like to join His little flock of future galactic servant-rulers.

He asks us to imagine what, left to ourselves, we would never imagine, that the gospel is really good news for us. It's meant to leave us with the sort of shock that I remember from an old gospel song we used to sing in my boyhood church, "Who-soever surely meaneth me!"

I wonder how much weightier our preaching would be if we remembered to thunder God's justice while always following with



Guest Viewpoint

Russell Moore

"(T)here's a reason (King's) speech is still on our minds after 50 years ... maybe we could learn something in our gospel preaching about what it takes to address both the conscience and the imagination."

Russell Moore

God's welcome, through the proclamation of a God who in the crucified Christ is both just and the justifier of the one who has faith in Jesus (Romans 3:26).

As we remember 50 years of that monumental March on Washington, let's remind ourselves of how far we have to go as Americans to see the promise of racial justice realized. Let's remember how far we have to go as Christians to see gospel unity in our own congregations. But let's also think about the fact that there's a reason this speech is still on our minds after 50 years, and maybe we could learn something in our gospel preaching about what it takes to address both the conscience and the imagination.

Most of us will never address thousands of people before a statue of Lincoln. But many of us will stand in front of our small gatherings, before an unseen multitude of angels and the great cloud of witnesses. Let's preach to the conscience. Let's preach to the imagination. Let's preach the bad news with thunder and the good news with laughter. Let's identify where we're trying to hide from God's judgment and where we're trying to hide from His invitation.

Let's be hellfire-and-kingdom preachers who know how both to warn and to welcome, how both to weep and to dream.

Russell Moore is president of the Ethics & Religious Liberty Commission.

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Shine Like Stars * Philippians 2:15

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The 'radical' backlash and everyday, ordinary Christians

The backlash against striving to be a "radical" follower of Jesus started earlier this year.

Giving your all for Christ—including your life—goes back to the earliest Christian disciples and has been one of the marks of true faith throughout church history.

"Radical" living, however, has a more specific meaning in this controversy, stoked by several articles in Christian publications. It refers to the commitment young evangelical leaders, particularly Southern Baptist pastor/author David Platt, have urged American Christians to make.

In a popular series of books and teachings beginning with "Radical: Taking Back Your Faith from the American Dream" (2010), Platt has challenged American believers to forsake the comfortable, materialistic, watered-down Christianity many of us practice.

In its place, Platt calls for the kind of sacrifice and obedience that might lead some to give up possessions, go to risky places to proclaim the gospel, maybe even suffer and die for Christ.

He's been joined by evangelical voices such as Francis Chan ("Crazy Love"), Kyle Idleman ("Not a Fan") and others calling for a faith that looks more like the one found in the New Testament than the one commonly seen in suburban American churches.

Hold on, respond the critics. You're setting up an elite category of super-sanctified commando Christians, leaving the rest of us feeling like inadequate, second-class believers. What about everyday folks who

quietly go about their lives and provide for their families, while faithfully worshipping God and serving others? Are they failing the test of basic discipleship if they don't leave their homes and families and do something "radical" for Christ?

"The heroes of the radical movement are martyrs and missionaries whose stories truly inspire, along with families who make sacrifices to adopt children. Yet the radicals' repeated portrait of faith underemphasizes the less spectacular, frequently boring, and overwhelmingly anonymous elements that make up much of the Christian life," wrote Matthew Lee Anderson (founder of the Christian blog "Mere Orthodoxy") in a cover story for Christianity Today magazine.

"(T)here aren't many narratives of men who rise at 4 a.m. six days a week to toil away in a factory to support their families. Or of single mothers who work 10 hours a day to care for their children. Judging by the tenor of their stories, being 'radical' is mainly for those who already have the upper-middle-class status to sacrifice," Anderson wrote.

Anthony Bradley went a step further in a commentary for the Acton Institute, reprinted in WORLD Magazine. He called the push to be "radical"—and the "missional" church movement generally—manifestations of a "new legalism" among evangelicals.

Bradley, a well-known commentator and professor at The King's College in New York, said he reached that conclusion after a long conversation with a Christian student struggling over what to do with his life.

"I continue to be amazed by the number of youth and young adults who are stressed and burnt out from the regular shaming and feelings of inadequacy if they happen to not be doing something unique and special," Bradley wrote.

"Today's millennial generation is being fed the message that if they don't do something extraordinary in this life they are wasting their gifts and potential. The sad result is that many young adults feel ashamed if they 'settle' into ordinary jobs, get married early and start families, live in small towns, or as 1 Thessalonians 4:11 says, 'aspire to live quietly, and to mind affairs, and to work with hands.'

"... The combination of anti-suburbanism with new categories like 'missional' and 'radical' has positioned a generation of youth and young adults to experience an intense amount of shame for simply being ordinary Christians who desire to love God and love their neighbors (Matthew 22:36-40)....," Bradley wrote. "Why is Christ's command to love God and neighbor not enough for these leaders?"

This supposed "shaming" of young Christians sure is news to me.

I seldom pass up a chance to challenge young people to get involved in local and international missions—and I'm regularly inspired by their responses.

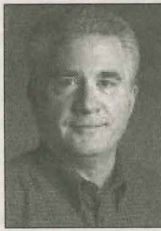
Ask counselors who work with young missionary candidates and campus ministers who mentor students, and they'll tell you the same thing: Millennial Christians want to make a difference in the world. They want to serve the poor and fight injustice. They want to act on Christ's command to take the gospel to the nations. And they're willing, even eager, to go to some of the toughest places on earth.

True, not everyone is equipped by God to go to such places. Those who do go need to demonstrate a clear calling from God; otherwise they'll never make it when the going gets hard. But everyone can participate in the task through awareness, prayer, support and local church mobilization.

The old division between "regular" church folks and the special few who go to the mission field has been bridged by the vast new opportunities for participation afforded by modern travel, technology and networking—and the rediscovery of the biblical truth that reaching all peoples is the mission of the whole church and everyone in it.

The only non-negotiable requirement is obedience. One of the young people profiled in Platt's Radical is Genessa Wells. The Texas Baptist teacher lived and served in Egypt for two years—and died there at age 24.

First Person



Erich Bridges

Will you have enough to retire?

By Donald Spencer

At some point most people become concerned about whether or not they will have enough money saved to afford their desired lifestyle in retirement.

Few people can be absolutely sure if they will be financially prepared for the future, but there are steps you can take to ensure you are on the right track. **What do you want your retirement to look like?** Will you travel? Do volunteer work? Work part-time? Be involved in certain hobbies? Answering questions like these will help you know how much income you will need. Most financial planners suggest preparing for 20 to 30 years of retirement.

Set a budget. Once you've determined what type of retirement you want, you will need to establish a budget that includes all your expected expenses. This includes things like housing, food, transportation, gifts, taxes and medical costs.

Review your future income sources. Look at the total picture that includes all sources. This includes social security, retirement plan and potential job income. Once you calculate your future income, determine how much more you will need from your retirement plan to support your lifestyle.

Assess your current retirement contribution level and investments. The amount needed will depend on your future income needs. It takes two things to have adequate retirement income—time and money. The less you have of one, the more you will need of the other. Therefore, if your time before retirement is short, it will generally require larger contributions. Consider how your retirement is invested. Does it match your time horizon and risk tolerance? Generally you want to use a well-diversified asset allocation that is more aggressive while you are younger and gradually shift to a more conservative investment approach as you approach your retirement years.

With careful planning, disciplined savings and expert assistance, a secure retirement is not out of reach. The most important step is being ready for tomorrow is to take action today.

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

Goldfish teach life lesson

By David Garrard

How can a single goldfish help my child learn an important spiritual truth?

This simple illustration/object lesson will cost you about \$10 (unless you already have fish), but will give you the opportunity to teach your child an important truth that can change their life.



Go to a store that sells fish. You will need one gold fish, a small fish bowl, some food and some water conditioner.

Here is the truth you are going to teach: God has given us some rules—some laws to live by. These rules are not meant to keep us from having fun, rather to protect us and to help us enjoy life in the ways God planned for us to. Life goes better when we live it within the parameters, the limits God has set.

Point out that the fish seems happy enough, but that there is a lot of world outside the bowl that the fish could be enjoying and so you are going to set the fish free. Scoop the fish out of the tank and place it on the table. (The fish can stay out of the water for about 15 seconds.)

Ask your child, "How is this working out for our little friend? Have we helped him or hurt him? Why?"

Return the fish to the water. Help your child understand that a fish out of the water is not really free; it is dying. It may take some time—the process may be slow, but it is sure. Only when it stays in the water can the fish stay alive and be all that it was created to be.

Read James 1:22-25 with your child. Then, referring back to the goldfish, explain that God's perfect laws give freedom to those who are wise enough to hear His commands and to willingly restrict or restrain themselves in the ways necessary to follow them. This may mean saying no to certain things, but in the end we will be better off and happier.

David Garrard is minister to children at St. Matthews Baptist Church in Louisville.

She wasn't a martyr; she was killed in a bus accident in the Sinai just one day before the terror attacks of Sept. 11, 2001. I never met her, but I had the privilege of attending a memorial service for her in Cairo.

Wells, who had an angelic singing voice, had planned to pursue her study of music in seminary after she came home from Egypt. She never made it back, but she packed enough passion for several lifetimes into her brief life.

Shortly before she moved to the Middle East in 1999, she wrote: "I could give up (on overseas service) and get married and become a music teacher. All of this is very noble and to be quite honest, sounds good to me! But in my heart, I want to change my world—more than I want

a husband and more than I want comfort. I need this opportunity to grow and to tell others about Jesus. One of my favorite praise songs says, 'I will never be the same again, I can never return, I've closed the door.'"

Two years later, in her last email home, she quoted another praise song: "'Open the eyes of my heart, Lord, open the eyes of my heart, I want to see you ... shining in the light of your glory....' It seems that everything we do comes down to one thing: His glory. I pray that all our lives reflect that.... It seems like a flood-gate has been opened in my heart. I have a passion for it I never knew God had given me. He's given it to me for His glory."

She shared her passion for God with Egyptians, with Palestinians in refugee camps, with Bedouin in the desert. If she had lived, she might have gone home to Texas, gotten married, started a family, become a music teacher. Or she might have opted to serve long-term overseas. Either way, she had one grand purpose in life: to love God and praise Him wherever she went and in whatever she did.

That should be the and desire of every follower of Christ. It only looks "radical" because it is so rare. (BP) Erich Bridges is an International Mission Board global correspondent.

"What about everyday folks who quietly go about their lives and provide for their families, while faithfully worshipping God and serving others?"

Kentucky gay marriage ban now facing multiple lawsuits

By Todd Deaton

Louisville—In the wake of the U.S. Supreme Court's 5-4 ruling that struck down a key portion of the Defense of Marriage Act, more lawsuits have been filed challenging Kentucky's laws against same-sex marriages, prompting a growing concern among proponents of traditional family values.

A Shelby County couple filed a lawsuit in the U.S. District Court in Lexington Aug. 16, according to the Sentinel-News. The couple joins three other same-sex couples—two from Louisville and one from Bardstown—who filed the same suit in Louisville.

Kim Franklin and Tammy Boyd of Cropper brought the suit at the urging of Attorney Shannon Fauver of Louisville, the Sentinel-News reported.

The long-time residents of Shelby County have been in a committed relationship for six years and were married in Connecticut in 2010. Their lawsuit seeks to force Kentucky to recognize same-sex marriages performed in

other states.

In late July, the Courier-Journal reported that Gregory Bourke and Michael Deleon, who were married in Canada in 2004, had filed a lawsuit after recognizing legal limitations pertaining to adoption of children.

The other Louisville couples include Jimmy Lee Meade and Luke Barlowe, and Randell Johnson and Paul Champion, according to news sources.

As lawsuit pressure mounts on state lawmakers, Kentucky Baptist leaders expressed a growing concern for maintaining traditional family values and scriptural mores.

"We continue to pray for those who bring suits against the state we are living in," said Mike Stacey, chairman of the Kentucky Baptist Convention's Committee on Public Affairs.

"The Commonwealth of Kentucky has made its declaration as to where it stands regarding same-sex marriage recognition," Stacey noted.

By a 3-1 margin, Kentucky voters affirmed the Marriage Protection

"You can call it what you want, but if it's not (God's) design, it's not a marriage."

Mike Stacey



Amendment in November 2004, specifying that a legal status identical to or similar to marriage for unmarried individuals will not be recognized in the commonwealth.

"Besides that reality, is the reality that God has established that marriage is between one man and one woman," added Stacey, pastor of Buena Vista Baptist Church in Somerset. "You can call it what you want, but if it's not this design, it's not a marriage."

Reacting to a statement made by the Shelby County couple that they filed a suit because they treasure old-fashioned values, Stacey said, "As a minister, I

stand firm upon the biblical definition of marriage. If you say you have 'old-fashioned values,' then you should respect the ones the majority of this state has as well."

Paul Chitwood, executive director-treasurer of the Kentucky Baptist Convention, reiterated the need for pastors and churches to teach clearly what the Bible says regarding homosexuality, along with other forms of sexual sin. "We must also communicate the love of Christ in word and deed," he said.

Chitwood also encouraged Kentucky Baptists to contact state legislators.

"By their sheer numbers, Kentucky Baptists have the ability to exert significant influence upon state government for the good of families in the commonwealth," the executive director said. "Most of our legislators welcome the opportunity to hear from us."

Kentucky is one of 35 states that prohibit same-sex marriages, while 13 states and Washington, D.C. allow same-sex marriages. Four allow same sex couples to enter civil unions. (WR)

Gay marriage debate 'very much alive'

By John Evans

Nashville—The battle over gay marriage in the United States continues unabated, with activists on both sides engaging in the courts, media and government.

"The national marriage debate is very much alive," said Chris Plante, regional coordinator for the National Organization for Marriage, a group that opposes the legalization of same-sex marriage.

Plante noted that while this summer's Supreme Court decision left states the right to choose whether to legalize gay marriage, activists in states such as Ohio and Oregon will attempt to overturn the states' bans on gay marriage at the ballot box.

Minnesota and Rhode Island became the latest two states to legalize gay marriage Aug. 1, increasing the total to 13 states and the District of Columbia.

"However, in the immediate future the battle will continue to be fought in the courts," Plante said.

Among the more recent national and international developments in the gay marriage debate:

- A legal fight is brewing in Pennsylvania over a county official issuing gay marriage licenses despite a state ban on the practice.

- Pope Francis' comments created a buzz during an impromptu press conference when he answered a question about a supposed gay lobby in the Vatican by saying, "If someone is gay and he searches for the Lord and has good will, who am I to judge?"

- The state of Massachusetts, which legalized gay marriage in 2004, has issued a state directive to schools to allow students to use the bathroom or locker room, or play on the team sport, of the gender that they self-identify. (BP)

List of LGBT-friendly businesses 'long and quickly growing'

Washington—The list of major companies with policies favorable to lesbian, gay, bisexual and transgender employees is long and quickly growing.

The latest report from the Human Rights Campaign (HRC) shows nearly 300 of the country's Fortune 500 businesses offer insurance, employment and retirement policies to lesbian, gay, bisexual and transgendered (LGBT) workers.

When HRC, which describes itself as the country's largest organization working for LGBT civil rights, released its first Corporate Equality Index a decade ago, only 13 companies made the list.

"The numbers are irrefutable: The more successful a business is in the United States, the more likely it is to embrace equality," HRC President Chad Griffin wrote in the report.

But Rob Schwarzwald, executive vice president of the Family Research Council, believes LGBT-friendly companies miss a bigger picture in light of current profit.

"Companies that actively and openly affirm homosexuality as a valid choice of life and behavior are failing to recognize the toll that homosexual unions will take on society if they become fully legitimated," he said. "They are, in my view, looking for social acceptance and quick profit ahead of principle."

Of the country's top 20 businesses, 13 received perfect scores from HRC for having homosexual and transgender protection policies, equal spousal and insurance benefits to married homosexuals, training for employees on LGBT issues and public support for LGBT groups.

Chevron, Fortune's No. 3 company, topped the list of LGBT-inclusive companies, with General Motors, Bank of America, Ford Motor Co. and AT&T following closely behind.


Both Walmart and Exxon Mobil, Fortune's top two companies, however, received less-than-perfect scores. In fact, Exxon Mobil received a negative 25 for supporting conservative groups that oppose homosexuality. The oil company—the only firm in the survey that

received a score less than zero—doesn't promote any of the provisions listed in the survey, retaining its right to deny employee benefits to homosexual partners.

Other companies, such as Chick-fil-A and Hobby Lobby, have taken public stances on conservative issues such as traditional marriage or the federal

government's abortion/contraception mandate.

"Exxon, Interstate Batteries, Hobby Lobby, Chick-fil-A, and a handful of other companies have basically said, 'No, we're not going to buckle.' Whether or not that becomes something of an economic difficulty for them we don't know," Schwarzwald said. (BP)

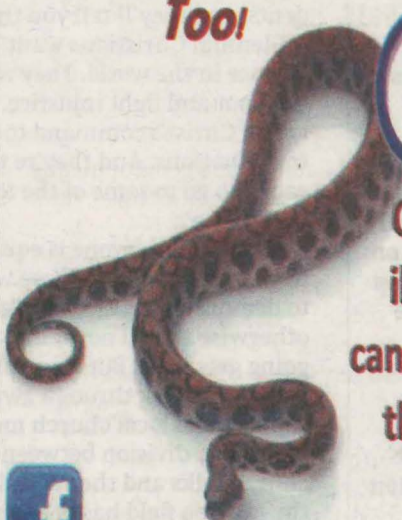


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Health care implementation eyed by GuideStone

By Jennifer Carter & Roy Hayhurst

Dallas—As employers nationwide—including most churches—prepare for 2014, the year that the Patient Protection and Affordable Care Act becomes more broadly implemented, questions are arising from pastors, business administrators and church personnel and finance committees.

O.S. Hawkins, president of GuideStone Financial Resources, said the Southern Baptist entity is intent on maintaining its role as an advocate for church plans in general and for pastors and others in ministry it serves specifically.

“Since the enactment of ObamaCare in 2010, GuideStone has been focused on addressing the impact of this law upon our pastors and others serving churches and ministry-related organizations,” Hawkins said.

Four main concerns for churches

- Whether they will provide coverage for their employees or put them in a position of having to obtain coverage on secular exchanges.

- How exchange plan benefits and total cost of coverage, including out-of-pocket expenses, exchange taxes and fees, will com-

pare with their existing coverage.

- Whether, if they use a secular health plan provider, they will be subsidizing objectionable contraceptives, including abortifacients.

- Whether their health plans meet applicable health care reform limits and rules.

The health care reform law, itself more than 2,000 pages in length, has spawned to date more than 20,000 pages of regulatory guidance. For the most part, the unique needs of churches and other ministry organizations are not addressed. That makes adherence to the law that much more difficult.

For those participating in GuideStone plans, those burdens are greatly mitigated, Hawkins said.

“We’ve looked for ways to shoulder as much of the burden of ObamaCare for our participants as we can,” Hawkins said. “Those in our plans can know that they’re complying with applicable provisions of the law and that we’re actively advocating on their behalf.

On the health reform website is GuideStone’s PPACA Overview, which is updated as important changes come out and answers some of the most common questions regarding health care reform and its impact. Visit GuideStone.org/HealthReform, select “Individuals/Families” and choose “PPACA Overview.” (GS/BP)



shc/hurkhan

Reconciliation

Continued from page 1

as the saying goes we still have a long way to go. Therefore the pastors, leaders and members of SBC churches need to continue to be intentional in our efforts to reach people regardless of their skin color.

“It was Dr. (Martin Luther) King’s dream, but it is also the heart of God,” said Luter, pastor of Franklin Avenue Baptist Church in New Orleans. “Red, yellow, black and white, we are ALL precious in His sight!”

Marshall Williams, chairman of the SBC’s African American Advisory Council and pastor of Nazarene Baptist Church in Philadelphia, echoed that past progress must be followed by continued growth.

“For a convention that has a history of being on the wrong side of slavery, to a 1995 resolution renouncing and repenting of its racist roots of defending slavery, segregation and white supremacy, to in 2013 seeing the second-term election of Dr. Fred Luter as the first African-American president of the Southern Baptist Convention,” Williams said, “I believe that the SBC has made progress in modeling the love of the Lord by becoming more inclusive of ALL blood-bought believers.

“However, in the words of the Rev. Dr. Martin Luther King Jr., ‘We have some difficult days ahead,’” Williams said. “Racial injustice, employment, economic and educational inequalities as well as a culture that is in moral decay is the day in which we live. Many in the church have left their first love and need to repent (Revelation 2:4-5).”

Equality, not integration

Long before the SBC’s 1995 resolution denouncing racism and seeking forgiveness from African Americans for slavery and racial injustice, the SBC Christian Life Commission authored “Race Relations: A Charter of Principles” promoting

racial equality.

The SBC adopted at its 1947 annual meeting and reaffirmed the following year the report which stated, in part, “We shall think of the Negro as a person and treat him accordingly” and “We shall be willing for the Negro to enjoy the rights granted to him under the Constitution of the United States, including the right to vote, to serve on juries, to receive justice in the courts, to be free from mob violence, to secure a just share of the benefits of educational and other funds, and to receive equal service for equal payment on public carriers and conveniences.”

Yet the charter fell short of embracing integration, speaking instead to equality. Its last principle stated, “We shall actively cooperate with Negro Baptists in the building up of their churches, the education of their ministers and the promotion of their missions and evangelistic programs.”

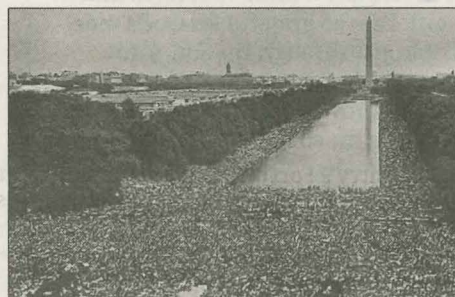
King at SBTS

In 1961, Southern Baptist Theological Seminary blazed a trail by hosting King as a chapel speaker in the Julius Brown Gay Lecture series.

The world had become geographically one with the invention of air travel, but the church was challenged to make the world spiritually one, King told the audience in his speech, “The Church on the Frontier of Racial Tension,” archived in audio and text on the SBTS website.

“It is urgently true that now we are challenged through our spiritual and moral commitments to make of this world a brotherhood. In a real sense we must all live together as brothers or we will all perish together as fools,” King said. “We must see this sense of dependence, this sense of interdependence. No individual can live alone, no nation can live alone; we are made to live together.”

And the church “must make it palatably clear that segregation is a moral evil which no Christian can accept,” said King, who would deliver his “I Have a



An estimated 250,000 blacks, whites and Jews attended the 1963 March on Washington seeking civil rights for African Americans. (Photo by U.S. Information Agency, Press and Publications Service)

Dream” speech more than two years later at the Washington march. “The church must make it clear that if we are to be true witnesses of Jesus Christ, we can no longer give our allegiance to a system of segregation.... The church also has the responsibility of getting to the ideational roots of racial prejudice.”

‘Love others with mercy’

Today, the SBC has heeded much of King’s call, but must stand firm against a world dying in sin, Williams said.

“We now have over 10,000 growing African American and ethnic churches in our convention. The recent appointments of Dr. Ken Weathersby and Dr. Gary Frost as vice presidents of the Executive Committee of the SBC and the North American Mission Board (Midwest Region), respectively, have been significant,” Williams said.

“We have had over 22 African American and ethnic former presidents of state conventions. The formation of the SBC Asian, African American and Hispanic advisory councils ... by Dr. Frank Page, Executive Committee president, will continue to enhance transparent dialogue and deliberate execution of biblical mandates that will promote unity in the body of Christ and building of the kingdom of God.”

Williams encouraged the church to set an example of godly love while fulfilling the Great Commission. (BP)

NEWS BRIEFS

Tomlin, Lecrae Dove nominees

Worship leader and songwriter Chris Tomlin and rapper Lecrae lead the list of nominees for this year’s Dove Awards, which honor Christian music’s top artists. The awards show is scheduled for Oct. 15 at Nashville’s Allen Arena on the campus of Lipscomb University and will be broadcast Oct. 21 at 8 p.m. Eastern on the UP television network (originally the Gospel Music Channel).

San Antonio debates ‘bias’

The San Antonio city council is considering an ordinance that would seem to bar anyone who opposes homosexuality from serving in public office or getting a city contract. Opponents of the ordinance, some Texas Southern Baptists among them, say it violates the First Amendment freedoms of religion and speech. “An effort is being made to silence and in some senses violate the civil rights of the Christian community and even the community at large, irrespective of their faith, if they oppose this non-discrimination policy,” said Robert Welch, teaching pastor at Parkhills Baptist Church in San Antonio. “They will be discriminated against if they have had any association with an organization that has had ‘discriminatory’ policies.” The ordinance draft labels “bias” against homosexuals as “malfeasance” and authorizes the city council, in what would be unprecedented for a Texas municipality, to “remove the offending person from office.”

‘Soul surfer’ marries

Bethany Hamilton, known for continuing her surfing career after losing an arm in a shark attack 10 years ago, married a Christian youth minister in Hawaii Aug. 18. Even People magazine noted the wedding between the star of the 2011 film “Soul Surfer” and Adam Dirks, reporting that the event took place in front of 300 friends and family members at a secluded 130-acre estate on Kauai’s north shore near the town where Hamilton grew up. Dirks works on Kauai with the Christian-based Young Life organization as a youth ministry volunteer.

Photogs must compromise

The New Mexico Supreme Court ruled Aug. 22 that two Christian photographers who declined to photograph a same-sex union violated the state’s Human Rights Act. One justice said the photographers were “compelled by law to compromise the very religious beliefs that inspire their lives.” In 2006 Vanessa Willock asked Elaine and Jonathan Huguenin, owners of Elane Photography, to photograph a same-sex “commitment ceremony” in the town of Taos. Huguenin and her husband declined the job because their Christian beliefs were in conflict with the message communicated by the ceremony.

New beginnings

Gritton prays students will find 'new life' in Christ at OBI

As my family and I begin our ministry at Oneida Baptist Institute, I am reminded of 2 Corinthians 5:17: "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!"

New is not always better, but being a new creation in Christ is better than anything this world has to offer. Please allow me to tell you about the new beginning someone received at OBI that means so much to me.

In August 1985, a beautiful but broken little girl arrived on the campus of Oneida Baptist Institute. She had lost her mother to a drug overdose. Her father was an alcoholic. Before coming to Oneida, she would return home most afternoons to find no adult or food in her home. Her sister would later suffer the same fate as her mother. She needed Oneida.

While attending Oneida, this broken little girl found the Lord. She found people who loved her and made her a part of their family. She found food and shelter. She found stability and structure and a great education. She found a goofy little middle school boy that she would chase all over the campus. She found a new beginning.

That once broken little girl is now the mother of three wonderful children, a loving wife, and a key part of our ministry at OBI. Perhaps she still needs Oneida, but now the school needs her as well.

That once broken young lady is now my wife and my best friend. I am so thankful she found Oneida and her new beginning. Our three children, Larry Allen, III, Madison and Alexander, are

also thankful that the Lord, working through Oneida, gave their mom the chance in life she needed to become the loving and caring mother that she is today.

This is Oneida



Larry Gritton

My wife and I found the Lord, each other, and lifelong friends and lessons while we attended Oneida. As we start our 2013-14 school year, many young people from all over the country and world have arrived at our little campus in the hills of eastern Kentucky. It is my prayer that each of these young people will find the same things my wife and I found here, and possibly so much more.

This month is a new beginning for my family and it is also a new beginning for so many young people on our campus. Whether it be dorm life, the classroom, the work program, fine arts, athletics, working on our farm, attending daily worship services, or any other activity here at Oneida, we pray our young people also have the opportunity for a new beginning in the Lord. The old no longer matters so much and the new is full of possibilities for brighter days ahead.

Jesus Christ gives each of us new life if we are simply willing to receive that free gift. I am so grateful for God's indescribable gift through His Son, Jesus Christ. Oneida Baptist Institute is a time tested and proven ministry that the Lord used to give me so many wonderful gifts that I did not deserve. Please join with me in prayer that our young people will simply receive the gift of a new beginning that the Lord has for them here at this special place we call Oneida.

Larry Gritton is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Kentucky 40972

Fall semester begins

New students represent diverse cross-section of culture

The activity around campus is a lot different than it was just a few weeks ago. Our new students are settling in and adjusting to the hard task of budgeting their time between family, work, ministry and their studies.

I always enjoy meeting the new students God sends our way each semester and hearing them share how He is working in their lives. They are always excited to begin their studies and prepare for God's calling.

This fall, we praise the Lord for 31 new degree-seeking students who followed God's call to Clear Creek. We also welcome 22 new students in our non-degree seeking program.

God continues to call Clear Creek students from all over the country, and to different avenues of study. Seventeen of these new degree-seeking students will live on campus and study full-time. Eleven more will study completely online, taking advantage of our bachelor's degree now being offered completely online. Twenty of our new non-degree seeking students will study online with us, while two will study on campus.

The average age of our incoming fall semester class is 29. Twenty of our new degree-seeking students are married and 11 are single. These new degree-seeking students come to us from 11 different states.

Clear Creek Chronicle



Donnie Fox

We have 17 degree-seeking students from Kentucky; four from Ohio; two from Texas; and one each from Alabama, Georgia, Mississippi, New York, New Hampshire, North Carolina, Tennessee and Virginia. Twenty-three of these new degree-seeking students have previous college experience.

Some of their previous occupations include pastor, bus driver, coal miner, cook, farm maintenance, lifeguard, machinist, mechanic, programmer, surveyor, sales representative and waiter.

We count it a privilege to be the Bible college of the Kentucky Baptist Convention. Thank you for your support that enables us to fulfill our mission to equip these God-called students for ministry. Please pray for them as they continue to follow God's call in preparation for kingdom work.

Donnie Fox is president of Clear Creek Baptist Bible College, 300 Clear Creek Road, Pineville, KY 40977; toll-free: (866) 340-3196; ccbbc.edu; email: dfox@ccbbc.edu.

How much should we pay the pastor?

By Robert Dilday

It may be one of the most uncomfortable—and sometimes contentious—questions in congregational life: How much should we pay our senior pastor?

Ministers struggle between commitments to a self-sacrificial calling on the one hand and providing for their families on the other. Congregations want to attract capable leaders and keep them, while grappling with declining contributions and tight budgets. And personnel and pastor-search committees find a bewildering array of charts, comparisons and suggestions for ministerial compensation.

"It would be almost impossible to use a meaningful number that could be universally applied," said Bill Wilson, president of the Center for Congregational Health, citing the wide range of church sizes and financial health, as well as demographic and cultural contexts and ministers' years of service.

Many refer to surveys by the National Association of Church Business Administration and Christianity Today's "Compensation Handbook for Church Staff," both updated regularly. But a Google search on the subject yields endless links—some the results of scientific polls, others a collection of anecdotes.

National averages in those surveys range widely—from about \$83,000 (not including benefits such as health care insurance and retirement contributions) to about \$112,000. But national averages often are less decisive for personnel committees than factors closer to home.

"Many of them simply assume that what they have budgeted from their last minister will suffice," said Wilson. "When they do a study, they are often surprised by 'sticker shock,' especially if they have had a long-tenured staff member.

Most ask denominational headquarters to help with this, or organizations like the National Association of Church Business Administration.

A common approach is to estimate the average income of families in a church and use that as a basis for the pastor's compensation. LifeWay Christian Resources President Thom Rainer said in a blog post.

Tom Nelson, an evangelical pastor and writer for the Gospel Coalition, noted in many suburban contexts, a pastor's salary is placed in the same range as the local public high school principal.

A church's size and its income are critical, for obvious reasons. But so is education. The "Compensation Handbook for Church Staff" suggests pastors with a master's degree earn 10 to 20 percent more than those with a bachelor's degree, and a doctorate adds another 15 percent on top of that.

The bottom line, Rainer said, is "churches that do not do their homework on pastoral compensation tend to underpay their pastors."

Getting it right—or coming close to it—can be critical to a church's ability to retain qualified leadership. Rainer said what often is unspoken—some pastors leave churches because of pay issues.

"You will not likely hear a pastor announce in his resignation that he is leaving because of financial pressures," Rainer wrote. "It's not that the pastor is in his job for the money; it's that the compensation for his vocation is insufficient to meet his family's needs."

"Ministers know that transitions are the primary time for making salary adjustments," Wilson said. "The only real raise most clergy ever get (above cost of living) is when they move. Thus, it is important to negotiate up front if you think there is something missing or inadequate in the package." (ABP)

Seminary debt burdens many pastors

By Robert Dilday

When Congress overwhelmingly approved a measure last month to relieve spiraling student debt, churches probably didn't realize the problem hits closer to home than expected—many pastors are leaving seminary and divinity school with tens of thousands of dollars in loans.

"It's becoming a huge issue," said Bill Wilson, president of the Center for Congregational Health. "I've heard of totals approaching \$60,000. I had one resident who showed up with \$40,000 between school and credit cards."

Theological educators characterize the trend as troubling. A 2005 paper by the Auburn Center for the Study of Theological Education—grimly titled "The Gathering Storm"—found more than half of master of divinity students in 1991 had not borrowed for their seminary education. By 2001, only 37 percent could make that claim. About 1 percent of master of divinity graduates had borrowed \$30,000 or more to fund their theological education in 1991; 10 years later 21 percent had borrowed at that level.

It is no longer unusual for seminary graduates to leave school with \$70,000 to \$80,000 in debt, Sharon Miller, associate director of the Auburn center told the

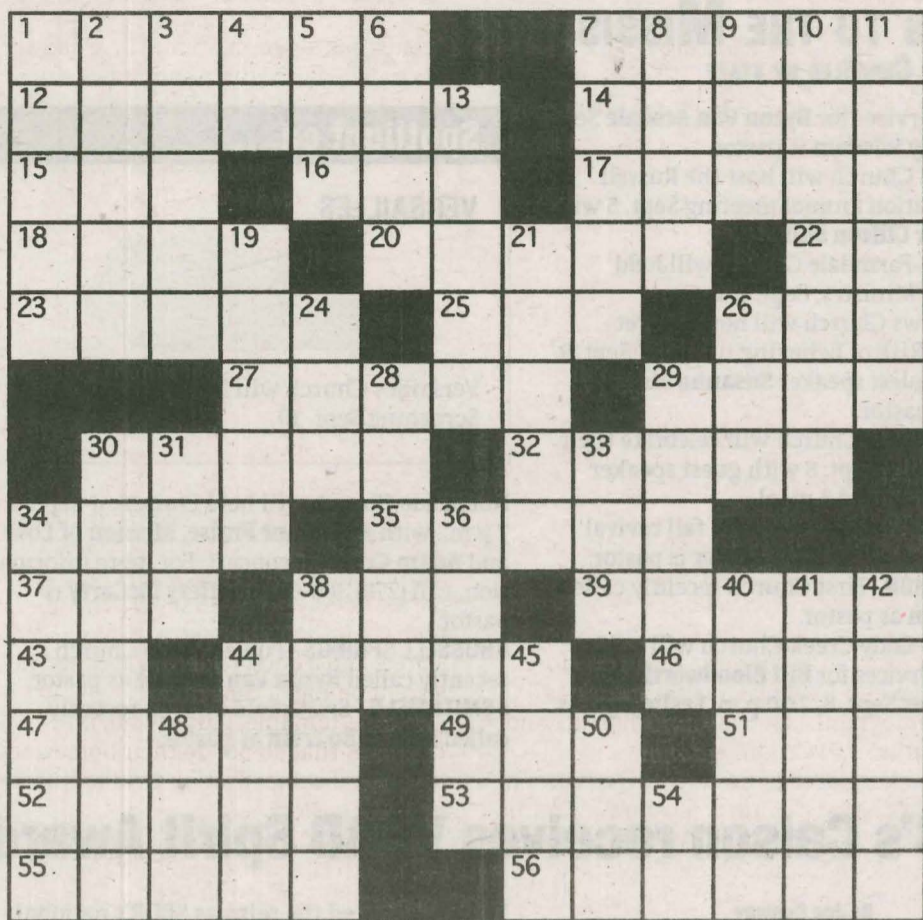
Huffington Post in 2012.

An official at one Baptist seminary said a recent graduation class revealed the depth of the issue. Of 57 graduates, 21 had no debt, six owed less than \$20,000, another six between \$20,000 and \$50,000, eight between \$50,000 and \$90,000 and 11 more than \$100,000—all acquired while at the seminary.

The growing student debt problem may just now be appearing on the radar of many Baptists in the South. For decades, generous allocations from the Southern Baptist Convention to its six seminaries, which educated the lion's share of SBC pastors, kept tuition affordable—a pattern that continues, but to a lesser extent.

David Garland, dean of Baylor University's Truett Theological Seminary, said that while his students "do not in general report an overwhelming debt problem," he detects a growing impact.

"The debt load on students does have its effect on churches as graduates are sometimes forced to find secular instead of ministerial employment to pay off student loans," he said. "Churches sometimes help their ministers with their debt when they call them, but it would be cheaper in the long run to have helped to subsidize their seminary education expenses." (ABP)



#171

Bible Crosswords

By Evelyn Boyington

Across

- 1 "Sing unto him, sing ____ unto him" (1 Chronicles 16:9)
- 7 Father of Abraham (Luke 3:34)
- 12 Hangs one's hat
- 14 Has a fit
- 15 Mount. measure
- 16 "When even was come, he ____ down with the twelve" (Matthew 26:20)
- 17 Nicklaus's needs
- 18 "You've got ____" (computer memo)
- 20 "I have ____ thee with an ever-lasting love" (Jeremiah 31:3)
- 22 Atlantic state (abbr.)
- 23 One who requires taming
- 25 Cast out
- 26 "These ____ times have ye reproached me" (Job 19:3)
- 27 "They call their lands after their own ____" (Psalm 49:11)
- 29 Gossip (colloq.)
- 30 San ____, NM
- 32 "Manasseh ... hath made Judah also to sin with his ____" (2 Kings 21:11)
- 34 "____ tu": how Juan would say, "It's you."
- 35 Loose
- 37 French seasoning
- 38 Before (prefix)
- 39 Tribe of Israel
- 43 Energy unit (abbr.)
- 44 Rector's residence
- 46 Raconteur's revelation
- 47 Dromedary, to Bismarck
- 49 Nicotine's no-good partner
- 51 Chemical suffix
- 52 Emulate Daniel Webster
- 53 Moved, emotionally
- 55 What Naaman was (2 Kings 5:1)
- 56 "Owls shall dwell there, and ____ shall dance there" (Isaiah 13:21)

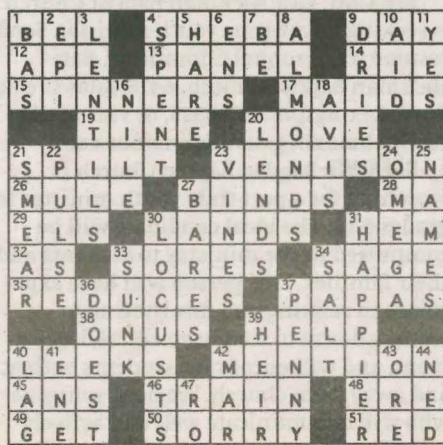
Down

- 1 Hyde Park sight (pl.)
- 2 Hebrew term, found in Psalms
- 3 Just waking up
- 4 Chinese measure of distance
- 5 AMA members
- 6 "Shut up the words, and ____ the book" (Daniel 12:4)
- 7 "When he hath ____ me, I shall come forth as gold" (Job 23:10)
- 8 "Is any thing too ____ for the Lord?" (Genesis 18:14)

- 9 Time past
- 10 Gives; pays
- 11 Go along with
- 13 "Laying up in ____ for them-selves a good foundation against the time to come" (1 Timothy 6:19)
- 19 Loans
- 21 "O ____ me with thy salvation" (Psalm 106:4)
- 24 ____ and Remembrance (H Wouk novel)
- 26 Up to the time of
- 28 "Woe unto you that laught now! for ye shall ____ and weep" (Luke 6:25)
- 29 KJV verb
- 30 "I go to ____ a place for you" (John 14:2)
- 31 Conger
- 33 Through (prefix)
- 34 Israeli statesman Levi
- 36 Aeries
- 38 More wan
- 40 Hirsute
- 41 Church leader
- 42 Bassoon, and others
- 44 "With what measure ye ____, it shall be measured to you" (Matthew 7:2)
- 45 The one who ____ blood shall bear his iniquity (Leviticus 17:14, 16)
- 48 Cartographer's triumph
- 50 ____ Novosti, Russian news agency
- 54 Not left (abbr.)

Last puzzle's solution

#170



I have a dream, too

A dream about kingdom-minded stewards of God's money

August 28 was the 50th anniversary of the late Martin Luther King Jr.'s "I Have a Dream" speech. I read the text of that speech every year on the anniversary date and reflect upon the power of its message for all generations.

As I was reading and reflecting this year, it occurred to me I have a dream as well. Here's what I would include in my "I have a dream" speech.

I have a dream that every adult Kentucky Baptist would have a greater propensity to become a more kingdom-minded steward. As such, we would acknowledge with all our hearts that God is the owner of all things, and we are His stewards in the use of that which He has entrusted us.

We would shift our priorities to let God, not money or anything else, be first in our lives so God would work more effectively in our lives. We would demonstrate our dependence upon and dedication to God through our giving. And, we would give generously, thoughtfully, thankfully and cheerfully.

By connecting the dots between what we claim we believe the Bible teaches and applying those truths in

our lives, we would learn to exchange what we cannot keep for what we cannot lose. We would recognize we do not have to be financially wealthy to make a worthy gift to our Lord. We could enjoy the resources He has entrusted to us, we would share them to help others and we would make eternal investments that touch peoples' lives and connect them to Jesus Christ.

Ky. Baptist Foundation



Barry Allen

I have a dream that every Kentucky Baptist church would take more seriously its discipleship duty to challenge its older generation to leave a legacy gift of their love for Christ and His mission in this world, to sensitize and teach its younger generation how to live according to biblical principles of financial stewardship and to incorporate legacy giving into its ongoing stewardship education and expectations.

I have a dream that more and more Kentucky Baptist individuals and churches will call upon the KBF to assist in educating, encouraging and enabling kingdom-minded stewardship.

We await your call.

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

KBC, Crossings Ministries help churches in seamless discipleship

By Dannah Prather

Louisville—With help from ministries made possible by gifts through the Cooperative Program, Kentucky Baptist churches can develop a discipleship strategy that extends from preschoolers to adults, and in the process possibly change the spiritual landscape of the commonwealth.

"We are missing the young-adult generation, but we have missed them because we have not connected with them when they were children, middle- or high-school students," according to Brian Combs, collegiate evangelism strategist for the Kentucky Baptist Convention.

"We need to be equipping and mobilizing our children, middle- and high-schoolers and adults to engage their sphere of influence with the gospel.

"For the school-aged, this means engaging their campuses as a missionary," he explained. "For the person in the workforce, this means engaging their workplace as a missionary."

The KBC Mission Board staff and Crossings Ministries (formerly Kentucky Baptist Assemblies) can help churches develop a ministry strategy without any gaps between preschool, children, middle school, high school, college/career and adults.

KBC church consulting & revitalization team's John Bennett, john.bennett@kybaptist.org, provides free consultations for churches seeking to improve their ministry to children and families.

The Crossings Center for Youth Ministry also provides consultation, training and networking for anyone interested in engaging students with the gospel and discipling them as new believers. Among the center's services is a leadership retreat Sept. 27-28 at Jonathan Creek Camp & Conference Center in West Kentucky. For details, visit, <http://www.gocrossings.org/event/ccym-leadership-retreat/>.

Brian Combs, brian.combs@kybaptist.org, a member of the KBC evangelism & church planting team, works with more than 20 campus missionaries (formerly known as campus ministers) through Kentucky Baptist Campus Ministry.

As KBC's consultant for Sunday school and discipleship, Darryl Wilson, darryl.wilson@kybaptist.org, can help pastors and other leaders develop a church-wide plan of biblical education and discipleship.

For Combs, the resulting vision of a comprehensive approach to discipleship is clear: "Imagine a Kentucky Baptist campus missionary getting a call from an incoming student asking where he or she can live on campus to be the most effective light for Jesus, rather than a mom or dad calling to ask where the Christian dorm is located so that his or her child can be safe and protected?"

"That vision is about more than an incoming college freshman's attitude," he said. "It reflects a profound change of attitude from pastors, parents and the entire church." (KBC)

"We are missing the young-adult generation."

Brian Combs

MOUNTAINS TO THE MISSISSIPPI

COMPILED BY STAFF



September

- 5 Committee on Constitution and Bylaws, Kentucky Building, Louisville.
- 7 Super Saturday, Bellevue Baptist Church, Owensboro.
- 8 Week of Prayer for State Missions and Eliza Broadus Offering.
- 12 Retired DOM Luncheon, Severns Valley Association, Elizabethtown.
- 12 Children's Minister's Retreat, Cedarmore, Bagdad.
- 13 Business and Finance Committee, Kentucky Building, Louisville.
- 16 Pre-Retirement Planning Conference, Calvert City First Baptist, Calvert City.
- 17 Pre-Retirement Planning Conference, Rosemont Baptist Church, Lexington.
- 18 Pre-Retirement Planning Conference, Kentucky Building, Louisville.
- 18 Missionary Retreat, Cumberland Falls State Park, Corbin.
- 20 Men's Choral, Women's Choral, Wind Orchestra Retreat, Campbellsville University, Campbellsville.
- 20 Disaster Relief Chaplaincy Training, Springfield Baptist Church, Springfield.
- 21 Children in Action Day Camp, Second Baptist Church, Hopkinsville.
- 21 Disaster Relief Training, Springfield Baptist Church, Springfield.

- **CAMPBELLSVILLE**—Acton Church will hold homecoming Sept. 8, 11 a.m., with guest speaker **John Hurtgen** and **The Gospel Cavaliers** in concert. For more information, call (270) 465-3462. **John Batcher** is pastor.
- **COLUMBIA**—Russell Heights Church will host the Russell Creek Association Annual Meeting Sept. 6 with guest speaker **Mark Graham**. **Darrell Treece** is pastor.
- **DAWSON SPRINGS**—Mount Pisgah Church recently called **Robin Redd** as pastor.
- **ELIZABETHTOWN**—Severns Valley Church recently called **Joe Thomas** as family pastor.
- **FALMOUTH**—Turner Ridge Church will hold a youth lock-in Sept. 6, and an ice cream social Sept. 8 following the evening service. **Dale Beighle** is pastor.
- **FRANKFORT**—Pleasant Ridge Church will hold their 155th homecoming Sept. 8, 10:45 a.m., with guest speakers **Bill Marshall** and **Tommy Smoot**. **Robert Tindall** is pastor.
- **GREENSBURG**—Fry Church will hold

ordination services for **Byron Van Arsdale** Sept 8, 2 p.m. **Larry Wisdom** is pastor.

Green Hill Church will host the Russell Creek Association annual meeting Sept. 5 with guest speaker **Clifton Sullivan**.

■ **LOUISVILLE**—Farmdale Church will hold Music for the Ministry, Sept. 8, 6 p.m.

St. Matthews Church will host "Secret Church: The Guest of Believing in India" Sept. 9, 7 p.m., with guest speaker **Susanna Sircar**. **Greg Barr** is pastor.

South Jefferson Church will celebrate their 91st anniversary Sept. 8 with guest speaker **Chuck McAlister** and a meal.

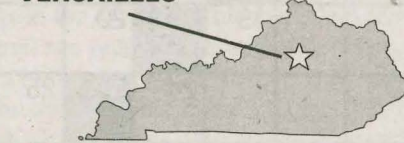
South Jefferson also will hold fall revival services Sept. 8-10. **Richard Carver** is pastor.

■ **MOUNT VERNON**—First Church recently called **Neal Thornton** as pastor.

■ **PRINCETON**—Eddy Creek Church will hold ordination services for **Bill Bloodworth** and **Dewien Walker** Sept. 8, 2:30 p.m. **Leslie Joyce** is pastor.

Spotlight on ...

VERSAILLES



Versailles Church will host Life Line Screening Sept. 10.

Northside Church will hold PraiseFest Sept. 6, 7 p.m., with **Abundant Praise**, **Mission of Love** and **Adam Crabb** in concert. For more information, call (270) 365-6062. **Jeffery McCarty** is pastor.

■ **RUSSELL SPRINGS**—Poplar Grove Church recently called **Byron Van Arsdale** as pastor.

■ **SMITHFIELD**—Smithfield Church recently called **Robert Bo Irvin** as pastor.

100 years and counting



Louisville—Nan Ellen LeForce Mullins Smith, pictured above with pastor Derek Yelton, was born in Wofford on August 25, 1913 to Charles LeForce and Lula Meadows LeForce. Smith, 100, is one of eight children.

She has been a faithful member of Beechmont Baptist Church for 26 years and previously held membership at Victory Memorial Baptist for 50 years. Smith taught Sunday School until she was 90 years old and is still an active member of the Agape Sunday School class.

Smith has one son, Dalton Mullins, seven grandchildren and five great-grandchildren.

NAMB's Caison receives VOAD Spirit Award

By Joe Conway

Alpharetta, Ga.—Longtime Southern Baptist Disaster Relief leader Mickey Caison has received the inaugural Spirit Award of the National Voluntary Organizations Active in Disaster (VOAD).

Caison, who said he was "honored and humbled" by the award, has been in the middle of SBDR since he accepted the role as the ministry's national director in 1994, a position he would hold for 18 years. Caison continues to serve as a disaster relief recovery coordinator for the North American Mission Board.

"I could not be more pleased that Mickey has been honored in this way," NAMB President Kevin Ezell said. "He has worked tirelessly to serve disaster survivors and Southern Baptist partners throughout the years. He is a great champion for this cause."

Fritz Wilson, NAMB executive director for disaster relief, praised Caison for the very characteristics for which the award was bestowed.



Mickey Caison

Wilson accepted the reins as SBDR's national point man from Caison in 2012.

"Mickey has been a leader in not just SBDR but also in the volunteer community and among emergency management across the nation," Wilson said. "In 2011-12, he served as both chairman and interim director of National VOAD, guiding the organization through a difficult transition. There is no one more deserving in the disaster volunteer community to receive the inaugural National VOAD Spirit Award." (NAMB/BP)

Pre-memorial for pastor Halbrooks

Bardstown—A pre-memorial service will be held for Fred Halbrooks, former KBC Mission Board Sunday School Department director and Nelson Association director of missions.

Friends plan to memorialize the 92-year-old pastor of Freeman Trace Community Church on Sept. 8, 2 p.m., at First Cedar Creek Baptist Church in Bardstown.

Halbrooks is an Alabama native and served as a missionary in Alabama with his wife, Hazel, now deceased, and their two sons.

CLASSIFIED ADS

FOR RENT: Bright Life Farms, Inc., a non-profit, licensed, Christian, intermediate care group home for special adults located near Princeton. Private rooms and bath. Taking applications for residency. Call (270) 388-6101.

SEEKING: Interim/part-time minister to students to lead youth Sunday night, Wednesday night Bible study and fellowship activities. Send resumé to First Baptist Church, P.O. Box 327, Paris, KY 40362, Attn: Gary Ellcessor, or email resumé to fbcrogary@att.net.

SEEKING: Hillcrest Baptist Church, Hopkinsville, is seeking an associate pastor of education/discipleship. Full-time position in growing church, presently serving 700-750 in Sunday School. Resumes accepted through Sept. 15. Send to Hillcrest Baptist Church, 920 Skyline Drive, Hopkinsville, KY 42240, Attn: Webb Ross, or email hbcbstaff_1@hillcrestbc.net.

SEEKING: Parkway Baptist Church is seeking a pastor. Send resumé to Pastor Search Committee, Parkway Baptist Church, 1915 North Broadway, Lexington, KY 40505.

SEEKING: Minister of music for Carroll-

ton Baptist Church (12-18 hours per week). Responsibilities include two morning services on Sundays, choir leadership and early worship band leadership. Send resumé to First Baptist Church, P.O. Box 296, Carrollton, KY 41008, or email to chris6483white@yahoo.com.

SEEKING: Woodlawn Baptist Church in central Kentucky, is seeking a full-time pastor. Small church with great growth potential. If led by God, submit resumé to home@woodlawnbaptist2serve.org.

SEEKING: Second Baptist Church of Madisonville, is seeking a full-time pastor. Send resumé to Pastor Search Committee, Second Baptist Church, 633 Bishop Street, Madisonville, KY 42431-1379.

SEEKING: Liberty Baptist Church in London, is seeking a bivocational pastor. We are looking for someone who is an enthusiastic soul winner and has a vision for church growth; a man of God who love to shepherd all ages and has good leadership skills. If you feel God's leadership in applying for this position, send resume to smurray@napierlawoffice.com.

SEEKING: Bardwell Baptist Church is seeking a part-time youth pastor to lead

youth grades 6th-12th. For more information, contact pastor Rodney Bice at bbcpastor1@windstream.net, or call (270) 628-3645.

SEEKING: First Baptist Church of Lebanon Junction is seeking resumes from potential candidates for pastor. FBC is dually aligned with the Kentucky Baptist Fellowship and the KBC. Send resumé to the Pastoral Search Committee, P.O. Box 577, Lebanon Junction, KY 40150.

SEEKING: East Hickman Baptist Church is seeking a part-time youth minister. Send resumé to Personnel Committee, East Hickman Baptist Church, 6418 Bates Creek Road, Lexington, KY 40515, or via email to easthickmanbc@easthickmanbc.com.

SEEKING: Bagdad Baptist Church is searching for a part-time youth minister to grades 6-12. The ideal candidate will be committed to the ministry to students and their families. This person will have experience in relating and ministering to teens, a desire to lead in spiritual development, and will encourage students both at and away from church. We need someone who will communicate well and actively coordinate programs and events, working

To place an advertisement in the Western Recorder:

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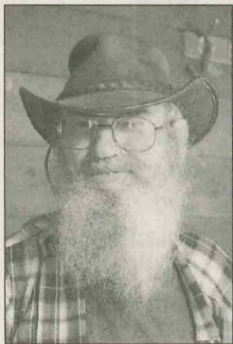
with adult volunteers, youth council and staff. Email a letter of interest and resumé to bagdadbaptist@bellsouth.net or mail to P.O. Box 8, Bagdad, KY 40003.

SEEKING: Administrative secretary for Lyndon Baptist Church in Louisville. Person must be adept in the use of Microsoft Office programs, familiar with various social media, and skilled at, or willing to learn, website maintenance. Salary commensurate with skills and experience. Send resumé or queries to lyndonpastor@aol.com.

Duck Dynasty's Si Robertson talks faith and fame

By Aaron Earls

Nashville—Viewers and ducks have a hard time resisting the call of the Robertson family.



Si Robertson

Duck Dynasty, the hit A&E television show, returned with season four in mid-August.

But before that, Si Robertson, one of the show's stars, opened up to LifeWay Christian Resources about his faith and the reason he and the rest of the Robertsons have found success.

"Uncle Si," as viewers know him, has a propensity for stretching the

truth during his stories on the reality TV show. However, when he sat down with LifeWay for two exclusive video interviews, he was serious about what Christ can do—as serious as he can be.

"A lot of people say, 'Hey, God doesn't have a sense of humor.' Yes, He does. God has a great sense of humor. Look at me. Look at Phil. Look at Willie. Look at Jase," Robertson said with a laugh, referring to other members of the Robertson family.

"God has taken four guys that look like five miles of muddy road and made them famous in the TV world."

In preparation for the Sept. 3 release of his new book "Si-cology 1: Tales and Wisdom from Duck Dynasty's Favorite Uncle," Robertson attributes the success of their business and TV show to God.

"(People) ask us all the time, 'How did you become so successful?' That would be one answer: The Almighty is the one who has made this a success," Robertson said.

The show, following the exploits of the Robertson family and their duck call manufacturing operation in Louisiana, has been a blockbuster for A&E. The season finale in April drew a record 9.6 million viewers. In the most coveted demographic of 18- to 29-year-olds, they

topped every show on cable and broadcast.

A video interview released by LifeWay last spring with Duck Dynasty patriarch Phil Robertson went viral with almost 4 million views.

While Si Robertson has experienced God in his success, he also sees God as the one who is there during difficult moments.

"I wonder when people run into bad times, when they go to the doctor and they find out, 'I'm dying of cancer,' and they don't believe in God, who do they turn to?" he asked.

"We are all mortal. We are all going in that grave," he continued in the first of two short video interviews at LifeWay.com.

"There ain't but one way you gonna beat it." For Robertson, above all the success and fame, the gospel is the most important thing in his life.

"Like Phil always tells them, 'If you've got something to offer me better than I just shared with you, I'm all ears,'" Robertson said.

"(Jesus) beat the grave and He promises you that since He beat it, if you believe in Him, He'll make you beat it."

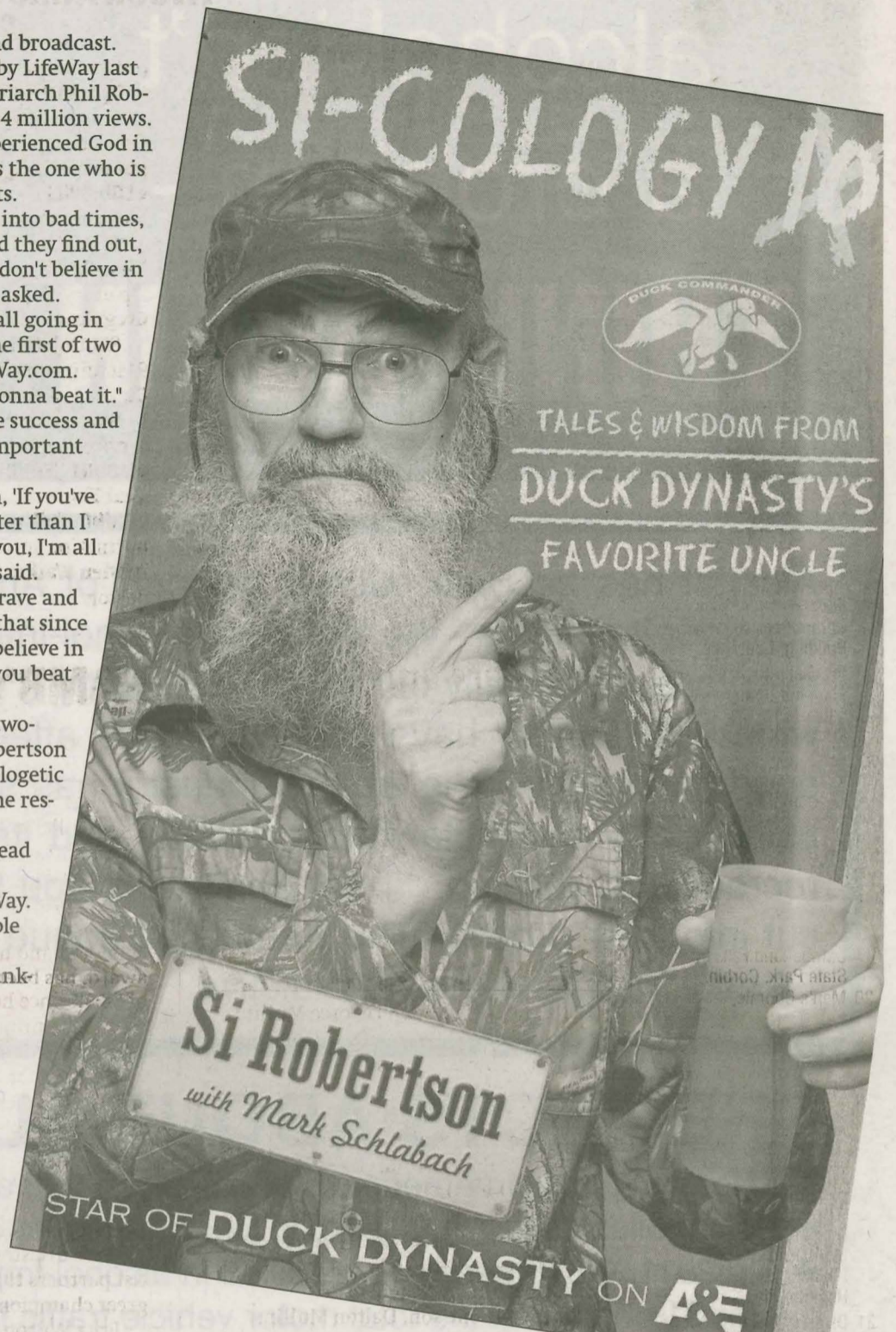
In the second two-minute video, Robertson gives his own apologetic for believing in the res-

urrection of Christ: spring.

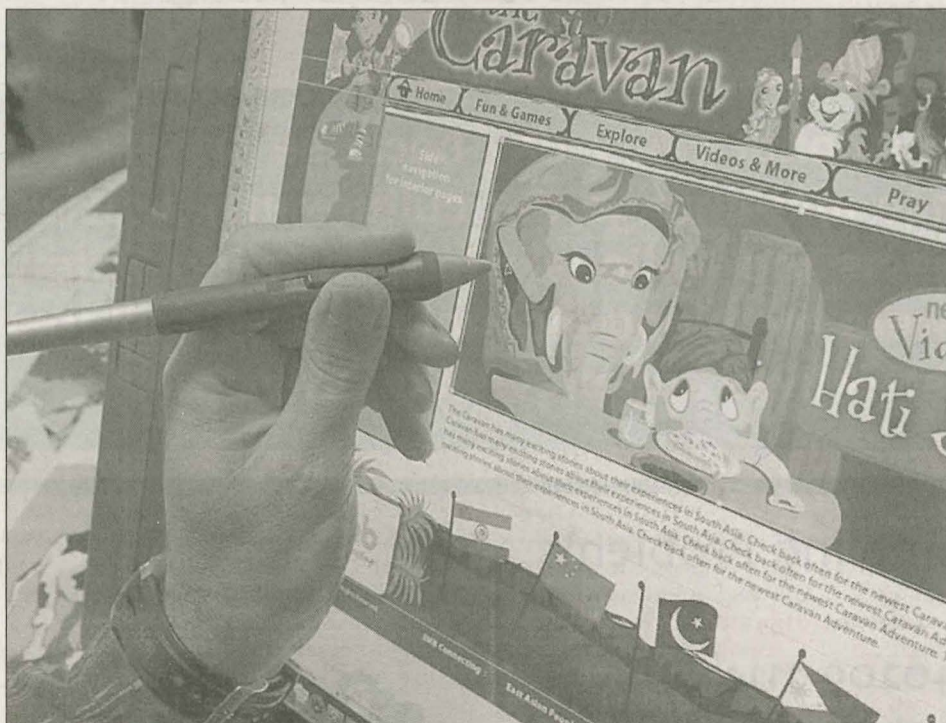
"In the winter, things are dead and dull, but then there is an explosion of life," he told LifeWay. "That's what He promises people who believe in His Son. That's what all the Robertsons are banking on." (LWR)

The second video now is available at LifeWay.com/SiCology.

Duck Dynasty's Si Robertson's new book "Si-cology 1: Tales and Wisdom from Duck Dynasty's Favorite Uncle," is scheduled for release in September.



Children learn Asian culture and religion through 'The Caravan'



Bryson Holtson (name changed) uses computer graphics to give life to the characters in the stories and activities of "The Caravan" that teach kids about Jesus and the people of Asia.

India—Bryson Holtson* started drawing cartoons when he was 10 years old. Now as an adult, he works as a graphic designer in India.

Several years ago, Holtson and his creative team recognized the need to educate children about life in Asia. After several brainstorming sessions, the group created a boy named Zeke, a monkey named Googly, a tiger named Raj, an elephant named Hati, a camel named Sindhi, a mongoose named Jatra and a few others.

Together, these characters make up "The Caravan".

Zeke and his Caravan friends have fun learning about Jesus and about people in Asia. The stories and activities teach kids about culture, religion and everyday life in countries like India, China, Korea, Thailand and Indonesia as well as encourage kids to become involved in missions right where they live.

"We believe that children can serve Jesus right where they are," Holtson, a father of three, says. "With the Caravan,

we wanted to find a fun way to connect children in the U.S. with mission work in Asia because those who learn about international missions as kids are more likely to be interested as adults."

Holston's favorite Caravan character is Googly, the monkey.

"I like Googly because he's fun. He likes to explore, and he asks a lot of questions," Holston says.

Holston works with a team of people on The Caravan cartoons, including writers, graphic designers and animators. Tess Rivers*, one of the writers, began writing stories and poems for fun at age 8. Now, Rivers lives in Thailand and writes stories about the Caravan's adventures.

"Jatra and the Good Shepherd" is Rivers' favorite Caravan story. In it, Jatra the mongoose explains the Bible story about the lost sheep to a shepherd in Pakistan who lost one of his goats.

"I like writing stories that put kids to Jesus and help them get to know Him," Rivers says. Even so, she notes, "I was the best storyteller." (IMB)

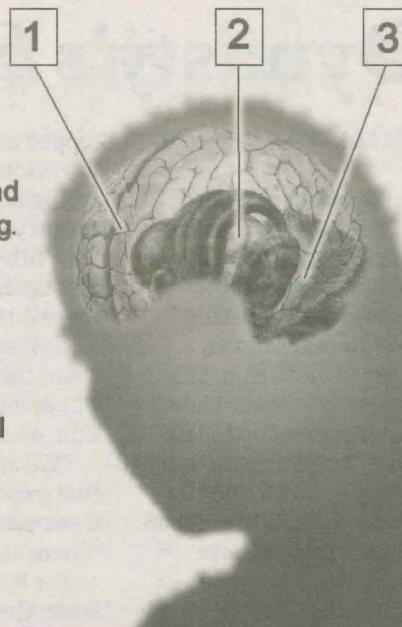
If you think
alcohol isn't
a problem -
THINK AGAIN

HOW ALCOHOL ATTACKS THE BRAIN

A guide to the sequential damage alcohol inflicts on neural tissue

1. First, alcohol affects the forebrain and assaults motor coordination and decision making.

2. Then, alcohol knocks out the midbrain, and you lose control over emotions and increase chances of a blackout.



3. Finally, alcohol batters the brainstem as it affects heart rate, body temperature, appetite and consciousness, a dangerous and potentially fatal condition.

Alcohol has become such a big part of American life today that we rarely stop to consider its effects. We live in an alcohol-infused culture that encourages and entices everyone, especially our youth, to "just try it". Many people, including Christians drink wine with dinner, have a drink or two after work to relax, or have a few beers at sporting events. The alcohol industry has saturated our world with their advertising, using every available media avenue and its lobbying power, to promote alcohol as recreational and fun. They don't want you to think about the negatives - that would cut into their profits. The Kentucky League wants you to know the truth. Alcohol is harmful, dangerous, and addictive.

THE FACTS ABOUT ALCOHOL IN AMERICA

- ❖ Nearly 15 million Americans abuse alcohol or are alcoholics.
- ❖ Alcoholism is the third leading lifestyle-related cause of death.
- ❖ In 2011, 9,878 people were killed in alcohol-impaired driving crashes, accounting for 31 percent of the total motor vehicle traffic fatalities.
- ❖ In 2011, more than 180,000 people were injured in alcohol-impaired driving crashes.
- ❖ Alcohol is a factor in 40 percent of all violent crimes.
- ❖ 6.6 million children live in a household with at least one alcoholic parent.

The Kentucky League continues to fight alcohol every day because we believe that people of faith are called to influence and change the culture in which we live. Therefore, the Kentucky League joins the National Transportation Safety Board in recommending that America lowers the blood-alcohol content level that constitutes drunk driving to 0.05 to help save lives and prevent injuries.

Kentucky League on Alcohol and Gambling Problems
Kentucky Ethics League, Inc.

2722 Crittenden Drive ♦ Louisville, KY 40209-1114

Phone (502) 635-0002 ♦ <http://www.kentuckyleague.org>



STATE MISSIONS SPECIAL EDITION

By Keneta Wolfenbarger

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More than Ever, Make a Difference

We live in a time of darkness that is getting darker, and more than ever we must truly make a difference. More than ever we need to shine the light of Jesus Christ into the darkness. We do this by making a difference in the lives of others. In every life we encounter, our challenge is to be planting seeds of faith.

Some of the seeds we sow will take root and grow as in the parable Jesus told in Luke 8:4-11. What rejoicing in the crop that results: *"Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown."*

The 2013 state missions emphasis includes information about eight ministries that are making a difference by sharing Jesus Christ with the lost. These ministries and so many others depend on our giving to the Eliza Broadus Offering. Ministries across Kentucky are making a difference in the lives of others while planting seeds that will grow and grow.

More than ever, we can make a difference. Money given to the Eliza Broadus Offering is like packets of seed given to servants to put into the soil. EBO makes it possible for more sowers to go out and spread God's Word over fertile

ground. Yet each ministry would echo the words of Paul: "What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe—as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God has been making it grow. So neither the one who plants nor the one who waters is anything, but only God, who makes things grow" (I Cor. 3:5-7 NIV).

Our blessing is in learning about the crops that have sprung up after the hand of God has reached down to touch the seeds planted through prayer, EBO, and Kentucky missions. As these ministries use EBO "seed money," we pray for huge crops to follow. Remember that "with God all things are possible" (Luke 19:26 NIV).

1913 100 Years 2013

"Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown." (Luke 8:8 NIV 1984)



**More Than Ever,
Make a Difference**

ELIZA BROADUS OFFERING 2013-14 Allocations

Kentucky Baptist Convention.....\$855,000
Missions Mobilization \$447,000
Evangelism & Church Planting \$387,500
Church Consulting & Revitalization \$20,500

Crossings Ministries\$5,000
Creative Ministries Festival \$2,000
Kentucky Changers \$3,000

Kentucky Baptist Associations & Special Ministries...\$125,000

All Kentucky Baptist Associations will be given a ministry grant of \$500 provided the association meets EBO grant guidelines.

Additional requests for Special Ministries funds may be made through an application process. Kentucky Baptist affiliated ministries may apply, including ministries of associations, MSC missionaries, etc.

The deadline for submitting an EBO allocation request from the 2013-14 offering is December 15, 2013. Contact Kentucky WMU for a current allocation request form.

Kentucky WMU.....\$265,000
Missions Education, Leader Development, Events, Resource Materials \$140,675
Missions Camps and Overnights \$63,325
Missions Promotion and Season of Prayer \$61,000

**Eliza Broadus Offering
2013 Goal
\$1,250,000**

Ministry with the Deaf

"There are not enough deaf ministries for the people and we are in a place that is able to meet their needs," says Beth Driver of the First Baptist Church Deaf Ministry in Bowling Green. It's not an exclusive group, but it is exclusive in some ways. "Everyone in this ministry knows American Sign Language or is learning it," Beth explains. "We have people who can hear, people who are hard of hearing, and people who are deaf as well."

Beth believes it is important for deaf children to come out of the mainstream environment to spend time with those who are deaf. "People don't seem to understand the isolation that they experience in a mainstream situation. Our schools for the deaf are dwindling in number, and the number of children going to them are dwindling."

Beth goes on to tell about the First Baptist Church Deaf Ministry. "Through our ministry we've been able to impact these children in a positive way and bring the message of Christ to them. We are able to communicate God's Word through American Sign Language. Deaf people would have no access to the Word if they were in a church that used spoken English. They would be left out." Beth elaborates on the difference in being at church with Deaf Ministry: "They are able to see the conversation, whereas at a hearing church, they would be left out of all that."

The First Baptist Church Deaf Ministry has Sunday School classes and Bible studies for the deaf as well as a Deaf Vacation Bible Camp. Most of the deaf children who attend the camp are from mainstream schools. "We bring them to our camp," Beth explains, "because they have not had any exposure to Sunday

School." The priority of camp "is to teach them about Jesus....The rest is fun, but our whole purpose is to bring the Bible to them so they can have that imprint on their lives."

The Deaf Vacation Bible Camp meets every Wednesday for six weeks and includes a short Bible study, craft activities, physical activities, and fun activities. Participants have meals together and sometimes take the children out for educational activities. Because many children from mainstream schools have not been taught about Jesus, they learn about Him at the camp and have fellowship with deaf believers.

Beth is thankful for assistance through the Eliza Broadus Offering in 2012 and for videotaping activities at the summer camp. She wants the children to see the video. "I'm sure seeing themselves as part of the state missions video will make them feel good and make them believe in themselves as followers of Jesus Christ. Many times deaf children believe they can't do things. Christ saw a lot of potential in children and I want them to see that in themselves."



(Above) Sarah, a camp participant, is all smiles. (Below) Crafts are a favorite with all campers!



Hands do all the talking at Deaf Vacation Bible Camp. (Left) Richie Noble teaching the Bible study. (Center) A hand illustrates important Bible truths. (Right) Camp crafts include the sign language symbol for "I love you."



“Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown.”

(Luke 8:8 NIV)

Pit Stop Challenge uses “mock-up” racecar to attract visitors at Kentucky Speedway and other venues

The Pit Stop Challenge Ministry helps churches and communities share the gospel by using a “mock-up” racecar to simulate a racing pit stop as an attention getter. Once the workers have a person’s attention, they share gospel tracts, Bibles and testimonies.

An outreach ministry of Lancaster Baptist Church in Lancaster, Kentucky, Pit Stop Challenge uses the NASCAR backdrop to share Christian devotions. Eight core volunteers, Whitehall Baptist Church youth and others serve with the South District Association team coordinated by Rick Gastineau.

The ministry’s first opportunity was at Kentucky Speedway. Youth groups were used to canvass the camping community of 25,000. “A race weekend is composed of 75% unchurched people,” states Rick. Pit Stop Challenge has continued to have a regular presence at the Speedway on race weekends. Bibles and testimonies are shared whenever possible.

“My knowledge of racing and talking about an upcoming race has broken barriers and allowed me to share Jesus with people I never would have met,” says Rick. He also emphasizes the importance of just being there. One time a storm came through the camp on Friday night. On Saturday the Pit Stop Challenge team was there listening to campers’ storm experiences. They were then able to share Jesus

with the campers. “We teach our people that to be heard, you must first listen,” says Rick.

Another way that Pit Stop Challenge Ministry shares Jesus is at block parties where the ministry reaches both teens and adults. One of their annual trips is to New Heights Church, a church plant in Pineville that hosts a downtown block party each fall.

Pit Stop Challenge has also helped Harvest Community Church in the Lotts Creek Community in Hazard with their outreach ministry. In 2012, Pit Stop Challenge was also invited to serve at the back-to-school outreach at God’s Appalachian Partnership (GAP). That day Pit Stop packed 450 back packs with Bibles, plus gave 300 more Bibles outside.

Pit Stop Challenge has worked with boys at the Sunrise Treatment Center in Danville and provided Bibles to help pregnant teenage girls.

The Eliza Broadus Offering allows Pit Stop Challenge to be bold in outreach. “Without EBO,” Rick explains, “we would be looking over our backs each time, not knowing how or if we could carry out ministry. Now we have an aggressive approach toward ministry, knowing we have resources to carry out the Great Commission. Without EBO we would only be a local outreach. Now we can have a state outreach and have also been in Ohio and Tennessee. We have joined “God and Rod Sunday” (car show outreach event)



Above: Rick Gastineau talks with racing fans and enjoys helping children (of all ages!) try changing the tires. (Below) Race themed tracts and Bibles are given to racing fans.

in Western Kentucky and a fishing tournament with an outreach theme in Stanford. If there is a gathering where lost people are present, we want our unique ministry to be there to share Jesus. With EBO we can do that.”

Pit Stop Challenge welcomes new volunteers. Contact Rick Gastineau for more information at 859-548-3492. Visit Pit Stop Challenge on Facebook at: www.facebook.com/pitstopchallengeministry.



This insert made possible by the gifts of your church through the **Cooperative Program** and the **Eliza Broadus Offering**. It was adapted from the Master Article included on the 2013 *More Than Ever, Make a Difference DVD* (pdf file).

The Writer: Keneta Wolfenbarger is a freelance writer from Worthville, Kentucky. She writes regularly for *Missions Mosaic*.

Please note: The 2013 *More Than Ever, Make a Difference DVD* complements this article. A copy of the DVD has been sent to each pastor and WMU director. All materials are also posted on line: kywmu.org/ebo.

Kentucky Changers Makes a Difference

Kentucky Changers changes people. It changes youth as they do community development projects and it changes those who are blessed by their work. “I feel like somebody loves me,” remarked one recipient.

Kentucky Changers is a “youth-oriented, on-mission approach to doing missions.” Modeled after the North American Mission Board’s World Changers (now with LifeWay), Kentucky Changers began in 1994 under the leadership of Baptist Men on Mission. Projects in 2013 were under the sponsorship of Crossings.

Each summer Kentucky Changers partners with churches, homeowners and government agencies to do community development projects. Youth participants from Kentucky Baptist

churches range in age from middle school to college students. Adult volunteers are also critical to the success of Changers, with volunteers providing skilled leadership to help youth participants learn construction skills.

Working in crews of 10-15 at various project sites, each crew has a skilled leader. Joe Ball, coordinator for the 2013 projects, said that the ministry “stresses hands-on involvement through participation in home renovation work

in high need, low income communities where people live at or below the United States poverty level.”

But it’s not all work. Kentucky Changers has a nightly worship service where a speaker challenges students to come to know Jesus. The gospel is also shared with the families where the students are working. Participants strive to be a “gospel presence” in the neighborhoods where they are working.

Kentucky Changers provides a mission trip experience described as “a pre-packaged project at an affordable cost.” Church leaders like Changers because the logistics of the projects are handled by others. The recipients of the work find it difficult to believe that youth will actually pay to work and even smile while they are doing it.

EBO funds help underwrite the costs of Kentucky Changers, providing some of the supplies and also grants to host associations.

Before and after pictures from a Kentucky Changers project.





Engage Making a difference with international students

Imagine being a college student on a campus in another country. You know very few people and feel out of place. The purpose of International Student Ministry is to build relationships with international students who have come to Kentucky and open doors for sharing the gospel.

Engage is an annual event sponsored by Baptist Campus Ministry (BCM), Kentucky Baptist Convention (KBC) and Kentucky WMU. It provides a cultural experience for students as well as an opportunity for interaction with Christians. The purpose of Engage is “connecting students from around the world with each other in a Christian setting of love and respect.”

Because the international student participants have been invited by the BCM on their campuses, they come knowing it is an event put together by Christian believers. At the conference, 30 volunteer family group facilitators lead small groups and build relationships with students throughout the weekend. There are also

WMU staff and volunteers, pastors, missionaries, campus ministers, interns, and former BCM summer missionaries and interns who help.

The international community aspect is stressed at Engage through a roll call of nations, international dress, and talent presentations. Forty-two countries were represented at the 2012 Engage conference last November.

Cindy Pelphrey has served as the director for several years and is assisted by campus ministers and interns on the campuses. BCM students from several campuses serve as the Engage staff and work throughout the year to prepare activities for the conference.

Funding for Engage is provided in part from the Eliza Broadus Offering. EBO helps to provide the conference facilities at the Cave City Convention Center and other expenses. “If traveling and housing costs for family group leaders are not provided through campus ministry,” says Cindy, “EBO provides those needs. EBO also helps provide for international speakers

to share during the weekend.”

“Without EBO bringing the world together on Kentucky college and university campuses, hearing the message of Christ and His saving grace would not be possible for many international students. EBO also helps to provide support for campus ministers and interns who lead ongoing ministry to international students,” says Pelphrey.

Volunteers can help with Engage by praying, providing gift cards and welcome bags, and assembling materials prior to the conference. Volunteers are also needed to connect with internationals through BCM on campuses across Kentucky.



(Above) Pat & Dudley Reaves have served as family group leaders for many years. (Below) Jesse Morgan, student at Western Kentucky University, leading a family group.



(Left) Cindy Pelphrey welcomes students to Engage. (Right) Students are all smiles as Engage gets underway.



Without EBO bringing the world together on Kentucky college and university campuses, hearing the message of Christ and His saving grace would not be possible for many international students.

Cindy Pelphrey,
Campus Minister,
Owensboro



High Mountain Equine Outreach

Horses the main part of a mission team? If you have trouble imagining it, remember that Kentucky is horse country. Thus the objective of High Mountain Equine Outreach (HMEO) is “to share the gosel and bring hope and love to the lost and hurting of Kentucky using God’s creation, the horse.”

Mitch and Christie Schumacher, founders and directors of HMEO, are also approved self-funded missionaries with the North American Mission Board. Besides equipping and encouraging people to “know and follow God, His ways and purposes for their lives,” the Schumachers also teach people to “love and respect and be good stewards of the people and animals God places in their lives.”

The Youth Division of HMEO was developed especially for hurting, searching, and struggling at-risk youth. The Adult Division specifically serves women at a nearby addiction recovery facility. Coming from all over the region, both youth and adults receive Relational Horsemanship lessons and mentoring which teaches building trust, respect and partnership with the horse. Tailored programs are designed to suit each student’s individual needs and group sessions offer further opportunities for healing and learning. Horses are used to show participants that God is our healer and creator, worthy of our trust and respect.

High Mountain Equine Outreach uses Relational Horsemanship to teach the fruit of the Spirit as listed in Galatians 5:22. Students

also learn trust, respect, focus and memorization, creativity, the importance of positive communication, positive social relationships and striving for excellence.

The Schumachers tell the story of one young man who came from a difficult situation and was filled with emotional pain, tension, fear and a restless engergy. He was assigned to a horse that won his heart, and through the Relational Horsemanship program, learned about Jesus and starting attending church. One Sunday he accepted Christ as his Savior and was baptized two Sundays later.

“To see hurdles overcome, fear conquered, self-esteem grow, and love develop between a boy and his horse is amazing. But even more exciting and



eternal in nature, is that this young man gave His life to Jesus Christ,” says the Schumachers.

HMEO also utilizes *The Simple Plan of the Master Horseman*, a witnessing tool often used in equestrian ministry. This tract explains the need to accept Christ as Savior using illustrations understood and appreciated by those who work with horses. (Copies are available from the KBC: www.kybaptist.org/horseman.)

HMEO needs volunteers who will help develop the facility, mentor students and care for the horses. EBO grants have helped HMEO with ministry expenses, equipment, and Bibles.

Learn more about this ministry at www.thehighmountain.com.

The 2013 *More Than Ever, Make a Difference DVD* includes short videos designed to be shown in worship services throughout September

Materials are also available online kywmu.org/ebo



Church Planting Mosaic - Lexington

Church planting is not a new concept - but planting a church for the purpose of racial reconciliation is unique! Seeking to penetrate lostness in the downtown area of Lexington, Mosaic is a church plant of the predominately African American Consolidated Baptist Church, also in Lexington.

Mosaic began meeting in October 2010 and was formally constituted in April 2012. "This new congregation is an intentional effort to display the gospel through racial reconciliation," according to Paul Chitwood, Executive Director of the Kentucky Baptist Convention. "The church aims to be multiracial, multicultural, and multigenerational."

Curtis Woods, KBC Associate Executive Director for Convention Relations, began mentoring Mosaic leaders when he was the Baptist Campus Minister at Kentucky State University (KSU). Curtis explains the Mosaic

strategy as "seeking to engage both business persons as well as the homeless from a standpoint of Christ-centered love and gospel-centered relationship."

Jonathan "Smitty" Smith, one of the key leaders, says that the purpose of Mosaic "is to teach much of Christ." Mosaic's seven core values include story, wholeness, creativity, diversity, adaptability, renewal, and movement.

To reach people, Mosaic sends out missionaries to college campuses, especially at KSU where Mosaic was conceptualized. Mosaic has served at KSU alongside the Baptist Campus Ministry (BCM) as well as in a residential home for expectant teenage mothers in Nicholasville where some of the young women have embraced the gospel.

Currently meeting in the historic First Baptist Church of downtown Lexington, Mosaic shares space with other churches. The building, however, is in disrepair and volunteers are needed to help "renew the building for the sake of advancing the gospel and reaching out to the community."



More than ever, we must stop the bullying

Bullying is an issue that continues to rear its ugly head. WMU has been at the forefront of the march against this ongoing problem. Through Project HELP: Human Exploitation, WMU seeks to educate and challenge churches to address exploitation issues, including bullying.

As a way of educating children about the problem of bullying and how to respond, Konnie Smith, GA/CiA Consultant for Logan Todd Association, planned a special event for Children's Ministry Day (CMD) in 2012. Since the 2012 CMD focus was Operation Education, Konnie connected education and bullying in an event for grades 1-6 with the theme "Saul the Bully... Meet Paul the Apostle."

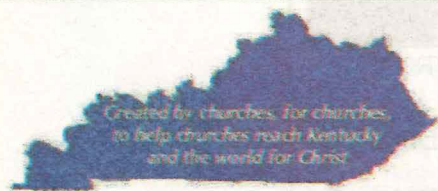
The association event included a poster contest, Bible study, and other activities. The children learned that through Christ, anyone can change. Role-playing helped children learn ways to respond in different situations.

God has called Konnie to work with children and be a voice for them. "Bullying is wrong no matter who you are," says Konnie. "When children as young as 7 years old take their life because of bullying, we need to take action," she emphasizes. "It happens at home, school, and church and affects all of us."

According to National WMU, "bullying is the act of treating others in an abusive manner through force or coercion with threatening language or behavior. Bullying another person dishonors and disrespects them."

"Bullying is a definite problem and there are things churches can do, from educating families to prayerwalking schools. It is important to teach our children to befriend people and not be a part of the problem," says Konnie.

The Eliza Broadus Offering provides funds for missions education and leadership training, including bullying and other issues related to Project HELP. For more information, contact Kentucky WMU.



KBC Teams

The Kentucky Baptist Convention staff was restructured last year to better achieve the new mission statement "by churches, for churches, to help churches reach Kentucky and the world for Christ." The new structure includes three new teams that are vital in touching hearts for Jesus and implementing ministries for Kingdom Growth.

The Church Consulting and Revitalization Team, led by Steve Rice, helps each church reach its full potential. The team includes five regional consultants who "provide assistance to pastors, church leaders, and associational leaders in their assigned region."

With the assignment of Shelly Johns to this team, EBO funds will be used to broaden the work of Women's and Senior Adult ministry. With a strong emphasis on evangelism among women, EBO will help to reach women across Kentucky through ministries such as Project More Women.

Eric Allen heads up the **Missions Mobilization Team** with the goal "to help Kentucky Baptists understand, embrace, and get involved in the Great Commission." This team mobilized over 30,000 volunteers in Kentucky last year!

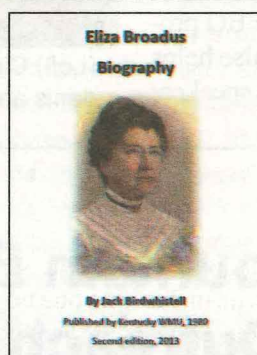
Mobilization ministries include Disaster Relief, partnership missions,

and community ministries such as soup kitchens, shelters, clothing distribution, pregnancy care centers, substance abuse programs, multihousing ministry, and much more.

Led by Chuck McAlister, the purpose of the **Evangelism and Church Planting Team** is to help churches share the gospel in ways people in the communities will understand. An important approach is through Affinity Evangelism Strategies. A new resource provided by EBO funding will help churches identify "communities within the community" and become better equipped to engage those groups with the message of the gospel.

Church planting is also a key strategy for evangelism because the most effective way of reaching those who do not follow Jesus Christ is by planting churches. Kentucky Baptists are committed to planting vibrant and healthy new churches that are passionate about reaching their communities for Christ. EBO provides essential funding for church planting.

Cross-Cultural Ministry and Baptist Campus Ministry are also part of this team. Ministries to reach ethnic people groups across Kentucky and work with college students, including internationals, receive EBO funding.



Who Was Eliza Broadus?

She was inevitably introduced as "Dr. Broadus' daughter." Yet, in spite of living in the shadow of her famous father, Eliza Sommerville Broadus (1851-1931), the eldest daughter of Dr. John Albert Broadus (1827-1895), was able to develop a strong personality of her own. Though not a flamboyant person, she had a great influence among women in Southern Baptist life, especially in the organization of Woman's Missionary Union. Her death after being struck by a car near her home in October, 1931, removed a spiritual giant.

A biography about Eliza Broadus, written by Dr. Jack Birdwhistell, was first released by Kentucky WMU in 1980. In honor of the 100th anniversary of the Eliza Broadus Offering, this biography has been retyped and is available in PDF format on the state missions DVD or at kywmu.org/ebo.

A promotional booklet/DVD has been sent to the WMU director and pastor in every KBC church. The DVD includes videos as well as teaching plans for all ages and suggestions for churchwide promotion of the Season of Prayer for State Missions and the Eliza Broadus Offering (PDF files).

Orders for posters, prayer guides, and offering envelopes were filled according to the standing order of each church. Request additional copies by calling Kentucky WMU at 502-489-3534 or toll free, 1-866-489-3534; or by email: kywmu@kybaptist.org. All materials are posted online: www.kywmu.org/ebo. These materials are provided by the gifts of your church to the Eliza Broadus Offering and the Cooperative Program.

Church contributions to the Eliza Broadus Offering should be mailed to: Eliza Broadus Offering for State Missions, Kentucky Baptist Convention,

PO Box 43433, Louisville, KY 40253. Checks should be made payable to Kentucky Baptist Convention and designated "EBO." Church treasurers may also include EBO contributions with other contributions through the Kentucky Baptist Convention using the KBC church contribution form and designating the amount for the Eliza Broadus Offering.

Individuals or groups may contribute directly to the Eliza Broadus Offering. Please make checks payable to the Kentucky Baptist Convention and notate "EBO" on the check memo line. Mail these checks to: Eliza Broadus Offering, Kentucky WMU, PO Box 436569, Louisville, KY 40253-6569. Please enclose name and address for an acknowledgement of your gift.

Contributions for the 2013-14 Eliza Broadus Offering will be received from September 1, 2013 through August 31, 2014.