

CAPITAL BAPTIST NEWSBRIEFS

A News Summary

Edited by Jeffrey Haggray

District of Columbia Baptist Convention

May 2005

In this issue ...

- Prayer: No. 1 Issue in Churches, Survey of Leaders Shows 2
- 98-year-old's Insights Yield *Prayers of the Heart* 2
- First-Person: A Leap of Faith 4
- Office of Papacy Remains Point of Contention with Evangelicals over Biblical Guidelines .. 5
- How Do Catholics & Baptists Differ 6
- Forgotten Belief in First Amendment Haunts America, Baptists, Shurden Says 7
- Global Missions Volunteer Arranges Heart Surgery for Macedonian Boy 8
- First Person: When Spouses Disagree on Financial Matters 9
- SBC in 'Evangelistic Crisis' but Would Be Worse Off Without Resurgence, Study Says 10
- 7 Roadblocks on the Highway of Life 11
- First Person - Have You Lost Your Joy? ... 11
- Positions Available 12

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Executive Board Dinner Meeting

Jun 14, 2005

6:30pm

at FBC Washington DC

Each church should be represented.

Vignettes from DCBC Churches, People, & Etc.

Jerry De Oliveira, pastor of **Nations United**, is taking a leave of absence until Feb 2006. During his absence, Samuel Rozolem will serve as pastor. Nations United has established satellite churches in Alexandria and Richmond VA.

Join in praying for the pastor of **Second BC, H. Joseph Franklin**; pastor of **Victory Fellowship, Eric David**; pastor of **Cresthill BC, James Painter**; and **Joseph L. Smith**, Executive Director DCBC Foundation — all have experienced health issues recently.

Morning Star BC held dedication services and their church anniversary from Saturday Apr 16 through Sunday Apr 24. On Apr 16 at 10:00am they met at their old location at 531 T Street NW for procession to 3204 Brothers Place SE. At 11:00am they held a Ribbon Cutting Ceremony. The dedication took place at 12noon. Three services were held on Apr 17. Monday thru Friday services were held at 7:00pm. To culminate the week-long activities, the church anniversary was celebrated on Sunday, Apr 24. DCBC congratulates Pastor Gerald L. Martin and his congregation.

On May 8, **Montgomery Hills BC** celebrated their ministries as part of the 40-days of Purpose Program. Some of their ministries include: ASSISST, Nursing Home Team, Banner Team, Advent Team, Classic Club, Baptist Women's Ministry, Deacons, VBS, Ushers, Habitat for Humanity, Youth Team, Children's Worship, Folding Team, Love Notes Ministry, Website Team, Sunday School, Sanctuary Choir, Praise Team, Tape Ministry, Cooking Team, Van Ministry and Drama Team.



Pastor James Burcham (R), Associate Pastor/Music Dick Sweetman (L), with Wally Strunk (building superintendent) survey the progress on new building for FBC Upper Marlboro. As you drive down Rt 301 each day more seems to happen. At this writing the entire building is under roof. The new steeple should be in place soon. We rejoice with FBC UM and praise God for His leadership.

Please Copy \$ Post on Bulletin Board \$ Distribute Copies to Your Church Members

Prayer: No. 1 Issue in Churches, Survey of Leaders Shows

by Staff

Apr 12, 2005

NASHVILLE, Tenn. (BP) — A LifeWay Christian Resources survey of more than 1,300 evangelical leaders from around the world revealed that the need for consistent and passionate prayer in church and personal life is the No. 1 issue in today's churches.

The April 11 announcement of prayer as the No. 1 issue culminates a LifeWay e-business initiative to ask evangelical ministry leaders from a variety of backgrounds to rank the "Top 10 Issues Facing Today's Church."

"This project was an opportunity for us to learn what challenges churches are facing," said Gary McClure, LifeWay's e-business marketing manager. And it will provide data with which the Southern Baptist entity can have "the opportunity to propose effective biblical solutions to those issues," he said.

The LifeWay unit compiled information and multiple resources addressing each issue and has posted the materials online. For the complete survey results and reports addressing all the ranked issues, visit www.lifeway.com/top10.

LifeWay's e-business department began the two-month online research project last November by distributing thousands of e-mails throughout the United States and world asking ministry leaders to cite top concerns in their churches.

From the initial list of responses, the 20 most frequently submitted answers were sent back to all the ministry leaders who responded to the first round of e-mails. During December, these leaders used the same Internet survey tool to rank their top 10 from among those 20 issues.

The resulting list of 10 issues includes such diverse topics as abortion (no. 10) and evangelism (no. 4). But it was prayer that ministry leaders cited as the most pressing concern in their churches.

"In order for today's church to remain strong in the midst of an evil society, it must be a praying church," said Gary Butler, a survey participant from Gospel Lighthouse Church in Anadarko, Okla.

"If we as believers ... want to see the same mighty move of God that the early church saw, we must pray just as the early church did. Show me a praying Christian and church and I will show you a victorious Christian and church."

According to the survey's final results, the top 10 issues were:

1. **Prayer:** The need for more ongoing, passionate prayer in both personal and church life.
2. **Discipleship:** The need for involvement of every believer in being continually transformed into the image of Christ.

3. **Leadership:** The need for clear, biblical vision and direction by church leaders.

4. **Evangelism:** The decline among Christians in personal sharing of the Gospel.

5. **Doctrine/Worldview:** The growing pressure to compromise principles to make truths more palatable to an audience. The widening influence of explicitly anti-Christian culture and negative influences on the church.

6. **Apathy:** The seeming lack of personal interest, support and enthusiasm from the pews for the work of the church.

7. **Marriage:** The negative effects on families that result from divorce, adultery, etc.

8. **Relevance:** The seeming inability of the church to answer questions one has living in the "real world."

9. **Homosexuality:** The rising social pressure to accept same-sex behavior and relationships.

10. **Abortion:** The church's lack of an effective response to 30-plus years of legalized abortion.

98-year-old's Insights Yield 'Prayers of the Heart'

by Leigh Pritchett

Apr 12, 2005

PELL CITY, Ala. (BP)—Eunice and David George Milligan welcome a visitor into their home with the warmth of lives spent well in the Lord. In a decidedly Irish brogue, Milligan tells his wife they should offer "this lady a cup of tea."

The two speak often of the divine hand at work in their lives and how it could only have been God who brought them together.

Married for not quite eight years now, their playful banter is reminiscent of newlyweds. He is 98; she is 84. Both were missionaries; both were prayer partners before they became life partners.

Now, their ministry is intercessory prayer. They spend an hour or more daily interceding for people and concerns from across the world. "We keep them on our prayer list," Eunice Milligan said. Her husband held up a notebook, listing those they have prayed for.

So it was only fitting that Milligan should write a book of prayers, titled *Prayers of the Heart*.

The endeavor took about a year to complete. "It was hard work," Milligan said. "Prayer is a battle.... It's much harder to write them than say them." Yet, he said, it was a special time, one of spiritual growth through intimacy with God.

His wife, herself an author (*Simply His: A Missionary Story of Love, Commitment, and a Willing Heart* coauthored with Pam Waddell), was determined that her husband's book would be published before his 98th birthday last December.

The impetus for the project came when Evan Zeiger, the

associate Sunday School teacher in the class the couple attends at First Baptist Church in Pell City, Ala., suggested that Milligan — the designated “pray-er” in the group — write a book of prayers.

“I think it’s by popular demand that he say [the] benediction in our class,” added Harold King, the Sunday School teacher. “If there’s anyone who can talk with the Lord, it’s him. You can tell in his prayers.”

Yet, they are not just words. They are exemplary of Milligan’s walk, King said. “He lives the life.”

In the book’s introduction, Milligan’s daughter—well-known author and conference leader Esther Burroughs—remembers her father’s prayers:

“Early one morning ... I heard my father’s voice. Being inquisitive, I crossed the hall to peep inside [the study] and see who was my father’s guest. I saw this ‘Kodak moment.’ I’ll never forget it. My father was on his knees ... with the Word of God open ... praying the Psalms to God. I can still hear his voice broken in love for God and intimately conversing with God. My father was ... and is to this day, a man of prayer.”

The book covers an array of topics, such as giving thanks for chastening, offering gratitude, standing in awe, seeking refuge, blessing the nation, confessing and receiving compassion and mercy.

Milligan, a father of five whose ministry has spanned 67 years, said the prayer life of his first wife, Neva, influenced his book. She kept notebooks of prayers and answers. He said she taught him how to pray.

And, a long time ago Milligan learned to approach God with Scripture. So “about 90 percent of [the book] is Scripture,” he said.

Leigh Pritchett is a correspondent for the *The Alabama Baptist*, online at www.thealabamabaptist.org.

FIRST-PERSON: A Leap of Faith

by Ginger Plowman

Apr 12, 2005

OPELIKA, Ala. (BP)—Nausea swelled in my gut as I watched her tiny legs climb the 150-foot staircase. Why anyone would want to experience falling through the sky only to be yanked back up into the air by a bungee cord—just before splattering all over the concrete — is beyond me. Everyone enjoys a good thrill ride from time to time, but bungee jumping, in my opinion, is taking it a bit too far. Especially when the thrill-seeker is my eight-year-old daughter, Alex.

“Are you sure you want to do this, honey?” the concerned man in the ticket booth asked. “We do have go-carts and bumper boats that someone your age might find more enjoyable.”

With chin up, hands planted firmly on her hips, and a stubborn look of determination that I recognized all too well,

my petite, blond fireball assured the man that she was brave enough to jump.

“Well, if you get scared and change your mind when you get to the top, you can always climb back down,” the gentleman urged as he handed her the ticket.

“Don’t worry, I won’t,” Alex shot back. And somehow, I knew she wouldn’t.

“Have you ever lost anyone?” my husband asked the man. “Not yet, but we’ve only been opened for three weeks,” the man replied with a grin. That was reassuring.

Reaching the top, Alex didn’t even hesitate. As her little body leaped from the platform and she plummeted from the night sky with screams of excitement, I thought, “Lord, what’s it going to take to thrill her when she’s 16?” Then it hit me that thrill-seeking definitely can be used for God’s glory. “Father, may she find this much delight in taking leaps of faith that please You,” I whispered.

Like Alex, Peter had a longing for adventure. When the disciples’ boat was being tossed about by threatening winds, they became alarmed. Adding to the anxiety of an already frightening situation, their fear level peaked when they saw a man walking on water toward the boat. The man was Jesus. That’s when Peter seized the opportunity for an ultimate thrill. Peter requested that Jesus call him to walk on water. Peter’s desire to walk on water in spite of his fear was based not only on his passion for adventure, but his passion to obey God in an adventurous way.

When Jesus told Peter to come, he leapt from the boat without hesitating. Matthew 14:29-31 records, “... *Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid, and beginning to sink, cried out, ‘Lord, save me!’ Immediately, Jesus reached out his hand and caught him. ‘You of little faith,’ he said, ‘why did you doubt?’*”

Some might say that Peter failed in his faith. However, our ideas of success and failure may not be the same as Jesus’. After all, Jesus favored the mite-giving widow, but not the religious elite. Peter may have failed in the eyes of the public, but he was the only one who experienced walking on water. He was also the only one who felt Jesus lift him up.

Peter took a risk. He took a leap of faith. As a result he experienced a grand adventure with Jesus. The other disciples missed out on that adventure. They didn’t learn the valuable lesson of trusting Jesus that Peter learned that day because they weren’t willing to take the leap.

Ginger Plowman, author *Don’t Make Me Count to Three*, is the founder of Preparing the Way Ministries, for which she speaks at women’s events, parenting conferences, and homeschool conventions across the country. You can visit her website at www.gingerplowman.com.

Office of Papacy Remains Point of Contention with Evangelicals over Biblical Guidelines

by Art Toalston

Apr 19, 2005

NASHVILLE, Tenn. (BP)—While the world’s attention focused on the Vatican as a new pope was elected April 19, the evangelical outlook toward the Roman Catholic Church’s top leader stood firm.

Amid expressions of appreciation for the conservative moral views of Joseph Ratzinger, the German cardinal who was elected as the 265th pope of the Roman church, various evangelical leaders reiterated their disagreement with Catholicism’s papacy from a biblical standpoint.

“Evangelicals do not find any biblical warrant for the office of the papacy or the elaborate structure of the Roman Catholic Church,” Daniel Akin, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., told Baptist Press.

“Further, the Catholic system’s emphasis on merit, works salvation and veneration of Mary and the saints are issues that those committed to ‘sola scriptura’ could never endorse or affirm,” Akin continued. “While we can appreciate the moral stand on life and marriage of the papacy, we will resolutely maintain that our High Priest is Jesus Christ in whom we have direct access to the true and living God.”

Mark DeVine, associate professor of theology at Midwestern Baptist Theological Seminary in Kansas City, Mo., noted, “As Protestants and evangelicals, we deny any special authority to the pope or any other religious leader. We insist that all things be tested by Scripture. We accept the authority of Scripture over all human authority — as evangelicals and even more so as Protestants. We stand under the Word of God.”

Ratzinger, 78, who took the papal name of Pope Benedict XVI, succeeds Pope John Paul II, who died April 2 at age 84 after a 26-year pontificate.

Pope Benedict XVI is the first pope from a German-speaking land since Victor II held the office from 1055-57. He also is the second-oldest man to ascend to the position, three months younger than Clement XII when he was chosen in 1730. The last pope to adopt the name Benedict, which comes from the Latin for “blessing,” was an Italian cardinal, Giacomo della Chiesa, who held the office from 1914-22.

Ken Keathley, associate professor of theology at New Orleans Baptist Theological Seminary and associate dean of graduate studies, noted that Roman Catholics base the doctrine of the papacy “on the belief that the bishop (or in evangelical terminology, the pastor) of Rome inherits the position and authority of the Apostle Peter. This, Catholics believe, makes the Roman bishop the ‘Father’ or ‘Pope’ over all other bishops and their respective churches.

“In contrast,” Keathley told BP, “Baptists affirm the authority and autonomy of the local church under the lordship of Christ through the guidance of His Spirit.”

“History demonstrates that the consolidation of authority into the hands of one person, no matter how well meaning that person may be, can result in the abuse of power,” he

said.

Keathley added, however, “Cardinal Ratzinger, the recently elected pope, has taken the name Benedict XVI. He oversaw the Congregation of the Doctrine of the Faith, which in centuries past was the infamous Office of the Inquisition. His namesake, Benedict XV, strongly advocated peaceful relations between nations during the chaotic years of World War I. Evangelicals pray that the new pope will similarly promote peace while standing firm on moral issues.”

Christendom had no pope at the time of Christ’s death and resurrection. Nor did the pope’s authority ever extend to the various branches of Eastern Orthodoxy in subsequent centuries.

The papacy’s development spanned several centuries, with the first dates attached to the papacy, as recounted in the Westminster Dictionary of Church History, revolving around Pope Leo the Great in the fifth century.

“The Petrine doctrine of papal supremacy was clearly stated by Pope Leo the Great (440-461) and defended in the writings of certain church fathers, in particular Augustine (d. 430) and Gregory the Great (d. 604), who himself became pope in 590 and whose firm leadership set the tradition of papal guidance in both dogma and church organization,” the Westminster volume states.

By the middle of the 11th century, the election of a pope had become “firmly vested in a college of cardinals,” the Westminster volume notes.

However, the papacy often faced turbulent times, such as “the establishment of rival pontiffs in Roman and France” from 1378-1418, according to the Westminster volume, in a rift initially created by a French king and later resolved by a series of church councils.

Today, Catholic doctrine holds that the pope is “the representative (vicar or vicegerent) of Christ on earth, and that his solemn official pronouncements on matters of faith and morals are infallible, safeguarded from error by God,” the Westminster volume states.

Stephen Wellum, associate professor of theology at Southern Baptist Theological Seminary in Louisville, Ky., noted, “The main biblical text that is appealed to [for papal succession] is Matthew 16. However this text, while acknowledging the foundational role of Peter and the apostles, says nothing about Peter’s successors, the infallibility of those successors or their exclusive authority.

“What the New Testament shows instead is that Peter is the first to make the formal confession of who Jesus is and that he is at best a ‘first among equals,’ but in no way does this text establish papal authority and apostolic succession,” Wellum told BP. “This is certainly borne out in the New Testament where Jesus, among the apostles, did not leave one superior authority over the others, but left a group of 12 who were equal in governing authority, and from them comes the authoritative Scripture which unpacks for us the full revelation of the Lord Jesus Christ (see Hebrews 1:1-3 and Eph 2:20).

“That is why Baptists argue that the foundation of the church is Christ Jesus Himself, rooted in his inspired, infallible and inerrant Word, and it is that Word which demands our allegiance, loyalty and commitment,” Wellum said.

“Much of the Roman Catholic argument is tied, not to Scripture, but to church tradition,” he added. “But as with all church tradition, it must be evaluated in terms of Scripture itself. As important as the Roman Catholic Church is and as important as the pope is in the Roman Catholic Church, the papacy’s claim to be the vicar of Christ on earth has no biblical support.”

R. Albert Mohler Jr., president of Southern Seminary, noted in his Weblog two days after Pope John Paul’s death: “For evangelicals, the crucial question comes with the institution of the papacy itself. After all, the Reformation of the 16th century required a rejection of papal power and authority, and the Reformers soon came to understand the papacy as an unbiblical office that inevitably compromised the authority and sufficiency of Scripture....

“Furthermore, this office is then invested with claims to spiritual and temporal power that are combined with claims of apostolic succession and serve as foundational pillars for the comprehensive claims of the Roman Catholic Church,” Mohler wrote, noting, “The Protestant rejection of the papacy was no small matter, though some liberal Protestants and careless evangelicals seem to have forgotten why.”

Mohler maintained that evangelicals “simply cannot accept the legitimacy of the papacy and must resist and reject claims of papal authority. To do otherwise would be to compromise biblical truth and reverse the Reformation.” With the death of Pope John Paul II, he added, “... evangelicals are confronted with a sensitive question: Can we recognize genuine virtues in a man who for over a quarter of a century held an office we must expressly reject?”

How Do Catholics & Baptists Differ? —

by Lee Weeks

Apr 18, 2005

ALPHARETTA, Ga. (BP)—As the world observes the election of the first new pope of the Roman Catholic Church in more than 25 years, many Baptists may be thinking through how Catholic beliefs differ from their own.

“The Catholic understanding of God is the same as the Trinitarian view of God held by evangelicals,” said Bill Gordon, an associate with the North American Mission Board’s interfaith evangelism team and author of NAMB’s overview of the faith, *Roman Catholicism Belief Bulletin*.

“The Jesus of Catholicism is the same Jesus we worship,” continued Gordon, a Southern Baptist authority on Catholicism. “He is the second person of the Holy Trinity, fully God and fully man, who died on the cross and rose again from the dead.”

Gordon said, however, that while Catholics and Southern Baptists alike are ardent defenders of the sanctity of human life and the institution of marriage between one man and one woman, the two groups hold starkly different beliefs about the key doctrine of eternal salvation.

“Catholics will agree that you have to be saved by the grace of God that comes through Jesus Christ,” Gordon said. “Catholicism, however, teaches that one receives God’s grace through the church’s sacraments. Southern Baptists believe, according to Scripture, that we receive God’s grace solely through faith in Jesus Christ, by faith alone.

“Catholics also have a sacramental understanding of how God’s grace is dispensed,” Gordon explained. “To receive the grace of God and eternal salvation, the Catholic Church teaches that you have to receive the sacraments from their church. Southern Baptists believe that the sacraments are contrary to the teaching of the Bible and that grace is received directly from God. We don’t have to go through an intermediary. The church doesn’t control God’s storehouse of grace. We receive all the grace we need directly from God when we believe in Jesus Christ.”

Gordon said the Catholic Church also distinguishes between the seriousness of various sins. Murder, adultery, stealing and lying are called mortal sins which must be confessed to a priest in order to receive forgiveness. Other less serious sins, known as venial sins, according to Catholicism, can be atoned for after death in a place called purgatory.

According to the Bible, all sins are serious, and any sin will condemn a person to hell apart from the grace of God which comes from faith in Jesus Christ, Gordon said.

“Traditionally, Catholics have interpreted purgatory as a place of punishment where a person is purified,” Gordon said. “According to Catholic theology, everyone in purgatory will eventually be purified of the taint of sin and make it into heaven.”

Mike Licona, director of NAMB’s interfaith evangelism team, said the Apostle Paul’s teaching in Philippians that “to be absent from the body is to be present with the Lord,” contradicts the Catholic concept of purgatory.

“Christ’s atoning sacrifice covers all our sins — past, present and future,” Licona said.

Gordon said the differences in beliefs about eternal salvation between Southern Baptists and Catholics can be attributed in large part to each denomination’s view of Scripture.

Catholicism holds that its traditions are equal in authority with the teachings of Scripture. For Southern Baptists, the Bible is the sole spiritual authority.

“I do believe that it’s possible for Roman Catholics to be genuinely saved in spite of what their church teaches,” Gordon added. “It’s faith in Jesus Christ that saves, not membership in a church or denomination. Salvation is not determined by church membership. Salvation is determined

by personal faith in Jesus Christ.”

Forgotten Belief in First Amendment Haunts America, Baptists, Shurden says

by Jeff Huett

WASHINGTON (ABP) — The erosion of support for the First Amendment among high-school students sounds like “a death announcement about someone you love,” church historian Walter Shurden told attendees at a conference sponsored by the First Freedoms Project.

Shurden, executive director of the Center for Baptist Studies at Mercer University, delivered the keynote address for the April 14-15 conference, called “Free to Worship, Free to Know,” which focused on the freedoms of religion and of the press.

“One in three high-school students in this republic says that the First Amendment of the Constitution of the United States goes too far in the rights it guarantees to you as a citizen,” Shurden said, citing a recent Knight Foundation survey of 100,000 high-school students. “These are astonishing and inconceivable attitudes for high-school students in the United States of America. This is a scary phone call in the middle of the night about what has happened in our nation.”

The First Freedoms Project is a cooperative effort of Associated Baptist Press, the Baptist Joint Committee for Religious Liberty, Baptists Today news journal and supportive congregations to celebrate and support the “founding freedoms” of religious liberty and freedom of the press.

Beginning with the inaugural celebration of First Freedoms Day July 3 of this year, the project will provide congregations with resource materials for education and worship around the themes of religious liberty and freedom of the press. The three Baptist organizations also are seeking joint financial support from congregations.

During the two-day conference in Washington, participants toured the Jefferson Memorial and Supreme Court, met with two congressmen, and “met” 18th-century Baptist preacher and religious-liberty pioneer John Leland, portrayed by historian Fred Anderson of Richmond.

Shurden lamented the fact that sermons in a Baptist church on religious liberty, freedom of conscience and separation of church and state that once were “old hat” now cause a negative energy in the room that he called “sanctuary electricity.”

Even more discouraging, Shurden said, “sanctuary electricity will become sanctuary applause” if you preach sermons “that reinforce prejudices that the phrase ‘separation of church and state’ is not in the Constitution,”

Shurden also offered suggestions on what Baptists could do to shore up the First Amendment. He said Baptists should support school boards that fight to uphold the First

that “the First Amendment has been misinterpreted and taken too far,” or that “certain religious groups in this country need to conform to our particular religious customs.”

A group of four pastors, speaking in an April 15 panel discussion, said promoting religious liberty and church-state separation is becoming difficult even in moderate Baptist congregations.

“It seems to me that the first line of battle today for us as we wage a kind of battle for religious liberty is to keep our own people on board,” said David Sapp, pastor of Second-Ponce de Leon Baptist Church in Atlanta. “And I think that’s probably radically different from other periods of Baptist history.”

Both Sapp and Hardy Clemons, retired pastor of First Baptist Church in Greenville, S.C., said pastors need to be less fearful when talking to their congregations about their support for religious freedom.

“Look for times and places when you can articulate an advocacy for religious liberty,” Clemons said. “Congregations will support us far more than we think they will. And those of you who are laity have enormous power to encourage your clergy to do precisely that.”

Shurden, in his keynote address, said Baptists have become “an historically illiterate people” in regard to the First Amendment.

“With age, we Baptists have developed cataracts,” Shurden said. “Our denominational vision, once crystal clear on First Amendment issues, today is opaque. Impervious to the light of our denominational history and family commitments, we have blocked out heroic chapters of our very own story.”

Shurden said that part of the reason for Baptists’ cloudy vision is the subtle, ambiguous language used to describe the issues of the day, such as “faith-based charity,” “prayer in public schools” and “vouchers for taxpayers.”

In addition to forgetting their denominational story, Shurden suggested Baptists also have to address a stubborn secularism and a baffling pluralism.

“Historically, Baptists have been willing to take on secularism in the free market of ideas,” Shurden said. “They have done it with success. And they have done it without the aid and assistance of government.”

In describing America’s pluralism, Shurden drew from Charles Kimball’s 2002 book *When Religion Becomes Evil*, saying: “We Baptists, though often perceived as excessively sectarian and fundamentalist, bring a wealth of ideas to the world of religious pluralism. And the freedom that we bring does not cancel the faith we tenaciously hold.”

Amendment despite enormous pressures. Shurden suggested that Baptists financially support organizations that are seeking to educate others and that all should stay informed

on issues related to religion's relationship to government.

Finally and perhaps most importantly, Shurden said, Baptist must "approach the task with the passion it demands."

"I believe that in the great moral struggles of human history passion wins," Shurden said. "Like you, I believe that this is a moral universe and that truth and justice are built-in components of our world. I do not believe, however, that truth and justice always prevail. And I certainly do not believe that truth and justice prevail unassisted.

"Truth and justice triumph only when passionate people act passionately about issues of truth and justice. The First Amendment is a justice issue."

Global Missions Volunteer Arranges Heart Surgery for Macedonian Boy

by Christy Carpenter

TYLER, Texas (ABP) — One volunteer can make a life-or-death difference for a child, especially if that volunteer happens to be a retired physician.

Though Richard Hurst of Tyler, Texas, had been volunteering alongside missions field personnel for 10 years, it was in June 2004, when he volunteered in the Balkans, that his visit changed lives, especially for a young Macedonian boy named Denis.

Hurst, a retired physician, was working with field personnel Martha and Rick Shaw of the Cooperative Baptist Fellowship when they were made aware of Denis by a Nigerian missionary. They were told the boy in the rural village of Tsrni Bregovi in the Republic of Macedonia needed medical attention for a heart condition. So Shaw made arrangements for Hurst to travel to examine the boy.

"Denis is a Roma-Albanian boy from a very poor and neglected family in the backwaters of the Balkans," Shaw said. "Within his village, there are 11 other children with congenital diseases."

They met 9-year-old Denis the next day in a house with a dirt floor. Hurst described Denis as small and thin with sad eyes. His lips and fingernails were blue because of poorly oxygenated blood. He had been born with a congenital heart defect and could not run and play like a normal child. He was not expected to live past 10 years of age.

"Denis was short of breath from just walking across the room," Hurst recalled.

Upon examining Denis, Hurst suspected he had a systolic heart murmur, causing most of his blood to bypass his lungs. He needed surgery to save his life.

Touched by the encounter, Hurst was determined to get Denis the surgery he needed. Because no pediatric cardiovascular services were nearby, Hurst had to raise \$10,000 for Denis to travel to Sofia, Bulgaria, for the operation. With the help of family, friends, church members

and his community in Tyler, Hurst was able to raise the money for Denis' surgery within a few months.

"A good number of church members did give generously," Hurst said. "Using e-mail and personal contacts, \$6,000 was raised by October. Then the editor of the Tyler paper ran a page-and-half story on Denis, and the \$10,000 was in."

In February, Denis and his mother were escorted to a clinic in Sofia, where Denis underwent successful heart surgery.

"One of the delights of being a missionary is moments like this," said Shaw, upon visiting and praying with Denis and his mother in the hospital.

Denis returned home March 2, where his fellow villagers praised God to see him return healthy and to know he will now live a long and healthy life, Shaw said.

FIRST-PERSON: When Spouses Disagree on Financial Matters

by Howard Dayton

Wednesday, Apr 20, 2005

GAINESVILLE, Ga. (BP)—Disagreements regarding financial matters are a major cause of marital problems. So, what should a married person who is a Christian do when his or her spouse doesn't want to tithe or budget?

Well, in 1 Peter 3:1-6 the Bible clearly indicates that a wife should submit to her husband's wishes, trusting that her submissive attitude may draw him closer to the Lord. Just remember that the Lord's concern is not the money; it is the attitude of our heart.

But couldn't the same application be made for the husband? If you've made a commitment to give and your spouse doesn't want to give, God sees the desire of your heart to tithe and He will honor that commitment even though you adhere to your spouse's wishes and do not tithe.

Our Heavenly Father cares about what's going on in our lives. He cares about our attitudes and motives as well. He won't ask you to do something that is impossible, but He will provide a way for you to do His will if you trust in His power to accomplish what He desires for your marriage.

Each of us can find encouragement and strength in these promises from God's Word: "*Be silent before the LORD and wait expectantly for Him*" (Psalm 37:7), and "*Whatever you ask in My name, I will do it so that the Father may be glorified in the Son*" (John 14:13).

Here is a suggestion you might want to try if your spouse doesn't want to tithe. Ask him or her to allow you to give a smaller amount for at least one year. If, at the end of the year, you are worse off financially as a result of your giving, you will agree to stop giving on his or her income. But if you are better off, then he or she may be willing to give even more.

In Malachi 3:10, the Lord tells us that we should test Him in this matter of tithing. So why not try it? After all, God's doing the inviting! And, often, beginning to tithe is just the

opportunity for God to prove Himself to a doubting spouse.

In theory, the matter of budgeting is pretty straightforward—for someone who is single. But if you are a typical married couple, very likely one of you enjoys spending and one of you wants to save. This complicates the matter somewhat; and with this in mind, husbands and wives need to learn to work together. Otherwise, no spending plan will work well. Furthermore, if you are married to someone who simply refuses to cooperate, it will be impossible to budget properly.

Agreeing as a couple about financial decisions and goals requires consideration, perhaps some compromise, and might even involve sacrifice from each partner.

The Bible tells us that if a husband doesn't seek the counsel of his wife, he is out of God's will (see 1 Peter 3:7). So, any husband who doesn't listen to his wife is closing off one of the very best avenues of wisdom that the Lord has established for his good.

Usually neither spouse is completely right or wrong. So, by working together, you'll find a better plan of action than either one of you would find alone.

If your spouse refuses to budget, try to find out what the underlying problem is. Perhaps he or she sees a budget as a weapon, a tool to control. And remember that resistance in financial matters may indicate a spiritual problem that could result in a marriage problem. So a humble spirit, a servant attitude and serious prayer will always be far more effective than trying to force a rigid budget on your spouse.

Ephesians 5:25 says, *Husbands, love your wives, just as also Christ loved the church and gave Himself for her*, and that applies to every man who seeks to please God in his personal relationship with his wife. But, both husbands and wives need to be valued and have their opinions respected. God sees spouses as one flesh. If you want your family to live on a budget, be careful to lead with a servant's heart and with a listening ear.

Encourage your spouse about the importance of setting up a spending and savings plan. Then pray about it together and encourage one another to approach it as a stewardship issue. A budget isn't a punishment plan, it's a rewarding plan that requires input from both spouses, and it should be a liberating thing.

Don't try to create the perfect budget the first time around. Just be sure that you aren't spending more than you earn; then make adjustments as necessary. Your first budget doesn't have to be written in concrete. It can be adjusted. Budgeting is based on a simple premise: spend less than you make and save a little each month. If you adjust your standard of living to fit your income, in the long run a budget will work.

Perhaps you'd like help in creating a sound, written budget. If so, call Crown Financial Ministries at 1.800.722.1976 to ask for the name of a volunteer budget counselor in your area. These volunteer budget coaches have been trained through Crown and offer their services to people who would

like free, in-person help with the budgeting process. They can show you how to set reasonable spending and savings goals, prepare a written budget and become debt free and honor God in your finances.

If you have children and you're living without a budget, you may be teaching them the wrong things about stewardship. You might have enough income that allows you to be careless with your money and get away with it. But when your children become adults, they may not. So, even if you have surplus income, your children need to see you exercising sound, biblical financial self-discipline.

This is a joint effort, and husbands and wives will have to encourage one another and approach budgeting like a team—you're on the same side. Pray together before you start. After that, don't overdo it and create a budget that's too complicated. Start simply and slowly while you are learning the concepts of budgeting.

If you've been spending money with no regard for where it's coming from or where it's going, a budget can look impossible, but it's not. It is possible, practical and liberating with God's help.

Howard Dayton is CEO of Crown Financial Ministries. Dayton and the late Larry Burkett joined forces in 2000 when Crown Ministries, led by Dayton, merged with Christian Financial Concepts, led by Burkett. The new organization became Crown Financial Ministries, on the Web at www.crown.org.

SBC in 'Evangelistic Crisis,' but Would Be Worse off Without Resurgence, Study Says

by James A. Smith Sr.

May 4, 2005

LOUISVILLE, Ky. (BP)—Southern Baptist evangelism statistics are grim, but they could be far worse.

That's the finding of a major new study by a leading church growth expert who argues empirical evidence demonstrates the Southern Baptist Convention is in an "evangelistic crisis" despite the conservative resurgence, whose leaders cited greater soul-winning results as a key priority in their desired reform of the nation's largest non-Catholic denomination.

While other studies previously demonstrated the SBC has suffered with sluggish evangelism results for the last half century, the analysis by Thom S. Rainer of Southern Baptist Theological Seminary for the first time sought to answer the question: What would have happened if conservatives had failed to win their battle for control of the SBC?

Rainer's study, to be published in the forthcoming issue of *The Southern Baptist Journal of Theology*, found the SBC would have fared "much worse" had the reformation failed. If the partner churches' baptism statistics of the alternative, denomination-like Cooperative Baptist Fellowship were representative of all SBC churches, total baptisms would have plummeted and baptism ratios would have soared, he theorizes.

“An honest evaluation of the data leads us to but one conclusion. The conservative resurgence has not resulted in a more evangelistic denomination. Indeed, the Southern Baptist Convention is less evangelistic today than it was in the years preceding the conservative resurgence,” Rainer writes in *A Resurgence Not Yet Realized: Evangelistic Effectiveness in the Southern Baptist Convention since 1979*, which will be published in the Spring 2005 issue of Southern Seminary’s publication.

“[W]ithout the resurgence, the evangelistic effectiveness of the denomination would be much worse. To use a medical metaphor, the resurgence slowed the bleeding of lost effectiveness, but the patient is still not well,” declares Rainer, dean of the seminary’s Billy Graham School of Missions, Evangelism and Church Growth in Louisville, Ky.

An advance copy of the article from the forthcoming journal was made available to the *Florida Baptist Witness*. Journal subscribers will receive the edition, which focuses on the SBC’s conservative resurgence, in May.

Rainer’s study may be of particular interest to Southern Baptists in light of current SBC President Bobby Welch’s campaign to re-energize evangelism in the denomination. Welch, pastor of Daytona Beach’s First Baptist Church, will lead the SBC in its June annual meeting in Nashville to launch an “**Everyone Can Kingdom Challenge**” that seeks to encourage Southern Baptists to evangelize and baptize one million persons in one year.

Following Welch’s lead, Florida Baptist State Convention president Hayes Wicker has urged Baptists in the Sunshine State to seek to baptize 100,000 this year, which would nearly triple the 34,534 baptized in 2004.

While Welch was traveling and unable to comment on the study, Wicker offered his reactions in an interview with the *Florida Baptist Witness*.

Wicker, pastor of First Baptist Church of Naples, praised Rainer for “raising some good questions,” but suggested the problem of evangelistic effectiveness is more complex and disagreed that the current state of affairs can be considered a failure of the conservative resurgence.

“The conservative resurgence is not over.... It hasn’t permeated many of our state institutions and state conventions,” Wicker told the *Witness*, adding, “I believe the conservative resurgence has been aimed primarily at dealing with the institutions, not the local churches, but that filters down and affects the local churches.”

Noting that evangelistic effectiveness varies from region-to-region, Wicker said, “We’re living in what I would call a third soil century, as in the parable of the soils, where we’re consumed with the love of things and the cares of the world.”

Wicker cited a “de-emphasis” on offering public invitations and confrontational soul-winning as key problems today in the SBC.

“We’ve gone through a sea-change in terms of perception of

direct evangelism,” Wicker said. “Many of the people in our churches listen to or read teachers who disparage traditional evangelism.”

Wicker strongly affirmed Rainer’s call for repentance among SBC conservatives in order to see a return to evangelistic effectiveness.

“Surveys may remind us of the need, and biblical doctrine gives us the foundation, but there still has to be the personal choice to turn from our idols to the true and living God,” Wicker told the *Witness*.

SBC Baptisms Plateau While Ratios Increase

Better evangelistic results is the only major objective of the conservative resurgence that has not been attained, according to Rainer, who also cited the other priorities of the movement as “doctrinal reformation” at the SBC’s six seminaries, “engagement with the culture” on ethical and public policy matters, and a “conservative and conversionary direction” in the denomination’s international missions efforts.

Rainer writes that conservative leaders rallied grassroots Southern Baptists about the need for change in the denomination by pointing to liberal, mainline denominations that were dying.

“And one of the primary benefits of the resurgence, we were told, would be an unprecedented evangelistic harvest in the denomination,” he notes.

According to Rainer — who has published numerous books on church growth and is widely recognized as one of evangelicalism’s chief experts on the subject — there has been no improvement in SBC evangelism statistics since 1979 when conservatives began to take control of the denomination.

While acknowledging statistics can tell only part of the story and “matters of the heart between a person and God are not always best expressed by numerical measurement,” Rainer argues nevertheless that annual total baptisms and baptism ratios — the number of church members per baptism — are reasonable benchmarks in evaluating denominational evangelistic effectiveness.

“With the limitations of the data noted, we must conclude that the evangelistic growth of the denomination is stagnant, and that the onset of the conservative resurgence has done nothing to improve this trend,” he writes.

Between 1950 and 2003 annual total baptisms remained basically the same, a “classic plateau.” In 1950 Southern Baptists baptized 376,085, while 377,357 were baptized in 2003. Throughout the period, the highest level of baptisms was 445,725 in 1972 and the lowest was 336,050 in 1978, the year before the beginning of the conservative resurgence.

The study was completed before statistics for 2004 were available, showing a small increase in baptisms with a total of 387,947.

More troubling, Rainer asserts, is the spike in congregational baptism ratios — “How many members does it take to reach one person for Christ in a year? — which he regards as the preferred “measurement of evangelistic health since it takes into consideration church size.”

In 1950, one person was baptized for every 19 members of SBC churches. In 1978, the baptismal ratio increased to 36 to 1, and by 2003 the number had climbed to 43 to 1. A lower ratio is desired.

“The trend in total baptisms in the Southern Baptist Convention thus depicted a clear pattern of plateau. But the more revealing measurement of baptism ratios reveals consistent evangelistic deterioration,” Rainer argues.

“The baptismal ratio since the onset of the conservative resurgence has worsened. The trend is negative and disturbing. Though numbers are not ultimate measures of spiritual realities, the data we do have indicate a denomination in evangelistic crisis,” he adds.

What If CBF Stats Were Representative?

But, Rainer asks, is it possible to determine “where the Southern Baptist Convention would be today if the change toward more conservative leadership had not taken place? We believe such an exercise is possible and revealing.”

To estimate the likely evangelism statistics for the SBC in the absence of the conservative resurgence, Rainer compiled baptism data from congregations that are publicly affiliated with the Cooperative Baptist Fellowship, noting “it is generally recognized that the conservative resurgence represented change, while the direction of the CBF was a continuation of pre-1979 values.” The CBF was formed in 1991 by former SBC leaders who opposed the conservative resurgence.

Rainer’s researchers identified 638 churches allied with the CBF, representing about one-third of the group’s approximately 1,800 partner congregations, finding that the churches had 4,994 baptisms in 2003 with a baptismal ratio of 92 to 1 — compared to the SBC’s baptismal ratio of 43 to 1.

Extrapolating the CBF partner churches’ 2003 statistics to all SBC congregations, Rainer found that instead of baptizing 377,357, the denomination’s churches would have baptized only 176,953. Rather than stagnant baptism figures, baptisms would have plunged by more than half; instead of a more than doubling of the baptismal ratio since 1950 (43-1 versus 19-1), the ratio would have more than quadrupled (92-1 versus 19-1).

Rainer asserts, “If the CBF churches are representative of where the Southern Baptist Convention would be today, the conservative resurgence has been critical to the evangelistic health of the denomination.... On the one hand, the conservative resurgence has not resulted in improvements in the evangelistic health of the Southern Baptist Convention since 1979. On the other hand, the evangelistic health of the denomination would be much worse without the resurgence if the CBF is a barometer of ‘what might have been.’”

According to background data provided to the *Florida Baptist Witness*, of the 638 CBF partner churches, the top three states were Virginia (311), North Carolina (164), and Georgia (49).

In response to a Witness request for comments from CBF coordinator Daniel Vestal, spokesman Ben McDade offered the following statement:

“Because many churches that choose to affiliate with Cooperative Baptist Fellowship are dually-aligned with the Fellowship and the Southern Baptist Convention or American Baptist Churches USA, or even multi-aligned with several organizations, it is not statistically possible to determine which portion of a church’s baptisms can be credited to a particular Baptist body.

“The Fellowship affirms those who commit to a relationship with Jesus Christ without regard to affiliation or church membership. Evangelism as described by the Fellowship’s vision of being the presence of Christ in the world is at the heart of who Fellowship Baptists are and what they seek to achieve for the Kingdom.

“The Fellowship has no interest in commenting on comparative statistical analyses or other academic exercises related to evangelism efforts of other, autonomous religious groups. The Fellowship remains committed to its mission of serving Christians and churches as they discover and fulfill their God-given mission.”

But citing his experience of serving as pastor of “moderate or liberal” churches that were not evangelistic, Florida Baptist leader Wicker told the *Witness* he agreed “totally” with Rainer’s analysis of the CBF.

“I feel like we do have serious issues as churches, but without the platform of correct doctrine, it’s impossible to turn that around,” he said.

Rainer concludes, “If we as a denomination had not pursued a path of biblical fidelity, we would have no hope for an evangelistic reformation. In the history of the Church, God has not blessed those groups who have strayed from biblical truth.”

Although the conservative resurgence has so far failed on its soul-winning objective, it may yet achieve the desired results, Rainer argues.

“When we are passionately obedient about Christ’s commission to share the Gospel in all that we do, then the resurgence will have taken its full course.”

James A. Smith Sr. is editor of Florida Baptist Witness, online at www.FloridaBaptistWitness.com.

7 Roadblocks on the Highway of Life And How to Move Around Them

by Brian L. Harbour

Book Review

Even though Jesus promised to give us abundant life when

we connect our lives to his, most Christians do not experience the fullness of that life. Why? Because we allow various roadblocks to sidetrack us in our journey. Consequently, Christians stumble through their lives, knowing what they should do but not knowing exactly how to do it.

17 Roadblocks on the Highway of Life and How to Move Around Them by noted author and pastor Brian Harbour considers many of the common roadblocks which create unwanted detours in our lives. Through scriptural models, Harbour outlines specific strategies for implementing lessons of the Bible that can aid us in moving around these blocks and back onto the roads of our lives.

Specific lessons consider the roadblocks of ambition, depression, guilt, loneliness, and many others.

Brian L. Harbour is pastor of the First Baptist Church of Richardson, Texas. He serves as a visiting professor at the George W. Truett Theological Seminary at Baylor University and is the author of many books, including *Jesus the Storyteller*. He also authors the commentary for the Smyth & Helwys *Uniform Series Bible Study*. Brian and his wife, Jan, are the parents of four grown children.

Endorsements

Like an experienced flagman at a highway construction site Brian Harbour gives clear directions for successful living in his book, *17 Roadblocks On the Highway Of Life and How to Move Around Them*. He brings all his gifts as a successful pastor, an excellent preacher, an accomplished writer, and a popular adjunct professor at Truett Seminary into focus to give us what may well be his best work yet.

—Paul Powell
Dean of Truett Theological Seminary
Baylor University

This book will not only be a tremendous asset to me and to readers, but it is also something I can share with people I encounter who are facing some of these roadblocks....It speaks directly to people who are on the journey of faith.

—John Ed Mathison
Senior Minister of Frazer Memorial United Methodist Church
Montgomery, Alabama

Brian Harbour knows about life and what life brings. Lots of people know such matters, but the difference with this author is that he brings the Bible to life's experiences. In seventeen life experiences, Brian Harbour deals realistically with the life experience and therapeutically with the light Scripture brings to the situation.

—Harold T. Bryson
Department of Religion
Mississippi College

FIRST-PERSON Have You Lost Your Joy?

By Henry Blackaby May 2, 2005

ATLANTA (BP)—David, in his great act of repentance, cried out unto God: "... restore to me the JOY [my

emphasis] of YOUR salvation ..." (Psalm 51:12).

You see, David had sinned and the joy God had given him was gone. He knew his relationship with God had changed and the evidence was a distinct lack of joy. In the past God's joy had come to David when God was free to express Himself to David. Suddenly, unconfessed sin had caused God to no longer do in David what He had purposed for him. But God did hear David's cry, and He restored His salvation in David!

Have you lost your joy? More importantly, have you lost the joy of GOD'S SALVATION? Do you no longer experience God's hand of blessing on your life? It is this that Jesus is referring to when He says "... these things I have spoken to you, that MY JOY [again, my emphasis] may remain in you, and that your joy may be full ..." (John 15:11). Jesus had been speaking about God's great salvation, which was found in Him as a Vine and the branch that would bear fruit.

Jesus knew that there was great joy in the salvation that He and the Father would provide for His disciples. At the last supper He explained to them that the peace and joy that He and the Father gave them far surpassed anything the world had to offer: "*Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid*" (John 14:27). And later that night He added: "*I will see you again and your heart will rejoice and your joy no one will take from you*" (John 16:22). What a promise! No circumstance can affect the joy He gives. People, events, and the environment in which we find ourselves can never take that away. They cannot change His joy!

Thus, the salvation God grants is the only source of true joy. It is based in Him and not in circumstances. For us as Christians, the "joy of God's salvation" ought to be very real in us and visible to others. The world around us cannot give us God's joy; it only comes from a daily intimate relationship with Him. If our lives, marriages, and families have an absence of His joy, then we have lost that kind of relationship. But when we love Him with all our heart, and fellowship with Him daily, we experience Him and His joy as He has purposed it for our lives.

For more information about Henry Blackaby's ministry and travel schedule, visit his website at www.blackaby.org, or contact Blackaby Ministries International, P.O. Box 16338, Atlanta, Ga. 30321; 404. 362.9500.

Positions Available

The Galveston Baptist Association (LaMarque, Texas) is now accepting resumes for the position of Director of Missions. We are seeking God's man for this full-time ministry position to continue developing unity within our association, support and encourage our ongoing associational missions and to lead the charge in our church planting efforts. For more information about the association and to review the Director of Mission Job Description please visit our website at www.gbchurches.org. Please send your resume by email office@gbchurches.org or by mail

Galveston Baptist Association C/O DOM Search Committee, PO Box 907 LaMarque, TX 77568.

Dayspring Community Church in Lanham, Maryland is seeking a Senior Pastor. To apply for this position, you will need to follow the instructions below, as well as download and complete the application packet and return it to us at the following address postmarked by May 16, 2005. Post Office Box 219, Lanham, MD 20703.

If you are unable to download a copy of the application packet, please contact the Dayspring Community Church office via email at DSPastorSearchcom@yahoo.com, or via voice mail at (301) 306-8290 to request a copy. Please identify yourself as an applicant for the position of Senior Pastor.

In addition to the application and questionnaire, we request that you include the following items:

- 1) A recent copy of your church bulletin/worship service program;
- 2) A copy of your church's most recent newsletter, if such exists; and
- 3) A clear and perceptible videotape (preferred) or audiotape of a recent worship service at your current church including the sermon that was preached by you at that same worship service.

This is a full time position, with a negotiable salary. Minimum requirements that must be met for consideration are:

- 1) Ordained Minister, with a Divinity Degree from an Accredited Theological Seminary; and
- 2) At least five years experience in an active pastorate

Should you have any questions regarding this application process, please contact the Dayspring Community Church office via email at DSPastorSearchcom@yahoo.com, or via voice mail at 301.306.8290. Please identify yourself as an applicant for the position of Senior Pastor.

A member of the Pastoral Search Committee for Dayspring Community Church will respond to your inquiry promptly. Please keep in mind that all of the aforementioned requested documents must be sent together, addressed to the Pastoral Search Committee, and postmarked by May 16, 2005.

Takoma Park BC is seeking a senior pastor responsible for

providing spiritual leadership, counsel and vision for the life of the church. This requires special attention to the areas of preaching and teaching, pastoral care and counseling, envisioning, evangelism, community outreach and administration.

Interested applicants should forward 1) resume; 2) list containing name, address and telephone number of at least three references whom the church may contact; 3) statement of theological stance; and 4) detailed description of candidate's success and superior performance in the areas of preaching and teaching, pastoral care and counseling, envisioning, evangelism, community outreach, and staff administration to the Pastor Search Committee, Takoma Park Baptist Church, 635 Aspen Street NW, Washington DC 20012.

All applications (original hard copy only — no fax or email) **must** be received between Apr 11-May 26, 2005.

For additional information, visit the church's Website at www.TakomaParkBaptistChurch.org.

Vienna Baptist Church, in the Washington DC suburbs, is searching for a pastor to lead the congregation in spiritual growth and mission. VBC is affiliated with the Baptist General Association of Virginia, DC Baptist Convention, American Baptist Churches, USA, and the Alliance of Baptists. Résumés are now being received. Church profile and position description can be found on the VBC Website: www.vbc-va.org. Those interested can send his/her résumé to Pastor Search Team, PO Box 858, Vienna, VA 22183-0858 or e-mail it to VBCPastorSearch@aol.com.

Georgetown University is currently seeking applicants for **Chaplain in Residence at Georgetown** and beyond. The program places ministry personnel in the company of students where they spend most of their time ... at home in residence halls. Living side by side provides students with a unique opportunity to interact with chaplains as neighbors, mentors, counselors, ministers and confidants. The Chaplains are part of the Office of Campus Ministry. Chaplains in Residence positions are part-time placements for the academic year in exchange for housing on the campus of Georgetown University. Qualified person from all faith traditions are encouraged to apply. For further information contact Pamela Galligan-Stierele, Director of Chaplains in Residence Program at pjg@georgetown.edu.