



CBF-LA Begins State Mission Offering

Places of Grace

GRACED TO BRING GRACE.
BLESSSED IN THE ACT OF BLESSING.

WHETHER GIVING AID IN TIME OF DISASTER, SHARING HOPE IN A LAND OF POVERTY, OR OFFERING SPIRITUAL HARBOR IN A NEW FAITH COMMUNITY -- PLACES OF GRACE HAVE BEEN BORN AS RESULT OF CBF-LA MINISTRIES.



New Church Start



Together for Hope



Disaster Response

IN GOD'S ECONOMY THOSE WHO GIVE ARE AS RICHLY BLESSED AS THOSE WHO RECEIVE.

IN HONOR AND SUPPORT OF THESE OUTPOSTS OF CHRIST'S KINGDOM, CBF-LA VOTED IN ASSEMBLY LAST MARCH TO LAUNCH A NEW STATE MISSION OFFERING THIS FALL. PROCEEDS OF THE OFFERING SUPPORT DISASTER RESPONSE, BRIDGEWATER NEW CHURCH START, TOGETHER FOR HOPE RURAL POVERTY INITIATIVE AND RELATED MINISTRIES. GIVE GENEROUSLY THROUGH YOUR CHURCH OR WITH THE ATTACHED ENVELOPE. MAY GRACE FIND YOU AGAIN IN YOUR GIVING.

Brain Food For the Disciple

4th Annual Stagg-Tolbert Forum Features Dr. Bill Coates September 29

Dust those cobwebs off your brain. Give your mind a little food as well as your heart. The Stagg-Tolbert Forum for Biblical Studies is designed to do just that.

Named for two beloved Louisiana New Testament Scholars, Malcolm Tolbert and the late Frank Stagg, this series makes biblical scholarship accessible to the layperson.

Bill Coates addresses the Forum Saturday, September 29 at Broadmoor Church, Baton Rouge. An excellent example of the pastor/scholar, Dr. Coates received his MDiv from Southeastern Seminary where he was honored by the American Bible Society with the Award for Excellence in Biblical Studies. He was mentored by Forum namesake Dr. Tolbert who proclaims him "one of the best students we had at Southeastern during the years I taught there."

A love of language and poetry in communicating the gospel led to a Ph.D. in English at the University of South Carolina with an emphasis in religion in

Gainesville, Georgia, a church previously pastored by Dr. Tolbert. In fact, it was Tolbert, who presented Coates name to the search committee and who now quips that, "the people in Gainesville love me now more than they did when I was pastor because I recommended Bill to them."

Coates has also pastored in South Carolina, where he was moderator for CBF, and active in Habitat and racial reconciliation. He has also served as board member of divinity schools at both Mercer and Duke.

His passion for engaging our culture with the mystery and beauty of the gospel is reflected in his topics, "Preaching in the Postmodern Culture," and "Preaching and American Literature."

Stagg-Tolbert Forum For Biblical Studies

Broadmoor Baptist Church - Baton Rouge



10:00 - Preaching in the Postmodern Culture

11:30 - Lunch \$4 per person

12:30 - Preaching and American Literature

RESERVE MEAL & CHILDCARE BY SEPT. 23
225-927-5454 or office@broadmoorbaptist.com



Dr. Bill Coates

American Literature.

Since 1998, he has been Pastor of First Baptist,

2 Corinthians 8:9-15; I Timothy 6:17-19; I John 3:16-18; Jeremiah 9:23-24; Matthew 19:21-26; Proverbs 22:9; Isaiah 3:14-25; Hosea 5:10; Amos 2:5-7; Hebrews 13:1-3



Bags of Hope Turns Into a Party

Well before the doors opened at 10:00 on August 1, a line weaved around the Lake Providence community center building and down the sidewalk. Inside, a carnival atmosphere prevailed with live gospel music, bubble gum blowing contests, face painting, free hot dogs, door prizes, dance groups, moon walks and a hoola hoop competition.

Now in its fourth year, the school bag and supply drive initiated by CBF-LA has become a local not-to-be-missed event embraced by the community. Over 50 local sponsors: businesses, churches, individuals and other community groups donated money, supplies and labor.

CBF-LA churches and friends from around the state collected 933 book bags with supplies, well surpassing the 800 bag goal. Local sponsors impressively provided an additional 450 bags signifying increased local investment and hope in the future of the community.

Each child received a health screening (the 3rd year for the hospital to be a partner) in preparation for school. Each child was offered a free book by another sponsor. Parenting information and other community resources were also offered to families. Approximately 450 of the bags collected by the Fellowship were delivered to Tensas Parish schools for disadvantaged students identified by principals and school staff.

Prison Ministry Update - Bill Hoffman



Ministries continue in correctional facilities in Tensas through worship services, giving away Bibles, praying, and in general trying to encourage the inmates. The woman who operated the sound system during one of the services at Newellton had been on death row, within thirty days of her execution. Her death sentence was commuted to life. After the service she tearfully shared, "First, I got life - then, I got ETERNAL LIFE!"

Highlights for me were two different baptismal services in which I had the privilege of baptizing 30 broadly smiling new Christians. I can't remember the last time I saw the joy of the Lord expressed so vividly. I thought of the parable Jesus told Simon, "...there were two men in debt to the same money-lender. One owed him 50 pounds and the other 5. And since they were unable to pay, he generously cancelled both their debts. Now, which of them do you suppose will love him more?" (Luke 7:41-42, J.B. Phillips). "He to whom he forgave most", Simon correctly responded. Then it occurred to me - I ought to be a lot more grateful. The rapture on these ladies faces ought to characterize my spirit everyday. How about you?

We recently had great services with the men in the Federal Detention Center in Waterproof. We gave away 6 cases of Bibles. Many Hispanic men were very eager to receive a Bible in their native tongue! Some men sat down and began reading immediately. Following the service, there were many decisions for Christ!

WE NEED MORE HISPANIC BIBLES! We are completely out - Can you help? I am so grateful to each of you who pray for us, provide Bibles, and support our ministry. We are thankful to have you as partners in the work!

"Seed Grant" for Community Garden



We have received a grant of \$1,800 for community garden development through Together for Hope. Secured through the efforts of Ben Newell, this project is generating a good deal of community enthusiasm and cross racial cooperation including that of a local farmer shown here who is volunteering as a consultant.

A planning group pictured below at work, includes educators, extension agents, as well as interested community members. The first garden plot is being developed on the campus of Southside Elementary and East Carroll Middle School (a shared campus) and will be tended to primarily by the students under the supervision of the 4-H Youth Development person and the county extension agent. Plans are being developed for additional plots for senior adult housing developments.



Louisiana TOGETHER FOR HOPE

To take seriously 2,000 verses of Scripture telling us of God's special concern for the poor and marginalized

cbf rural poverty initiative

Psalms 68:5, 107: 9, 146:7; Luke 4:16-21; Philippians 2:6-7; Luke 1:46-53; Mark 12:41-44; James 2:1-8; Psalm 145:14, Leviticus 19:10, Proverbs 30:7-9, Psalm 146:5-9; Acts 4:31-35

As a foretaste of what to expect at the Stagg-Tolbert Forum, Fellowship People presents this article by Bill Coates. It is an appreciated, edited version of a longer piece which originally appeared in the Review and Expositor.

David's story contains many of our own aspirations and failures. In him we see ourselves. I begin this look at David—and at ourselves—by referencing the sad account of David as an old man in 1 Kings 1. The beautiful young Abishag is brought in to keep the sickly and aged king warm and to take care of him. This is not a pretty picture of David. How could such a promising and powerful life end in a climate of such failure and impotence? Here David is indecisive, frail, and helpless.

Political intrigue among his sons appears to threaten even the stability of his kingdom, and David is slow to act. For all of the lore and legend about David's greatness, he is clearly akin to all of us. Anyone who has had experience with the limitations of aging can identify.

David Scott Ward, the 1990 Loiederman Poetry Prize winner, presents an incredibly moving perspective of this most human phase of David's life in "The King and Abishag."

What he had remembered all those years was the gentle sideways arc of the stone before it changed the huge Philistine's eyes.

He remembered the severed head and the stare, the changed eyes looking into nothing.

His boyhood told him he was on his way.

He dragged the blood-mussed armor to his tent, his first spoil, and lay there, fingering the gold-handled sword, between the helmet and the waist-high greaves, laughing wildly at his stupid luck while singing began in the camp.

He had shown his brothers, standing far off, and Saul.

Yet all that shining promise failed: the temple denied, Bathsheba, the handsome boy in the tree, and now the worst of all, this girl.

Who can reckon with old age?

He lies shivering under pelts and quilts, wondering if all lives go like this, why he fell away from everything he did.

He waits. Soon it will be dark, and they will bring her in again, young, submissive, knowing only the stories about him she does not really believe, knowing only the dying shape of a king.

He holds her close while she sleeps, and he sees the gentle sideways arc of the stone, while he stares toward his own sleep, aware of how his eyes must look in the dark.

Though the author of 1 Samuel refuses to present David with as much despair as does this poet, the Biblical writer does portray David's humanity unmistakably.

David said to the young man who brought him the report, "Where are you from?" "I am the son of an alien, an Amalekite," he answered. David asked him, "Why were you not afraid to lift your hand to destroy the Lord's anointed?" (2 Sam. 1:13-14).

When the Amalekite soldier brings the news of Saul's death and hands David Saul's crown and armlet, is he an opportunistic liar? The previous chapter records that Saul took his own life as the archers closed in upon him. Is this soldier perhaps the first to come upon the dead king and, realizing his good fortune, hurries to David to court his favor? This is the usual interpretation and is entirely plausible. However, it is also plausible that this account simply picks up from the earlier one and finishes the story. Suppose that Saul did fall upon his own sword and, in the throes of death, begs this Amalekite who happens upon him in the chaos of battle to finish him off so that he will not die at the hands of the Philistines. Following this supposition allows several insights.

It teaches the tragedy of losing the individual in the tribe. Though he was God's anointed king, Saul was David's mortal enemy. Logic says David would be pleased to have his enemy vanquished, that he could now rest from Saul's aggression, and that he might certainly honor the man who kills Saul. David might at least appreciate the man's mercy in ending Saul's suffering, especially in that it was at Saul's own pleading for mercy.

The fact that this soldier was an Amalekite hangs heavy over the account. Could it be that even good King David could not get past the man's race? That David could not see the soldier as anything other than

an Amalekite, a member of an alien tribe? Could it be that David can so easily execute this unnamed soldier because he can so easily objectify him? He is not a husband, a son, a brother, a father—he is a member of another tribe.

David was, of course, a product of his times, as we all are. A non-believer can be to us nothing more than a heathen or a pagan. A Muslim can become simply an Arab terrorist. Frequently good church people can

be heard to say of the Palestinians or Israelis in their current violent struggles, "Those people are just crazy over there." Similar remarks

are applied to India's Hindus and Muslims in their ongoing clashes.

As recently as February 2002 the highly publicized death of Daniel Pearl, an American journalist kid-

napped and murdered in Pakistan as he

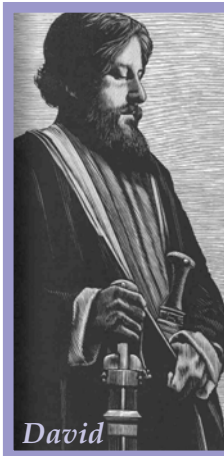
covered the Afghan war, serves as a further exam-

ple. Pearl was assassinated by Muslim extremists simply because he was Jewish-American, that is, of the wrong tribe.

The major factor in David's execution of the Amalekite is surely David's high regard for the divinely anointed office of the king. Saul was God's chosen ruler, as David, himself anointed as the next king, was keenly aware. David would not have the office demeaned or trivialized in any way. Surely David saw this soldier as one totally uninformed or even in disregard of the noble position of divinely appointed king of Israel. Even so, our own cultural and religious views (with Christ as our criterion for reading all Scripture) cause us to ask some serious questions. Should not the many mitigating circumstances, or at least the uncertainty surrounding the events, be taken into account before judgment is pronounced by David? Could this man not have possibly become the loyal and devoted servant of David, perhaps even one of his chief officers? He obviously had the potential, given the fact that he readily delivered the crown to David. And shouldn't something be said in favor of a man who took pity on a suffering, dying, and doomed warrior with "chariots and riders almost upon him?"

History turns on events. Had David spared the soldier and honored him with a place of service, this might have been a small step in breaking the cycle of violence that would plague the early years of David's

reign. For certain, there would have been less blood on his hands had David been able to see a man rather than an Amalekite, a person rather than an alien, an individual rather than a tribe or race. Today's readers of this text, far removed from the time and place, have the luxury of both distance and hindsight. Saul may have been divinely anointed as Israel's first king, and David may have been divinely called out to follow him, but the case can be made that the hero of 2 Samuel 1 is the unnamed soldier who was a victim of the circumstances and prejudices of his day. Following this supposition means that David's hasty execution of the soldier is not easily justified, even in the name of protecting the Lord's anointed. It also means that God is once again shown as One who is able to work with fallible and fallen human instruments to accomplish larger purposes. God is able in spite of our crippling disabilities.



Barry Moser

The LORD'S anger burned against Uzzah because of his irreverent act; therefore God struck him down and he died there beside the ark of God....David, wearing a linen ephod, danced before the LORD with all his might while he and the entire house of Israel brought up the ark of the LORD with shouts and the sound of trumpets (2 Sam. 6:7,14-15)

This story is exceedingly strange to modern ears. What is this business about a man who, while trying to help steady the Ark of the Covenant, is struck dead by God? And what is this about Obed-edom's fortune increasing while the ark remained at his place? And then there is this strange episode of David's wild dance as the ark enters Jerusalem.

Could it be that as a priest and as a son of a priest, Uzzah had lost the sense of the holy through sheer familiarity? Even worse, had he managed the things of God so long that he now subconsciously tried to manage God? The Mosaic Code strictly forbade the touching of the ark. Did Uzzah's death come from his gradually placing himself above Moses, above the ark, above God? This is the danger of the religious profession-

al. Worship can become routine. Sacraments can become empty ritual. The Bible can become simply the source for another sermon. It is not difficult to lose the sense of the holy while living everyday among the holy. It is easy to profane the sacred—and it is dangerous.

I remember hearing Billy Graham say that his greatest temptation was that of thinking the results of a worship service were of his own doing. He had to remind himself continually that the Spirit of God breaks into people's lives, through his words; that he is the agent, not the source. The bane of preachers is this: they think because they speak the words of God that their own words are God's. How many become arrogant God-experts who have all the answers. They replace faith with certainty. They make claims and demands not theirs to make, for they know some truth but not all truth. We can never allow the heart we have for God to trick us into supposing we have the mind of God. The electrician who becomes too familiar with his work is the one in gravest danger.

Uzzah and David provide a study in contrasts. While Uzzah finds death in the ark's presence, David discovers a dance. Uzzah tries to control it; David celebrates it. For Uzzah, it has always been around; for David, it is a presence to be coveted and prized. David's awe approaches genuine fear. He is not now "willing to take the LORD to be with him in the City of David." So he allows it to remain in someone's home—until word comes to him later that the home is unusually blessed by its presence. Only then does he finally transport the ark to Jerusalem.

David accompanies the ark with wild and reckless joy and dancing. Why? Far from a dull religion that attempts to manage life and mystery, David embraces a religion that stripped him of self importance and filled him with astonishment. He had come a long way from his shepherd days, and it was all by the grace and mystery of God who selected him and his people. This is not a God to manage, manipulate, or control, but a God who makes us so alive that we can be angry or gleeful, afraid or sorrowful. This God is anything but dull or commonplace. This God speaks and acts, creates and motivates. This God intersects time and place, history and events. David cannot help but dance as he and the ark enter Jerusalem anymore than "the stones could not help but cry out" as Jesus would later declare upon his entry into Jerusalem.

Then King David went in and sat before the LORD, and he said: "Who am I, O Sovereign LORD, and what is my family, that you have brought me this far?" (2 Sam. 2:7:18).

With the city established, the nation secure, and his rule now firmly planted, David has time to devote to higher pursuits. He wants to build a house for the Lord. The Lord, however, will not be outdone and declares instead that he will establish the House of David. David may be king, but it is God who reigns.

David's desire to build God a house is both noble and perilous. "I live in a palace of cedar while the ark of God remains in a tent." Most of our human motives are mixed, almost never pure. Surely there is gratitude in David's intent to build a sanctuary for God, but is there also hubris? Is David implicitly wanting to do God a favor? Is he so full of praise and adulation from his people, so brimming with success that he now considers himself in a position to help God out a little? It is possible to do so well that it is bad for you.

Nathan first sees promise in David's desire and blesses it, undoubtedly happy that here is someone who wants to give to God. What a welcome change from the constant requests presented to God. But he goes home at night and seems to have trouble sleeping as the Lord speaks to him. The next day he tells David to stop, not to cross the line of depending on God to thinking that God now depends on him. Nathan puts things back into perspective by reminding David to ask two questions: Who is God? Who am I?

Who is God? The One who has never dwelt in a house before, who cannot be contained, managed, boxed in or controlled. The One who has moved with David whether in the pasture, on the battlefield, or on the throne. The One who does the giving. "I will build your house and your kingdom in Israel, but you will not build a house for me." David then "went in and sat before the LORD" and reflected on the question: "Who am I?" He sat. Always before it has been: David fought, David kept, David ran, David said, David ruled. Now he sits—maybe his greatest act yet. He sat before the Lord, as one who submits, learns, prays.

One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful... (2 Sam. 11:2).

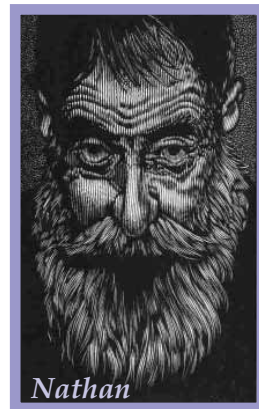
Had this chapter of David's life not been included in the Bible, we would be poorer in many ways. The story increases our trust in the Bible as the word of God because of its stark honesty. This episode of the great man of

God is not covered up. David's failures are put out there for all to see, and that makes us feel better. If the hero, David, could falter so badly and find redemption and forgiveness, surely we can as well.

Chapter 11 presents David at his most human. We have seen him grow from shepherd boy to warrior to loyal friend to wise ruler. His strengths have been made obvious, but we have seen little of his weaknesses. He has been presented as the anointed one, even as a type for the later promised Messiah who would be called son of David. But here in this episode he is one of us—a man, given to passions and deceptions and plain old sinfulness. He is now more two-dimensional, more complex. We do not thank God for his failure, but we do thank God that he has so much in common with us.

Most striking is not the fact of David's adultery but his attitude that helped produce it. This is David who could revere the Lord's anointed so that he would not kill Saul when given numerous opportunities, who could worship and celebrate in ecstasy before the Lord. This is the one who could treat the unfortunate Mephibosheth with double generosity so that he appears almost larger than life. But who is this David now presented before us? He becomes demanding and selfish, overbearing and conniving. Notice the use of the word *send* in this text. It indicates that David who so often used power judiciously and even with restraint now uses it willfully, inappropriately, and for personal gain. He *sends* Joab, *sends* for information about Bathsheba, then *sends* for Bathsheba to come to him. He then *sends* messages to Joab, first to bring Uriah home and then to *send* him into mortal danger in battle. Finally, he *sends* for Bathsheba again, this time to marry her.

David's sin is like any other. It comes from covetousness and selfishness and ultimately from distrusting God, which is the source of all sin. Carl



Barry Moser

Bates used to define sin as "a disposition which is suspicious of God," harking back to the first sin in the garden when Adam and Eve fell for the question, "Did God really say...?" David knows what his own faith declares about God's holiness and our sinfulness, but he takes a holiday from believing it. When he begins to send for all he desires, he sets himself and his wants above God. The sad result includes even the murder of a loyal innocent.

The good news is that God takes the covenant far more seriously than David—or we—do. God will not allow even David's sin to destroy everything. God will not allow even our suspicion and distrust to override God's

love and loving purposes.

Then Nathan said to David, "You are the man!" (2 Sam. 12:7).

Enter Nathan, the preacher—the pesky preacher who earlier stopped David's temple plans and who now stops David's recklessness. He holds David accountable, forcing him, through the contrived story of the rich man and the lamb, to see himself. Two insights emerge for the reader. First, it is vital to have a prophetic voice willing to call the powerful, as well as all of us, to account. Left to ourselves, all of us would attempt to be like God, deciding on our own what is good or evil. We would inevitably try to elevate ourselves above God, be our own god. This is destructive enough in any of our lives, but look at the results when the truly powerful play God unchecked. David takes over the life of a woman and destroys her husband—and David was "a man after God's own heart." When Hitler and Stalin, who had no internal restraints and no Nathans to confront them and hold them accountable to any higher authority, played god, entire cultures were nearly extinguished and tens of millions of lives were lost. The role of the preacher/prophet is never to be underestimated.

Also, there is the insight about the personal nature of God's word to us. Though it is cosmic in scope, though it is universal truth, it is for the individual, for me. "You are the man." God's focus is not fuzzy, no new age abstraction or some principle in general. The focus is you. God is as interested in how you live out and order your life and your values as God is interested in the whole created order. And God is just as concerned for a common foot soldier as for an all-powerful king.

The great part of this story, as always in God's story, is the redemption. David repents. David takes responsibility. David prays. Psalm 51 is his heartfelt plea for forgiveness. When David misguidedly wanted to build the temple, God would not be outdone, but declared instead the building of David's dynastic house. Again, God will not be outdone. God outdoes David's sin with grace. Consequences would follow, but God's grace would be greater than the sin or the consequence.

The big family gathers.

CBF General Assembly



Jeremy Lewis, Together For Hope, speaks at Louisiana meeting.

More Assembly coverage at: thefellowship.info



CBF executive coordinator Daniel Vestal speaks during a panel discussion with ABCUSA general secretary Roy Medley, left, and Tyrone Pitts, general secretary of the Progressive National Baptist Convention, during the combined CBF/ABCUSA worship service June 29.

Assembly Highlights

- * Over 2,500 gathered June 28-29 for the 17th annual General Assembly, held for the first time in Washington, D.C.
- * First ever joint gathering with the American Baptist Churches USA.
- * Commissioned 16 CBF Global Missions field personnel to serve among the world's most neglected people.
- * Together CBF and ABCUSA co-commissioned two couples to global missions service.
- * Voted to look for practical ways to support UN Millennial Development Goals to combat severe global poverty.
- * \$22,000 collected for the Jimmy and Rosalynn Carter Offering for Religious Liberty and Human Rights, one third of which will go to the Baptist World Alliance.
- * Celebrated religious freedom, addressed global concerns of poverty, hunger, HIV/AIDS, and participated in events featuring topics such as spiritual formation, congregational life, the missional church and social justice.

Greetings from Mary Van Rheenen:

Are you enjoying summer? We have never seen such a chilly, rain-soaked June. Meanwhile, in Moldova, wells are running dry and crops are crying for moisture. We have been thinking of both here and there this past month.

At the end of August, Keith is going to Moldova with a couple of volunteers to help finish the church building in the Romany village of Vulcanesti. CBF-LA adopted this church and has raised enough money to complete the building. The president of the Moldovan Baptist Union wrote, "John (Ion) Matveev was soooooo excited when he received this news."

Volunteers are coming from Texas and Cameroon via Holland. More are still welcomed, whether these volunteers go to work or stay at home to pray.

We hope to have more room in Keith's office next week. Right now, about 2,000 DVDs are stacked in and under his desk. These have Campus Crusade's Jesus video on them. Viewers can choose between 5 different Romani languages (+ 3 European ones). In May, Keith brought 500 to London for the Western Kalderash-speaking church which helped dub the video into their language. They purchased the videos to distribute to each church family, to family members, and to other Kalderash-speakers. On July 19, we delivered 500 DVDs to the Western Kalderash-speaking church in Paris.

Our CBF Gypsy Cluster includes people working from India to Hungary to here. We gather twice a year for mutual support and planning. This year, it was July 21-27.

Summer days are long here--at 10 PM we



Romany Mission

Keith Holmes and Mary van Rheenen
romani-bible.org gypsyministries.com

still enjoy the afterglow of the sunset, but summer itself is short. We pray you will take time out to enjoy your summer, whether it is rainy or dry.

Praise For:

- * Funds raised to complete Bethlehem Church building, Vulcanesti, Moldova!
- * Multi-lingual Jesus DVD now in Europe.
- * New Gypsy Cluster members in Hungary & India.

Prayer Requests:

- * That Robert Ngalla, volunteer to Moldova, will receive his visa to get into the country.
- * For the distribution and use of the multi-lingual Jesus DVD in Europe and for the speedy preparation of the North American version.
- * For new workers among the Dom Gypsies of North Africa and the Middle East.
- * For continuing contributions to the CBF Global Mission Offering, to make this work possible.

Contribute at www.thefellowship.info.



Partners in Prayer Calendar
 Some missionary names omitted due to sensitive nature of work.

SEPTEMBER

- 1 Glen Adkins, Romany in Hungary
- 1 Ralph Stocks, Romany in Hungary
- 3 Eric Bebber, urban,, WashingtonDC
- 5 Eddie Aldape, Banjara Gypsies, India
- 5 David D'Amico, Emeritus, 2006
- 5 _____, internationals, North Africa
- 5 Amy Stocks, 1987, daughter, Ralph & Tammy Stocks, Hungary
- 6 Zachary, 1992, son, Melin & Ron, Asia
- 7 Lita Sample, internationals, San Francisco
- 12 Mary Helen, unevangelized people group, Middle East
- 13 Alyssa Aldape, 1987, daughter, Eddie & Macarena Aldape, India
- 15 Rebecca Holmes, 1994, daughter, Keith & Mary, Europe
- 16 William Burnette, 1998, son, Ellen & Rick Burnette, Thailand
- 16 Christopher Harrell, 1993, son, Melody & Sam, East Africa
- 17 _____, daughter, unevangelized people group, Asia
- 19 Wanda Ashworth, Open House Ministries, Homestead, FL
- 19 Emily, 2002, daug. Melin & Ron, Asia
- 19 _____, daughter, unevangelized people group, North Africa
- 20 Jason Smith, 1985, son, Greg & Sue Smith, Virginia
- 25 _____, unevan. pple group, Mid East
- 25 Angel Pittman, urban work, Miami,
- 28 _____, unevan. people grp, Mid East
- 30 Rebecca Wyatt, 1992, daughter, Kim & Marc Wyatt, Canada

OCTOBER

- 1 Tina Bailey, Arts, Asia
- 1 Cokie Westfall, medical work, India
- 2 _____, unevan. people grp, Mid East
- 2 Keith Holmes, Romany people, Europe
- 3 Jonathan Bailey, unevan. ppl gp, Asia
- 5 Jo Ann Hopper, Emeritus, 1999
- 10 Nomie Derani, internationals, Brooklyn
- 12 Ben Newell, Rural Poverty Initiative, Helena, Arkansas
- 13 Fran Turner, HIV/AIDS, sub-Saharan Africa
- 13 Bob Newell, Albanian/Balkan peoples, Greece
- 15 _____, son, unevangelized people group, Middle East
- 18 _____, unevan. people group, Mid East
- 20 Annette Ellard, , video production, Internationals
- 20 Daniel Houser, 1988, son, Ana Marie & Scott Houser, Southern Africa
- 25 Suzie, scripture translation, Asia
- 26 Dean Dickens, Associate Coordinator, Mission Teams, Texas
- 28 Erin Binkley, 1991, daughter, Duane & Marcia Binkley, Ohio
- 29 _____, unevan. people group, N Africa
- 30 _____, daughter, unevangelized people group, North Africa



IN MEMORIAM

Dr. Robert Wilson

CBF-LA mourns the loss and celebrates the life and example of Dr. Robert Wilson long time supporter and encourager of the fellowship. He is pictured here in a 2004 CBF-LA Assembly meeting.

CBF-LA treasurer Kenny Crump and his wife Shirley recently returned from their 11th mission trip to China to teach English to pastors and church workers. Growth of the church has been exponential in China, thus an acute need for training.

The Crumps sang (top) before a church in Xinyu, that re-opened in 1990 following the Cultural Revolution with no building and 100 members. Now its 3,000 seat sanctuary fills to overflow each Sunday.

Eighty-year-old Pastor Xie (bottom) is one of Shirley's students. He was a Physics professor at a local university. During the Cultural Revolution his students forced him to wear a dunce



cap because he was a Christian. Afterward he was sent to the countryside to work for 5 years. Today Pastor Xie teaches at a seminary, and preaches each Sunday to about 40 people in a church that meets in his home, then goes to preach at another home church.

Like many of the countryside churches this one (center) in the village of Yao Xu is very poor. It meets in a small, dingy room that will hold at most 75 persons. The picture shows the "pulpit" area of the church. 400 people

attend each Sunday, most of whom must listen from outside. Even at the 2 PM Tuesday afternoon meeting, when it is extremely hot, not everyone can get inside.



My next move will
 be to support
 CBF-LA.

*A fellowship celebrating
 freedom in Christ and
 reaching out in his name.*

Support it generously.
 Give a monthly
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IDENTITY:

We are a fellowship of Baptist Christians and churches who share a passion for the Great Commandment and the Great Commission of Jesus Christ and a commitment to Baptist principles of faith and practice.

VISION:

Being the presence of Christ in the world.

MISSION:

Serving Christians and churches as they discover and fulfill their God-given mission.

CBF-LA Receipts	June-July	Fiscal Year 3/01/07-2/28/08
Undesignated	\$12,138.80	\$27,492.81
Together for Hope	\$2,391.67	\$6,066.68
Disaster Relief	\$1,011.12	\$1,061.12
Extra-budget Designated funds	\$520.00	\$4,460.00
Credits	-	\$941.00
TOTAL	\$16,422.15	\$40,964.88

Louisiana Fellowship People Sent to you free for the asking.

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Charlene Kelley, Past Moderator

Greg Hunt, Representative to National CBF

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