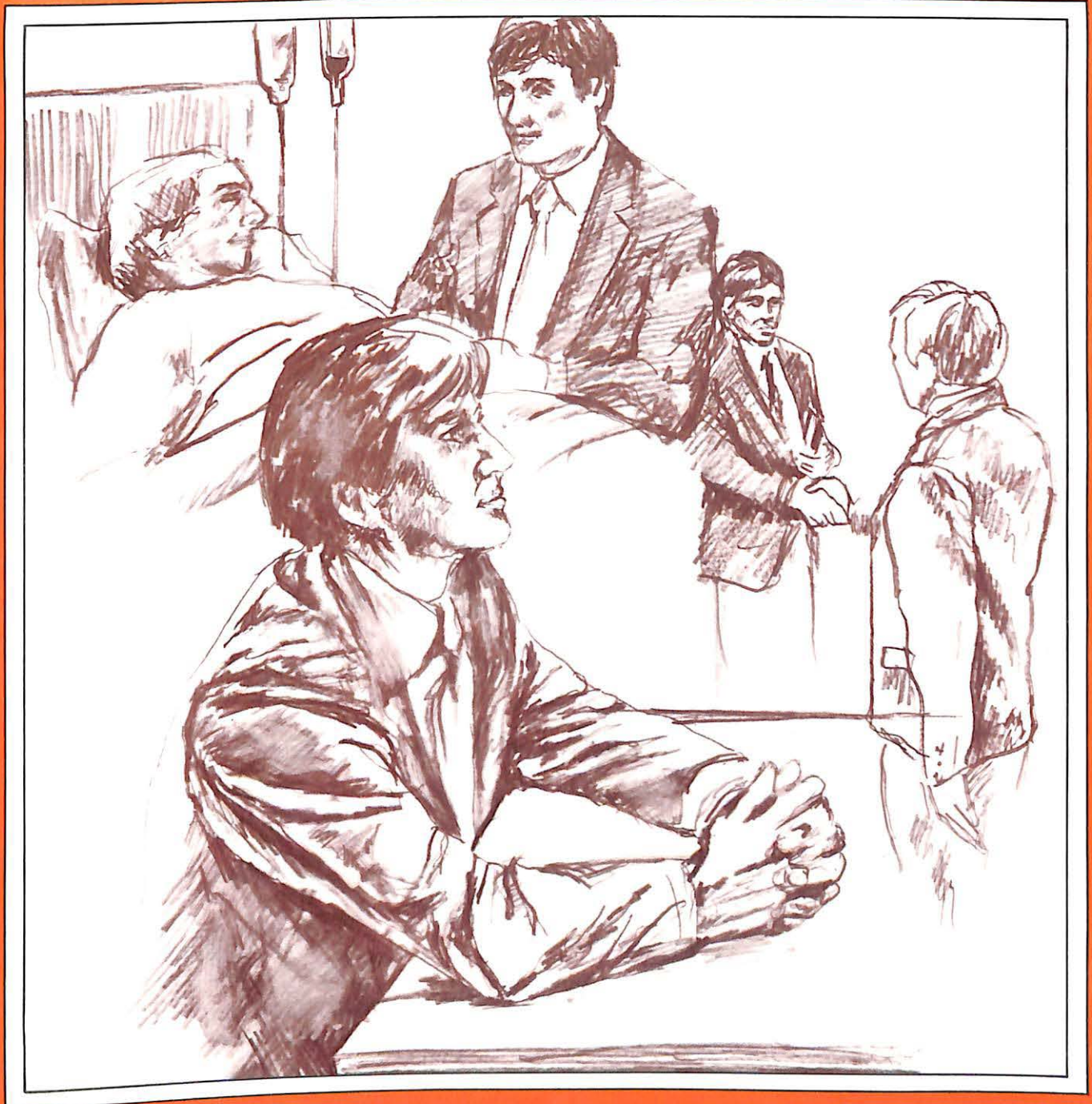


# Baptist Herald

June 1983



**Resolving Pastor/Church Conflicts**

# Keeping In Touch

## Pastoral Performance Review and Appraisal

Performance reviews and appraisals of pastors and other church staff are almost nonexistent in our N.A.B. churches or in the churches of many other groups. Many of our churches have job descriptions to some workable degree, but the majority have not tackled the difficult task of formally appraising the per-

**Positive encouragement will go a long way in improving relationships and effectiveness of ministry for the pastor and the church.**

formance of the pastor or other church staff; even though informally such appraisals are made all the time. Very often they are a collection of opinions, speculations, or innuendos gathered on church sidewalks, at social events and at meetings that occur following the regularly scheduled meetings.

Many reasons are given for pastors and churches not wanting to implement an appraisal system. Some have expressed honest fears that an appraisal system might be either misunderstood or misused. Still others have voiced the opinion that we simply cannot appraise spiritual ministries. Pastors may also want to give a performance appraisal of the church and its leaders.

The main reason that I am addressing this subject is because several lay persons, who have heard about the Conference implementing a performance appraisal system for its staff, have asked if we have such a system available for churches. My response thus far has been "no, we have not developed one for pastors and churches and are not sure whether we should try." After we have gained some positive experience in it ourselves, we may consider sharing it with churches and pastors on request.

It has become evident that performance evaluation is considered important and necessary for individual development and organizational effectiveness in industry, education, and various other operations.

It seems to be tougher to pastor every year. Someone has said, "Have you tried juggling pieces of shard glass barehanded? That's less dangerous than pastoring churches."

Recently, I have become very concerned about pastor-congregation conflict over expectations. The pastor's expectations of himself and the church leaders' expectations sometimes are far apart.

The perceptions of performance are also in conflict. If this happens and is left to continue, it will cause a deteriorated relationship between the pastor and church leaders.

It is important that a forum be established that will seek to resolve the differences before the inevitable happens where the pastor is asked to terminate.

Where there are such differences, conflicts, or strained relationships, I suggest that a pastoral relations committee be formed.



Anyone confronted with a tough job over a long period of time, where he is encountering opposition, needs a small group of people telling him that he is loved, that he is on the right track, and that people appreciate his work. Positive encouragement will go a long way in improving relationships and effectiveness of ministry for the pastor and the church.

This committee should also deal with problems that exist in ministry and seek possible solutions to these problems. As someone has said, "They will want to level *with* the pastor, not level *him*."

I think such a committee could resolve some misunderstandings or honest differences, improve effectiveness of ministry, certainly develop good communications, and achieve a better understanding of the tasks and problems associated with pastoral ministry. What do you think? □

*John Binder*

Executive director  
North American Baptist Conference

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"We Aren't Being Fed Spiritually!"

"The Lord Is Leading Us to Leave!"

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BAPTIST EMERGENCY

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# Hey Pastor! You're Not Feeding Us!

by Willis Potratz

A church building contractor used one of two statements to get what he wanted in building committee decisions. These two arguments were 1) "It isn't good enough," and 2) "It costs too much." Church building committees, interested in getting the best, and in saving money, repeatedly approved the contractor's recommendations.

People in our congregations repeatedly use two statements to express their dissatisfaction with their pastor and gain the decisions they desire. The one statement is: "We just aren't being fed spiritually." The other is "The Lord is leading us to leave."

## "We Just Aren't Being Fed Spiritually"

This argument and complaint carries with it one of the greatest blows that can come to a devoted pastor. He knows that the Word of God charges him to feed and lead the congregation (I Peter 5:2). Most pastors were charged with this responsibility in their ordination service. They were reminded of it as they were installed as pastor of the church. Both services were uplifting and motivating. Now, he is informed that he is failing in that which is a priority. This brings a crushing blow to his self-esteem. The result is increased shortcomings and problems.

What can a pastor do when the argument, "We just aren't being fed spiritually" is used? He can spend more time in the preparation of his messages and Bible studies. Some need to do this.

However, once the charge is made, better preparation is seldom



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productive because the pastoral ministry is relational. More time in the study may bring a greater isolation from his people. It may lead to a further breakdown in communication and administrative leadership.

More important, every pastor knows that a message or Bible study will be meaningful only to the individuals who are willing to actively listen and are open to the ministry of the Holy Spirit working through the messenger. People who have turned off their pastor, probably will not permit him to be used in ministering to them.

Pastors have a responsibility to study the Bible, to know their congregation and the congregation's needs, to be disciplined in preparing messages that meet needs, to care for the many other responsibilities of the pastorate, to pray and be growing spiritually, and to intercede for their congregations. But they seldom, if ever, are helped by the charge, "We just aren't being fed spiritually."

The opposite approach is "to know them which labour among you" (II Thess. 5:12). This means that we who labor with the pastor seek to do our part to build a relationship with him. This helps a pastor. It is an important ministry for us.

## "The Lord Is Leading Us to Leave"

The second statement is "The Lord is leading us to leave." This sounds so spiritual. But, how often is it the truth? Church members who use this argument are usually ready to use it again in a year or two. Why? Because they take their difficulty or problem with them to another church. They never find the perfect or even near perfect church. Their commitment to a local body of believers is as tentative as some Hollywood marriages.

Charles Colson addressed the student body of a university. In the discussion that followed, a very angry student challenged Colson about his relationship with Richard

Nixon. Colson hesitated before responding. Then he looked up and said quietly but firmly into the microphone, "Richard Nixon is my friend." Instead of hostility, which Colson expected, the student body erupted into spontaneous applause. Colson touched these students with his commitment and public expression of loyalty.

## Church Membership Is A Commitment

Membership in a local church is a commitment in obedience to Christ and to the leadership of the Holy Spirit. It is also a commitment to the members of that body. As Dr. Warren Wiersbe, the Bible teacher at the Triennial Conference sessions held in August 1982 presented so forcefully, there will be diversity in each local church. This is God's plan. But there is to be unity in the midst of diversity. This is our Christian responsibility.

We help develop that unity by being committed to a specific local church. The option in diversity is not to quit. It is not likely that Christians can say, "The Lord is leading us to leave."

The two women who tangled in Philippi were told to . . . "be of the same mind in the Lord." The differences and problems in Corinth were not pushed aside as being too difficult or too many to correct. They were dealt with one by one.

Pastors need to listen to comments and complaints. They need to recognize that there is usually a kernel of truth in each one and learn from comments and complaints. This allows them to be aware of the lightning and thunder while the storm is still in the distance and sometimes dissipate it before it disrupts the work.

The pastor, in the midst of the multitude of ministries necessary for leading any local church today, however, will struggle more than he needs to if he has not evaluated the two statements: "We just aren't being fed spiritually" and "The Lord is leading us to leave." □

# Pastoring in an Era of Knowledge Explosion

by J. Gordon Harris

In an era of space exploration, black holes, hydrogen galaxies, word processors, computers, urbanization and mechanization, it becomes increasingly difficult to understand and minister to current needs. People are confused by constantly changing life-styles. Few know what to expect in their future. Today's disenchanteds feel a general dissatisfaction with life and often express these feelings against church leaders.

Change constantly demands new ideas and methods for pastors. Communities shift, and new ethnics move into neighborhoods. Family crises, divorce, and remarriage come to each doorstep. Alcohol and drug rehabilitation threaten to absorb all of one's counseling time. As well, church members are better educated in all areas of the country. Such churches demand able administrators and a Christian education program. Consequently, if this trend continues, some church leaders may become out of date, ill prepared, and quite irrelevant.

## Unrealistic Expectations

The situation is complicated by unrealistic expectations from churches. Pulpit committees list attributes for a leader not too far short of divinity. They expect the pastor to be all things to all people and to do it with expertise and smoothness. Generally, church members make fewer allowances for



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mistakes, bad grammar, and inappropriate dress.

Unfortunately, many North American Baptist pastors are being caught in another difficult transition. Some are making a transition from working with one cultural community to dealing with different cultural groups. This also brings many changes in their leadership role.

In the middle of their ministry, they discover that standards for performance appraisal have radically shifted. Many are struggling to meet the demands of new situations. Occasionally, they have difficulty changing as fast as things are changing around them.

Part of the reason why some struggle to change is that they possess an inadequate library, and they have little money to upgrade it. Likewise, their church duties do not allow time off to study. Therefore, they have difficulty competing with professionals on TV and with the sparkle of a youth movement.

## Congregations Need to Take New Action

In order to help pastors deal with changing expectations in an era of knowledge explosion, it is imperative that many congregations consider new actions. They should provide a book allowance to help the pastor upgrade his library. Such a book allowance does not have to be extravagant; however, all such funds must be used for books.

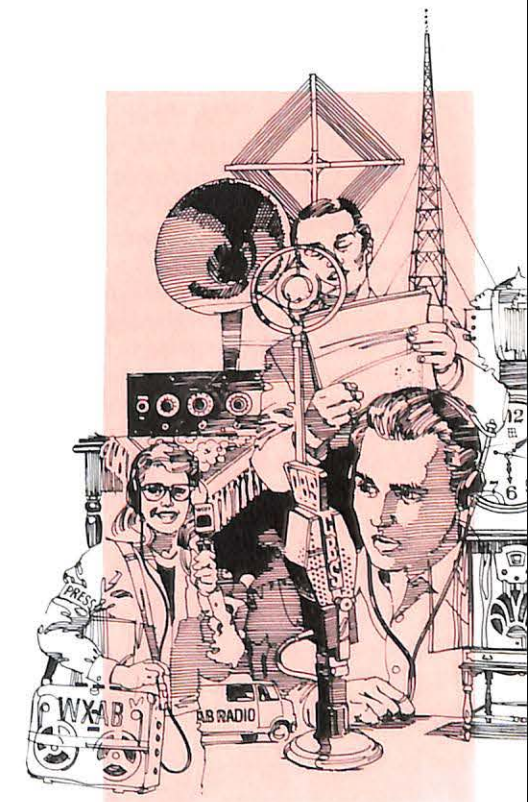
Congregations should also provide time and money to allow their leader to attend pastors' conferences. Likewise, these churches may provide tuition and travel money for their pastor to attend a January Term at the Seminary or Divinity School. The costs are not prohibitive for any church.

In an era of knowledge explosion, neither the pastors nor churches can afford leaders who do not grow. A church, which I attended in college, ministered primarily to a poorer part of town. Week after week, the

pastor preached against the space program. "That area is God's space," he declared. "Man must not enter that territory!" That summer the United States put several astronauts in space. By the next fall, the church had sold its building and disbanded. I have no idea to where that pastor moved or what he began to do. A pulpit which sounds a message reflecting the dated concerns of a minister more than the eternal gospel of truth will fall into disrespect.

## Upgrading Tools and Sharpening Skills

Churches and ministers alike need to make the investment of time and funds necessary to upgrade tools which they possess and to sharpen skills which the Lord has given. The present generation offers many challenges to those who will be growing leaders which our world, falling apart, desperately needs. □



## The Loyalty Factor by David Steinhart

Many factors contribute to a pastor's performance (or lack of it). Perhaps a poor self-image is the cause, or lack of training. Maybe his expectations are unrealistic, or he may be just plain lazy. But apart from these factors, there is another for which the pastor may not be responsible (and it is not heredity).

I am referring to the loyalty factor. Many a pastor has had to leave a church because of a disloyal congregation or a disloyal associate. The pastor may be very capable, but if his people or staff are not loyal to him there is little he can do.

Paul speaks to this problem in Philippians 2:1-4. He says that those who have been united with Christ should be "like-minded, having the same love, being one in spirit and purpose." It is very clear that Paul is writing to local churches.

Whenever a congregation is seeking



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to rid themselves of their pastor and there is no sin or laziness involved, I am disheartened. What about Paul's admonition?

The calling of a pastor is often likened to a wedding. Every good marriage involves a strong commitment. Loyal love and acceptance are the foundation stones.

We certainly feel it is wrong for a husband to divorce his wife unless there is serious moral sin. But somehow, when a congregation tires of its pastor, or does not appreciate aspects of his personality, the congregation thinks it is appropriate to (may I say it?) seek a "divorce." Where is the striving to love and accept, to discuss and work out differences?

If a congregation has called a pastor, let that congregation learn to love and accept its pastor. Let them grow together to be of one mind, spirit, and purpose. This may be difficult, but then how many love relationships are ever free from difficulties?

Paul continues by encouraging believers not to do anything "out of selfish ambition or vain conceit." Instead believers should "in humility consider others better than themselves" (Phil. 2:3).

Since this was written to all believers, it certainly applies to associate pastors. Why is it that some associates are often willing to agree with a parishioner's criticism of the pastor? Why is it that some associates are quick to take advantage of a difficult situation? Often the reason comes down to selfish ambition and vain conceit.

It is not uncommon to find strained relationships within a multiple church staff. Associates often find that they are in the position of working by themselves while realizing that they must not work for themselves. The challenge for the

associate is to learn to adapt his personality and ministry style to the pastor's.

Peter helps us here when he tells us to humble ourselves under God "that He may lift you up in due time" (I Peter 5:6). An associate pastor can strengthen the Church of Christ by supporting the pastor and refusing to encourage malicious gossip.

If church members come to the associate pastor to complain about the senior pastor, he should encourage the persons to talk to the senior pastor rather than listening to the problems himself. The associate pastor can build up both congregation and pastor by dying to self and living for Christ.

Incompetency and laziness do not belong in the ministry; when found, one needs to deal with it. But, then, congregations and associate staff need to be loyal to the pastor, realizing that personality differences are not grounds for dismissal. Let us seek Christ's Kingdom first and "in humility consider others better than ourselves" (Phil. 2:3).



## How to Avoid Conflict Between Pastor and Church

On Churches and Pastors—Their Relationships

**W**hat are the factors that cause problems between a pastor and his congregation? Can these factors be identified early so that they can be dealt with before they intensify and get to the point where a church says, "Pastor, you've got to leave!" or the pastor feels so frustrated that it is difficult for him to minister to the congregation any longer?"

Recently, the editor asked the eight North American Baptist area ministers and the area ministries director their views on problems confronting some churches and pastors today. In a conversation, these men attempted to identify some of the factors that could lead to future problems.

**LEROY SCHAUER:** I believe the kind of preparation a pulpit committee does prior to asking a man to candidate is important. The committee needs to know more about him than just listening to him preach.

Area ministers serve pastors, pastoral staff, and churches as resource persons, provide communication from the churches and associations to the Conference office, give coordinating leadership to the Associations and communicate, interpret, and promote the Conference mission and ministries. They are Isador Faszer (Alberta Area), Calgary, AB; Kenneth Fenner (Great Lakes Area), St. Clair Shores, MI; Edmond Hohn (British Columbia Area), Kelowna, BC; Charles Littman (North Central Area), Bismarck, ND; Willis Potratz (Illinois/Wisconsin Area and area ministries director), Oakbrook Terrace, IL; Wilmer Quiring (Eastern Area), Rochester, NY; LeRoy Schauer (Western Area), Vancouver, WA; Siegfried Schuster (Manitoba/Saskatchewan Area), Winnipeg, MB; and Milton Zeeb (South Central Area), Kansas City, MO.

**MILTON ZEEB:** The church needs to look at itself and to evaluate its ministry and needs. Sometimes a group hears a man who may be popular or a dynamic speaker, but its needs may be in another area at that particular time. So it is good for an area minister to help a church see where its needs are and find pastors who are gifted in those particular areas.



**BARBARA BINDER:** How can a church determine its needs? A pulpit committee, it seems, wants a forceful preacher, an excellent administrator, a versatile worker with all age groups, and a genial visitor. It is impossible to find someone with all these characteristics. How does a church determine its real needs and what type of pastor it needs for this time?

**ZEEB:** I have a questionnaire that I use to obtain some background material and information. I encourage the pulpit committee to discuss these questions concerning their ministries, and have them put the answers in writing.

**SIEGFRIED SCHUSTER:** Yes, it is important to have a church clarify its expectations of a pastor. Unrealistic expectations on the part of the church and/or the pastor can lead to future problems. In the candidating process, a pastor is anxious to please, so he preaches his best sermon. When he is asked questions by the board or pulpit committee, he will seek to be as

affirmative as possible: "Yes, I'm a great evangelist; yes, I love to visit with old people; yes, I love to do all the things you've mentioned." Many pastors try to "sell" themselves to the board or committee.

The congregation and the church board likewise misrepresent themselves by saying: "We want to get going for Christ! We really want to reach out into the community." When it comes down to it, they mean that they want the pastor to do it for them. Pastors need to ask the congregation: "What are your goals?"

**Zeeb: The church needs to look at itself and to evaluate its ministry and needs; then call a pastor who is gifted in those particular areas.**

**WILLIS POTRATZ:** In some situations, the call to the pastor was not explicit. Some things were promised verbally and then were forgotten. This later becomes a source of frustration. When the pastor brings this to the attention of the leaders, they feel that the pastor is initiating conflict.

**KENNETH FENNER:** In some cases, a church knows the candidate has certain weaknesses but calls the man anyway; even though it wants someone strong in that specific area. In one case, the church wanted someone strong in administration; they knew the candidate was not an administrator but called him anyway. That got them off on the wrong foot. That was an unreal expectation.

**WILMER QUIRING:** Sometimes a church wants a strong leader, and they get a person who is strong and who leads them. After a while, they feel that he is a dictator. They really did not want that kind of a leader.

(Continued on next page)

Both the church and the pastor begin with high expectations. I think it takes quite a bit before the pastor or the people become disappointed. I do not know how you can really tell at the beginning that there are some signs that later will develop into problems.

**CHARLES LITTMAN:** There is another side to this, too. The pastor needs the support of his wife, and in some instances, that is not forthcoming.



**POTRATZ:** Yes, even though a pastor's wife is not salaried by the church, she still is expected to be part of the team. Her supportive, positive attitude is needed; even though she should not be expected to give leadership to or be involved in many areas of the church program.

**LITTMAN:** Another area that causes conflict is the pastor not being available to his people. I think a pastor ought to have regular office hours.

Some people say that the only time they can find the pastor is drinking coffee in a restaurant. The pastor's messages become weak, and then the people begin to react. It is a cycle which causes some real problems.

Some pastors become involved in too many non-church activities. The activities are good, but the church suffers. The church says, "We hired you to do the church work, to build the body, and building the body is not your prime purpose. It seems you are too involved in the community." That hurts a church's ministry.

**SCHUSTER:** Often the opposite of what Charles is saying happens. People say that most pastors do not show enough interest in the everyday life of their people and the life of the community at large. They are too absorbed in the ecclesiastical framework.

**LITTMAN:** Another area of potential problems concerns a pastor's inability to stay within a time period. He preaches until he is through, rather than preparing a message for a specific time slot in the worship service. It is common sense, and some pastors either do not have it or do not use it.

**Potratz: Even though a pastor's wife is not salaried by the church, she still is expected to be part of the team. Her supportive, positive attitude is needed.**

**ISADOR FASZER:** I think one of the problems that many pastors face is a breakdown in communication. Pastors may spend time in their office, but they do not take time to sit down with the leaders of their church, whether it be a board or a committee to discuss the needs of the people.

The pastor may feel threatened and so does not invite comments,

**Fenner: I am convinced that a pastor has to work with his men, and when you have that loving relationship, "I care about you and you care about me," there is a whole new spirit.**

suggestions, or even criticism of what is happening or what is not happening. So the pastor never knows whether he is doing his job in the eyes of the people. He does not know what the people are thinking.

The other area of concern is that sometimes pastors think that they are the church. The only thing that goes is what comes into their heads. They never ask the congregation, "What is your opinion?" The pastor pushes programs through and does things that irritate the people. Then the pastor wonders why the people do not like him.

**BJB:** What can be done? There are pastors who are tremendous in the pulpit, but when it comes to working with people, their concern is pushing through their own programs, without ever discussing the program with the moderator or with the chairman of the board or committee to which the program pertains, before presenting it to a board. Sometimes it antagonizes the people so much that finally the pastor is forced to leave.

**SCHUSTER:** Sometimes the pastor takes himself too seriously. He has bought into a program; and his people have not. He pursues those goals, but he has never really involved his people in working through the goals together to develop a common ownership.

**BJB:** How can you get a pastor to see that?



**SCHUSTER:** I guess on a one-to-one basis. Sit down with him and talk about it. I think some of the telltale signs are when a pastor begins to complain about his people being stubborn and slow to move. He needs to ask himself the question:

"What have you done to work with them?"

**BJB:** Who would be the person to raise this question with the pastor, if it is a problem?

**SCHUSTER:** Someone within his congregation who is aware of what is happening and who is willing to sit down with him, if he is, in fact, teachable. A sense of ecclesiastical pride is often the problem: "You know, I am God's man for this church. I have the direction, and you better follow me."

**BJB:** Is there a way that a lay person should approach the pastor to discuss a problem?

**FENNER:** It has to be a person that the pastor respects. It may not even necessarily be a person from a board. It may be somebody else in the church.

**FASZER:** When some representatives from a church came to me for counsel, they said, "Things are not going right in our church."

I asked: "Have you ever sat down and talked this matter over with your pastor?" "No."

I said, "Will you go home, and, as deacons, ask your pastor to meet with you? Then share some of the concerns you have." But I said, "Be Christian about it; be tender and kind."

After some time, I met with the pastor. I asked, "Did you have this meeting? Did you feel that they treated you right? Were they hard on you, or in any way unkind or ugly to you?" And he said, "No, they were very kind."

But in that case, the issue never was resolved, because the man should not have been in the ministry in the first place.

**BJB:** If a board or group of people meets with a pastor, even in a very kind way, the man is still devastated to a certain degree. No one likes to be criticized.

What could you say to a pastor who receives this kind of criticism that would ease the pain, to help him evaluate, and accept this? What can you say that would help him to graciously accept the comments and

not become defensive and blame other people?

**POTRATZ:** That brings up a point. People may meet with the pastor to discuss things that would be helpful in his ministry. But the pastor needs to be open to listen to what they are saying, to evaluate and to be open to change.

In some instances, pastors become defensive and even angry. They feel they are being attacked. So through their reaction, they shut off future expressions of concern by the people in their congregation.

**BJB:** Then when the pastor comes to the point of really wanting feedback, the leaders will not give it. So this leads to more discouragement and frustration on the part of the

**Faszler: The congregation knows that the pastor is not perfect, but they expect ministry: someone who feeds them from the pulpit and ministers to them on a one-to-one basis.**

through a deacon board. It should be on a one-to-one basis according to Matthew 18.

If I had something against my brother, I would go to him and share it in a loving way because I love him in the Lord. "I'm not here to hurt you. I am here to love you. I am concerned about the ministry of this body and you. And because I am concerned about it in total, let's go out for lunch and discuss it."

Have this talk in the most informal atmosphere possible, and then pray with the pastor. The pastor is human, love him. If it does not



pastor to the point where he may even consider leaving the ministry rather than considering another pastorate; even though he has had successful pastorates previously.

**FASZER:** There are some men who should never be asked to do the suffering that they do, because they are not suited for pastoral ministry. I have conveyed this to one and tried to help him understand and see it. Some go for career counseling and, subsequently, to retrain.

**BJB:** You are speaking about some who probably should not have been in the ministry in the first place. But what about men who have had years of successful pastorates and then, all of a sudden, they have come to the place where the church in which they are now does not appreciate them?

**FENNER:** I think, Barbara, at first the pastor should not be confronted

work out that way, then it may come to the deacons. But to put him in front of a board first and have target practice is not scriptural.

When I was a pastor, the board and I went through a process quarterly. "What are you hearing from the congregation that needs to be addressed? Are they being fed spiritually? What needs are there in the church that maybe I am not meeting? What do you hear from the body that I am not doing?" We had open dialogue and discussed whether or not it was valid criticism as they saw it.

One criticism was that I was not visiting the shut-ins. I said, "Gentlemen, that is entirely right. I have a hard time visiting the shut-ins because I am not a sitter. I do not appreciate hearing the same story 40 times. That is one of my faults."

So I said, "Either I agree to go and do part of this, or since you

(Continued on next page)

know that this is one of my weaknesses, you cover." So let's discuss it.

You have to be open enough to be vulnerable to your men. Begin with that relationship, realizing that you are not perfect, that you have weaknesses, but still together you are a team. I am convinced that a pastor has to work with his men, and when you have that loving relationship, "I care about you and you care about me," there is a whole new spirit.

**SCHAUER:** Sometimes after being in a church for a while, the problems become bigger and bigger, and you lose perspective. Some pastors need to get out and get some air. They need to spend a whole week with another pastor and his staff, with a pastor whom he looks up to, or with someone who has a totally different philosophy of ministry.

It would give him a chance to say, "Well, my field isn't so bad after all. There are some things that I can really do. We have some strengths." This is especially helpful for a pastor who has been in the same church for six or seven years. The problems may become so large that the pastor cannot see where he is really going.

**QUIRING:** I think spiritual pride has a great deal to do with a pastor getting his back up when some problem comes.

I remember reading of a church where the pastor was having some problems, and so the deacons met with him. As they talked, one deacon, especially, let the pastor have it with both barrels, and the rest were expecting the pastor to let him have it right back. But instead, the pastor recognized that there was some truth in what the deacon was saying, and so he said, "I'm human; I make mistakes." He readily admitted his humanness.

The openness on the pastor's part at that meeting was the beginning of some healing for this man and his receiving another chance in the church. His people were willing to work with him because of that.

One needs to get over the feeling that you are supposed to be perfect, so when someone tells you that you are not, you will not be devastated.

Ask for some help and direction, and I think, the church will give it, the leaders especially.

**SCHUSTER:** I think so much depends upon the approach. If there is a problem in the early stages, it would be very helpful to try to solve it on a one-to-one basis in a non-threatening way with a person who has already demonstrated that he is your friend. If a person comes on very strong and tells you all the things that have gone wrong with your ministry, it is hard to take. You may already know, but you are not willing to admit this to yourself.



I recall a situation in my own ministry. One of my members was very goal-oriented. He said, "Sig, what are the goals for the next five years for you and for the church?" He asked so many things that I felt threatened. It took half a year before I really began to understand that he asked those questions because he loved me and because he wanted to help me. Once I bought into that, I was thrilled to see him become moderator of the church.

Probably most of us find it very difficult to face up to failure and to things not going well. It is important to let the pastor know that we really love him. Some follow-up is necessary; a constructive plan needs to be worked out together to mend certain areas and reinforce weak areas.

**BJB:** This would be an example of one or several men or a board saying, "Pastor, I'll work along with you on this; for example, in visitation."

**SCHUSTER:** They may also accept the fact that visitation or some other weakness is simply not the pastor's strength. We have a stereotyped idea of pastors, and we have so many expectations. If we are tuned in with the scriptural teaching concerning spiritual gifts, we realize that none of us has all the gifts, but some areas, of necessity, must be covered. These areas may be very low on our personal priority list simply because we are not suited for them. If the congregation knows this and if the man is allowed to be honest about this, then maybe the congregation will be willing to live with the pastor's strengths, cover his weaknesses, and do some remedial work in other areas that may not be the pastor's responsibility.

**Schuster: When a pastor begins to complain about his people being stubborn and slow to move, he needs to ask himself the question: "What have you done to work with them?"**

**LITTMAN:** What I have been hearing in pastor-deacon workshops as one of the strongest criticisms is that pastors do not visit. Some pastors find it extremely difficult. Whether the pastor feels he can visit or not, he is still going to have to visit if he is going to have any kind of ministry in the church.

At pastor-deacon clinics, I say to the board of deacons that it should set goals for the pastor in visitation. Call the pastor and say, "I'll go with you, and I will help you." This begins a team ministry in visitation. This helps the pastor, because if he wants a long-range ministry of spiritual and numerical growth in the church, he is going to have to visit in homes.

**POTRATZ:** I find it is very difficult to define what is a competent pastoral ministry. One thing bothers me. I see some men running to this or that seminar.

One day when I was at a seminar, a pastor said to me, "I'm going

home and change my whole ministry." And I wanted to say to him, "You fool; you will be a loser if you do that."

One couple attended a seminar emphasizing that hospitality not entertaining is important. So this couple invite people to their home, not caring how it looks and smells, or how they look. They want to show hospitality to people. The people come, and they see a mess. It is devastating for their ministry, and the couple cannot understand what is happening.

**SCHUSTER:** This goes back to unrealistic expectations. We are bombarded from every side with seminars and with "how-tos." Every time something goes wrong in the church, we send the pastor or a team of people to another seminar, and that is supposed to fix it all. It actually deepens the problem in most cases because instead of becoming themselves and finding the unique ministry God wants them to exercise as a body, they are always trying to mimic somebody else.



**FASZER:** The congregation knows that the pastor is not perfect, but I think they expect *ministry*. They want someone who feeds them in the pulpit. They want someone who ministers to them on a one-to-one basis.

If a pastor finds it difficult to visit, then I do not know why he is in the pastorate. What is the pastorate all about if it isn't communication, visiting, and interpersonal relationship skills? These are very basic.

**EDMOND HOHN:** I feel that the number one problem always has

been relationships. We have a lot of good people in our churches; they will overlook a lot of weaknesses in a pastor. But I think the main key is for the pastor to enter into a relationship with boards, with his people, a relationship that is open and honest. One of my objectives this year is to spend quality time with each senior pastor in my area. It is

**Quiring: One needs to get over the feeling that you are supposed to be perfect, so when someone tells you that you are not, you will not be devastated. Ask for some help and direction, and I think, the church will give it, the leaders especially.**

important for the pastor to be himself and to use those gifts that God has given him by interacting and relating to the people.

**BJB:** If a pastor is himself and the people will overlook his weaknesses

**Hohn: The number one problem always has been relationships. It is important for the pastor to be himself and to use those gifts that God has given him by interacting and relating to the people.**

to some extent, then what are valid grievances that a congregation may have toward its pastor?

**FASZER:** In every church that I pastored, I found someone, such as the chairman of the board of deacons, with whom I sat down regularly to talk openly and freely—not only with him but also with my deacons and with the church board. I discussed certain issues with the deacons and other issues with the church board.

I would hear from the people where they felt the church was at and where my ministry was at. It

was then that I found out what was happening.

My wife has been an invaluable help to me in my ministry. She is able to pick up things to which sometimes I have been insensitive.



**HOHN:** Charles mentioned the idea of regular office hours. I think that can be overdone. I receive many complaints from people that their pastors have office hours, and then they are not available after that.

The fact is that a pastor needs to be available to his people 24 hours a day for emergencies. That can be overdone, too, on the part of the congregation. I know we have a lot of overworked pastors, but I probably know as many lazy pastors. I think laziness is a valid grievance.

Another is that of accountability. To whom is the pastor accountable? That factor needs to be clear. Sometimes the people of the church have a valid criticism that the pastor is not accountable for his time.

**BJB:** In the last couple of years, there seems to be more dissatisfaction on the part of the congregation toward the pastor. What causes this?

**SCHUSTER:** I think part of it is the influence from the outside. Many times people compare the pastor on Sunday morning and his preaching with the television preachers.

If there is a good relationship between pastor and people, even though he is not the greatest communicator, they will overlook it because his love and his compassion shows through. But if there are

other things that are already griping the people and *then* they compare their pastor to the TV preachers, they begin to say, "He doesn't preach right; he doesn't do this; he doesn't do that."

**FENNER:** I think we need good, exciting Sunday morning worship services. I have been in some dead services.

When I was pastor at Bethel in St. Clair Shores, MI, I said to my people: "If I am wasting your hour in this worship service, you come and tell me. I want you to go out of here rejoicing in the Lord because of the music we sing and because you are spiritually fed."

People will be critical if their needs are not met. I have been to some churches, and I have come out totally depressed.

**SCHUSTER:** I agree with that, but you are still competing with the television pastors. I think a pastor needs to be a good public relations man. If he is not, he is not going to sell himself; he is not going to sell the program that the church is seeking to implement.

**QUIRING:** I think a word in describing a pastor who is going to have trouble is intransigence, unwillingness to change.

I don't see, at least in my experience, that the worship service is what people have against pastors. When they are really complaining about the pastor, it is really in human relations.

I can tell you of a church where the music is perfect; the organist is tops; they have everything just so; it looks like it is exciting; and there are changes all the time, but underneath there is rumbling because in certain matters people are not happy with what they get from the pastor.

**ZEEB:** Some pastors want to be close to their people, "buddy, buddy." And they do not command their people's respect. They get so close to them that nothing much is expected from the pulpit. The people do not look up to the pastor to produce.

A pastor needs to lead his congregation. One grievance that I hear is "He's so close to those people; he's with them all the time."

**POTRATZ:** When the lay movement came emphasizing the use of spiritual gifts, I heard the comment that this could easily lead to problems in church-pastoral relationships. Do you think this has happened?

**SCHUSTER:** Some pastors, who did reasonably well 10 and 20 years ago, are not making the transition today in terms of teaching, training, and encouraging their lay people to use the spiritual gifts God has given them. They are still in the old model of the one-man show. By not being able to adapt, they have created problems, and they have stopped growing. They simply have not recognized what God is doing in the congregation, and so they are standing in the way. As a result they are being pushed over.



**FASZER:** I think that's a big factor. Another factor is that we are getting much more sophisticated congregations than we used to have. At one time, the pastor was primarily the educated man in the congregation. Now, there are not only college graduates but also people who have specialties in all kinds of fields in the congregation. More is required of a pastor to provide inspiring preaching and church programming.

**SCHUSTER:** In my mind, a more valid grievance than a boring worship service is the question of being fed with the Word because that is why people come. If a pastor cannot share the Word of God with authority, then he is in trouble.

**LITTMAN:** I think it all boils down to time management. If the pastor is not spending time in study during the week, he is not going to feed his congregation on Sunday. Pastors need special time to prepare.

**SCHUSTER:** What you are really talking about is discipline. Self-discipline.

**LITTMAN:** A pastor needs to discipline himself. Until he learns to discipline himself, he is not going to have an effective ministry.

**SCHAUER:** Another factor is credibility. If a pastor says he will do something and then he does not, it becomes a barb to the people after a while.

**FENNER:** Another grievance would be lack of leadership, vascillation, trying to please everybody. If a decision has to be made even though it is a hard decision to make, the pastor should give leadership and guide the board in making that decision.

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**Schauer: Another problem is credibility. If a pastor says he will do something and then he does not, it becomes a barb to the people.**

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**FASZER:** Another area of grievance may concern the pastor's family. If the pastor does not have his own household basically in order, it causes problems, especially if the children are undisciplined, or if the wife is not supportive of his ministry, and she displays a negative attitude.

**ZEEB:** Also, conflict arises in regard to pastoral ethics. When a former pastor keeps in touch with a segment of his former church membership and returns to conduct a wedding or funeral without informing or seeking the new pastor's consent, it causes problems. It is ego-building for the former pastor and "body destructive" for the church.

**SCHUSTER:** Another is the problem of not keeping confidences. Often the pastor's wife shares with others what has been shared with the pastor in confidence. That can be devastating, and it is a very legitimate complaint on the part of the congregation.

**SCHAUER:** It is the other way around, too.

**POTRATZ:** Along the line of confidences, what I hear often is the complaint that the pastor uses live illustrations from the congregation in his sermons.

**FASZER:** Also, church leaders complain that the pastor preaches on stewardship and giving, but the pastor himself gives very little. He needs to set an example.

**ZEEB:** Some pastors are very free in spending the church's money, and are poor givers in return. This is an area of conflict that people find difficult to handle.

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*pastor's concerns  
about their  
congregations*

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**BJB:** What, do you think, are the valid grievances that the *pastor* may have concerning his congregation?

**SCHUSTER:** One that is very disheartening is an immovable congregation. "We've never done it this way." Some congregations simply will not budge, especially if one strong layman has run the church for many, many years.

**FASZER:** Another is being underpaid as a pastor; he simply struggles financially.

**LITTMAN:** Lack of commitment to the ministry, to building the body of

Christ, on the part of the congregation causes frustration for the pastor. Lay people are involved in everything else, but when it comes to really supporting the ministry of building the body of Christ, they say that they "don't have time."

**ZEEB:** Some pastors run the church like a corporation. So the congregation says, "You want to run it like a business? Then we will run it like a business." They feel they do not need the commitment anymore, only the facts and figures.

**LITTMAN:** I think another area concerns incorporating new members into the church. There is a power struggle in which the "old" members do not want to release responsibility to new members. That

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**Littman: Lack of commitment to the ministry, to building the body of Christ, on the part of the congregation causes frustration for the pastor.**

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is a real frustration for pastors. New people come in, and they sense that they are really not wanted. "They want our tithes and offerings, but they will not let us become involved. They put us on a year, a two-year, or three-year probation."

**BJB:** When a church has told the pastor that what he is doing is not acceptable, there are hard feelings. Can there be healing? Can we expect, according to the Bible, a love between those two, that the relationship can be restored, or is there no hope? If there is hope, what steps can be taken?

**ZEEB:** Sometimes there is healing, but not hope of remaining. I have encouraged pastors to acknowledge the situation as it is, heal the relationship and be open to a pastoral change. It is not going to be as they want it to be or as it once was. To

work for healing, rather than the pastor abruptly leaving or being hurt and hostile, helps healing take place for the congregation for the next pastor who comes.

**SCHUSTER:** Where we were able to catch some of the problems early enough, I am really hopeful that their ministry will continue to be fruitful and long-term. In most of the situations, there was a willingness on the part of the pastor to come to me and say, "This is the area in which I am hurting, and these are the problems."



I talked to some of the lay people, and so it never came to a confrontational type of meeting.

If we are sensitive enough and if our people and our pastors have confidence in us, then we can do some preventative work. Hopefully, that will avoid that final confrontation.

**BJB:** That was one of the purposes of our discussing problems relating to church-pastoral relationships: Identify factors leading to these problems and maybe through reading this article, pastors and congregations will become more aware of these and seek to resolve minor difficulties before they become major conflicts. □

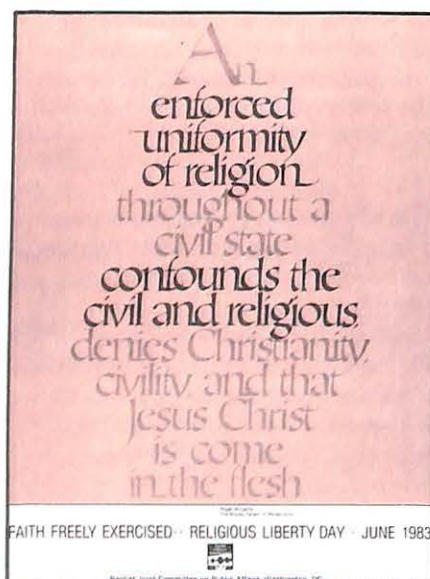
# Affirming Baptist Identity: Faith Freely Exercised

by T. B. Maston

Throughout the stream of Christian history, there has been a tendency to neglect either the human or the divine nature of Jesus. In the contemporary period, Baptists and some other Christian groups have, to varying degrees, neglected the human nature. Many among us need to discover or rediscover the historic Jesus and the kind of life he lived when he walked among men.

It was John who said, "By this we may be sure that we are in him: he who says he abides in him ought to walk in the same way in which he walked" (1 John 2:5-6). And we do say that we abide in him if we claim to be Christians. The word for "walk" is *parapeteo*, literally "walk around." It is a metaphor for "live" and is so translated by some.

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We cannot know how we ought to live unless we know how Jesus walked or lived while he was in the world. A statement by Peter in the house of Cornelius summarizes the life he lived: "God anointed Jesus of Nazareth with the Holy Spirit and with power; . . . he went about doing good and healing all that were oppressed by the devil, for God was with him" (Acts 10:38).

Let us never forget "He went about doing good." Just think of the many things he did. He healed the hurts of men and women, boys and girls.

Also, we know that he was tempted as we are. It was the writer of Hebrews who said, "We have not a high priest who is unable to sympathize with our weaknesses but who in every respect has been tempted as we are, yet without sinning" (Heb. 4:15). The fact that he was tempted "in every respect . . . as we are" stems from the fact that he was fully human as well as divine. This is the basis for his understanding of and sympathy for us when we are tempted and even when we sin. The fact that he had victory over temptation encourages us "in confidence to draw near the throne of grace, that we may receive mercy and find grace in time of need" (v. 16). We should be deeply grateful that Jesus was not only the Son of God but also the son of Mary.

## Ignoring Jesus the Man and the Life He Lived

The fact that many contemporary Christians, including some Baptists, largely ignore Jesus the man and the

life he lived helps explain their tendency to overemphasize "orthodoxy of belief," whatever that may mean, and neglect something just as important, "orthodoxy of life." Unfortunately, some may attempt to make the former a substitute for the latter. The preceding does not mean that we should ever belittle "orthodoxy of belief."

It is tremendously important what we believe concerning God, Christ, the Holy Spirit, the Bible, man, sin, salvation, and so forth. All that is suggested is that it is equally important for us, as Christians, to reveal the spirit of Jesus as he lived as we live in the home, the church, as neighbors, and friends. In other words, our theology and our daily life can never be separated; they should always be compatible with one another.

## Neglecting the Emphasis on Separation of Church and State

Another trend which is more or less prevalent among contemporary Baptists and is more closely related to the preceding than most of us realize is the neglect or the weakening of or emphasis on the separation of church and state. This is the doctrine or theory tremendously important to our nation, our denomination, our churches, and Christianity in general.

Separation of church and state has been a distinctive if not a unique contribution of Baptists to our American way of life. It seems strange that some Baptists who have been major contributors and strong defenders of separation of church and state should provide in the contemporary period much of the leadership of those who would undermine if not actually destroy our separation theory.

Many of us need to reexamine our heritage and become better acquainted with our background and early history. This should include

the contributions of men such as Roger Williams and others of our forefathers. It was Williams, although he did not use the term "separation of church and state," who stated the position clearly and consistently. Among other things, he said, "God requires not a uniformity of Religion be enacted in any civil state."

Also, in the *Bloody Tenet of Persecution* he, in a specific way, related enforced uniformity of religion to belief in the humanity of Jesus. He said, "On an enforced uniformity of Religion throughout a Nation or civil state . . . denies . . . that Jesus Christ is come in the Flesh."

It may sound strange to us, and it may be difficult for us to understand. Once understood, however, we will see that it has real significance for us, real significance for an understanding of some trends more or less prevalent among us today.

There is not or should not be any place for coercion in the area of the spiritual. There should not be any coercion by church or state for uniformity. Such coercion would mediate or deny the basic nature of man created in the image of God. Also, as Williams suggested, such coercion for uniformity would deny the human nature of Jesus whose coming in the flesh freed men and women to make their own decisions and then to accept the responsibility for those decisions.

## School Prayer and Tax Relief

One of the strangest aspects of the present struggle regarding church and state as far as Baptists are concerned is the fact that some who consider themselves the most conservative theologians are the very ones who have provided much of the impetus for compulsory school prayer and tax relief of some kind for private schools. These and some similar ideas or concepts undermine the separation theory which has been so basic in our Baptist way of life. It seems on the surface that they would be the very ones who would defend most strongly our historic position regarding the separation.

One possible explanation, which might be applied to what has been said previously, is the fact that

many of the Baptists who support some of the present trends do not give much attention to the human nature of Jesus and the life he lived. Let us repeat that the human nature of Jesus provides the basis of freedom of choice that man has. In turn, that freedom of choice means, among other things, that any coercion toward uniformity violates the basic nature of a person.

**One of the strangest aspects of the present struggle regarding church and state as far as Baptists are concerned is the fact that some who consider themselves the most conservative theologians are the very ones who have provided much of the impetus for compulsory school prayer and tax relief of some kind for private schools. These and some similar ideas or concepts undermine the separation theory which has been so basic in our Baptist way of life.**

## Religious Liberty—Implicit in the Nature of the Gospel Itself

The incarnation gave us an opportunity to see God in action, but Christ did not coerce, he only invited. Therefore, the proclamation of the Gospel is predicated upon an uncoerced response. God still invites all to come to him through a faith commitment to Jesus Christ, but he will not force his will upon anyone. Therefore, religious freedom to me is not a luxury that we can afford only when the times are good, but it is implicit in the nature of the Gospel itself.

Those who support compulsory prayer or reading of the Bible in schools may argue that they do not advocate absolute uniformity, but

there can be partial uniformity as well as complete uniformity, and when church or state uses coercion to attain uniformity, it violates the nature God has given to man. God himself does not coerce. He has left us free to accept or reject him and his will.

It follows somewhat logically but unfortunately that many of those who make up the so-called "religious right" in the contemporary period and who contend for or will use the power of the state to enforce a certain amount of uniformity use political strategies in an attempt to control Baptist agencies and institutions. It seems that the ultimate purpose of such control would be to force uniformity of belief. All of us should recognize that an enforced uniformity, whether complete or partial, negates something that has been basic in Baptist life and neglects freedom and negates the freedom we have in Christ.

## Freedom Carries Heavy Responsibility

It should be added that freedom carries with it heavy responsibility. First of all, there is responsibility to God, who is the Truth and the source of all truth. Also, freedom at times should be voluntarily surrendered or limited for the sake of the cause of Christ and for the good of others. In other words, freedom is not simply negative (freedom from) but more importantly, it is positive (freedom to do and be). Let Baptists beware of pressure to control and particularly of using or supporting coercion for uniformity by political power. □



# A Growing Church in Bluebonnet Country

by Mary Jane Zorn, Franklin Effenberger, and Alan Knuckles

A country crossroads where farm families meet on weekdays to pick up a few groceries, a sack of feed, or to exchange a little small talk, and to gather for worship on Sundays—this is Greenvine, Texas. Populated by several family homes, Eckert's Store, the Lutheran Church and the Baptist Church, the town lies in the heart of Central Texas' Bluebonnet Country.

This is an area known for firsts in the state. Brenham, the nearest town of any size, had the first public school, begun in September of 1875, and the first country-supported college, Blinn Junior College, was founded in 1883. Texas Lutheran College and Baylor University both had their original campuses located in or near Brenham.

Near Easter, the hillsides and the roadsides are abundantly carpeted with a brilliant blue wildflower, the bluebonnet—the perfect setting for a small white-frame church that had its beginnings more than 120 years ago. This church, the first German Baptist Church in Texas, is Greenvine Baptist, located 11 miles west of Brenham, Texas, just off

*Mary Jane Zorn and Franklin Effenberger are members of Greenvine Baptist Church of which the Rev. Alan Knuckles is pastor.*

Highway 290, in the heart of Central Texas' Bluebonnet Country.

Greenvine Baptist Church was also a first. In 1858, a young German immigrant named Frank Kiefer was converted at the



Greenvine Baptist Church, Burton, Texas, as it appeared in 1899.

Independence Baptist Church outside Brenham. He was trained for the ministry at Baylor University and in medicine at Galveston, Texas. Dr. Kiefer was later hired by the Texas Baptists (later to become part of the Southern Baptist Convention) as a missionary to the German-speaking people of Texas.

In 1861, Dr. Kiefer held a series of evangelistic meetings in the Greenvine community, and 18 persons accepted Christ as Savior. This group officially organized Greenvine Ebenezer German Baptist Church on the third Sunday in October 1861.

As Kiefer continued his evangelistic work and as Greenvine families moved further into the state, other German Baptist congregations sprang up. Thus it is that Greenvine is known as the "mother church" of German Baptists in Texas and, in particular, the Southern Association of North American Baptist Conference. Although the Greenvine Baptist

Church has never reached a large size numerically, her influence has been proportionately large due to the family of churches she has fostered.

## A Sunday School Begins

In 1868, Rev. Kiefer was called to full-time mission work and left the church in the capable hands of the Rev. F. J. Gleiss. Under his leadership, a Sunday school was started and a group "for the study of music and singing."<sup>1</sup> During the past one hundred years, the Greenvine Baptist Church has been served by more than a score of pastors in addition to Kiefer and Gleiss, each of whom made a worthy contribution to the spiritual and physical welfare of the church.

It was during the pastorate of J. E. Sydow that the present church auditorium was constructed. It is a wood-frame structure in which some 180 people may worship. It has been remodeled several times and still serves the congregation as its main auditorium. Through the years, additions have been made to enhance the appearance and the usefulness of this building.



Baptist Church that had recently dissolved. This building was a real asset to the church in that it provided space for Sunday school classes as well as a kitchen and fellowship room. In 1959 plans were begun to

<sup>1</sup>European Missions in Texas by John A. Held. Published by Broadman Press, Nashville, Tenn. copyright 1936, p. 70.

enlarge this building to provide restrooms and additional classrooms. These plans were interrupted on May 29, 1960, when a fire tragically destroyed the Sunday School building.

The members of Greenvine Baptist Church thanked God for sparing the church auditorium and, relying on God's promise that "all things work together for good to them that love God," they immediately began preparations to build a modern building adequate for every educational need for years to come. The facilities in this building included a modern kitchen, restrooms, and a fellowship hall adequate for feeding 120 people.

During the next 17 years, gradual changes and improvements were made at Greenvine. A new parsonage was erected and the sanctuary improved with air conditioning and the purchase of an organ.

In December 1973, a radio ministry was begun by Pastor John Silvey. The 30-minute program consisted of a message by the pastor and recorded music featuring Greenvine members. Attributable to this simple format, it has become one of the most popular church programs in the area, reaching out to listeners in a 70-mile radius. It airs Sunday morning at 10 o'clock on Brenham's KTTX radio 1280, and has been instrumental in promoting the visibility and reputation the church has enjoyed.

## Ministry Changes to Meet Needs of Changing Community

In July 1977, Greenvine was in search of a new pastor. Alan Knuckles, a Baylor University student and religion major, was called as interim pastor. He remained in that position for ten months. During this period, it became apparent that God was leading Greenvine to call this young man as their pastor. Knuckles continued his education at Baylor and Southwestern Baptist Theological Seminary in Dallas. He was called as pastor in February 1978 and ordained in May of that year. He brought with him a vision of greater things for the glory of God.

At this point in time, Greenvine began to take on new life. It became clear that with the changing face of the community Greenvine Baptist Church must strive to overcome its ethnic distinction in order to minister to all God's people in the surrounding community.



Pastor Alan Knuckles with his wife Helen (Lengefeld), who was a short-term missionary to Cameroon.

The countryside was rapidly changing from miles of farmlands connected now and then by the dot of a small German, Czech, or Polish community to one less sparsely

populated by the homes of Houston retirees, weekenders, and commuters. The late seventies brought an influx of transient workers associated with oil and gas exploration, many of whom stayed on after the boom had passed.

Greenvine Baptist faced the challenge of preserving a remarkable historic heritage while opening its doors to the many people of different backgrounds and upbringing that the Lord was leading to its doorstep. They chose to, as it were, grab the bull by the horns, and with the able leadership of Rev. Knuckles began to form its ministries around the needs of those to be reached. Retaining the basic tenants of preaching and teaching Jesus Christ, the church has moved toward making the German Baptist Church synonymous in the community with a warm and open fellowship of devout believers.

Some of the changes were physical, some spiritual. In 1978, it was decided to build a recreational facility to serve both the church and the community. The result was a fenced and lighted tennis/volleyball/basketball court that has become the center of countless

*(Continued on next page)*



The educational unit was enlarged and the sanctuary remodeled so newly designed and redesigned ministries could begin to reach out into the community.

warm weather fellowships for people of all ages. Playground equipment was added for church and community children.

The next project was to enlarge the educational building and remodel the sanctuary, with the overall goal of adding comfort and appeal to the worship area. This was accomplished by a connecting addition that joined the educational building and the sanctuary, providing additional Sunday School areas and enlarging the fellowship hall, while providing an overflow that directly links to the sanctuary. The sound system was improved so that the worship service can be heard in both buildings and musicians can take advantage of the wealth of taped accompaniments now available in church music. The sanctuary was paneled and carpeted. The roof has been repaired and major changes in the heating and cooling systems were made that all add to a comfortable worship setting.

#### Changes in Church Ministries

Now that members and visitors alike could worship in comfortable, spacious surroundings, and fellowship on well-kept, well equipped grounds, the church turned its eye to designing new and redesigning the old ministries of the church and organizations to serve the needs of its changing fellowship.

Change and improvement took place in the Sunday School program

where classes were divided and realigned to better serve different age groups, particularly young married and single adults. A nursery was begun that now provides infant



Women meet in Sunday school to study God's word.

care during all major services, and a class begun for three- to five-year-olds. A volunteer choir was organized to sing at weekly services and produce one major work per year.

The most lasting and encouraging result and sign of growth can be seen in the faces of the Christians: Those who have reached out to others on a one-to-one basis and developed the personal relationships that bring in the lost and those who have been reached by this warm fellowship and need-oriented ministry and now are leading fuller, happier lives in the walk with Christ.

Participation in Southern Association meetings, retreats, and other outings has been encouraged, and Rev. Knuckles is presently serving as moderator of the Association.

The visibility of the church in the community has been improved by the use of the weekly radio program and the local newspaper, which features a weekly church page. A monthly church newsletter is published and mailed to more than

200 homes. Greenvine is currently also the home of the Southern Association News, the quarterly publication of the churches of the Southern Association.

#### Results: Church Growth

The results: an increase in membership of 51 percent in five years, 26 baptisms, and an increase in church staff of two part-time and one volunteer position. The most lasting and encouraging result and sign of growth and witness can be seen in the faces of the Christians: those who have reached out to others on a one-to-one basis and developed the personal relationships that bring in the lost, and those who have been reached by this warm fellowship and need-oriented ministry and now are leading fuller, happier lives in the walk with Christ.

In 1981, Rev. Knuckles married Helen Lengefeld, a teacher and former short-term missionary to Cameroon. Together, they, with the church family have sought out the lost to minister to them from within the warm, glowing, and growing fellowship that is Greenvine Baptist Church.

# We're all ~~YOU ARE~~ THE KEY...



- 🔑 We can all help more people meet Christ through new N.A.B. Churches
- 🔑 We can all help our vision reach beyond Association boundaries
- 🔑 We can all help established N.A.B. Churches to expand
- 🔑 We can all help our total ministry grow and without giving extra money!

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The Church Extension Investors Fund is affiliated with the North American Baptist Conference. It is an investment plan in which your interest-bearing savings become a source of loans to build

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# Church Extension Project

## Building People

by James S. Leverette

A little over a year ago, Hawkwood Baptist Fellowship was little more than a dream. Today it is a vibrant, growing church in Northwest Calgary, Alberta.

The decision to start a new church in this area was not a difficult one to make; for as the community was studied and evaluated, it became evident that there were thousands of people who were not being reached with the Gospel. The census taken in 1982 indicated that in Hawkwood and its neighbouring communities, there were already more than 12,000 people. It is estimated that the future population will be approximately 49,000 people. It is also estimated that only 14 percent of the current population is being ministered to by the existing churches of the area. This fact convinced us of the spiritual need of the area, for indeed, "The harvest is plentiful, but the workers are few."

Our mother church, Brentview Baptist, Calgary, Alberta, played a significant role in our early development by purchasing land for us and sending a nucleus of people upon which to build. In September of 1982, we began our ministry, and God has blessed as we have worked together to spread the Gospel. Currently, we offer a wide variety of ministries to our community: Sunday School for all ages, creative worship services, children's worship, nursery, library with over 200 books, Christian Service Brigade, Evangelism Explosion training and visitation, and various Sunday evening activities.

We are excited about those whom God has brought to us both from our mother church and from the community.

*The Rev. James S. Leverette is pastor of the Hawkwood Baptist Church Extension Project and was Director of Christian Education and Outreach at the mother church, Brentview Baptist Church, Calgary, Alberta, prior to becoming pastor at Hawkwood.*

Our present membership stands at 55, while we number our extended family to be approximately 130 people. The attendance in our worship services has averaged 85 people and 60 people in Sunday school. We have seen a steady increase over the last few months, and we are thrilled about the possibilities before us.

We believe the future holds many blessings for us, and we are planning today for tomorrow's ministry. Our emphasis is reaching the lost of the community through evangelism and encouraging personal growth through discipleship. We have been, and will continue to realize this emphasis through organized community penetration, and through the development of a long-term advertising and promotional strategy. We are in the process of strengthening our prayer ministry and developing our community Bible studies. Currently, there are people planning for a Pioneer Girls' ministry, a youth ministry, a music program, and a new Christians' discipleship class. We believe God will continue to bless this ministry as we continue to walk by faith in this way.

Matthew 18:14 tells us that "it is not the will of our Father who is in heaven that one of these . . . should perish." This verse reflects God's burden for our community and our world. If this is God's burden, this must be our burden as well, and we must be faithful to reach out to those who are lost and dying.

"When you pray, don't pray for vision, pray for God's burden. When He gives you His burden He will give you a vision." —Rev. Don Kinney.

Your prayer and financial support through Church Extension Builders is appreciated. Contributions designated for Hawkwood Baptist, Calgary, AB, may be sent to N.A.B. Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.



Learning about God and his plan through a Sunday School for all ages.



Pastor Jim Leverette and his wife Cheryl began their ministry at Hawkwood Baptist in September 1982.



Pastor Leverette leads a class for new members.

## Personal Reflections by "New Day"

by Connie Kaiser and John Kiemele

"New Day" encourages Christians to grow in their faith and to challenge individuals to be servants. This type of servanthood involves getting out into communities and "serving" the non-Christian community. It is only as Christians build relationships with non-Christians that we will have an impact on our world. It is *taking* the powerful love of God to the people who need it and not expecting them to come and get it.

Also, "New Day" desires to explain Jesus Christ clearly to those who do not know him. There are also some other important concerns of "New Day" members. One of the most essential is the time spent with the church people, especially before the concerts and seminars.

"It's becoming a friend, first; after that everything becomes easier. When the people know us as individuals, then our concerts and counselling become more effective. That does make it harder to say good-bye though."

Another ministry area is that of technical sound. The well-balanced sound and clarity of music and words affects the message more than suspected . . . that is, of course, until a small child unplugs the entire system during the song. There are also records that offer a continual reminder of "New Day's" messages to the churches.

All this, plus lead-in, testimonies, and children-oriented events wrap up the messages in a package with power. Hopefully, the audiences leave with a particular spiritual

concept from the program rather than just a "nice evening" or "good music."

However, none of this happens apart from a team prayer life. God has brought many visible results that have changed and affected the team members' lives.

"I have discovered that different forms of prayer strengthen my relationship with God. In praying through scripture, I am more aware of God's sovereignty, his promises and his love.

### Lasting Impact on Lives

The lasting impact of the team's ministry on their own lives is evidenced through these statements: "I have become more aware of specific needs of people: their frustrations and hurts.

"Because my relationship to God extends to people, I can meet needs because someone once told me there are only three things that are of eternal value: God himself, God's Word, and his people. I ask myself, 'Where am I investing my energies?'"

"The most meaningful call I made was to an elderly couple. Hungry for company, they invited us in. We had tea and cookies, shared about illnesses and family, sang hymns and included scripture and prayer. It showed me there are so many needs in our world, which we, as individuals through the church, could meet, if we would care more for those around us."

"The greatest impact 'New Day' has had on my life is stated in Mark 10:45. If I am going to have an impact on people, I must be concerned about their individual needs; therefore, I must be a servant. As we take time for people, effective ministry takes place."

"The best thing about being on team is seeing God's power work through *me*. Especially as I counsel with people and hear the words come from my mouth that I know

are not my own. I have just begun to learn to let go of my own will and allow God to have his way in my life."

"I have learned what is involved in church growth and also the maintaining of the body. I have learned that I cannot limit God as he works in the lives of men. Many times when I expect nothing, God has shown me that he is working and is changing lives right before my eyes."

"There are some really special songs we sing that tug at my heart. 'I Will Praise Him' leads me to realize praising God must happen with my whole life. 'Living Sacrifice' follows the idea of continually placing myself on his altar, a choice I have to make daily. And finally, 'The Fiddler' helps me see me as I really was and from where the Lord has brought me. What is so exciting is seeing where God is taking me."

"This has been one of the best years of my life. During it, I have had opportunities to learn, grow, and relax more than I ever had before. I have been challenged by church people, team members, and friends to become a better person—more Christ-like. The response of the congregations this year has overwhelmed me, and I have been very excited because I know that it is God choosing to use our work for himself."

"After all the 'giving' 'New Day' does, is there no 'getting'?"

What do you think? □

Connie Kaiser and John Kiemele are reporters for the "New Day" team.

## Fathers Are . . .

by Lisa Pasiciel,  
Steinbach, MB

Have you ever wondered why God gave us fathers? He is actually our Father, so why do we need another one on earth? Well, for one thing, to take care of income tax, balance the checks, and figure out the mortgage! Mothers *never* could do it without

## Welcome to New Groups

by LaVerna  
Mehlhoff,  
women's  
work director

In the springtime we rejoice as the vegetation bursts forth in all of its beauty. Our hearts are revived and challenged as we plan for another season. We are again reminded of the faithfulness of God for season follows season without fail just as day follows night. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein" (Psalm 24:1).

As women we have much cause of rejoicing. Several new WMF groups have been organized in recent months and several other groups, including some of our extension churches, are planning to organize. A special welcome to the new groups from Bethel Baptist Mission in Surrey, BC, and from our Hartland Church Extension Church in Prince George, BC. We welcome all new groups that are joining the WMF.

We praise the Lord for faithful women seeking to serve Christ through the women's organization of our local churches and our Conference.

their help! But that's pretty superficial—mothers could probably learn to if they had to.

Who did we run to when we scraped our knees? Who wiped our tears when others rebuffed us? Who held us when fears of the dark drove us screaming from our beds? Fathers, of course!

Mothers can be our friends, but it's our fathers we turn to for help and support. God is our Father, but he can't help us with homework, make us laugh when we feel like crying, hold up our chins when pressure pulls us down.

God fulfills an inner spiritual need, but he knew he couldn't give miraculous math skills just before a test. He couldn't be there for a goodnight kiss.

## . . . A Father . . . A Friend

by Denny Miller,  
Sioux Falls, SD

I don't want to write a typical gushy essay about my father because, quite truthfully, over the years my father has caused me a lot of frustration and tears.

For example, he has caused me no end of embarrassment by trying to joke with my friends or use me in sermon illustrations. When, as a grade schooler, I was beaten up on the way home from school by an older boy, the pain suffered was second only to having the whole school hear about it on Sunday morning.

Sometimes it seemed to me that he was not proud enough of me either. When others bragged about their children's accomplishments, he sat quietly. When I did better than my brother or sister in school, he never seemed to notice. I got the usual, "Good job!" I will never forget, either, the time he blatantly told me he was disappointed in something I had done.

He couldn't be ready with a word of praise when we pass a test. He knew this and accepted this and he solved the dilemma. He gave us fathers!

We have something so special in our fathers. They're molded in God's image, giving us a special love that can only come from him, and I'm one daughter that's going to return that love to the best of my ability!

This Father's Day, realize that this isn't just a man who lives in your house and pays the bills! This is God's choice, especially for you. (Lisa's father is Dr. Ernest Pasiciel, professor at Winnipeg Bible College and Seminary. Lisa is a Grade 8 student at Steinbach Junior High School.)

I guess that was one of my worst fears in growing up—disappointing dad. Whether it was in facing dad's accusing finger when I dented up the car or having made a wrong decision, I idolized my father and felt horrible when I felt I was less than perfect in his eyes.

I don't know that dad ever set down standards of performance for me. I observed his personal goal-setting and perfectionism and determination. I saw how important it was for him to do his best in all he undertook and his criticism of those who weren't self-disciplined, and I worried that I couldn't measure up.

It wasn't that dad was so bad. We had great times as kids fishing through the basement windows for prizes on family night. Although dad was often busy with church or, later, seminary work, he always had time for coffee breaks or late night discussions—sometimes theological, sometimes silly, sometimes dreaming or problem-solving. Once when I was in high school, dad and I took a week's vacation together in Hawaii, exploring the island and getting to know one another.

## On The Potter's Wheel



by Iona Quiring,  
WMF president,  
Rogers, MN



*"So I went down to the potter's house, and there he was working at his wheel. And the vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as it seemed good to the potter to do" (Jeremiah 18:3, 4, RSV).*

PBPGINFWMY. That's short for "Please Be Patient, God Is Not Finished With Me Yet." God loves me just as I am, but he loves me too much to leave me that way.

I know God is working in my life, but it seems so slow. There are good times when I feel like "work in process." There's a little more love or patience or kindness evident in my life than there was last week, and I'm encouraged. Other days I feel like a "reject," like I've goofed so badly that God has to start all over. Sometimes I wish that he would just whirl me around on his potter's wheel and make me a perfect specimen in forty days.

A few years ago at our women's retreat, Loree Kiel spoke on Evelyn Christenson's book, *Lord, Change*

I guess as I grew up there were several things I observed about my dad, and it is those things which have brought me to deeper understanding and love for my father both as a parent and as a person.

The first thing is that dad has always loved me, believed in me, and wanted the best for me. It is that desire—that I realize my greatest potential, be it academics, marriage, career, or spiritual matters—that

Me. She said that God uses (1) Scripture, (2) prayer, and (3) other people, to accomplish change in our lives. Then why, when all three of these elements are available, doesn't rapid and obvious change take place? Because Scripture I don't study and don't apply won't make me wise and loving. And prayers I don't pray can't make me more godly. And people I ignore aren't able to teach me.

The changing process is hindered when I resist God by hanging onto a pet sin, or by not allowing him to break a bad habit. It reminds me of my little finger. I broke it once playing volleyball, and it healed wrong. I should have let the doctor break and reset it, so it could heal properly and function normally. But I didn't. I was afraid it would hurt. Now my finger is crooked and funny looking, and the middle joint won't bend. Not so serious, but a good object lesson.

I am comforted when I read in Jeremiah 18:4 that the potter didn't throw away the vessel that was spoiled. He reworked it into something that pleased him. Thank you, Lord, for caring enough to correct and reshape me, even if it hurts.

prompted dad to say many of the things which I felt were unfair or critical, as though he were trying to run my life.

Second, my father is not perfect. He struggles with faults and things he doesn't like in himself as do I. Often I was unfairly critical of him because I saw in him many of the things I didn't like in myself. Surely, by his age, he should have resolved them!

Finally, and most importantly, is

my dad's acknowledgement of his faults and attempt to be humble, open, honest, and growing. I think of the times when dad came to me to tell me he was wrong or that he was sorry for having yelled at me. I remember when he was tired and discouraged with his doctoral work and asked me to make a desk plaque that said "Dr. Donald Miller" to remind him to keep striving.

Then there was the Christmas that dad and I had argument after argument on how I was living my life. Finally, I flew back to school a week early, determined to prove to my dad that I could succeed *my way*. Shortly, a hand-written note followed me by mail entitled, "Declaration of Independence." In it, dad said he was letting me go, to be my own person and make my own decisions. From then on, he wrote, he and mom would support me in my choices and be there to help me up, if I wanted help, when and if I fell.

It is all these things which enable me to write a tribute to my father. In many ways my father has become an example and inspiration to me through his willingness to be real to me through sharing his struggles, needs, and dreams: his failures and successes.

What can I say now but thank you and . . . I love you, dad.

(Denny's father is Dr. Donald Miller, pastor of the Bethany Baptist Church in Portland, OR. Denny is a student at the North American Baptist Seminary, Sioux Falls, SD.)

## our conference in action

### WEDDING ANNIVERSARIES

Mr. and Mrs. Henry Classen, Dallas, OR, were honored at a reception given by their children: Mrs. Virginia Thiesies,



Hawood Classen, and David Classen, and their grandchildren at Salt Creek Baptist Church, March 5, 1983. They have been active members there for many years.

Mr. and Mrs. George Holzaepfel were honored on the occasion of their 50th wedding anniversary in June 1982 as family and friends gathered at Central Baptist Church, Kitchener, ON. They have been



active members of the church since it was founded with Mr. Holzaepfel having served as church deacon and church elder for many years.

Mr. and Mrs. David Patzer, Nokomis, SK, celebrated their 50th wedding anniversary on Feb. 19, 1983. They were



honored at a supper and program at the Nokomis Baptist Church where they are members. (Mrs. Marianne Patzer, reporter.)

**GLEN ELLYN, IL.** Chaplain Thomas Alan Zimmerman was ordained at 3 p.m. on Feb. 6, 1983, by Village Green Baptist Church. Dr. G. K. Zimmerman, father of Chaplain Zimmerman, emphasized God's call, commission and companionship as he gave the ordination sermon for his son.

Chaplain Zimmerman's brother, Paul of Louisville, KY, was guest organist, and Miss Cleo Enockson, Forest Park, IL, was soloist.

Ministers who participated in the ordination service were the Rev. Stanley Sommerschild, interim pastor, invocation, and the Rev. Gordon Bauslaugh, scripture, both of Village Green; Dr. Richard Schilke, Oak Park, prayer; the Rev. Willis Potratz, N.A.B. area ministries director, ordination prayer; Miss LaVerna Mehlhaff, W.M.F. director, charge to the church; the Rev. Everett Barker, Wheaton, IL, charge to the candidate, and the Rev. Eldon Schroeder, Foster Avenue Baptist, welcome to the ministry.

The Rev. Thomas Zimmerman is a graduate of Northern Baptist Seminary. He completed his residency at St. Luke's Hospitals, St. Louis, MO, where he is a full-time chaplain. He and his wife, Linda, a registered nurse, have one son, Mark Jason.

**EBENEZER, SK.** Stephen Patrick was ordained by Ebenezer Baptist Church at a service on Feb. 6, 1983. The ordination service was chaired by the moderator, Arthur Patzer.

Participants in the service were John MacDonald, scripture and prayer; Martin Arndt, council report; and the Rev. Siegfried Schuster, the charge to the candidate and the charge to the church. The Rev. Delvin Bertsch, pastor, Central Baptist Church, Yorkton, gave the ordination message and welcomed Rev. Patrick into the ministry. Musical selections were provided by the "Singing Men," the youth group, and Douglas Fairhead.

A love offering for Rev. Patrick's library was received. The parents of both the pastor and his wife, Mr. and Mrs. Arthur Patrick, Marquette, MI, and Mr. and Mrs. Clifford Sellen, Lena, WI, were present. (Martha Dreger, reporter.)

**HEBRON, ND.** First Baptist Church achieved a project long in planning: the purchase of a retired school bus. The Lord showed his great way in doing things. Within two weeks enough contributions came in for the bus, plus funds to use for expenses. The young adult class scraped the yellow paint and had the bus repainted.

Several persons alternate driving the bus to bring the elderly and children to Sunday School, Sunday morning and evening worship services, Wednesday evening prayer service and family night. On family night there are classes for all ages from preschool to elderly.

The Church also purchased an acreage for a new church building. The Rev. Herb Schauer is pastor. (Mrs. Walter Kitzen, reporter.)

**LODI, CA.** The First Baptist Church was privileged to have "New Day" (music section) at the Church. Challenging times and relevant messages relating to the Christian's daily walk were delivered each night. A definite response was called for from the hearts of those listening.

The group joined three of the adult Sunday School classes for a lighthearted time of fellowship at a Sweetheart Banquet on Saturday evening.

The play, "Home Again—Portrait of a Family," performed on Sunday evening climaxed a marvelous week with these talented, dedicated young people. "Our lives were enriched because of 'New Day's' presence among us," writes Della Lutz, reporter.

**ST. PAUL, MN.** The Redeemer Baptist Church held an installation service for its new pastor and wife, the Rev. and Mrs. Rubin Herrmann and family, on Feb. 27, 1983. The Minnesota-LaCrosse Association Churches brought musical and scriptural selections.



The Rev. Charles Littman, area minister, brought the message on "The Authentic Church."

Charges were given to the pastor and congregation. Rev. Herrmann assured us of his sincere desire to serve God in our midst.

Dr. Pieter Smit, who so ably served as interim pastor for the past year, closed with a dedicatory prayer.

Refreshments were served during a time of fellowship.

"We thank God for answered prayer in sending the Herrmanns to Redeemer," says Doris L. Patet, reporter.

**EBENEZER, SK.** Miss LaVerna Mehlhaff, assistant director of Women's Missionary Fellowship, spoke to the women of the Ebenezer Baptist Church recently. Neighboring women's fellowships participated in the afternoon meeting. "In the evening service, Miss Mehlhaff gave ideas on making our fellowship more appealing to others," writes Martha Dreger, reporter.

The "Singing Men" presented a sacred concert at the Calvary Baptist Church in Regina.

**BROOKFIELD, WI.** On the afternoon of Sunday, February 27, a celebration of the 40th anniversary of the ordination of the Rev. and Mrs. Jack E. Jones was held at Immanuel Baptist Church. In addition to those who appeared on the program, a basketful of greetings, in the form of cards and letters from friends and former parishioners, was given to Pastor Jack and Gladys.

Greetings were brought by representatives of the many areas of ministry in which Pastor Jack has been and is engaged. Denominational, state, community, and ecumenical involvements were represented and gave, as he said in his response, "a good overview of the various facets of the ministry in which I've been engaged during the past 40 years."

**CHEKTOWAGA, NY.** Pastor Bernard Thole of Temple Baptist Church spent three informative weeks in Cameroon. He is a member of the N.A.B. Board of Missions.

Pastor Thole visited schools, colleges, and hospitals, as well as preached in some national churches. One was roofless, simply because the congregation ran out of money. However, the Holy Spirit was much in evidence.

Pastor Thole was pleased and thankful for all that has been accomplished by our devoted missionaries as well as by the Cameroonians; but there is much yet to be done. He had lunch with the United States Ambassador in Yaounde.

While Pastor Thole was absent from Temple Church, the pulpit was filled by three young men from the congregation. "What a blessing and inspiration these men were," says Mrs. G. Hartman, reporter. "What a glorious way the Lord works through our young people."

**ESTERHAZY, SK.** Esterhazy Baptist Church's annual Valentine weekend was held February 11-13 with Rev. Norm Klassen and a high school singing group,

## our conference in action

"New Commandment," from Briercreech Bible College as special guests.

Using the book of Job as his theme, Rev. Klassen spoke several times during the weekend: on Friday evening to the youth; on Saturday at a men's breakfast, at the Special Care Home and at a special banquet that evening. On Sunday morning, Rev. Klassen concluded his series during the morning worship service.

Several individuals expressed interest in becoming more involved with the church following this weekend.

"We thank the Lord for the many special blessings of these days," says Carol Church, church clerk. Jim Church is the pastor.

**UNDERWOOD, ND.** The First Baptist Church had a Mortgage Burning Ceremony for a newly purchased parsonage, during the morning service, Feb. 20, 1983. The following took part in the ceremony (pictured): Pastor Wesley Gerber (left), Moderator Carl Radke, Treasurer Melvin Koenig and Trustees Delene Brockel, Dale Radke and Curtis Nutz.



The parsonage was purchased in October 1981 at a total cost of \$78,854. The final payment was made Jan. 31, 1983. (Lorine Lutz, reporter.)

**FARGO, ND.** On Feb. 13, 1983, the Rev. Terry Stoltenow was installed at Metropolitan Baptist Church as pastor. Rev. Stoltenow was called to Metropolitan Baptist after the resignation of the Rev. Ted Keck, now of Grapevine, TX.

The service consisted of greetings from the Rev. Charles Littman, area minister, words of welcome from officers of the church, special music, and a message by Rev. Stoltenow, followed by a noon potluck.

Rev. Stoltenow, his wife Sharon, and their two daughters served at the North Sheridan Baptist Church, Peoria, IL, prior to coming to Metropolitan Baptist Church. (Wanda Strandquist, reporter.)

**RAPID CITY, SD.** On Sunday March 20, 1983, the Rev. and Mrs. Walter Hoffman concluded their two and one-half year ministry at South Canyon Baptist Church. A noon potluck dinner was held

in their honor, and they were presented with a gift in appreciation. The Hoffmans moved to Medicine Hat, AB, where he is serving as chaplain at the Haven of Rest Home. (Maxine Bettenhausen, reporter.)

**WINNIPEG, MB.** February proved to be a very busy month for Fort Richmond Baptist Church: the W.M.S. hosted a sweetheart potluck supper with guest speaker, Dr. John Foerster and the Pioneer Girls and Boys' Brigade hosted an informative exciting evening at another occasion. Parents and friends heard about the clubs' activities and asked questions.

An exciting experience for our newly organized Junior Choir was their participation in a Children's Festival of Praise held at Grant Memorial; choirs from other N.A.B. churches in Manitoba also sang.

The Church hosted a film series by John MacArthur on the family. It was co-sponsored by Southdale Community Baptist Church. (Bonnie Edel, reporter.)

**WEST ST. PAUL, MN.** Riverview Baptist Church hosted the Minnesota-LaCrosse Annual Spring Rally and Music Festival on the afternoon of March 6, 1983. A mass choir under the capable direction of Tim Blackburn, Apple Valley Baptist Church, sang several numbers of praise and adoration. A rich variety of choir numbers and other musical selections were also provided by participating churches. Special guests bringing brief remarks were the Rev. Charles Littman, North Central Area minister, and the Rev. Connie Salios, N.A.B. Development Director. An informal time of fellowship followed the Festival. (Barbara Glewwe, reporter.)



**CHICAGO, IL.** The Baptist Mission Church celebrated its 25th anniversary on February 27. A multi-media presentation of "25 Years for Christ" was the highlight of the Saturday night banquet, attended by more than 230 members and friends. Former pastors: Dr. Friedham Radant, the Rev. Fred Merke and the Rev. Elvin Schuelke, participated in the two-hour bilingual morning worship service.

The Sunday afternoon service, under the direction of Pastor Michael Pen-

## our conference in action

nington, was a special gathering with members and friends from the area N.A.B. churches. Dr. John Binder, the Rev. Willis Potratz, and Dr. Richard Schilke brought greetings. "We praise God for his wonderful guidance and the promise of a bright future for our church family," says Eva Helwing, reporter.

**OCHRE RIVER, MB.** Fifty-four years ago, Mr. Herman Prikker became organist of a mission outreach of McDermot Avenue Baptist Church, Winnipeg. This mission had its beginning in 1927 when German Baptists immigrated to Canada. The mission later became Grace Baptist Church, Ochre River.

During the first 13 years, the congregation met for worship in the Turtle River School, where Mr. Prikker began his ministry as organist at the age of 16 in 1928. Two church buildings were later dedicated—one in 1940 and one in 1969—and Mr. Prikker has served as organist in both.

"Mr. Prikker is part of the church history, and the congregation acknowledged his 54 years of faithful service in the church. We can never repay nor thank him enough for his many years of service," writes Fred J. Amman, reporter.

**ARNPRIOR, ON.** We, at First Baptist Church, enjoyed a thrilling weekend during our Spiritual Renewal Crusade '83 held March 17-20. The Rev. Larry Burd, Getzville, NY, was our special guest speaker, with Homer James as soloist.

Many lives were blessed and touched

during this crusade. It was a time of commitment, rededication, and renewal. (Rosalie Russett, reporter.)

**EMERY, SD.** A "Keen-Ager" Recognition Night, honoring the senior citizens who make up one quarter of the church membership was held during the evening service at First Baptist Church recently. The film, "You Haven't Lived Yet," was shown, and the King's Kinsmen provided special music.

A reception, organized by the Board of Deacons, followed the service. Over 80 "Keen-Agers" attended and received butterfly lapel tags.

The evening's highlights included humorous poetry read by Ed Roskens, and a plant given to Bess Edzards in recognition of her many years of playing the piano and organ in church.

On April 10, an Easter Cantata was presented in the evening by the Wesleyan Methodist Church of Mitchell. (Helen L. Walter, reporter.)

**BUFFALO CENTER, IA.** On Palm Sunday evening, Pastor James Brygger had the joy of baptizing five people at First Baptist Church. This was followed by a Candlelight Communion Service at which time those baptized were welcomed into the church membership and given the right hand of fellowship.

**PRINCE RUPERT, BC.** Youth activities at Bethel First Baptist Church have been bustling since September 1982 when three men took leadership in guiding and teach-

ing the teenagers. Group participation has been encouraged as the youth gather in homes every two weeks.

Recently an overnight sleep-in was held at the church with alternating activities including sports, devotionals, films, music, and food.



On March 6, 1983, a baptismal service was held, welcoming two more members (pictured with Pastor Terry Jarosch) to the church. (Dorothy Potter, church clerk.)

**BEULAH, ND.** Immanuel Baptist Church witnessed real growth on Sunday, February 27, during a special baptismal service. Pastor Voegle baptized three candidates, and four others became members of the Church by letter of transfer. "We praise the Lord for this exciting growth taking place in our church," says Luella Forthun, reporter.

ing as Sunday school treasurer, church usher, and trustee for many years. In 1962 they retired from farming and moved to Fessenden. Mrs. Driesner died in 1963. Survivors include two sons and one grandson. Pastor Daniel Berger assisted by the Rev. Otto Fiesel officiated at the funeral service.

**PAULINE FICHTNER (90),** born Feb. 22, 1893, in Milejow, Wielun, Poland, to Wilhelm and Julianna Schulz, died Feb. 8, 1983. Early in her life she accepted Jesus Christ as Savior, was baptized, and joined the Zdunska-Wola Baptist Church. In 1914, she married Emil Heuschler, who died about three years later. She married Adolf Fichtner in Milejow, Poland, in 1919. This marriage was blessed with five children, four of which preceded her in death. In October 1951, she fled with her family to Herne, West Germany. In February 1952, she immigrated with her family to Prince George, BC, Canada, where she joined Bethel Baptist Church. In September 1971, her husband Adolf died. In August 1973 she moved to Edmonton, where she became a faithful member of German Zion Baptist Church. Survivors include her daughter, Tabea Bayzert and her husband, Tadeuz, Hamilton, ON; son-in-law Ernest Tripke, Edmonton, AB; six grandchildren; and seven great-grandchildren. Pastors K.

Hildebrandt and B. Rist officiated at the funeral service.

**LAURA ELIZABETH GRAALMANN (95)** was born in Michigan Oct. 31, 1886, and died March 25 in Okeene, OK. She and Otto Graalman were married in Chicago, IL, May 16, 1911. They established a home in Okeene. Mrs. Graalman was a charter member of Zion Baptist Church, Okeene, OK, and served as church organist for 50 years. She was a faithful and loyal member. She is survived by her husband Otto; a son, Robert Edward Graalman, Fairview, OK; two grandchildren; and two great-grandchildren. Three brothers and two sisters preceded her in death. The Rev. Edward Kopf and Bob Pearle officiated at the funeral service.

**FRED MILLER, (87)** Turtle Lake, ND, was born Feb. 19, 1895, in Odessa, South Russia, and died Sept. 21, 1982. In 1901 he came with his parents to the United States to the Turtle Lake area. He served with the army in France during World War I. He married Mabel Pomranke, Oct. 14, 1925. He served as president of the Turtle Lake School Board for 18 years. He was a member of the Turtle Lake Baptist Church, ND. Survivors include his wife; sons:

(Continued on next page)

## In Memoriam

Norman and Arnold; brothers: Bennie and Ernest; and sisters: Mrs. Gust Rauser, Mrs. John Ekel, and Mrs. George Kessler. Pastor Dennis Goodin officiated at the funeral service.

**JACOB PERMANN (78),** born in Eureka, SD, Feb. 8, 1905, died March 2, 1983. In 1921 he moved to Carbon, AB. In 1929 he married Alma Forsch. He accepted Christ in 1931 and joined Freudental Baptist Church. In 1959 they moved to Carbon and joined Carbon Baptist Church, where he faithfully served the Lord. He was predeceased by his parents, Christian and Lydia; three brothers and three sisters. Survivors include his wife, Alma; one daughter and her husband, Berniece and Elmer Ziegler; two granddaughters, Susan (Mrs. Randy) Gieck and Bonnie; one great-grandson, Travis Gieck; two sisters, Emma Ginger and Ida Rempfer; three brothers: Paul, Walter, and Bennie; one stepsister, Frieda Rempfer; and two stepbrothers, Ted and John Schmidt. The Rev. Richard Grabke, assisted by Mr. Allen Unger, officiated at the funeral service. A Jake Permann Memorial has been established with contributions to the Carbon Baptist Church for Bibles for N.A.B. mission fields in Africa.

**IDA RIEDLINGER (94),** McClusky, ND, born at Emery, SD, to John F. and Karolina (Bender) Wahl, Jan. 24, 1889, died Feb. 23, 1983, at Harvey, ND. In her youth, she accepted Christ as Savior, was baptized, and joined the church at Emery. In 1903, she moved to McClusky, ND. On Oct. 27, 1908, she married Chris Riedlinger. In 1920, they moved to Washburn, returning to McClusky in 1943. She is survived by three daughters: Mrs. Emil Rosenau, Ogden, UT, Mrs. Walter Essig, Bismarck, and Mrs. J. Arthur Froehlich, McClusky; two sons: William, McClusky, and Theodore, Everett, WA; four sisters: Mrs. Emma Lang and Mrs. Irvin Boling of Bismarck; Mrs. Martha Faul, Bakersfield, CA; and Mrs. Velda Ryder, Sacramento, CA; two brothers: J. O. Wahl, Harvey, and John Wahl, San Diego, CA; 11 grandchildren, 23 great-grandchildren, and 5 great-great-grandchildren. Her husband predeceased her in 1956. The Rev. Oscar Fritzsche officiated at the funeral service.

**MRS. BARBARA ERFLE SCHMIEDT (102),** Lodi, CA, born in Teplitz, Beserabia, Russia, on May 30, 1880, died Jan. 28, 1983. As a teenager, she immigrated to the U.S.A. to Bowden, ND. She married John J. Schmiedt, Dec. 27, 1903, in Lodi, CA. Mrs. Schmiedt accepted Christ as her Savior in 1913, was baptized, and joined First Baptist Church, Lodi. She faithfully served her Lord in First Baptist and later became a charter member of Temple Baptist Church, where she was vitally interested in the missionary outreach and work of the Church. Survivors include two daughters: Pauline Gigax, Lodi, and Virginia Mauch, Sacramento; three sons: George and Gus of Lodi, and Melvin of Sacramento; 16 grandchildren and 18 great-grandchildren. Predeceasing her were her husband, John, in 1959; her daughter, Frieda, in 1923; her son, Henry, in 1960; and her son, Clifford, in 1981. Dr. R. Schreiber and Dr. K. L. Fischer officiated at the funeral service.

**ADAM SCHUH (86),** born at Grosliedendahl, S. Russia, Nov. 1, 1896, died March 30, 1983. At four years, he emigrated from Russia with his parents, settling in Parkston, SD, for a brief time. In 1906 they moved to Underwood, ND, where his parents homesteaded. At 18, he accepted the Lord as his Savior and became a faithful member of the church. He was a charter member of First Baptist in Underwood and served as its clerk, as a trustee, and a Sunday school treasurer. He loved the Lord and the church. Survivors include his wife, Pauline; two sons: DeRell and Marvin; one daughter: Mrs. Doreen Speaks; 12 grandchildren; 13 great-grandchildren; and one brother, Tom. The Rev. Wesley Gerber officiated at the funeral service.

**WALTER DIEDRICH SIEMS (90),** Elgin, IA, born Aug. 31, 1892, to the Rev. D. J. Siems and Anna Riefenberg Siems, near Danville, IA, died Feb. 25, 1983. Walter accepted Christ as his Savior, was baptized March 12, 1905, and joined First German Baptist Church (Oak Street Baptist Church), Burlington, IA. He served in the Sunday school for 60 years and as a deacon for many years. On Aug. 10, 1921, he married Lydia E. Reusser; they lived near Danville. In 1972 he moved to the Elgin area. Sur-

vivors include a brother, Winfred Siems; a daughter, Ruth (Mrs. Leon Jacob), Elgin; a son, Rev. John R. Siems, Louisville, KY; five grandchildren; and three great-grandchildren. He was preceded in death by his wife in 1967; by his parents; a sister Marie; a brother Victor; and a grandson Richard Jacob. Pastors Ben Hulsing and Bert Sweeney officiated at the funeral services.

**HERBERT STURHAHN** was born April 7, 1910, in Varel, Germany, to Heinrich and Helene Sturhahn and died March 13, 1983. He received the Lord Jesus Christ as his Savior very early and was baptized in 1919. The family moved to Canada in 1927. In 1935 he married Katie Friesen. This marriage was blessed with five children: Herb (married to Delores Ross); Trudy (married to Scott Nelson); Walt; Hildie (married to Garth Richter); Edna (married to Stanley Grenz). He was a charter member of the Bethany Baptist Church in Vancouver, faithful and active until his death. He was predeceased by his brother William in 1980. He is survived by his wife Katie, five children, seven grandchildren, and his sisters: Hanna (Mrs. Walter Blessin) and Agnes (Mrs. Bruno Hiller). The Rev. Ulrich Laser officiated at the funeral.

**MICHAEL PANSEGRAU (72),** born May 4, 1910, in Potresbno, Poland, to Johann and Sidona Pansegrau, died Oct. 1, 1982. In 1929 he emigrated from Poland to the Yorkton area of Saskatchewan. In 1937 he moved to Kelowna, BC. On March 23, 1937, he married Annie Kirsch; she died in February 1953. Two children were born to this union. On Aug. 20, 1953, he married the former Mrs. Alice Hait. He accepted the Lord as his personal Savior, was baptized, and joined Grace Baptist Church, Kelowna, later transferring to Trinity Baptist Church. He loved the fellowship of God's people and was a faithful attender in God's House. Survivors include his wife, Alice; a daughter and son-in-law, Evelyn and Ron Bartz; a son and daughter-in-law, Allen and Norma Pansegrau; two grandchildren, Melanie and Wayne Pansegrau; and a sister, Mrs. Martha Jantz. The Rev. Richard Hohensee officiated at the funeral service.

## In Memoriam

**DAVID SONNENBERG** was born April 24, 1901, in Leduc, AB, to Edward and Matilda Sonnenberg and died Feb. 16, 1983. As a young man of 17, he accepted Christ as his Savior and was baptized. He joined First Baptist Church, where he remained a faithful member. On Oct. 16, 1929, he married Elizabeth Weigum. They farmed in the Leduc district and moved into town in 1966; he then worked as a carpenter. He is survived by his wife Elizabeth; three daughters and their husbands: Irma and Hank Vos, Edmonton; Hazel and Lawrence Roth, Leduc; Joanne and Robert Hickman, Edmonton; six grandchildren; one brother; and two sisters. He was predeceased by one sister and one brother. Dr. Joe Sonnenberg officiated at the memorial service.

**ALBERT DRIESNER (84),** Fessenden, ND, born March 10, 1898, in Shumer, Russia, died March 8, 1983. He was baptized at the age of 13 and joined the church at Shumer. At age 17, he came to the United States and engaged in farming southeast of Fessenden. In 1925 he married Lena E. Rappuhn. He was very active in the Baptist church activities, faithfully serv-

## Helwig Appointed for Communications

The Rev. Arthur Helwig has accepted a three-year appointment as associate director of communications for the Development Department at the North American Baptist Conference Office in Oakbrook Terrace, IL, according to the Rev. Connie Salios, development director. This appointment by the Executive Committee of the General



Council takes effect June 1, 1983. "It is with a sense of challenge and excitement that I accept this appointment," states Helwig.

Mr. Helwig has served as director of ministry recruitment and public relations at the North American Baptist Seminary, Sioux Falls, SD, since 1980. Prior to that he and his wife Dorothy (Ehman) served for six years as North American Baptist Conference missionaries in Cameroon, West Africa. Before becoming a missionary, Mr. Helwig was director of Christian education and youth at

Willow Rancho Baptist Church, Sacramento, CA.

Mr. Helwig was born in Hanover, ON, and grew up in the Neustadt Baptist Church. After attending North American Baptist College, Edmonton, AB, for two years, he enrolled in Sioux Falls College, SD, where he received a Bachelor of Arts degree. He continued his studies at the North American Baptist Seminary in Sioux Falls, where he earned the Master of Ministry degree. He is presently working toward his doctor of ministry degree.

The Helwigs have three children: Jered (10), Leighton (8), and Eva (6).

# What's Happening

Officers for the N.A.B. Ministers' Fellowship met recently in Sioux Falls, SD, and chose the dates of Aug. 14-17, 1984, for the next N.A.B. Ministers' and Wives' Conference. It is to be held in Sioux Falls, SD, according to the Rev. Ron Berg, Edmonton, AB, president; the Rev. Ruben Herrmann, St. Paul, MN, vice president; and the Rev. Allan Gerber, Ashley, ND, secretary-treasurer.

The Rev. D. Stuart Briscoe, pastor of Elmbrook Church, Waukesha, WI, and author, has accepted the officers' invitation to be guest speaker. His wife, Jill, has agreed to be the speaker for the Ministers' Wives' program.

Churches should plan to send their pastors and families to this Conference.

Dr. W. Hulitt Gloer presented his resignation as assistant professor of New Testament at North American Baptist Seminary, Sioux Falls, SD, effective June 30, 1983. He has accepted a similar position at Midwestern Baptist Theological Seminary in Kansas City, MO.

The Rev. E. Ronald Miller accepted the pastorate of Canaan Baptist Church, Crawford, TX, effective April 30, 1983. He resigned from Treschwig Baptist Church, Spring, TX, where he was pastor since 1977.

The Rev. Terry Chrisope resigned as pastor of Redeemer Baptist Church, Columbus, NE, to continue his studies.

Mr. David Jahn became the pastor of First Baptist Church, Smoky Lake, AB, on June 1, 1983.

Professor George Lang was promoted to the rank of assistant professor of Missions retroactive to Sept. 1, 1982, at N.A.B. Seminary. He continues as Library Administrator, also, at the N.A.B. Seminary.

Mr. Gavin Huffmaster resigned as administrator/principal of Willow Rancho Baptist Church, Sacramento, CA, effective June 1983. He has served there since 1981.

Mr. Jeff Patet, a 1983 graduate of N.A.B. Seminary, has accepted the pastorate of Immanuel Baptist Church, Loyal, OK, effective Sept. 1, 1983.

Dr. Dan Leininger was promoted to associate professor of Pastoral Care and Counseling effective Sept. 1, 1983, and Dr. Stan Grenz was promoted to associate professor of Theology effective January 1, 1984, by the Board of Trustees of the N.A.B. Seminary at its annual meeting in March.

Invitation to the 75th Anniversary of Wiesenthal Baptist Church Millet, Alberta on July 29, 30 and 31, 1983

All friends and former members are invited to celebrate this occasion with the Church.

For further information contact: Rev. Neil Strohschein Wiesenthal Baptist Church R.R. 2 Millet, Alberta, T0C 1Z0

Invitation to 75th Anniversary

Turtle Lake Baptist Church Turtle Lake, North Dakota July 9, 10, 1983

Saturday  
9:00 a.m. Continental Breakfast  
12:00 noon Salad Luncheon  
2:00 p.m. Reflections  
6:30 p.m. Banquet  
Sunday  
9:00 a.m. Continental Breakfast  
10:30 a.m. Anniversary Worship Service  
6:00 p.m. Looking to the Future

Chaplain Richard Uhler, Jr. was promoted to the rank of captain in the U.S. Army on Dec. 1, 1982. He is presently stationed in Colorado.



## Announcing Daniel Grueneich's Musical Ministries,

Dan Grueneich, a North American Baptist, is the son of the Rev. and Mrs. Reuben Grueneich of Rock Rapids, Iowa. He has traveled extensively; within the last four years, he has been engaged in full-time Gospel singing at home and abroad. He has traveled across Canada, and several years ago, he traveled to Africa. Dan has recorded an album entitled, *Singing the Shepherd's Songs*, and is currently working on a new release for February 1984.

Dan is available for concerts, youth rallies, banquets, and revival crusades.

For added attraction during his concerts, Dan presents a Biblical story with his gospel puppets for the children.

To schedule Dan in your church, call or write his Scheduling Coordinator, the Rev. Greg Odell, Box 68, Plevna, Montana 59344 (406-772-5635).

To receive a copy of Dan's record, also contact Rev. Odell and enclose \$8.00 postage paid.

Yes, I am interested in Dan, please send me more information.

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Send more information. Please call me soon about scheduling Dan in our church for fall 1983.

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# FORCED TERMINATION OF MINISTERS CALLED A BAPTIST EMERGENCY

By Linda Lawson

JEFFERSON CITY, Mo. (BP)—The burgeoning numbers of ministers being fired or forced to resign amid conflicts in Southern Baptist churches was characterized as a state of emergency and a cancer by several ministers who have experienced forced termination.

In sessions in which 30 ministers sought to honestly share their feelings, the experience of forced termination was compared to the grief of death and divorce. The loss of something they believed God had called them to do could not easily be explained nor understood.

"I never woke up in the morning with nothing to do," said one minister. Another said his needs suddenly were as simple and as seemingly insurmountable as food and a roof over his head.

"I'm dying," another said quietly.

The two-day conference, believed to be the first of its kind in the denomination, was sponsored by the Missouri Baptist Convention and directed by C. D. Butler, church minister relations consultant. "Our purpose is to help these ministers

and to find ways to help churches in conflict," he said.

"He's been here too long" is the reason most frequently cited by churches which terminate a minister, said Faulkner. "The congregations that keep their ministers a long time can relate to them as human beings and allow them to fail on occasions."

Other frequent factors listed in forced terminations included professional or interpersonal incompetence and power struggles in the congregation, Faulkner said.

He listed six early warning signs of potential problems, beginning with frequent complaints by church members on anything from a pastor's preaching to his sermon preparation to the way he moderates a business meeting.

Others include withdrawal from the pastor, drops in giving and attendance, radical changes in lay leadership, adamant stands being taken by groups who used to be flexible and changes in the pastor's behavior (such as becoming defensive).

Faulkner urged ministers to look at a church's history in ministerial tenure as part of considering a call. "You can't change a neurotic church, but you can keep yourself from being swallowed up by one," said Faulkner. "However, God can change the church."

He also urged the ministers to evaluate themselves and to be aware of problems they have which may have contributed to conflicts in the church.

The need for personal and professional support during unemployment and continuing concern for the churches they had left were two issues cited most frequently by participants.

They also requested help for the wives and children of terminated ministers who need assistance in dealing with their hurts. The need was cited for an insurance compensation program where ministers and churches could contribute so terminated ministers could receive compensation while unemployed.

"I really believe our churches love the concept of the pastor," said one pastor. "This (insurance program) would be a means whereby a pastor could offer his resignation before the conflict becomes too heated in a church and still know he will have compensation to live."

Illustrating the concern about finances, a pastor observed, "I was in no financial position to go to a counselor and in no emotional state to spill my guts to anyone at first. What I needed was food for my family, a roof over my head and a place to put my furniture when I had to leave the pastorium." □

## Congratulations!

To the following churches for joining the Church Family Subscription Plan to the *Baptist Herald*:

*Emmanuel Baptist, Morris, MB*; Rev. Morley Schultz, pastor; Mrs. Sam Hoffman, agent.

*First Baptist, Linton, ND*; Rev. Clyde Zimbelman, pastor; Mrs. Martha Ballard, agent.

*Hilda Baptist, Hilda, AB*; Rev. Herb Bachler, pastor; Mrs. Marilyn Haag, agent.

To these churches for renewing through the Church Family Subscription Plan to the *Baptist Herald*:

*Cathay Baptist, Cathay, ND*; Rev. John R. Dikkers, pastor; Mrs. Albert Seibold, agent.

*East Olds Baptist, Olds, AB*; Rev. Ritchie White, pastor; Mr. Walter Unger, agent.

*First Baptist, Ellinwood, KS*; Rev. Randall Kinnison, pastor; Mr. Dale Hartig, agent.

*First Baptist, George, IA*; Rev. Helmut Strauss, pastor.

*First Baptist, Golden Prairie, SK*; Mr. Arnold Martin, agent.

*Grace Baptist, Ochre River, MB*; Rev. Helmut Poschwatta, pastor; Mr. Fred Amman, agent.

*Grant Park Baptist, Winnipeg, MB*; Mr. Ed Hughes, pastor; Mrs. Irma I. Kelm, agent.

*McDermot Avenue Baptist, Winnipeg, MB*; Rev. Richard Goetze, pastor; Mrs. Alice Parr, agent.

*Plum Creek Baptist, Emery, SD*; Mr. Tim Walker, pastor; Mr. and Mrs. Edwin Jucht, agents.

*Treschwig Baptist, Spring, TX*; Rev. Ronald E. Miller, former pastor.

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Please rate the following articles (1 is lowest, 5 is highest)

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2. Pastoring in an Era of Knowledge Explosion	1	2	3	4	5
3. The Loyalty Factor	1	2	3	4	5
4. How to Avoid Conflict between Pastor and Church	1	2	3	4	5
5. A Growing Church in Bluebonnet Country	1	2	3	4	5
6. Affirming Baptist Identity	1	2	3	4	5
7. Keeping in Touch	1	2	3	4	5
8. Building People	1	2	3	4	5
9. Personal Reflections of "New Day"	1	2	3	4	5
10. Woman's World	1	2	3	4	5
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On a separate piece of paper, please answer one of the following questions:

If you are a pastor, what do you most appreciate about your congregation?

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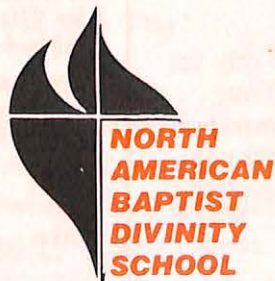
Then I heard the voice of the  
Lord, saying,  
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—Isaiah 6:8

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