

Baptist Herald

July/August 1986

Chaplains are
Missionaries, Too



General Council Approves Highest Budget Goal in History of Conference

The General Council meeting in Chicago, IL, June 5-7, 1986, adopted a Conference Mission and Ministry Budget Goal of \$4,665,000 for 1987, an increase of six percent over 1986, and approved the raising of funds over and above the basic budget for \$1,086,183 for special projects. These are the highest financial goals in the history of the North American Baptist Conference.

The General Council consists of moderators and representatives from each of the 20 Associations as well as representatives from each of the Departments of the Conference and the schools. Mr. Ernie Radke, Calgary, AB, as moderator, ably led the sessions.

Finance Committee Chairman Ed Sardachuk of Calgary, AB, expressed the concern of the Finance Committee about increasing the basic mission and ministries budget by six percent, "but in order to carry on the present ministries and mission work of the Conference, it is necessary to make the increase." He told Council members, "You are the key to raising the funds for the basic budget."

The \$4,665,000 goal includes a subsidy of \$883,840 divided equally between the schools: N.A.B. College/Divinity School and N.A.B. Seminary; \$1,919,756 for missions, which includes support and work funds for 51 career missionaries, increase in missionaries' salaries, Missions Department staff salaries, financial services, development, and field operating expenses, and Canadian exchange; \$1,140,370 for the Church Growth Department which includes salaries and salary increases for church extension pastors, funds to help 27 church extension projects and to start six new churches, Church Growth Department staff salaries, and financial services and development expenses; \$524,234 for Conference services; and \$196,800 for interest and exchange.

President Charles Hiatt expressed concern over the difficult position in which the Seminary finds itself due to the move toward equity between the schools in Edmonton and the one in Sioux Falls. Since this occurs in 1987 and giving to the Conference basic budget has not increased significantly,

the Seminary is under increased pressure to fund its ministry and is forced to raise a much higher supplementary budget than the College/Divinity School.

Special projects of \$1,086,183 for 1987 include \$584,470 for the Board of Missions for continued funding of six career missionaries: Rev. and Mrs. Allan Effa (Nigeria), Miss Annemarie Hattenhauer (Cameroon), Rev. and Mrs. Leland Bertsch (Philippines), and Miss Kathy Kroll (Cameroon); for 12 short-term missionaries; for special projects on the mission fields; for new funding for four career missionaries presently on a study leave of absence to improve their skills to return to Cameroon: Miss Sue Krier, Miss Betty Mantay, and Dr. and Mrs. Dennis Palmer and a new couple for Nigeria; as well as World Relief. This would total 73 missionaries including the 51 funded through the basic budget.

Special projects also include \$120,000 for the Church Growth Department for continued funding for new churches to be started in 1986 in Austin, TX, and Rancho Cucamonga, CA, and to start new churches in White Rock, BC, and Rowlette, TX, as well as furnishings for the new home mission facility in Edinburg, TX, (WMF). These new church starts are over and above those funded through the basic budget. Also approved in the \$1,086,183 were \$306,713 for area ministries and \$75,000 for General Council.

There was much discussion on the advisability of adopting the high special project goal.

"This is a new philosophy and a new approach for our Conference," states Dr. John Binder, executive director. "It has been evolutionary to some degree to have regularly appointed missionaries raise their own funds to go to the mission fields. Some years ago, the two schools were granted permission to raise supplementary funds for their needs. Now the General Council has granted the Missions Department permission to raise supplementary funds to send missionaries to the field." This is not a blank check for the Missions Department, it was pointed out, as it will continue to present a list of missionaries to be approved by the Board

of Missions and the General Council as special projects.

Additional Specials for 1986

The Council also approved additional special projects for 1986 which include \$16,000 for the support of Missionary Kathy Kroll so she can return to medical ministry in Cameroon in 1986. Due to cuts in the approved missionary budget for 1986 and the reduction of programs on the mission field due to the weakened U.S. and Canadian dollars in relation to foreign currency, it was felt the only way she can return to the field is to raise her own support.

The Church Growth Department also received permission to raise \$50,000 to start new churches in Austin, TX; Rancho Cucamonga, CA, and to help purchase land for Community Baptist Church, Boca Raton, FL. These projects are over and above those funded through the 1986 basic budget.

The Council also appointed the 42nd Triennial Conference Program Committee as follows: Rev. Harvey Mehlhaff, Minneapolis, MN, chairman; Dr. Connie Salios, program and arrangements coordinator; Mr. Ernie Radke, Calgary, AB, moderator; Dr. Harry Hiller, Calgary, AB, local arrangements committee chairman; Mr. Carl Lang, Calgary, AB, local arrangements committee vice chairman; Rev. Ron Kernohan, Calgary, AB; Mr. Horst Laser, music chairman; Rev. Dennis Dewey, Steamboat Rock, IA, church growth; Rev. J. Walter Goltz, Edmonton, AB, N.A.B. College/Divinity School; Dr. Charles Hiatt, Sioux Falls, SD, N.A.B. Seminary; Mrs. Sara Pasiciel, Steinbach, MB, W.M.F.; Mr. William Kresal, Oakbrook Terrace, IL, assistant coordinator; Rev. Ray Harsch, youth coordinator; Rev. Charles Littman, Wetaskiwin, AB; and Dr. John Binder, executive director. The chairpersons of the Youth Committee and the Singles Committee will be named later. The Conference is scheduled for July 26-31, 1988, Calgary, AB.

More information concerning General Council activities is found on page 18.



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Chaplains Are Missionaries, Too

"One very large mission field escapes most people's thinking," says Chaplain (Capt) R. Lee Boleyn. "That far-flung territory finds hurting, spiritually needy persons in literally every corner of the world. That mission field is the U.S. Armed Forces."

As I received the articles from our North American Baptist Conference chaplains, I saw a repeated conviction: We are your N.A.B. missionaries serving a special group of people, representing first the Lord God and next the North American Baptist Conference.

"It is a privilege to serve my Lord as an Army chaplain," says Chaplain (MAJ) LeRoy Kiemele. "I look upon my ministry as being a missionary to men and women in uniform, representing God and my denomination. The two biblical imperatives that stand out immediately when I think of chaplaincy in the military are those of witnessing and caring."

Dr. Willis Potratz, chaplains' advisor and the endorsing agent for the North American Baptist Conference, lists the requirements for endorsement as an N.A.B. Conference military chaplain as such: "Membership in a North American Baptist Church; Master of Divinity Degree from an accredited seminary; approximately two years of pastoral experience; completion of the Ministerial Information Service Form and References; an interview with an area minister or N.A.B. International Office staff person; psychological testing; and an interview with a Chaplain from the branch of the Armed Forces the applicant is considering."

"Chaplains in each branch of the Armed Forces, in the Veterans Administration Hospitals, in counseling or working with the aging, embody the biblical imperative: Commanded to Care. These chaplains represent in a special way a God who cares," says Dr. Potratz. "We exercise much care in endorsing candidates for appointment to the offices of chaplain. They



represent us as the North American Baptist Conference in the ministries of Jesus Christ. They minister in a pluralistic context but always with a caring heart presenting Jesus Christ as Savior and Lord. Their articles in this issue of the *Baptist Herald* assure us that they accept their calling as missionaries. We are grateful to and proud of our N.A.B. Conference chaplains."

This year marks the 40th anniversary of chaplaincy in Veterans Administration Hospitals. "To qualify as a V.A. chaplain," says Chaplain Fred David, "a fully ordained pastor must hold a college degree and a graduate degree from his denominational seminary. Ecclesiastical endorsement is by the denomination which the chaplain represents. In my case, it is the North American Baptist Conference."

Chaplain Thomas Zimmerman serves as a hospital chaplain in St. Louis, MO. When he was asked what is required of a hospital chaplain, he replied: "One must be able to talk about God (theology), be able to talk with God (prayer), and be able to relate to people in sincerity and genuineness (communion). A hospital chaplain is commonly required to have a Bachelor's Degree, Master of Divinity degree, and several units of Clinical Pastoral Education."

"We want to send chaplains who will be effective," stated the Rev. James E. Shaw, D.D., Chaplain (COL) USA retired, when speaking to the National Conference on Ministry to the Armed Forces (Endorsing Agents) in 1985. "I submit that the most important (pastoral skill) is preaching . . . it is the proclamation of God's Word that reaches the greatest number of His people. . . . Their hearts are receptive. Many are hurting emotionally, physically, and spiritually. They are trying to find peace of mind and direction in their lives. Some are shaken by events and misplaced trust. They are grasping for answers. They don't want to be entertained or coddled; nor do they want ambiguity. They live with enough dual standards. They want modern-day prophets, and apostles who make God's Word relevant for their lives. They want to know what God says is right or wrong, and they so desperately need to know that He loves them . . . warts and all."

It is our hope that you, as readers, will receive an overview of the varied ministries our chaplains have been and are involved in, and, as Chaplain (LTC) Henry Wake says, "Have enjoyed over the years."

Chaplain (Colonel) David Samf says: "I would have been spiritually and physically blind not to see the opportunity God presented and foolish not to grasp it (the chaplaincy). Let's also remember our military and hospital chaplains in prayer. A complete listing is found in the 1986 *N.A.B. Directory*, page 43ff."

(Editor's Note: At the present time, we do not have any North American Baptist Conference Chaplains serving in the Canadian Armed Forces.)

A Mission Field: The Military

by R. Lee Boleyn

Missions. The very word brings to mind the sacrificial efforts of so many to reach the lost in the exotic places of the world. One very large mission field escapes most people's thinking, one far-flung territory that finds hurting, spiritually needy persons in literally every corner of the world. That mission field is the U.S. Armed Forces.

As a Chaplain in the U.S. Air Force, I have daily opportunities to reach out to the spiritually needy and to disciple the Christians of my world. In many ways, my ministry is no different than during my six years of pastoring civilian churches. I teach, counsel, preach, manage a church program, and participate in community activities.

The differences, and at times, the tedious part of the Chaplaincy, center around the military's mission: To protect and preserve the freedom of our land. During numerous exercises, the whole base puts aside usual duties for several days to concentrate on mobilizing aircraft, supplies, and personnel in a high-threat scenario.

Twelve-hour shifts, shelter exercises, mobility processing activities for 30-plus straight hours—all to practice for an event we pray will never occur—put special strains on individuals and families. It is in these times that the Chaplain's ministry takes on a different perspective and is most appreciated. I have been able to comfort, counsel, encourage, and share Christ unnumbered times during the hours of a base-wide exercise.

When I became a Chaplain, I didn't really know what I was getting in to. I grew up in a North American Baptist Conference church, First Baptist, Elgin, Iowa. Graduating from high school during the height of the Vietnam conflict, I felt I should do my part and join the military. However, also pulling me was a call to Christian service. Throughout college, seminary, and the early years of my pastoral ministry, the inner urging to serve in the Air Force never quite went away. In 1979, when the opportunity to become a Chaplain was presented at the Triennial Conference in Bismarck, North Dakota, I responded.

I entered the Air Force as a Chaplain in September 1980. Basic training consisted of two weeks of officer orientation and four weeks of orientation to the specifics of military ministry (Air Force regulations, religious pluralism, ministry issues, and professional development). These six weeks away from my family were the first of several separations, the longest of

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which was 12 months unaccompanied at a remote Alaskan base.

Separations are never easy. Disrupting a family routine, adjusting to the separation, and then re-adjusting to family life afterwards is always stressful. Yet it is at these very times that we are able to minister to others in the same situation and become more totally dependent upon our relationship with Christ.

The men, women, and families in the armed services spend many years away from home, families, and "roots" protecting our freedoms and way of life. They do this in often lonely, harsh, and, at times, unfriendly locations. For many, the Chaplain is a friendly face from home, a reminder of the presence of the Holy and a reaffirmation of our Lord's words, "I will never leave you or forsake you" (Hebrews 13:5). For many others, the Chaplain is the missionary who endeavors daily to bring Christ to the lost and the lost to Christ.

I love being an Air Force Chaplain. The exposure to other denominations or expressions of religious faith expands, deepens, and strengthens my own faith. Thank you for the opportunity to serve in the mission field of the military. □

Chaplain (Capt) R. Lee Boleyn serves as an Air Force Chaplain at Pease Air Force Base in New Hampshire.



Caring and Witnessing: Hand in Hand

by LeRoy Kiemele

God has given my life meaning and purpose ever since I accepted His call to enter the ministry at a North American Baptist Youth Camp in Crystal Springs, North Dakota, in 1954. The next nine years were spent in College and Seminary and serving with God's Volunteers.

Since I graduated from North American Baptist Seminary in 1963, my ministry has taken on many different dimensions. After serving two civilian pastorates, a well-established church (North Freedom Baptist, Wisconsin) and a new church extension work (Evergreen Baptist, Renton, Washington), I took one year of Clinical Pastoral Education.

In 1975, I began active duty as an Army Chaplain. I have served as a hospital chaplain for four years and in ministry with troops for seven years. Since 1983, I have also pastored the Protestant Chapel congregation at Drake-Edwards Kaserne in Frankfurt, West Germany. In addition, I have had responsibility for four separate battalions scattered over a 50-mile radius.

My ministry includes counseling individual soldiers; counseling soldiers' families who find it difficult to be overseas; serving as advisor to all Chapel organizations; counseling civilians overseas who attend military chapels; preaching; teaching; conducting worship, baptisms, weddings, and memorial services; marriage and pre-marriage counseling; crisis intervention counseling for soldiers in trouble and/or in confinement; teaching values clarification and character guidance classes; promoting unit morale and esprit de corps; and assisting the Army protocol and casualty officer as he notifies next of kin when a death in the unit occurs.

Chaplains must be flexible and available to all. We minister to single parent families, single female soldiers with dependent children, and families where both parents are soldiers. Developing a ministry of presence is of utmost importance, especially when an accident or death occurs. Often, at those times, very significant, meaningful, and even long-lasting relationships are established.

The Army Chaplain who represents God and interprets the Christian way of life is often the only reminder the soldiers and their families have of the spiritual dimension to life. He has the spiritual welfare and concern of the soldier at heart. Many soldiers or their spouses seek out the Chaplain, knowing they can freely share their problems and concerns without fear of reprisal.

"Being with the soldiers and experiencing what they face demonstrates in a tangible way that we really do care about them. Often my most significant one-to-one counseling takes place in the field," says Chaplain Kiemele.

For me, caring and witnessing go hand in hand, because simply to witness to others without a basic concern for their needs, cares, and problems is at best ineffective. Often my most significant encounter in one-to-one counseling takes place in the field. Being with soldiers and experiencing what they face during week-long exercises in cold weather demonstrates in a tangible way that we really do care about them. We do indeed represent God within the military environment.

It is a privilege to serve my Lord as an Army Chaplain. I look upon my ministry as being a missionary to men and women in uniform. It is most gratifying to see young soldiers begin to take their faith seriously.

My wife Joanne has been active in the Chapel, teaching Sunday school, directing the children's church, singing in the choir, and leading the Bible study for Protestant Women of the Chapel. Our daughters Shelley (13) and Karyn (10) were also involved in Chapel with Sunday school and youth activities. Laurie graduated from College in May and joins "New Day." Our son Kevin is in pre-med at the University of Washington.

Although the chaplain/pastor ministry has many dimensions, my basic role remains the same: To represent and serve God, the Church, my denomination, and my unit, as a spiritual ambassador. Even though times, circumstances, and methods change, the fact that Jesus is the same, "yesterday, today, and forever," is the foundation upon which we invite people to build their lives. □

Chaplain (MAJ) LeRoy Kiemele has been serving with the 3rd Armored Division in West Germany and returns to the United States in June to begin a new assignment at Ft. Lewis, Washington.



A Sense of Peace in God's Will

by Helmut Michelson

Who, me? A minister? Never."
"A missionary? Never."
"Me, a chaplain? I'll never, ever put on a uniform again."
Over the years, I have learned never to say NEVER to God.
I have been an army chaplain for the past 12 years and presently hold the rank of Major.

The life of a chaplain is not easy. There are frequent absences from home; long office hours; conferences; temporary duty assignments nationwide lasting from a few days to several weeks; frustrations with the federal bureaucracy and rank structure; long marches; strenuous physical training; and routine counseling. One hears a million times, "Chaplain, my sergeant does not like me," or "Chaplain, can you help me get out of the army? I don't like it any more."

The family moves about every three years, which means changing schools for the kids, making new friends and finding K-Mart in a new city. It also means going overseas, as in my case, to West Germany for three years with my family, and a one year hardship separation tour, without family, to Johnston Island in the Pacific Ocean.

The Rewards

Life as a Chaplain has its rewards as well. I have a great sense of satisfaction pastoring men and women in uniform. In Germany, I was the only pastor to 1,600 soldiers and 1,000 family members, a great privilege and responsibility. I presently have a staff job, dealing with administration and budgets. The financial rewards are satisfying, and the army provides schooling for professional development. Travel can be exciting; we always make new friends.

God continues to amaze me how beautifully He takes care of us as a family. My wife is presently active in women's work. Our four children love the Lord, and are happy and have achieved scholastic honors in their schools. Our eldest is a second year student at West Point. We are active in Chapel work and attend a local evangelical church.

I have ridden many miles over dusty trails in my open jeep; eaten meals I would have passed up as a civilian; dealt with sex offenders, spouse and child abusers, and even one murderer; slept in cold tents on cold floors; gone on maneuvers from the icy Alaskan winters to the hot desert sands of Camp Pendleton to the salty waters of Coronado Beach for amphibious landing maneuvers.

"I am committed to the Chaplaincy. When I committed my fears and my life totally to Christ, God empowered me to do things that I thought I would never be able to do."

I have lived at sea level on an atoll in the Pacific to my present location at Fort Carson, Colorado, at the 6,100 foot elevation. I have experienced the bitter agony of loneliness and being separated from wife and children for 12 long months on an island less than one square mile. Yet despite all this and more, I am convinced that I am in the right place at the right time in God's will. Consequently, "I can do all things through Christ who strengthens me."

On Commitment

I am committed to the Chaplaincy. I have been trained well in my undergraduate studies, in my graduate studies at our North American Baptist Seminary, and through my pastoral work. I really never wanted to be a minister or a missionary because I was afraid that I would fail in my academics. I even played with the idea of taking short-cuts, bypassing the long years of college and seminary. However, when I committed these fears and surrendered my life totally to Christ, fear gave way to commitment to service, and peace set in. God empowered me to do things that I thought I would never be able to do. For that I will be eternally grateful to Him. I'm a North American Baptist missionary on active duty and on loan to the army, a mission I never thought I would be able to fulfill. □

Chaplain (MAJ) Helmut A. Michelson is stationed with the Army in Colorado Springs, Colorado.



Military Society Reflects Larger Community

by David Rapske

The year 1979 was a very good year! Graduation from the North American Baptist Seminary was imminent. God's unusual plan for our family's life was about to unfold, but not as we had expected or wished.

My vision was not unlike many other aspiring young pastoral candidates: A nice, comfortable, ambitious congregation to pastor and lead in their spiritual journey. However, the Lord had another idea. Through several Seminary professors who challenged me to consider the U.S. Army Chaplaincy, the Lord turned our world upside down.

After a period of intense mourning in our family, we set out for Fort Ord, California, where this military ministry became part of our lives. As they say, the rest is history! Kathy, Jana, Candace, Erin, and I have lived in many places: California, Montana, New Jersey, Korea, Washington, and made many friends. Within a year, we will make another move to an overseas assignment.

If someone had told me back in Seminary that within seven short years I would ride an Aircraft Carrier in the Mediterranean, swim in the warm waters of Hawaii, photograph the beautiful timbers of Germany, see the sandy beaches of Spain, or enjoy the Korean land of the morning calm, I would probably have laughed skeptically.

A Chaplain Has Three Primary Roles

Who is the military Chaplain? He or she is an individual who utilizes accessibility, visibility, and most importantly, credibility to achieve three primary roles in the military.

First, he is a pastor, and in my case, a North American Baptist Conference pastor. That is essentially what the North American Baptist Conference has released me to be. Second, the chaplain is an advisor to the commander and his staff on all matters that pertain to religion, morals, and the morale as affected by the spiritual lives of the soldiers. Third, and probably the most time-consuming, he is a pastoral counselor who must be proficient in every area of counseling those in need.

Although the environment and circumstances are

"Whether ministering on a dirty hilltop, or in a greasy motor pool pit, or on a field training exercise, or counseling in the office, or preaching on a Sunday morning, or leading a Bible study, I am where the Lord wants me to be."

much different than civilian ministry, the needs and hurts of people are essentially similar. The military community is not that much different from the "outside world," but rather military society reflects the larger community as a whole.

Whether ministering on a dusty hilltop in the middle of nowhere, in a greasy motor pool pit, while eating rations on a field training exercise, counseling in the office, or preaching on a Sunday morning or during a week night Bible Study, I am where the Lord wants me. Being where the Lord wants us to be and being open to His leading provides us an "abundant life" for which our family will be ever grateful. Your prayers on our behalf are appreciated. □

Chaplain (CPT) David A. Rapske serves with the 5th Support Battalion (Main) in Ft. Lewis, Washington.



Serving God Where His People Are Stationed

by David Samf

A few years ago, someone asked, "When are you going to get out of the military and come back into the ministry?" At first, it sounded as if they didn't think I was in the ministry. The military Chaplaincy is a special ministry to a selective segment of our society. The same seminary training is required. The call to this type of ministry, like that of a missionary, counselor or pastor, is the difference.

While I was an enlisted man stationed at Goose Bay, Labrador, Canada, in 1956, God started, very gently, to drop the hint that He wanted me to serve in the Air Force Chaplaincy. From that point on until I entered the North American Baptist Seminary in 1963, I occasionally thought about this calling. I tried to avoid answering "yes" by entering the business world and seeking various other career opportunities. Six months before graduating from Seminary, God opened the door to the Air Force Chaplaincy ministry, and I began my career at Little Rock Air Force Base, Arkansas, in July 1967.

Within all the military services, we have a wonderful group of Christians who love the Lord and who need pastors and teachers to help them accomplish "... the whole measure of the fullness of Christ" (Ephesians 4:13). This is my mission in the Air Force chaplaincy.

Christian families, from all types of denominational and ethnic backgrounds, live in military communities all over the world and under various conditions. Their housing may not be up-to-date, and the commissary may not stock all items desired. In overseas assignments, the people outside the base community may not speak English, and some may not be that friendly toward our government and the military. My ministry is to help our American people become spiritually equipped to handle stressful conditions and situations. Family separations, moving, and lack of roots for the children test even the most spiritual person. Like your pastor, a chaplain helps people find Christ, shares Christ's teaching, and then walks with them on their spiritual journey.

As senior Chaplain, my role is one of management and leadership. I see that the religious needs of the people are provided for and that they have opportunities to develop in their faith. I am also responsible for the Sun-

As senior Chaplain, Colonel Samf's role becomes one of management and leadership. "It is my responsibility to work with the staff Chaplains to provide a coordinated religious program for our community at Bitburg Air Base."

day worship service and teach a Sunday school class. Working with the other chaplains and six enlisted people who handle support duties, as well as other religious leaders, we provide a coordinated religious program at Bitburg Air Base in Germany.

A day in the life of an Installation Staff Chaplain is similar to that of a local senior church pastor who has a multiple staff. As a member of several base committees, I ensure that the interests of the chapel are presented and that a religious dimension is added to youth programs, discipline boards, family councils, various commanders' meetings, and other "people-type" committees.

The military Chaplaincy is a ministry that includes the whole family. Raising your family in a local Baptist church has many advantages, and our family has missed those kinds of friendships and experiences. On the other hand, the experience of being exposed to other faith groups and cultures provides unusual growth and a more complete worldview. One special experience was having the scripture lesson on Bible Sunday read in four different languages by people of our congregation.

During our tour in Germany, our family has been exposed to the cultures of eleven different countries. Our children attended an American school on base, with teachers from the States. Gary and Kevin have enjoyed the school and extra-curricular activities. Carolyn uses her musical talents as an organist for chapel services.

The Air Force Chaplaincy is a unique and rewarding aspect of Christ's work. We are a part of our denomination, like the overseas missionaries, serving God wherever His people are stationed around the world.

Chaplain (Colonel) David A. Samf ministers as a North American Baptist Conference Chaplain in the United States Air Force. On July 1, 1986, he began his new assignment as Chief, Base Support, Command Chaplain Office, Scott Air Force Base, Illinois.



Helping Meet Spiritual Needs

by Richard Uhler

S ometime after experiencing my newfound faith in Jesus Christ and while attending First Baptist Church of Norridge, Illinois, I felt called into some form of ministry. Although accepted for enrollment at North American Baptist College in Edmonton for the Fall semester 1969, I was inducted into the U.S. Army in March of that year. I saw firsthand the viable ministry opportunity of the military chaplaincy. This became a reality for me in 1982.

The road to the Chaplaincy included educational stops at North American Baptist College, North American Baptist Seminary, and Black Hills (SD) State College with valuable pastoral experience at Ebenezer Baptist Church, Lehr, North Dakota, and a student pastorate at Dell Rapids, South Dakota. With this preparation and experience, combined with a successful and memorable military experience including combat, I knew God was preparing me for the Chaplaincy.

As a Chaplain, I have ministered in many field operations as well as provided worship services and character guidance while in garrison. Field operations while at Fort Carson, Colorado, included the Return of Forces to Germany Exercise 1985. Now stationed in Germany with a maintenance unit, we work closely with the stateside units that participate in these exercises. In addition, I have a unique opportunity to deploy with a U.S. contingency of a multi-nation mobile infantry force. I go where the troops go and experience with them the "pleasures" as well as the "pain."

Several hours each week are spent in counseling soldiers and family members. I have found that 70 percent of the counseling load is marital conflict. Therefore, as part of our continuing education, I elected to do further study in the area of Marriage and Family Therapy. The counseling relationship gives an opportunity to offer spiritual guidance.

Much time is also spent in administrative counseling in which a soldier may have a problem requiring a referral to one of the many helping agencies. Soldiers and command recognize the chaplain's credibility in personal matters so he becomes a key liaison. I feel helping to solve personal problems invariably helps job performance.

At the time I served as an enlisted man, problems in the military ranged from erroneous induction to the fear of war. Presently, I sense social issues to be the basic problems. A once predominantly single soldier emphasis has now become more family-oriented. We deal

with areas such as financial needs, single parenthood, and communication and conflict resolution. We hope to help soldiers and family members cope with the vigorous military life and to also help command keep their soldiers at the highest state of readiness.

As in church ministry, the chaplain's wife supports the ministry wherever possible. My wife, Deborah, attends unit and chapel functions and wives' coffees. At Fort Carson, she started a Parents Anonymous support group and plans to begin one here in Germany soon. Our puppet ministry has been well received both here and at Fort Carson. This is something we have been doing as a family since 1979.

As an alternative to the already overcrowded Department of Defense schools, our children attend a Christian school here in Mannheim. We were involved in early planning to start the school last Fall. Living in Europe has been interesting, especially visiting our family and Protestant heritage.

The Chaplaincy has many unique opportunities for ministry in a variety of places. Satisfaction comes from knowing we have helped with basic and spiritual needs. □

Chaplain (CPT) Richard R. Uhler, Jr., is serving as a North American Baptist Conference Chaplain with the U.S. Army in Germany.



Photo Courtesy of Public Affairs Office

Chaplain (CPT) Uhler traveled more than 1,600 miles from Mannheim, Germany, to Norway to provide worship services in the enlisted mess tent for soldiers participating in NATO exercises.

A Sense of Excitement and Courage

by Henry Wake

U pon accepting Christ in 1959, I felt called to full-time Christian ministry. I entered Bible College in Michigan and subsequently became youth pastor at Community Baptist Church, St. Clair Shores. This was my introduction to the North American Baptist Conference. Being ordained in the Conference remains one of the high points in my life.

As my wife and I sought the will of the Lord in preparation for ministry, a sensitive professor suggested we consider the Army Chaplaincy. He pointed out that while I was searching for a mission field, I was already serving on one every time I went to a National Guard drill meeting. After much prayer and research, Mary and I felt that this was God's will for our lives. Over the past 26 years, we have never doubted this decision.

The amazing thing about the military ministry is its tremendous variety. Over the years, I have pastored congregations with a full Sunday school program, Vacation Bible School, prayer meetings, and potluck fellowships. The worship service is called "General Protestant," but any "N.A.B.er" would feel most comfortable there.

Usually my primary duties have centered on ministry to units. Soldiers specialize in different types of warfare, and the Chaplains must adjust their ministry to the demands of the soldiers' environment. During the past 16 years, each of my assignments has been unique.

The Air Defense in Europe has a live mission with missiles poised to fire 24 hours a day. The stress on soldiers and families is enormous. The Cavalry are full of dash and daring with lots of time on maneuvers where loneliness and separation take their toll. Those in the Intelligence Field suffer the strains of not being able to share their work with those not having security clearances, including their families. The Chaplain must apply himself vigorously, quickly learning the nuances of ministry to particular units and coupling this with the counseling, preaching, and pastoring skills that he possesses.

Currently, I serve as the Chief of Parish and Professional Development for Europe planning and executing training conferences for the 400 chaplains and 450 chaplain assistants in Europe. This ministry deals primarily with paper and not people. I now agree with the man who said, "The Church business meeting is as holy as the Church prayer meeting."

I have been selected to be the Division Chaplain for the 1st Infantry Division (The Big Red One) at Ft. Riley, Kansas. It is my responsibility to help about 30 chaplains, men and women grow professionally and spiritually. I will also probably pastor a full congregation.

My wife, Mary, and I entered our ministry to the military with a sense of excitement and a courage born of ignorance. Thankfully, the Lord prepared the way; doors opened; lives changed; the Gospel has been preached; and the years have sped by.

Mary has been continually active in Bible studies, speaking and teaching, which culminated in her ministry as Vice President of the Protestant Women of the Chapel, European level. Our son, David, 21, is at Nyack College. Our daughter, Lien, adopted from Vietnam, is 13 and a constant source of joy. Our family has visited 13 countries and can order a passable meal in six languages.

But a price has been paid. In 26 years of marriage, Mary and I have moved 27 times. Our children have been in dozens of school systems, and I have often spent three months out of 12 away from the family on maneuvers or other duties.

The man who wishes to pastor soldiers must stay young in spirit and have compassion and love for those who have another faith or no faith at all. Above all else, he must have an overwhelming desire to preach the Gospel whenever the opportunity is available. The wife of such a man needs the same qualifications and an even greater amount of love to help them both succeed.

Chaplain (LTC) Henry E. Wake, serving as a North American Baptist Conference Chaplain, becomes Division Chaplain for the 1st Infantry Division at Fort Riley, Kansas, in July.

"The man who wishes to pastor soldiers must stay young in spirit and have compassion and love for those of another faith or no faith at all. Above all, he must have an overwhelming desire to preach the Gospel. The wife of such a man needs the same qualifications and an even greater amount of love to help them both succeed," says Chaplain (LTC) Henry Wake.

Charged with Concern and Care

by Curtis Wiens

My call to military Chaplaincy began during my college days while I was preparing for full-time ministry. During a missionary conference, a display on the Chaplaincy attracted my attention. I talked with the chaplain representative and was intrigued. A few years later in Seminary, I met Chaplain Clinton Grenz and visited him at Fort Riley, Kansas. As a result of this situation, much personal evaluation, and much prayer, my wife and I felt that the Lord was definitely leading us in this direction. Our feelings were confirmed as the Lord opened the door into the Chaplaincy.

The most important job in the U.S. Army is that of the Chaplain. I realized early in my 16 years of active duty as a Chaplain that there is really no one else charged with the physical and emotional care and concern for the personnel within the Army except the chaplain. He is to keep the military system sensitive to people at times when the mission of the organization might tend to "roll over" individuals.

I see a direct parallel between my work and the emphasis in Matthew 25, where the Lord spoke about caring for the hungry, thirsty, naked, strangers, sick, and those in prison. Ministering to the needs of soldiers and their families in the name of the Lord opens the door to ministering to their spiritual needs as well. Relatively few of the hundreds of people that I have counseled have come to me seeking spiritual guidance per se. Most people come to me because of a troubled marriage, alcohol abuse, depression, adjustment problems, or loneliness. Being available to listen, assisting in evaluating the problem, and offering significant advice or guidance gives me the opportunity to share God's love and assistance for truly abundant living.

Dixon attended services in Vietnam, especially out in the "boonies" where the pressure of the war was more intense. When he was severely wounded, I visited him in the hospital. I was a bit apprehensive as I approached his bed, for I was uncertain of his response to his condition. But Dixon immediately began to give praise to God for His love and for the fact that he was "only" blinded and severely wounded, not dead. Then he went on to share his appreciation for my being his friend and source of support during those trying times when he was

low in spirits, times I had no knowledge of because he had not mentioned them nor had I particularly noticed.

The Army Chaplaincy is by no means necessarily without frustrations or turmoil. The hours tend to be very long and demands from individuals and groups cause the Chaplain to spend much time away from his family. During my 16 years of duty, my family has resided in Illinois, Kansas, Texas, Oklahoma, New York, New Jersey, Georgia, and Germany. Frequent reassignments mean losing friends and adjusting to new schools, new friends, and environments. Our two children and my wife Connie have adjusted reasonably well. One very positive aspect of moving is that we have been inundated with cultural experiences and opportunities that we otherwise would not have had. Our greatest personal concern pertains to the religious training of our children. At times, we have been assigned where there was no opportunity for organized Sunday school activities. At such times, we have longed for a larger community where the teachings at home would be reinforced, and there would also be more Christian companionship for the children during their formative years.

Connie has provided the necessary cushion between the harsh world of the military life and my work as a Chaplain. Her willing spirit of cooperation within the chapel-related setting and the military community at large has been well recognized, not only by myself but also by leaders at high levels. □

Chaplain (LTC) Curtis Wiens is a North American Baptist Conference Chaplain serving with the 24th Infantry Artillery, Fort Stewart, Georgia.



"Most people come to me because of a troubled marriage, alcohol abuse, depression, adjustment problems or loneliness. Being available to listen, assisting in evaluating the problem, and offering advice gives me the opportunity to share God's love and assistance for truly abundant living," says Chaplain (LTC) Curtis Wiens.

The Chaplain as a Healer

by Fred David

During World War II, I worked in a defense plant in Detroit, Michigan, building Rolls Royce engines for PT boats engaged in combat in the South Pacific. At the same time, I courted Lillian Wiedl whose family also attended Burns Avenue Baptist Church (now Grosse Pointe Baptist Church). On May 22, 1943, we were married. Two weeks after our wedding, I was called to active duty as an apprentice seaman at the Great Lakes Naval Training Station. I knew in my heart that God wanted me in the Hospital Corps. After a time of intense, accelerated training at the U.S. Navy Hospital in San Diego, California, I was launched on my nursing career. I served at several U.S. Navy Hospitals.

When a request came for hospital corpsmen to be sent overseas with the U.S. Marines to the South Pacific, I elected to go. We went through special training in "field medicine" to prepare for combat conditions. During our assault on Iwo Jima, Jesus became most precious to me. Correspondence from home indicated that Lillian was also learning to lean heavily upon our Lord to see us through.

Lillian and I shared the words of Jesus: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18:19). We prayed for my safe return to civilian life, and that God might grant us the opportunity to serve Him in full-time Christian ministry.

We've had the joy of answered prayer. After preparing for the ministry at Eastern College and North American Baptist Seminary, my first pastorate was a church extension project near Costa Mesa, California in 1955. Since its inception, this church has miraculously grown into what is now Fountain Valley Baptist Church. In 1961, the Lord called us to the Portland, Oregon, area to lead another church extension project. At this time, I began to serve as interim Chaplain at the Veterans Administration Medical Center.

What is the V.A.? It is each and every veteran or family member who is in need of medical care, educational assistance, home loan guaranty disability compensation, burial benefits, or any other benefits provided by a grateful nation to those who served this country in time of war. Veterans and their dependents are the Veterans Administration.

Coming home from the Triennial Conference in 1963, we heard the phone ringing as we pulled up in front of

"The Chaplain is a healer who makes available the assurance of forgiveness, reconciliation, and healing of the whole person."

our house. It was the chaplain at the V.A.M.C. He said, "Pastor David, my associate has transferred to another hospital. Would you like to take his position?" I accepted and have been with the V.A.M.C. since then. In 1973, I attended V.A. Chaplain School for advanced chaplain training at Jefferson Barracks, St. Louis, Missouri. Recently, I received my 20-year service award.

At our hospital, we practice holistic medicine. The Chaplain is a member of the healing team. The motto of the V.A. Chaplain Service may well be stated as "Bring God to veterans and veterans to God." It is during critical illness or death that the chaplain is most visible and available. Fears, anxieties, feelings of inadequacies, moods of unworthiness, and a sense of sin and guilt are some of the obstructions to progress to mental, spiritual, and physical health. The Chaplain is a healer who makes available the assurance of forgiveness, reconciliation, and healing of the whole person. □

The Rev. Fred A. David serves as a North American Baptist Conference Chaplain at the Veterans Administration Medical Center in Portland, Oregon.



Serving Those in a Retirement Community

by Daniel T. Digatono

My training for the Chaplaincy began while I was studying at North American Baptist Seminary. During my first summer break serving as a Chaplain and pastoral counselor, I completed a three-month Clinical Pastoral Education Internship. While in the Master of Divinity program, I was able to take all of the classes required of a Master of Counseling degree student. Clinical Pastoral Education and my Master of Divinity degree allowed me to receive the educational background needed for Chaplaincy.

After leaving Seminary, I continued my training by completing a year-long Clinical Pastoral Education (CPE) residency. Along with learning Chaplaincy skills, CPE allows ministers to focus on their own lives and ways of relating to other people.

This training becomes essential when dealing with the many personal issues that patients have that are also personal issues for the minister. For example, areas such as sexuality, health, family, death, and grief are difficult areas to minister to in a person's life if the Chaplain is not working toward well-being in her/his own life in these areas.

While at a Children's Hospital, my ministry focused on chronically ill children and their families. Life becomes very intense, very special, very delicate, and very sacred for children who have only a short time left to live. I enjoyed close relationships with these children, many of whom were teenagers. This experience gave me a deeper understanding and a greater dependency on the grace of God. The families with a strong Christian faith and Christian support system from church and friends in time did seem to come to a place of understanding, knowing their child was with God.

I was also part of a "support team" consisting of nurses, social workers, aides, and doctors. We talked through our experiences and feelings while caring for chronically ill children.

Currently, I am a Chaplain at Abbey Delray South Retirement Community in Delray Beach, Florida. Of the 400 residents here, the majority live independently in their own apartments, while others are totally dependent on our staff and live in the nursing home section of our facility. My ministry includes weekly Bible studies, vespers service, Sunday worship service, hospital visitation, pastoral counseling, and relationships with local churches.

I try to maintain and encourage as much involvement as possible between residents and their local churches. However, some residents do not have a local church; some are unable to leave the facility; and some like to participate in both "in-house" and church programs. For these residents, a quality in-house ministry is provided.

My wife Angie and I are members of Evangel Baptist Church in Boca Raton, Florida. Several church members have provided music for the worship services at Abbey Delray South. Residents also appreciated the ministry of "New Day" several months ago. I also meet on a regular basis for fellowship with the three local North American Baptist Conference pastors and have preached in their churches in their absence.

In addition to my ministry at Abbey Delray South, I serve part-time at a private family counseling clinic as marriage and family therapist.

I have used James 1:27 as a theme for my Chaplaincy ministry: "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world." This verse calls for an expressed concern for people in need who have been separated from their usual support systems and also calls the minister to keep focused on Jesus. □

The Rev. Daniel T. Digatono is a North American Baptist Conference Chaplain at Abbey Delray South Retirement Community, Delray Beach, Florida.



This gentleman participates in studies and worship services. "We visit daily," says Chaplain Digatono.

Serving Those with Chronic Illnesses

by Alvin Harsch

During Seminary training, I became interested in counseling. So the summer following graduation, I enrolled in graduate studies to pursue a degree in psychology. Later, in California, I again took up studies. Each time, I wanted to leave the ministry to study full-time, but I could not make the last move—resignation from the church—because my call to the ministry was so profound.

While serving the Grant Park Baptist Church in Winnipeg, Manitoba, I took the basic unit of Clinical Pastoral Education. During that training, the Lord made it clear to me that by entering the Chaplaincy I could use my counseling and psychology training and still be in the ministry. I then completed a full year of Clinical Pastoral Education, the minimal requirement for hospital chaplaincy, before applying for my present position.

Compelled to Serve and to Care

In my position as chaplain at the Medical Center Rehabilitation Hospital in Grand Forks, North Dakota, I serve people who live with chronic illness. These people are faced with overwhelming feelings of helplessness, hopelessness, and worthlessness, along with the losses of identity, productivity, self-fulfillment, and goals for the future. Many request help in coping with feelings of rejection, abandonment, or even punishment, by God. We provide individual counseling sessions to help them use their own spiritual resources to cope with their problems. Periods of confession and affirmation are part of the therapy sessions.

Jim is a 19-year-old who was left paralyzed from the waist down as a result of an auto accident. At my first visit, he said, "I am a new Christian—my dad is not a Christian. I am praying that when I walk out of this hospital it will be a testimony to my dad that the Lord is real." It took weeks of counseling to help this young man accept his disability and witness to his father with a faith that was vibrant; even though he left the hospital in a wheel chair.

In addition to individual spiritual counseling, I am a co-facilitator in our weekly stroke group, amputee group, and spinal cord injury group. I have regular input in the pain management group where I talk about spiritual resources for pain control and explain the use of the Christian relaxation tape I have developed.

"The Lord made it clear to me that by entering the Chaplaincy I could use all the counseling and psychology training and still be in the ministry."

I am responsible for helping people through grief over loss of limbs by amputation, or loss of use of limbs through stroke or spinal cord injury. Such people frequently ask why God allowed their accidents or illness and struggle with guilt over sins they identify as having contributed to their accident or ill health.

Mrs. O. is a 69-year-old stroke victim. During a discussion about "why did this happen to me?" in group therapy, she volunteered quickly that she knew exactly why God caused her to have a stroke. She shared that she recently joined the local senior citizens center where she learned to play cards. Since she was raised believing card playing is sinful, she said God caused her stroke to punish her for her sin. It is a challenge to help people like Mrs. O. struggle with the why of illness and to help them draw on their spiritual resources to resolve their conflicts.

Physical rehabilitation is a team effort. Working with and consulting with other professionals is a daily occurrence. Many hours are spent in staff sessions sharing the results of each individual therapy with the patient.

Head injury patients usually have memory and reality orientation problems. It is exciting to have a patient begin to verbalize the words of familiar scripture passages, or the Lord's Prayer, or Apostles' Creed as I read to them in cognitive retraining efforts. Sometimes, those are the first words the patient has uttered since the accident. □

The Rev. Alvin Harsch serves as a North American Baptist Conference Chaplain at the Medical Center Rehabilitation Hospital in Grand Forks, North Dakota.



Photo courtesy of the Media Department, Medical Center Rehabilitation Hospital, University of North Dakota.

Caring for the Sick; Working Toward Healing

by Thomas Zimmerman

Chaplains play an important role along with others who work toward healing. The call to heal the sick is embedded in God's Word. The life of Jesus was devoted to spiritual and physical healing (see Matthew 8:16b-17). As the Body of Christ, the Church must act according to its identity with Christ to work for healing.

My task for ministry, as a Chaplain, is to care for the sick and work toward healing. I serve as one of four staff chaplains in the Pastoral Care Department of St. Luke's Hospital, a 400-bed acute care hospital in Chesterfield, Missouri. My current assignments are in the Psychiatric, Neurologic, and Orthopedic Units.

Major illness places one in the midst of a life-changing crisis which feels like a raging storm. There is separation from community and family. Issues of loss must be faced. Loss of physical strength can lead to dependency. Loss of freedom may result because of disabling illness or time-consuming treatments, or one may face impending death.

In the midst of unfamiliar people and things, the presence of God is familiar. Faith in God, and the ministry of the Holy Spirit, can be a source of strength and renewal when facing loss. It is like coming under the secure presence of God's wings (see Psalm 57:1b).

As a Chaplain, I encourage the support and healing found in relationship with God. But in the midst of illness, some people feel as if God has abandoned them. Their prayers go unanswered, and illness becomes a crisis of faith.

A young woman, dying from an incurable brain tumor, felt abandoned by God. She was an active Christian who prayed earnestly; yet, no shadow of God's wing was there to bring peace. After several weeks of mourning the absence of God, she said, "I thought God had totally abandoned me, and then I realized He sent you." The Chaplain is the only symbol of God's presence for some people.

The relation between God's anger, sin, and disease is a powerful connection to many (see Psalm 38:13). People ask, "What did I ever do to deserve this?" "Why is God punishing me?" Illness brings the opportunity to clarify what is really of value in life. It also holds the possibility for vision about what life should be. Spiritual healing becomes evident in a new direction in life, in the acceptance of grace as forgiveness, and in a renewed value for what has been.

"Prayer is a most meaningful and natural part of ministry with the sick," says Chaplain Zimmerman.

The reality of dying unleashes passion. There is anger, blame, envy, depression, jealousy of those who live on—even envy of God as expressed in Psalm 102:11-12. I have been an object to whom people may vent their anger about God. Being present with the dying and their community calls for the fullest of all one's person as a care-giver and minister. It is a holy time and allows a glimpse into the sacredness of life.

The hospital is a place of waiting. People heal slowly—day by day and week by week (Psalm 6:2b-3). God answers prayer in time. Healing can take place so slowly that we cannot see it come quickly enough. My ministry is to help people wait upon the Lord in a way that will renew their strength.

Praise comes from the lips of those who receive their healing with affirmation. In some cases, it comes from those who face their dying with the acceptance of genuine hope (Psalm 63:3-4). As a Chaplain, I am part of the congregation of those who praise—the mother with the joy of a new baby, and the family of one who is healed. I am also called to be with people in praise of God, that even in death, there is still hope, a genuine hope, not merely covering despair with nicety or denial. □

The Rev. Thomas Zimmerman is a North American Baptist Conference Chaplain serving in the Pastoral Care Department of St. Luke's Hospital, Chesterfield, Missouri.



Pastoral Care: Relating to Another Person

by Erhard Knull

Sixteen years ago, a Chaplain friend invited me to "help out" in his absence at the Veterans Administration Medical Center. Within three months, I, too, began ministering to hospitalized veterans. After being endorsed and appointed as a Chaplain, I took an Advanced Chaplain Training course at a V.A. Chaplain Training School and participated in numerous seminars and workshops, gaining vital field experience. Through my Clinical Pastoral Education training, I obtained increased empathy and a deepened understanding of my work with both patients and staff.

Ever since becoming a Chaplain, I have had a direct role in patient care, counseling patients and their loved ones about general issues of living, and helping staff understand the role that spirituality, not just religion, can play in a patient's life.

The chaplain/pastor in the V.A. must be flexible and available in times of joy and sorrow, in gain and loss. At times, patients need to be able to say "not now" to the Chaplain. It is a privilege to minister to a patient's and his family's needs, helping him relate to himself, to others, to reality, and to God.

Recently, two of our security police officers were fatally shot in the line of duty. What followed were expressions of grief, loss, and depression by inpatients, staff, and members of the community. Though memorial services had a healing and unifying effect, some of the emotional wounds require much more time for acceptance, restoration, and submission to God. During that critical time of loss, denial, and reconciliation, the Chaplain became a bridge between the medical centers and the community.

Having dealt with patients, both male and female, from different walks of life, I have concluded that spiritual care involves dealing with ambiguities and ethical dilemmas that arise for everyone. Pastoral care/counseling does not so much consist of teaching as it does of relating to another human being, as a companion, in search of an answer, helping him as he struggles with his own convictions and commitments.

I praise my Lord when someone, whom I have not seen for years, tells me that he has become a child of God, is reading his Bible faithfully, has become a part of a Bible-believing flock, and is trying to be a living witness in his community. Sometime during his hospitalization, he may have been a short-time member

"I count it a privilege to minister to a patient and his family and his needs, helping him to relate to himself, to others, to reality, and to God," says Chaplain Knull.

of the Chaplain's "Spiritual Enrichment" group.

As joys and sorrows are being shared with patients, their wives and children, parents and friends, the sharing of God's love and His Word become preeminent. With Paul, "I give thanks to Christ Jesus our Lord, who has given me strength for my work. I thank him for considering me worthy and appointing me to serve him" (1 Timothy 1:13).

As a member of a community care team, consisting of social workers, nurse, psychologist, psychiatrist, and dietitian, I share tasks including diagnosis, placement preference, and individual therapy. Many patients raise spiritual questions, or their pathology is masked in religious terms. Frequently, I am consulted by certain team members about patients' religious affiliations, particular religious traditions, and what they mean in terms of working with the patient. Quite often, health professionals overlook the importance of the ways that a religious heritage can encourage both growth and health in patients.

Daily I praise my Lord for choosing me at a particular time for a particular task to care for and serve our nation's veterans. My tour of duty, daily, is made easy because of my commander-in-chief, Christ the Lord, who said: "Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and you shall find rest for your souls. For my yoke is easy, and my load is light" (Matthew 11:29-30). □

The Rev. Erhard Knull is an endorsed N.A.B. Conference Staff Chaplain at the Cleveland Veterans Administration Medical Center, Brecksville, Ohio.



Other Business

In other action, the Council appointed Dr. Willis Potratz as acting Director of Development in addition to his responsibilities as Area Ministries Director; reappointed Mr. Stanley Johnson, of Tacoma, WA, for a six-year-term on the Finance Committee; appointed Mrs. Linda Masten of Stockton, CA, for a six-year-term on the Finance Committee; appointed Dr. Stanley Grenz of Sioux Falls, SD, for a second three-year-term on the Baptist Joint Committee of Public Affairs for 1986-89; and approved the request by N.A.B. College/Divinity School to raise \$28,000 as a special capital project toward the purchase of a computer, and adopted a budget of \$63,449 for Estate Planning.

On Saturday morning, the Council divided up into small groups to discuss questions such as what are the obstacles that now exist in your church to becoming more worshipful? To witnessing more? To serving? To caring? To giving? What tools, programs, or assistance does your church need from area ministers and the Conference office to be more worshipful? To serve better? To witness more? To care more effectively? To be better stewards? These ideas are being drawn together for study.

Five Persons Honored at General Council

Gratitude was expressed to five persons for their effective service with the North American Baptist Conference during the General Council dinner on Friday evening.

Dr. Connie Salios, who had resigned effective June 30, 1986, to move to California to be closer to his children and grandchildren, was recognized for his achievements as Development Director of the Conference for the past seven years. "In all of his activities, he could have rubbed a lot of people the wrong way, but his pleasant personality prevented that from happening," stated Milton Hildebrandt, conference treasurer. "You have no enemies, many associates, and a host of dear friends who wish you the very best in this mid-life career change."

Exactly ten years ago in June, the General Council asked Dr. Salios to become Associate Director of Stewardship. He enthusiastically responded, "Yes!" In 1979 Dr. Salios was appointed Director of Development (formerly stewardship).

"There are not many among us who are willing and able to ask for funds for ministry as Connie Salios has done," Dr. Binder stated in his recognition of Dr. Salios. "He has done this with a smile, and people have responded with a smile. I am confident that he is welcome in virtually every church of the North American Baptist Conference and in the home of every family or individual of our Conference. That is a unique accomplishment. When there was a job to be done, when there was a heavy burden, a heavy task, and I asked Connie to assume it, I could always have the full confidence that he would not only do what he was asked to do, but he would go that extra mile, that extra second and third mile. He carried through his responsibilities without hesitation or complaint but with enthusiasm, with deep commitment to his Lord, and to the cause committed to us as a Conference."

"Connie Salios is one who understands the cooperative ministries of the North American Baptist Conference and supports them 100 percent. Others tend to be selective."

Dr. Salios has served 33 years with the North American Baptist Conference as pastor, 1953-65, 1969-76; as Director of God's Volunteers 1965-69; Associate Director of Stewardship, 1976-79; and as Development Director, 1979-86. Dr. Binder expressed gratitude to Mrs. Salios for having served alongside her husband with gladness, giving him her 100 percent support.

Dr. Salios has been appointed part-time special assistant to the Executive Director, July 1, 1986, to June 30, 1987. His responsibilities are in Capital Funds, Estate Planning, Major Donor Program, and as the 42nd Triennial Conference coordinator. He has also been invited to serve part-time on the staff of Harbor Trinity Baptist Church, Costa Mesa, CA.

In his response, Dr. Salios stated: "I probably am one of the richest individuals who has ever lived because of a dear wife and family and also because of the wonderful experiences the North American Baptist Conference has been able to grant to me. I have been able to travel extensively, and to work with most all of you. You have been gracious to me in your homes and churches, and you have opened your pocketbook for Conference ministries."

The Rev. Wilmer Quiring of Rochester, NY, was recognized for serving 11 years as Eastern Area Minister. He retires on December 31, 1986. The Citation of Appreciation presented to him by Dr. Willis Potratz, area ministries director, on behalf of the General Council recognized his 41 years of ministry with the North American Baptist Conference as pastor, 1945-1975, and area minister, 1976-1986. "His commitment to Eleanor and his family evidenced by his consistent example as a godly husband and father; his dedication as pastor to the Word and work of God and to his people in a balanced ministry; his leadership as Eastern Area Minister characterized by mature discernment, encouraging counsel, personal friendliness and fitting humor, his devotion to Christ, the local church, and the North American Baptist Conference are hereby recognized."

Dr. Potratz stated: "We could count on Will taking care of any matters assigned to him. His wife Eleanor had a special ministry to the women of the Eastern Area and was always involved in Council sessions, boards, or workshops as an interested partner."

Rev. Quiring responded: "We have enjoyed these 11 years in area ministry. We praise God for the privilege that has been ours to minister in the churches and to have the joy of serving our Lord in this way. We thank you for giving us the opportunity. We are ready for the third phase whatever it is and wherever the Lord leads."

The Rev. Warren Hoffman resigned as Assistant Director for "New Day" and Youth with the Church Growth Department effective July 31, 1986. "During his three years of service, he has provided creative, innovative, and outstanding leadership," stated Dr. Binder. "The 'New Day' ministry has grown in its recognition and its impact on our churches for the cause of Christ across the U.S.A. and Canada. I have received more positive comments on this ministry than any of our ministries. We are grateful to Warren for his leadership in trying new approaches in this ministry. He was the first director of 'New Day' to also be assigned the responsibility of youth ministry for the Conference."

... continued on column 2 of page 31

We Await the Lord's Return

Statement of Beliefs, Session 10

by Stanley Grenz

The modern era has witnessed a significant reversal in expectations for the future. The 19th century was dominated by an emphasis on optimism and progress. Little thought was given to the possibility of the world coming to a catastrophic end.

In contrast, the mood of the second half of the 20th century is largely pessimistic. This contemporary pessimism is the result of an increased awareness that profound problems threaten the existence of life on earth. People today are confronted with the possibility of nuclear war, the reality of spreading famine and the dire problems resulting from overpopulation. The last 20 years have brought energy crises, ecological crises, farm crises, and, more recently, financial crises. These events threaten not only the fabric of a stable society but also the future of humanity and the world as a whole.

At the same time, people are becoming increasingly aware of their own mortality. Death, so long suppressed in our thoughts and discussions, has once again emerged as a significant subject. This renewed awareness of possible global annihilation and of personal finitude has underscored the importance of the topic of eschatology, "last things," or more properly, consummation. The world, as a whole, could indeed meet a tragic, catastrophic end, and each person must reckon with the thought of one's own death.

The Events of the Consummation

The doctrine of consummation speaks of God's program to bring His creation to completion in His eternal kingdom. This doctrine may be divided into three major, interrelated subjects, the consummation of history, the consummation of the individual

life, and the eternal state (i.e. heaven and hell).

When thinking of "last things," many Christians focus on the chronology of the end of the age, e.g., the tribulation, the millennium, and the exact time of Christ's return. This focus has led to much debate and even heated argument among be-

pening visible only by a few (such as has been suggested by the Jehovah's Witnesses). Rather it will be a public event. Likewise, His return will be glorious, displaying the majesty of God, in contrast to the humility of the first advent. Finally, He will come the second time to be acknowledged by all as Judge and Sovereign.

We believe God, in His own time and in His own way, will bring all things to their appropriate end and establish the new heaven and the new earth (Ephesians 1:9-10, Revelation 21:1). The certain hope of the Christian is that Jesus Christ will return to the earth suddenly, personally and visibly in glory according to His promise (Titus 2:13; Revelation 1:7; 3:11; John 14:1-3). The dead will be raised, and Christ will judge mankind in righteousness (John 5:28-29). The unrighteous will be consigned to the everlasting punishment prepared for the devil and his angels (Matthew 25:41, 46; Revelation 20:10). The righteous, in their resurrected and glorified bodies, will receive their reward and dwell forever with the Lord (Philippians 3:20-21, 2 Corinthians 5:10; 1 Thessalonians 4:13-18).

lievers. In recent times, four major viewpoints concerning chronology have gained a following—postmillennialism, amillennialism, historic premillennialism, and dispensational premillennialism. The differences between these viewpoints center on various issues: the relationship of the nation of Israel to the church and to future events, the nature of the kingdom of God, and, of course, the correct interpretation of the 1,000 years mentioned in Revelation 20. These issues are not to be passed over lightly. Yet, despite their differences, proponents of all four viewpoints agree on the one, most significant fact, namely, that Jesus will return.

The Lord Himself repeatedly promised that He would come again. In certain respects, His second coming will be quite different from His first. This event will not be a secret hap-

The consummation of history in the return of Christ will set the stage for the final judgment of humanity (whether this occurs immediately at Jesus' return or after a millennial era). A long tradition in Christian theology has sought to hold out hope that eventually all persons, perhaps even Satan himself, will be saved. This view, called universalism, appeals to certain biblical texts for support (e.g., Romans 5:18; 1 Corinthians 15:22). It also finds a basis in theological truths. The love of God, it is claimed, is so vast and so powerful that it will eventually embrace all, and the victory of Christ is so complete that it must eventually bring to an end all opposition to His rule.

In spite of these considerations, the weight of biblical and theological evidence indicates that the judgment will mark an eternal separation

among humanity (Matthew 25:46, Revelation 20:15). This event will result in a separation between the righteous and the unrighteous. The righteous, i.e., those who have accepted God's grace and salvation, will receive the blessing of eternal life—life forever in resurrected bodies with God in His kingdom. But the unrighteous, those who have spurned God's love, will be banished from God's kingdom. It must always be kept in mind, however, that the reception of eternal salvation is not the result of one's inherent righteousness, for all are sinful and worthy only of eternal death. Rather, salvation is the free gift of God's grace.

The judgment will be followed by the inauguration of God's eternal kingdom, spoken of in the Bible as "a new heaven and a new earth" (Revelation 21:1; Isaiah 66:22). God's ultimate purpose includes not merely humanity but the entire created order. He intends to bring renewal to all creation, a renewal already anticipated by the natural world around us (Romans 8:19-22). "Heaven," therefore, or more properly, the new creation, will not be a purely "spiritual" place inhabited by spiritual beings. Rather, this realm will in a very real sense be physical as well.

The redeemed will inhabit a renewed earth and will exist in some type of bodily form. However, the eternal bodies of the people of God will not be our present mortal bodies, which are prone to sickness and death. Rather, our decaying bodies will be changed into glorious, immortal bodies, resembling the glorified body of Jesus (1 John 3:2). The resurrection will be the experience that brings about this change (1 Corinthians 15 especially vv. 50-57). The presence of the Holy Spirit within the life of the believer now is the "down payment"

that guarantees this future inheritance (Ephesians 1:13-14; 2 Corinthians 5:5).

The Implications of the Doctrine of Consummation

Regardless of the exact chronological details, concerning which sincere Christians have differed with one another since the second century, the message of the consummation is significant. First, this doctrine stands as a reminder of the nature of the age in which we are living. Ours is the in-between-time. We have tasted of, and in a partial but real sense have even entered, the eternal kingdom of God. Yet the fullness of the salvation that one day will be ours awaits the return of Jesus. Knowing this provides a partial explanation for our present experiences.

At times, we are able to rejoice in the victories that are ours through the power of the Spirit. But defeat and setback also cross our path. This seemingly contradictory experience of life is a reminder that the day of full victory and salvation, foreshadowed in the present, is yet future.

Secondly, the message of the consummation stands as a challenge to the people of God. This challenge includes the call to faithful evangelism. Jesus declared to His disciples that the Gospel will be preached throughout the world before His return (Matthew 24:14). Knowledge of this ought to motivate the church to action, in order that we may be those who speed the coming of the day of the Lord, as Peter suggests (2 Peter 3:12).

The challenge issued by this message includes a call to holiness as well. Since we have the hope of the Lord's return, we must live "sanely and soberly," to use Peter's phrase. This entails loving each other deeply, practicing hospitality, and minister-

ing with the spiritual gifts we have received (1 Peter 4:7-11). Knowing the Lord is coming and that we will be transformed ought also to motivate us to separate ourselves from personal sin (Romans 13:11-14) and to live pure lives (1 John 3:2-3).

Finally, the message of the consummation is an encouragement to steadfastness. It reminds us that life and history have meaning. Our actions are important, for we are working on behalf of the Lord of all, who one day will enter into His full, eternal rule.

When facing opposition and discouragement, we can be encouraged. We are not seeking to promote ourselves, but God's kingdom and glory, which will one day be fully present in the world. Although at times our efforts appear to be in vain, at the Lord's return, we will see all things clearly, and God will reveal the fruit of our labors.

The encouragement brought by this message of the consummation was well summarized by Paul: "Therefore my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Corinthians 15:58).

People around us, then, are pessimistic about the future. They have come to realize that their lives and the world as a whole can indeed come to a tragic end. The Christian doctrine of consummation is the answer to the pessimism of our day.

One day the world as we know it will end—in the glorious return of the Lord Jesus. That day will mean judgment for each person. For the Christian, however, this is not a day of dread, but of hope. The Lord's return will mean resurrection and full salvation in God's eternal kingdom. Let us proclaim this message of hope to our world and invite others to share with us in the salvation God offers.

To Discuss:

- 1) How would adherence to each of the four major views on "the end times" affect daily Christian living?
- 2) Does the teaching that those who reject God's love will spend eternity in hell encourage evangelism? Has an awareness that persons outside of Christ are enroute to hell been instrumental in motivating your church to evangelization? If so, in what ways?
- 3) What implications for the mission of the church do you find in the teaching that the physical body will be renewed in the resurrection? In other words, does the thought that heaven is not merely spiritual in nature make a difference in the mandate given to the church? Raise the same question concerning the teaching that creation will also experience renewal. In what ways do these teachings imply that the church ought to be concerned about the physical realm as well as the spiritual?
- 4) What role does the doctrine of consummation play in your life? Does it affect the way you view your experiences? Does it motivate you to action or provide encouragement to you in Christian service? What role does this doctrine play in your church? What role should it play?

Dr. Stanley Grenz is Associate Professor of Systematic Theology and Christian Ethics at the North American Baptist Seminary, Sioux Falls, South Dakota.

This article is the final in a series of ten studies focusing on the Statement of Beliefs adopted by the North American Conference in 1982.

We are grateful to Dr. David Priestley of North American Baptist Divinity School, Edmonton AB, and Dr. Stanley Grenz of North American Baptist Seminary, Sioux Falls, SD, for contributing the articles.

Meinerts See Results of Christian Witness in Cameroon

While attending the Coastal and Grassland Bible Conferences, Missionaries Oryn and Pat Meinerts saw many people with whom they have worked during the past 20 years. "It was good to see they are still faithful and strong in their Christian leadership," say the Meinerts, who serve at Bamenda, Cameroon. Both conferences were well attended, with good Bible studies and prayer times and mature discussions of problems and opportunities.

"While at the Conferences, we learned that a faithful mission employee for 25-30 years is now facing the dilemma of being chosen as Fai, a traditional leader, to his people, since his father recently died. Can he do that and still practice Christianity? Can he refuse? What would be the best Christian witness? Pray for David as he faces this situation.

"In the 1960s, I loaned a father some money to pay his son's school fees. That son is now the Chairman of our Grassland Men's Work, and the father was baptized last year!

"One pastor's two-year-old daughter disappeared two years ago.

"Another family has come to grips with the crisis pregnancy of their first daughter.

"All of the Grassland Conference attendees stood following the closing challenge given by Rev. Edmond Hohn, guest speaker from British Columbia. A few indicated they were turning from wayward ways, but almost all rededicated themselves to renewed Christian vitality. Praise God for His Church in Cameroon. Please pray for us, black and white alike, as we seek to serve Him here."

"The Resurrection Is Like a Fairy Tale."

Karin Klettke, short-term missionary teaching English in Japan, reports that she was able to share the Easter story in several classes

she teaches. "In my adult English class at church, we have a monthly Bible study which is usually well-attended. But on Easter Saturday, only one lady came.

"It was a bit disappointing, but we still watched the Easter story on video in Japanese. She was touched by the story, and we talked about it. She remarked, 'I may understand His death on the cross, but the resurrection is like a fairy tale. I can't believe it'.

"She is one of many Japanese who are searching for meaning in life yet cannot believe that the answer is trusting and believing the Son of God." Pray for these Japanese.

Karin has completed her second tour as a short-term missionary and returned home to Canada in July.

Chapel Completed at Camp Oku, Cameroon

Sixty young people worshiped in the newly completed chapel at Camp Oku, a Baptist youth camp in Cameroon, West Africa, during March 21-23. "Youth participated in the theme of the camp, 'Youth-in-Action' by learning the Word of God and working on the campgrounds," report Missionaries Bud and Lois Fuchs. More than 500 attended the dedication service of the new chapel. This completes Phase I of the camp building plan. The Fuchs serve at the Cameroon Baptist Theological Seminary and as youth advisors for the Convention.



WOMEN of HOPE

reaching our world

Planning Ahead

by Sara Pasiciel, WMF president, Steinbach, Manitoba

As I write this column for July and August, I look up occasionally to watch a late winter snowfall outside the window. Yesterday we received a letter from a friend who took a break from shoveling out of a Manitoba blizzard to look through a new seed catalogue. In some areas, there must be a certain amount of planning ahead—if I wait until it "feels right," I'm too late!

This is also true of witness. So much of our outreach is involved with hope, not immediate harvest. There must be a planting of seeds, a preparing of the ground, and a planning ahead for the time when the Holy Spirit can work in a person's life.

Often called "life-style" or "friendship evangelism," this attitude toward witness assumes a long-term commitment, so I cannot expect particular results or predict a time that my friendship might contribute to another person's salvation experience. At the same time, I cannot say, "I'll begin my witness when the kids have grown up, or when I quit my job, or when I move to another area . . . then I'll reach out to my neighbor, or my babysitter, or a co-worker." I have to start now—in fact, I have started now, because the people around me know what matters to me, what my motives are, what gives my life meaning.

Rebecca Manley Pippert, author of *Out of the Saltshaker*, said during an interview, "You don't have to look for ways to evangelize. Life is evangelistic, if you're living life wanting Christ to be manifested in everything you do, if you're trying to meet people where they live, at

whatever point they're interested, and trying to make people feel loved, accepted, and secure."

As you enjoy the warm summer sun, are you planning your children's winter wardrobe or a December holiday? Are you also planning ahead for witness and for reaching out?

Eva Helwing: Homemaker, Teacher, Editor



The North American Baptist Conference has been a great influence in my life. In 1952, the Foster Avenue Baptist Church, a North American Baptist Church, sponsored my family as we immigrated to the United States. It was in this church, one year later at the age of 14, that I dedicated my life to the Lord and was baptized. Much of the guidance leading to the decision to be baptized belongs to a Sunday school teacher at Foster Avenue.

I come from a long line of Baptists. Both of my grandfathers were lay preachers who founded Baptist churches in Hungary—one a bilingual German/Hungarian church, the other Hungarian.

The fact that I have always lived in a bilingual setting has been important in my life. Foster Avenue was a bilingual church when my family and I became members. However, years later when the church dropped its German services, I joined with others to become a founding member of the German Baptist Mission Church in Chicago. This church ministered to the newly arriving immigrants of the

50s and 60s. Today, as Mayfair Park Baptist Church, it also ministers to the neighborhood.

The fact that the Lord has instilled in me a love for my roots was responsible for the fact that I studied History at North Park College and finished with a Master's Degree in History from Northwestern University in 1963. That same year, I started teaching history in a Chicago inner-city school, challenging alienated Black youth to partake of the mainstream of American life.

My German was kept alive, not only by the fact that my husband, Arthur, is a German teacher, but also because we both taught German on Saturdays and continued to be very active in the German Baptist Mission Church as our sons Paul (now 17) and Carl (now 15) were born. This made me a likely candidate for the editorship of "Die Seite der Frau" in "Der Sendbote" (for four years), and "Die Familie" in "Botschaft und Nachrichten" (for three years), inserts in the *Baptist Herald*. This opened up a whole new life with the N.A.B. Conference.

As a member of the Women's Executive Committee, I have served as an observer at the Baptist World Alliance in Toronto, as seminar speaker at the Continental Baptist Women's Conference in Kansas City and in the N.A.B. Triennial Conference in Niagara Falls. As a matter of fact, our whole family became involved in the W.M.F. 75th year celebration at Niagara Falls and since then in all phases of N.A.B. life at camps, retreats, and Association events.

My professional life has paralleled my involvement in the N.A.B. Conference. My bilingual background was viewed as an asset when I was selected as principal for the Inter-American Magnet School. Bilingualism is the core of the curriculum as the Chicago Board of Education cur-

riculum is taught here in both English and Spanish. Because of my background, I can identify with the needs and desires of those who want to maintain their roots and those who want to learn and benefit from the enrichment of a bilingual, multicultural education. I am very happy and challenged by the new opportunities this provides in my service for others.

Sally Adam: Wife, Mother, Homemaker

I'm your average, everyday-type Christian wife and mother, trying to do a good job and still have time to serve the Lord. I am married to Bill, a high school music teacher and elder of worship in our church, Sunrise Baptist, in Fair Oaks, California. We have two children, Scot (9) and Sara (6). I work part-time as an R.N. in the Emergency Room of our local hospital. I have also written for our church's Women's Ministry page, "Rise and Shine," for the past six years.

Since our son was three, I have been involved in co-op preschools and have been "cooking mom" in both of my children's kindergartens, which was very interesting and brought out a little creative cookery I didn't know I could do. I continue to put in one day a week at school. I get blue ink all over me from making ditos and a sore left hand from cutting out 90 whales with right-handed scissors. But it is rewarding, and I look forward to my day in school. Sitting in first grade and listening to the kids is enlightening!

We have made a few changes in our home the past few months. Some have met with opposition, but we persevered. One day a week, we have no-television day, or, as Sara calls it, the worst day of the week. There's no TV before or after school, and none in the evening. It was very interesting that for the first few weeks, when the television was not on, the kids

couldn't find anything to do. This confirmed the fact that we needed a day without television. My son said he wouldn't mind the change if I would take them to do some fun things they wanted to do. Fair is fair, so we try to go skating, bowling, miniature golfing, or to a movie more often.

Another change involves me. I love to bake bread, rolls, donuts, cookies, and homemade noodles. Of course, if I prepare these goodies, I am also going to eat them. So, besides cutting down on the sweets I make, I have picked Monday as no-sweet day. It has not been as bad as I imagined, and I haven't cheated yet. It feels good to know I can do it!

Writing the "Rise and Shine" page has been a lot of fun for me. It has kept me aware that what my children say can be applied to my Christian walk. I urge you to write down the words of wisdom your children say. They have a wonderful way of expressing their ideas about God and heaven.

Driving by a cemetery brought up the subject of death—something my kids have not had to deal with yet. Sara asked if they put markers on graves so that God will know where you are. She also asked if our bones go but skin stays because in heaven we get new skin. She came to the conclusion that first you die, then they bury you, then you get a new body, then you meet Jesus, and go to heaven to a wonderful home. Oh, how I love to hear these ideas; they're wonderful!

Leaving the theater after seeing Billy Graham's movie, "Cry from the Mountain," we were blessed with a beautiful rainbow. It seemed to follow us home. This prompted many questions, one of which was, "Are rainbows hard or squishy?" Never having thought of this before, we came to the conclusion they are colored air. That beautiful arc of color stretched magnificently across the sky brings a spontaneous, heartfelt "Thank You, Lord." It seems to make everything all right, as though God is here with me. No one has ever touch-

ed a rainbow, but maybe I have. There are many around to be touched, but we need to look for them and thank God for them. Seeing the sunshine on the snow-capped Sierras, receiving miraculous answers to prayer, or holding your first-born baby in your arms are great joys. Rainbows like these are a promise of His everlasting care and love for me, and I blurt out a big "Thank You" every time I see (or touch) one.

For the past year, I have been co-teaching the four and five-year-olds during our women's Bible study on Tuesday mornings. This was a big step for me because I am not a teacher, and I felt very comfortable in Bible study. The thought of spending three hours in a room with 20 kids just did not appeal to me. I felt God urging me to make a change so I did start teaching, and I enjoy it. When I am where God wants me to be, I am content. What a great lesson to learn.

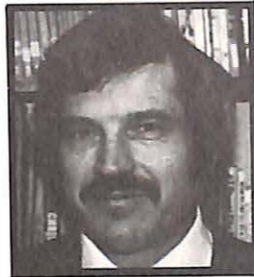
Life seems too busy and hurries on by. It can slow down if I want it to. My husband has certain times of the year that are especially busy and take him away for several weekend trips. When he does have a night home during these times, I feel the need to protect that time and not make any plans for us. I know he does not like to go out on his one night home, so we try to all stay home together. We also do not have to accept every project that comes our way. We can say no if it is something that will cause a real time burden and cut into our family time. I don't feel we need to add any projects unless they can be done with a joyful heart.

Now you've met me, and I hope this has been fun and helpful to you. If you are out this way, stop by. But if you are hungry for dessert, don't come on Monday, and if you like television, don't come on Wednesday. Meanwhile, keep busy applying Deuteronomy 6:6-7: "These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. . . ."

Camrose Church Sets Challenging Goals

by Larry Froese

"Personally, I have never seen a better tool for churches to get specific in goal setting."



When I first saw the Biblical Imperatives and Primary Goals of our North American Baptist Churches and Conference, I got excited. What a terrific way to organize a church's goals! After I returned from the Triennial Conference in Anaheim, I asked my secretary to type a summary of these goals and put them into the Church bulletin. The elders' board (administrative board) also received a copy of them. Later on, I presented these Imperatives and Goals to the congregation again in their finished form and used them in a sermon.

At our deacons' and deaconesses' retreat, we spent a good deal of time setting goals and objectives using the outline as our guide. We came back with several pages of goals and objectives and shared them with our congregation at our congregational meeting. These goals have generated tremendous excitement at the deacons' level. It will probably take the next couple of years to get them all implemented, and some are much more long-term than that.

Personally, I have never seen a better tool for churches to get specific in goal setting. I have always had one-year, five-year, ten-year, and twenty-year goals for myself and for the Church. The outline from the Conference provided exactly what I needed to help me lead the Church in setting its own long-term and short-term goals. I encourage all pastors and church leaders to get multiple copies of these Biblical Imperatives and Goals from the Conference Office and use them to motivate their people.

Some of the goals that our people have set seem unrealistic, but "where there is no vision, people perish." We believe that with God we can do the impossible.

Let me share some of the dreams for our Church from the Deacons' Retreat, January 18-19, 1986.

- 1) Large choir
- 2) People for every position, no begging
- 3) Unity in Youth Group—100 people
- 4) Sunday School facilities—adequate rooms, one teacher, one substitute for each class
- 5) Young people and children coming to church—a growing church
- 6) Deacons board to 10 or 12, equipped in caring ministry
- 7) Growth to 10 percent of population of Camrose—1,200-1,500 people (presently 250 plus)
- 8) Christian verbalizing put into activity. Singles—wide group in Camrose including all churches
- 9) One person per week saved leading on to one person per day through direct ministry

Biblical Imperatives

Called to Worship

- 1) No rush with sermon time
- 2) That we would know what worship is—a worshipful attitude before the service and in the building
- 3) That our Church would be a "house of prayer"
- 4) Deeper commitment of Church leaders
- 5) More prayer in the Church
- 6) Family night: after everything is over, four or five families get together for prayer, or adults meet in prayer meeting while children and youth are in their clubs
- 7) Church choir
- 8) 500 or 600 in service, evening worship

Commissioned to Witness

- 1) Pastor's role in leadership
- 2) Youth ministry in Camrose

- 3) Caring ministries
- 4) Christian Education recruitment and training of teachers and leaders
- 5) Action in physical instead of just verbal: life-style evangelism
- 6) Friendship evangelism—witness by example
- 7) Reaching every house in Camrose with the Gospel
- 8) Comes from revival, our relationship to the Lord
- 9) Every Deacon trained in Evangelism Explosion

Compelled to Serve

- 1) Inner attitude of service and commitment to each other
- 2) Who we are, not what we do
- 3) Deep hurts to come out
- 4) Singles ministry
- 5) Bus picking up senior citizens and handicapped
- 6) Every member serve in some capacity
- 7) Working for senior citizens
- 8) Extended family to single parents
- 9) Growth groups—every member in a growth group

Committed to Give

- 1) Every member tithe
- 2) Build new building for cash
- 3) Halfway house for alcoholics
- 4) Increase mission giving

Commissioned to Care

- 1) Care ministry
- 2) Be friendly and know each other better
- 3) Every member in home Bible study
- 4) At the congregational level, a suggestion was made to look into the possibility of getting a bus for senior citizens

The Rev. Larry Froese is pastor of Century Meadows Baptist Church, Camrose, Alberta. The Church celebrates its 85th Anniversary on August 22-24, 1986.

biblical imperatives in action

Compelled to Serve

Alberta Association Focuses on Discipleship

LETHBRIDGE, AB. The Alberta Association sessions, held at Park Meadows Baptist Church April 3-6, 1986, focused on the theme, "The Cost of Discipleship." Dr. Reinhold Kerstan, Baptist World Alliance, challenged all to consider what they are doing regarding discipleship both as individuals and as part of a church. Dr. Connie Salios spoke during the morning sessions.

"The business sessions were highlighted by a spirit of harmony as decisions were made on many items," reports the Rev. Barry Seifert. "It was a good time to be reacquainted with old friends and meet many new friends."

"New Day" Ministry Appreciated in McLaughlin

MCLAUGHLIN, SD. First Baptist Church hosted the "New Day" singers March 25-31, 1986. "New Day" presented programs at several area schools, visited the Mobridge Care Center, and conducted services at the Church each evening. They also held a special service for youth of the community and participated in a German Sing Fest. —Virginia B. Walker

Temple Members "Renewing" Building

LEDUC, AB. The members of Temple Baptist Church are involved in a special type of service for the Lord by rebuilding Sunday school classrooms and carpeting the halls and stairs through volunteer work. The Rev. Frank Schmidt is pastor.

Commanded to Care

Isabel Church Hosts 90 Youth at Retreat

ISABEL, SD. Isabel Baptist Church hosted the Central Dakota-Montana Association Youth Spring Retreat recently. Approximately 90 teenagers and several sponsors from churches in three states attended. Daryl Dachtler, associate pastor, Hillside Baptist Church, Dickinson, ND, taught four sessions on identity and moral issues. —Mary Lou Brenner

Portland Couple Has Caring Travel Ministry

PORTLAND, OR. George and Marge Amerson, members of Immanuel Baptist Church, operate a non-profit tour group designed for senior citizens who do not want to travel alone. The tours, ranging from two to forty days from nearby to as far as Hong Kong, arose out of a love of travel and a desire to share adventures with other Christians. The tours began when the Amersons leased a bus and took a group of senior citizens from the Church on a trip to Seattle. That led to other excursions. Their first major trip was to the Triennial Conference in Niagara Falls in 1982.

Last year, they took two busses to the Triennial Conference in Anaheim.

The sharing of Christian beliefs among the group is what really sets the Philadelphians Church Tours apart. Each day starts with a devotion given by one of the tour members and hymn singing. On Sundays, the entire group attends church together or has a pastor on tour conduct services. —Rod Rosentreter

Ochre River Church Shows They Care

OCHRE RIVER, MB. Grace Baptist Church has started a monthly service in the personal care home in Ste. Rose du lac. The Rev. Helmut Poschwatta, pastor, and the choir serve there on the third Sunday of the month. "This is a great blessing to residents and staff," reports Jean Roos.

The Home Builders Group organized a surprise appreciation dinner and program in honor of Pastor Poschwatta.

Called to Worship

Two Couples Dedicate Infants to the Lord

AUBURN, WA. Two couples dedicated their infant children to the Lord at Hazelwood Baptist Church, May 4, 1986, as part of a communion service. The Rev. Loren Franchuk is pastor of the Church. —Lenore Franchuk

Five Alberta Churches Participate in Communion Service

LEDUC, AB. Five hundred members and friends from Wiesenthal, First, Rabbit Hill, Warburg, and Temple Baptist Churches attended the Annual Communion Service held at Temple Baptist Church. They gave an offering of \$1,200 for the North American Baptist College and Divinity School, Edmonton, AB. Professor Lou Sawchencho spoke. —Vi Fleck

DeBoer Challenges Corona Church in Special Meetings

CORONA, SD. The Rev. James DeBoer emphasized "Our Attitudes as a Body of Believers" in challenging messages during Christian Life Meetings held at First Baptist Church, April 1-6, 1986.

The Rev. DeBoer, a "son" of First Baptist Church, is pastor of Hillside Baptist Church in Dickinson, SD. Mrs. DeBoer ministered to the children through Bible stories each evening.

The Rev. George Jankovsky is pastor of the Church. —Mrs. Louis DeBoer

Corona Church Marks 75 Years

CORONA, SD. First Baptist Church celebrated its 75th anniversary, April 5-6, 1986. Speakers included the Rev. Ralph Cooke, area minister, men's breakfast; the Rev. James DeBoer, Dickinson, ND, morning and evening services; the Rev. George Jankovsky, pastor, afternoon service; and Dr. Richard Schilke, Oak Park, IL, anniversary message.

Special events included music by a children's choir, mass

choir of former and present choir members, greetings, and words of reminiscence and gratitude.

"We thank God for His faithfulness which He shows anew to us every day," says Mrs. Louis DeBoer.

Commissioned to Witness

Airdrie Church Has Open House

AIRDRIE, AB. Faith Community Baptist Church held an open house for its new church building recently. About 100 people viewed the facilities. Many Church people gave guided tours and answered questions about the Church's program as well as the building. A praise service closed the afternoon. —Sheila Hunt

Couple Joins Auburn Church

AUBURN, WA. Hazelwood Baptist Church recently welcomed a young married couple as new members. The husband was baptized by Pastor Loren Franchuk in a joint service with Portland Avenue Baptist Church of Tacoma. "The enthusiasm of this young man for the Lord has been a real inspiration to all of us," reports Pastor Franchuk.

Nine Added to Sheboygan Church

SHEBOYGAN, WI. Bethel Baptist Church witnessed the baptism of three adults and two young people by the Rev. Steve Petry recently. These and four others joined the Church during the morning worship service the following week. "We praise God for the increase," states Betty Petry.

Six Baptized at Watertown Church

WATERTOWN, WI. Six people were baptized by the Rev. Allan Kranz and received the hand of fellowship at First Baptist Church. One was a father and his stepson, another a young married woman and three other young people. This was the last baptism in the Church's old building; the congregation moved into their new building May 4, 1986. —Erma Norman

Calvary, Fremont, Experiencing Growth

FREMONT, OH. Calvary Baptist Church has been experiencing excellent growth this year with attendance averaging over 100 in April. Over 150 attended on Easter Sunday.

The Church has not only been able to meet its budget but has exceeded it. The Rev. Clifford Hamil is pastor.

Nine Baptized at Mowata Baptist

EUNICE, LA. Pastor Dan O'Clair baptized four adults and five youth at Mowata Baptist Church recently.

Jamestown Church Grows and Impacts City

JAMESTOWN, ND. The Rev. Ray Hoffman baptized five youth at Temple Baptist Church recently.

The Church's membership is again over 100, with increased attendance each Sunday. The Awana Club draws children from all over the community. Wednesday evening is a beehive of activity for up to 40 boys and girls.

"The growth in our Church is felt all over," reports

Leona Meisch. "People in the city ask why there is so much activity at Temple Baptist.

"For the first time in years, our Church was filled when the choir presented the Easter cantata. People are still approaching us with remarks such as, 'The Holy Spirit seemed to show through the faces of all in the choir.'

"We're few in number, but the Lord has been blessing. We thank Him for the endless energy of Pastor and Mrs. Hoffman."

12 Join Turtle Lake Church

TURTLE LAKE, ND. Recently, 12 new members joined Turtle Lake Baptist Church. Pastor Lynn Heinle baptized seven of these, and Missionary Doug Woyke baptized his son. —Doris Lindteigen

Six Baptized at Rochester Church

ROCHESTER, NY. Pastor Marc A. Maffucci baptized six people on Easter Sunday. They and two others were accepted into the Church fellowship the following Sunday. —Guenther Mischke

14 Join Burlington Church

BURLINGTON, IA. Pastor Lawrence B. Sweeney baptized two teenagers and eight adults at Oak Street Baptist Church recently. It was the largest baptismal service in three years. They and four others joined the Church. —Floraine Miller

Silverwood Church Receives Recognition

SASKATOON, SK. "Silverwood Baptist Church is proud to announce that we are now a fully recognized church of the Saskatchewan Baptist Association, also making us a member of the North American Baptist Family of Churches," reports the Rev. Erwin Kelbert, pastor.

"In the beginning, we found the work difficult, entering the area without a single contact. But, with the Lord's guiding hand, the past three and one-half years have been successful. Many people have accepted the Lord as Savior. Our greatest joy was to see a Hindu family become Christians and serve the Lord faithfully," says Pastor Kelbert.

The Church called a recognition council Feb. 8, 1986. "As a church, we were greatly encouraged by the positive response of the Saskatchewan churches," states the Rev. Kelbert. Following the unanimous approval of the council, the Church had a Celebration Sunday with the Rev. Sig Schuster, area minister, speaker.

The hand of fellowship was extended to the Church at the Saskatchewan Association Conference. The Association also voted unanimously in favor of a building program for the Church. "Our hearts were touched and deeply warmed by the love of God's people," states Pastor Kelbert. "Pray for us, as we venture forward to serve this community with the building of our church. Since the Conference, three new families are worshipping with us. There is excitement and anticipation in what the Lord is doing and is going to do with our Church."

Two Join Leduc Church

LEDUC, AB. A young couple was recently welcomed into the membership of Temple Baptist Church. The Rev. Frank Schmidt is pastor.

Beiseker Church Experiences Growth

BEISEKER, AB. Recently, a 77-year old man attending Community Baptist Church said, "It's about time I took a stand." He openly declared his faith in Christ as Savior and requested baptism and church membership. His wife, who had been waiting for this, joined him. When baptism/church membership classes were announced, eight people came forward. "What an exciting day for our Church to celebrate these clear confessions of faith," says Pastor Robert Hoffman.

"At our well-attended morning Bible study classes, searching hearts are finding some clear answers in the Scriptures," reports Pastor Hoffman. One lady, while studying the theme of the new birth, asked, "Why have I not been taught this in my church?" "We are praying for her salvation," says Pastor Hoffman.

Children from Acme, Beiseker, and Irricana are growing in their knowledge of God's Word through the Awana club program at the Church. 170 people attended the annual Awana Grand Prix. Many open doors have been found through this ministry.

"With great anticipation and with confidence that the Lord is leading us, we look forward to erecting our first building on four acres purchased for us by Carbon (AB) Baptist Church," states Pastor Hoffman. "Under competent guidance, we expect to build through self-help, donated labor. Already many are volunteering. To all this, we can only declare, 'To God be the glory.'" This church extension church began in 1981.

Two Baptized at Isabel Church

ISABEL, SD. Two persons were baptized and received into the fellowship of Isabel Baptist Church recently. The Rev. Robert Cornwell is pastor. —Mary Lou Brenner

DAVID ALBRECHT (80), Morris, AB; born March 8, 1906, in Victorowka, Ukraine; died Feb. 15, 1986; immigrated to Canada in 1929; married Berta Nikel, Dec. 5, 1953; member, Emmanuel Baptist Church, Morris, AB; survived by his wife Berta; one son, Ewalt, Winnipeg, MB; and two sisters-in-law; Rev. Morley Schultz, pastor, funeral service.

EDWARD AMAN (76), Bismarck, ND; born Jan. 17, 1910, to Jacob and Albina (Frey) Aman near Lehr, ND; died May 3, 1986; married Elma Fischer in 1936; member, Sunday school superintendent, Lehr Ebenezer Baptist; member, Bismarck (ND) Baptist Church; survived by his wife Elma; one daughter, Arlene (Mrs. Myron Schopp), Ipswich, SD; one son, Duane, Bismarck, ND; six grandchildren; three great-grandchildren; four sisters: Mrs. Katie Walz, Mrs. Martha Weintz, Mrs. Delores (Webb) Hauck, and Mrs. Christine (Donald) Lippert; and two brothers: Edwin and Bennie; Rev. M.D. Wolff, pastor, funeral service.

HENRY BARTEL (60), Onoway, AB; born Dec. 28, 1925, to David and Emma Bartel in Warsaw, Poland; died April 8, 1986; immigrated as a child to Canada; married Marie Plet in 1965; member since 1943, trustee, deacon, Onoway (AB) Baptist Church; survived by his wife Marie; one daughter, Anita, Edmonton, AB; two sons: Kevin and Richard, both of Onoway, AB; three brothers: Richard, Sigmund, and Jerry; and two sisters: Alice Rentz and Tilly Liske; Memorials for a scholarship: North American Baptist Divinity School; Rev. Wenzel Hanik, pastor, funeral service.

JOHN DE BOER (75), Corona, SD; born May 2, 1911, to Hisko and Jennie (Vust) DeBoer; died May 3, 1986; married Amelia Sprung in 1937; member, trustee, Sunday school teacher, usher and custodian, Corona (SD) Baptist Church; survived by his wife Amelia; one son, Roy, Benson, MN; one daughter, Elaine, Cottage Grove, MN; three grandchildren; four brothers: Leonard, Otto, Dick, and Louis; and three sisters: Elsie DeBoer, Anna Behlen, and Jennie Lange; Rev. Harry Johnson, pastor, funeral service.

JOHN ALLEN EBEN (23), Avon, SD; born Nov. 28, 1962, to Andrew and Irene Eben; died March 13, 1986; member, First Baptist Church, Avon, SD; predeceased by his grandparents, Ralph and Katie Voigt, Avon, SD; survived by his parents, Andrew and Irene Eben; four brothers: Tony, Tyndall, SD; Ken, Avon, SD; Robert, Rapid City, SD; and James, Minneapolis, MN; and four sisters: Karen Rabe, Plainville, IL; Sandra DeGroot, Springfield, SD;

Rosalie Schack, Owatonna, MN; and Roxie Pier, Yankton, SD; Rev. Gregg Donaldson, pastor, funeral service.

ADLINA KLUNDT (70), Jamestown, ND; born July 28, 1915, to Gottfried and Maria (Hiller) Irion at Alfred, ND; died April 12, 1986; married Edgar Klundt, Sept. 12, 1937; member, WMF treasurer, Temple Baptist Church, Jamestown, ND; survived by her husband Edgar; two daughters: Sharon (Mrs. Vernon Mueller), Marion, ND; and Gloria (Mrs. Vance Kro), Fessenden, ND; six grandchildren; and one sister, Ella Lehr; Rev. Raymond Hoffman, pastor, funeral service.

ELIZABETH HARRIET ROSE (58), Steamboat Rock, IA; born Feb. 28, 1927, to John and Emily Frerichs in Marshalltown, IA; died Feb. 10, 1986; married Henry M. Rose, Oct. 13, 1948; member, Steamboat Rock (IA) Baptist Church; predeceased by her father and one granddaughter; survived by her husband Henry; three sons: Jim (Cathy), Steamboat Rock, IA; Don (Connie), Iowa Falls, IA; and Gary, Steamboat Rock, IA; five grandchildren; her mother, Emily Frerichs, Steamboat Rock, IA; one sister, Alice (Mrs. Henry Trusheim); and one brother, John (Eleanor) Frerichs; Rev. Dennis Dewey, pastor, funeral service.

GLADYS MARGUERITE SCHWERDT-FEGER (87), Parkersburg, IA; born Oct. 12, 1898, to John and Caroline Lehr Becker in Grundy County, IA; died March 23, 1986; married August Schwerdtfeger, Feb. 12, 1920, who predeceased her; member, Calvary Baptist Church, Parkersburg, IA; predeceased by one son, Paul, and one brother, Harold Becker; survived by one son, Leonard, and one daughter, Esther, both of Parkersburg, IA; one daughter-in-law, Mrs. Mary Lou Schwerdtfeger; 9 grandchildren; 18 great-grandchildren; and one brother, Earl Becker; Rev. Howard Anderson, pastor, funeral service.

MARGARETA E.E. TONN (76), Carmichael, CA; born March 8, 1910, in Langenbielau, Germany; died May 1, 1986; married Harry R. Tonn on Feb. 20, 1932; fled to West Germany in 1945; immigrated to Winnipeg, MB, Canada, in 1951, and then to California in 1960; member, First Baptist Church, Elk Grove, CA; charter member, Sunrise Baptist Church, Fair Oaks, CA; survived by her husband Harry; four sons: Joachim (Mary), Auburn, CA; Rev. Klaus (Gloria), Caronport, SK; Wilfried (Mary Ann), Sacramento, CA; and Edgar (Joy), Loomis, CA; one daughter, Brigitte (Mrs. Edmund Scholl); and ten grandchildren; Rev. Gene A. Kern, pastor, funeral service.

what's happening

The Rev. Harold Drenth retired from the pastorate of Central Baptist Church, George, Iowa, effective May 4, 1986. He has moved to Jacksonville, Arkansas, and is available for interim pastorates. Rev. Drenth has served N.A.B. churches since 1964: Central Baptist in George, Iowa, from 1964-69 and 1982-86; Meridian Woods Baptist, Indianapolis, Indiana, 1970-73; Mowata Baptist, Eunice, Louisiana, 1974-81; and First Baptist, Bison, Kansas, 1982.

Mr. Stan Hagstrom is the new Business Administrator at First Baptist Church, Elk Grove, California.

Mr. Steve Burrell of Calgary, Alberta, is the new Assistant Pastor at Trinity Baptist Church, Portland, OR, as of May 1, 1986.

The Rev. Ritchie White resigned as pastor of East Olds Baptist Church, Olds, Alberta, effective August 1, 1986, after serving there for ten years. He assumes the position of Assistant Professor of Pastoral Studies at Mountain View Bible College in Didsburg, Alberta, on August 1, 1986.

Mr. Patrick B. Fulks became Director of Missions and Outreach at Quail Lakes Baptist Church, Stockton, California, in January 1986.

The Rev. B. Lawrence Sweeney has accepted the pastorate of First Baptist Church, Farmington, Illinois, an ABC church, effective the end of June. He resigned from the pastorate of Oak Street Baptist Church, Burlington, Iowa, where he has served since 1977. During his nine years of ministry, there have been 134 baptisms; more than 50 of these have been adults.

Mr. Stephen Allyn is the part-time youth director at Bethany Baptist Church, Portland, Oregon.

Mr. Mark Saucy was ordained by Magnolia Baptist Church, Anaheim, California, on June 1, 1986.

Pastor Neal Effa was installed as pastor of Temple Baptist Church, Swan River, MB, with the Rev. Sig Schuster, area minister, bringing the message. Pastors from Swan Valley Evangelical Churches were invited guests for the occasion.

Mr. Brian Kimball became assistant pastor of the Immanuel Baptist Church, Vancouver, British Columbia, in January 1986.

The Rev. John Fraser has accepted the pastorate of Temple Baptist

Church in Pittsburgh, PA, effective August 3, 1986. He has served as pastor of the Shakopee Baptist Church, Shakopee, Minnesota, since 1978.

Mr. Ron Doerksen is the new Associate Pastor at Northgate Baptist Church, Edmonton, Alberta, effective May 1, 1986. His responsibilities include Discipleship and Evangelism. The Rev. Marvin Rust is senior pastor.

Mr. Jack Telman is the part-time music director at Northgate Baptist Church, Edmonton, Alberta, since January 1985.

The Rev. Siegbert Zukowski has been serving as interim pastor of Pilgrim Baptist Church, Vancouver, British Columbia, since October 13, 1985.

Dr. Daniel Leininger of the North American Baptist Seminary, Sioux Falls, SD, begins a one-year sabbatical leave on August 1, 1986.

Dr. J. Gordon Harris began a one-half-year sabbatical leave from the North American Baptist Seminary, Sioux Falls, SD, on June 1, 1986. During June, he taught a two-week continuing education course for pastors and missionaries at the Tsu Christian Center in Japan.

Dr. Roy DeBrand and Dr. Tom Johnson were promoted to full professor at the North American Baptist Seminary effective July 1, 1986. The action was taken by the Seminary Board of Trustees at its March meeting.

Mr. Harley Betzold was ordained by Foster Avenue Baptist Church, Chicago, IL, on Oct. 6, 1985. He is a graduate of North American Baptist Seminary and is awaiting the Lord's guidance to a place of service.

The Rev. Ben Lauth resigned as pastor of Ebenezer Baptist Church, Lehr, North Dakota, to retire effective May 25. He and his wife have moved to Texas.

The Rev. Terrance Fossen is the new senior pastor of Central Baptist Church, Edmonton, AB. He previously served as Associate Pastor and Acting Pastor.

Mr. Jaime Maldonado accepted the call to serve a new urban/ethnic congregation in West New York, New Jersey, effective June 15, 1986. He will be ministering to English-speaking Cubans and the group will be worship-

ping in the former First Baptist Church. This is an approved project by the Atlantic Association and the N.A.B. Conference Church Growth Board. Mr. Maldonado is a 1986 graduate of the North American Baptist Seminary.

The Rev. Bert Milner resigned as pastor of Southey Baptist Church, Southey, Saskatchewan, effective mid-August 1986. He has served this church since returning from the mission field in 1983.

The Rev. Uve Knaak resigned as pastor of Whitemouth Baptist Church, Whitemouth, Manitoba, effective June 30, 1986. He has served this church since 1980.

The Rev. George Breitreuz has accepted the position of Associate Pastor at Trinity Baptist Church, Kelowna, British Columbia, effective August 15, 1986. He has served as pastor of Salt Creek Baptist Church, Dallas, Oregon, since 1977.

Mr. Paul Paquette, pastor of Rosswood Bible Chapel, Rosswood, British Columbia, has accepted the challenge to start a church in Stewart, British Columbia. This is a mission of the Terrace Baptist Church, Zion, British Columbia, and the British Columbia Association. Mr. Bert Lindhout will succeed Mr. Paul Paquette as pastor of the Rosswood congregation which was a mission of the Terrace Church about three years ago. It was received as a Church into the British Columbia Association in 1985. Mr. Silas Davis pastors the Nass Camp Mission, also sponsored by the Terrace Church.

The North American Baptist Home, a nursing home owned and operated by the South Dakota/Wyoming Association since the 1950s, was recently sold to the Beverly Corporation.

The Rev. Robert Cornwell of Isabel Baptist Church in South Dakota, received his Master's Degree recently from Bethany Theological Seminary, Dothan, Alabama.

readers respond

(We welcome readers' responses to the articles in the Baptist Herald. Please limit your letter to 250 words or less. Thank you.)

"We reprinted the article, 'Majoring on the Basics,' page 2 of the May issue of the Baptist Herald and distributed it to our congregation on a Sunday morning because these basics are the very things that our church is struggling with. Thanks to Ray Harsch for writing this article." —Dennis Kee, pastor, Neshaminy Valley Baptist Church, Bensalem, Pennsylvania

Dear Editor:

As I paged through my June issue of the Baptist Herald, I noticed something interesting on the map displaying N.A.B. Churches, on page 20: North Dakota is wide open for ministry!

Seriously, we do have ministry opportunities and despite the troubling farm economy and rural population decline, most of the 35 North Dakota churches are continuing as faithful lights.

We love our Association fellowships and our unity as North American Baptists.

May your 1986 map find North Dakota covered with little black dots. —Randy Jaspers, pastor, First Baptist Church, Linton, ND.

(Editor's Note: We apologize for the omission of the North Dakota churches from the map. We do know they are there, and we are grateful to the North Dakota churches for their faithful participation through these more than 100 years in what we do together as a Conference of churches in missions and ministry at home and overseas.)

Dear Editor:

I write concerning the article, "A Post-Conference Look at Ordination," by Perry Friesen in the April Baptist Herald. The article I take essentially as a plea for tolerance toward those who favor the ordination of female pastors since, it is said, the issue properly belongs to that category of subjects about which the Bible speaks with ambiguity. . . .

Two basic criticisms occur to me . . . First, there is the obvious surface criticism. Many subjects are not dealt

with directly in the Bible, so one must extrapolate from principles which are clearly taught. However, there are passages which deal directly with the propriety of authoritative female proclamation before the general church body. They are well-known, do not need extrapolation, and are uniform in their conclusion: They are opposed . . .

The more basic criticism of Mr. Friesen's article is that it overlooks an important underlying issue, that of biblical authority. The seminal thinkers among the "evangelical feminists" . . . arrive at their positions by invoking hermeneutical principles which candidly call into question biblical inerrancy. . . . It is impossible to conceive of the hermeneutical strategies of the "evangelical feminists" apart from the secular agitation of the last two decades. . . .

A practical matter that should concern one . . . is that of the effect of female pastoral ordination upon denominational life. . . . Would this not create a crisis of conscience for ministers who do not wish to fellowship with those whose very presence as pastors is, in their view, biblically disallowed? . . .

I take no personal joy in mere contentiousness. . . . One need not apologize for labeling the inroads of contemporary secularism as precisely that, especially when they affect the most routine affairs of the church Christ founded.—Michael E. Goodson, Junction City, Kansas

Dear Editor:

I wish to invite the help of your readers for a biography I am writing of the great Baptist leader Walter Rauschenbusch (1861-1918), who was pastor of the Second German Baptist Church in New York City; and professor in the Rochester Theological Seminary.

In my research so far I have made considerable use of the Rauschenbusch papers that are in archival collections at Rochester, New York, and at Sioux Falls, South Dakota.

I would like very much to hear from any one who has letters, diaries, photographs, or other documents that can help us understand Walter Rauschenbusch and his family. —Gratefully, Paul M. Minus, professor of church history, Methodist Theological School, Delaware, Ohio.

baptist world aid

Children Need Help in South Africa

CAPETOWN, South Africa. Recent attacks on residents in a crossroads shantytown on the outskirts of Capetown have led to riots and running battles between opposing groups of black residents. Rioting has left 26 dead, 80 seriously injured and an estimated 15,000 to 50,000 homeless.

As usual, it is the children who suffer because of fighting and disruption. Some have even been separated from their families.

Baptists in Capetown have begun a program to provide food for 3,000 children daily. The Baptist Union of Southern Africa has already committed emergency funds to this program and has asked Baptist World Aid for assistance to meet the needs of these children.

Baptists administering the program also are looking at long-term solutions and plans to minister to the people of Crossroads.

If you wish to help feed the children of South Africa, your checks should be made out to North American Baptist Conference and sent to the same at 1 So. 210 Summit Avenue, Oakbrook Terrace, IL 60181, designated for relief for children in South Africa.

estate planning

How to Choose Guardians for Minor Children

An important area of planning, which may also be one of the most difficult, is that of choosing guardians for minor children.

If you have minor children, one of the most important reasons for you to have an estate plan is to be able to name a guardian for them. It is impossible to replace parents, but if death occurs, someone must fill that place.

Whether you select someone whose lifestyle is compatible to yours, who will care for your children in the kind of family surroundings which you desire, or whether that person is selected by the probate court, is your choice.

If you have not already selected that individual, it will be one of the most difficult decisions you will have to make in the estate planning process.

The following guidelines may be of value in helping you to choose a guardian:

- 1) Individuals who do not have children may not make good guardians. You learn to be parents by being parents of babies, one-year-olds, five-year-olds, and so forth. This experience is very important.
- 2) Most people who have two children, have two children because they desire two children. For this reason, they might not wish to be guardians, because it would create a larger family.
- 3) The age of the children of the family you choose as guardians is important. They should be the same general age as your children, avoiding a two-family situation.
- 4) And most important, make certain that the lifestyle of the people you choose is compatible with your Christian lifestyle, so your children will have the opportunity to continue to grow spiritually.

When you have made your



choice and are comfortable with these individuals, you should discuss with them their willingness to serve. The nomination of an alternate guardian is also important, should your first choice be unable or unwilling to serve when called upon.

Estate Planning counseling is available from the Development Department of the North American Baptist Conference.

It's your estate . . . plan it carefully.

For additional information about planning your estate, please complete and mail this coupon today.

Dr. C. Salios
North American Baptist Conference
1 So. 210 Summit Ave.
Oakbrook Terrace, IL 60181

Please send me a free "Will and Trust Planning Guide"

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Code _____

Birthdate _____

Spouse's Birthdate _____

Telephone _____

capital funds

Home Missions Church to Receive Funds to Build

The growing congregation of Iglesia Bautista Central in Edinburg, Texas, needs a new and larger building for worship and education. This home mission church ministering to Spanish-speaking people plans to begin building this year.

Pastor Lindberg Ake reports that the Church has purchased land for the new church and that they hold a weekly bonfire worship service on this property to let people in the area know a church will be built there. They are selling the old building and will use the proceeds from it plus \$50,000 from the Capital Funds Drive to build the new building.

Twelve new members joined the church in 1985. The average attendance for Sunday services is 70 in the morning and 65 in the evening. Attendance at the Wednesday night service averages 48. "We continue to be optimistic about the ministry and the potential that Iglesia Bautista Central has in Edinburg," says Pastor Ake. "We constantly pray to the Lord for guidance, grace, and wisdom to be faithful and effective in all areas of our church ministry."

The Women's Missionary Fellowship has adopted this as a special project for 1985-86, and as of May 31, \$29,113.86 has been contributed toward this \$50,000 goal. "Thank you to the WMF groups who are participating in this project," says LaVerna Mehlhaff, women's work director. "Pray that we will achieve the goal by giving \$20,868.14 more by December 31, 1986."

congratulations

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

First Baptist, Appleton, MN; Rev. Douglas Sathren, pastor; Mrs. Harold Pust, agent.

North Freedom Baptist, North Freedom, WI; Rev. Arnie Kirschner, pastor; Mr. Del Kaney, agent.

Ebenezer Baptist, Lehr, ND.
First Baptist, Wishek, ND; Rev. Gordon C. Husinga, pastor; Mrs. Clifford Schnabel, agent.

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

Community Baptist, Beavercreek, OH; Rev. Richard Hardy, pastor; Mr. Elwood Reeves, agent.

Ridgemont Baptist, East Detroit, MI; Rev. Douglas Timm, pastor; Mr. George Rist, agent.

Ebenezer Baptist, Ebenezer, SK; Mr. Gordon Freiter, pastor; Mrs. Martha Dreger, agent.

First Baptist, Golden Prairie, AB; Rev. Harry Friess, pastor; Mrs. Harold Fritzke, agent.

Trinity Baptist, Kelowna, BC; Rev. Tim Schroeder, pastor; Mrs. Elsie Hait, agent.

First Baptist, Leola, SD; Rev. Arnold Friez, pastor.

Temple Baptist, Medicine Hat, AB; Rev. Loren Weber, pastor; Mrs. Marion Lark, agent.

Immanuel Baptist, Portland, OR; Rev. William Jeschke, pastor; Mr. Rod Rosentreter, agent.

Calvary Baptist, Regina, SK; Rev. Ed Schellenberg, pastor; Mrs. Marilyn Paul, agent.

Faith Baptist, Rock Rapids, IA; Rev. Reuben Grueneich, pastor; Mrs. Eleanor Stump, agent.

Hillcrest Baptist, Sioux Falls, SD; Dr. John Terveen, pastor; Mrs. Johnson, agent.

First Baptist, Steamboat Rock, IA; Rev. Dennis Dewey, pastor; Mrs. Jeanette Folkerts, agent.

Quail Lakes Baptist, Stockton, CA; Rev. Fred Jantz, pastor; Mrs. Sharon Estes, agent.

Emmanuel Baptist, Valleyview, AB; Mrs. Joanne Meyers, agent.

general council, cont.

Warren will be pursuing postgraduate studies at Princeton Theological Seminary, New Jersey, in the Department of Practical Theology, beginning Sept. 1, 1986.

Christel Bussmann returned from Arizona to receive recognition after retiring Dec. 31, 1985, from 30 years of service in accounting at the N.A.B. Office. A tribute to her appeared in the December 1985 issue of the *Baptist Herald*.

Allan Patterson, assistant director of data processing, has resigned from this position effective August 15, 1986, to join the 1986-87 "New Day" team. About three years ago, the Rev. Ron Kernohan of Brentview Baptist Church, Calgary, AB, called the N.A.B. Office asking if there was a need for someone with training in data processing. The answer, "Yes, but we have no budget for a second person in this area." The reply came, "We, as a church, will provide substantial support for this young man," and that is what they did. "We are very grateful for that pastor and church," stated Dr. John Binder during the General Council dinner.

"Thank you, Allan for your unique contribution to the work of our International Office staff in the expansion of our computer system." Allan also provided leadership in conducting an extensive study of word processing needs at the Office. As a result of this comprehensive study and contributions from the Capital Funds Drive, several new word processors were installed at the International Office in June.

anniversaries

Ferdinand and Karoline Kahl celebrated their 50th wedding anniversary March 4, 1986, at a dinner reception. They are members of Central Baptist Church, Edmonton, AB.

Reinhold and Elidie (Lydia) Klingbeil celebrated their 50th wedding anniversary May 16, 1986. They are active members of Salem Baptist Church, Kitchener, ON.

Ernie and Bertha Carlson of Northgate Baptist Church, Edmonton, AB, celebrated their 50th wedding anniversary Feb. 1, 1986, at the Church.

Chaplain Wanted

The Chaplaincy Search Committee is ready to process applications for the position of chaplain for Meadowood Manor, Winnipeg, Manitoba. This full-time position is funded through the Manitoba Association.

This chaplaincy position involves ministry with residents of Meadowood Manor as well as the aged and infirm on a broader Association level.

For information and/or applications, please contact

Mr. Don McLeod
413 Golf Boulevard
Winnipeg, MB, Canada R3K 1B9
1-(204)-885-3190 or
1-(204)-885-9853

Faculty Position Open

North American Baptist Divinity School, 11525 - 23 Avenue, Edmonton, Alberta, Canada T6J 4T3 announces an opening in practical theology. This is a full-time position which involves teaching M.Div. level courses and representing the Divinity School in its supporting churches. Applicants must have particular expertise in evangelism and in student recruitment. A D.Min. or Ph.D. and pastoral experience are highly desirable. Salary will be commensurate with rank. Application materials are available from Dr. Sidney Page, academic vice-president. In accordance with Canadian immigration laws, preference will be given to Canadian citizens.

MEK WI KOT PANABU: 200 Sweet Truths from Baba and Mami Africa

[African proverbs in Pidgin-English and English with comments and scriptural references.]

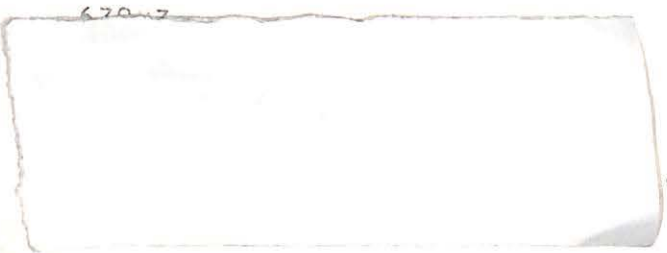
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Views from the General Council



Clockwise:

- 1] "The results for 1986 are largely in your hands and mine. Let's not sit on them." —Milton Hildebrandt.
- 2] "You are the key to raising the Conference Mission and Ministry Budget." —Ed Sardachuk.
- 3] "We appreciate you, Wil Quiring," says Willis Potratz.
- 4] "Connie Salios, a man who understands the Conference Basic Budget — and fully supports it. Thanks!" —John Binder.
- 5] "We need to start new churches! I challenge you to give." —Bernard Fritzke.
- 6] "Warren Hoffman — moving on after three years of innovative leadership of "New Day." 7] Ernie Radke, moderator, led the Council sessions.