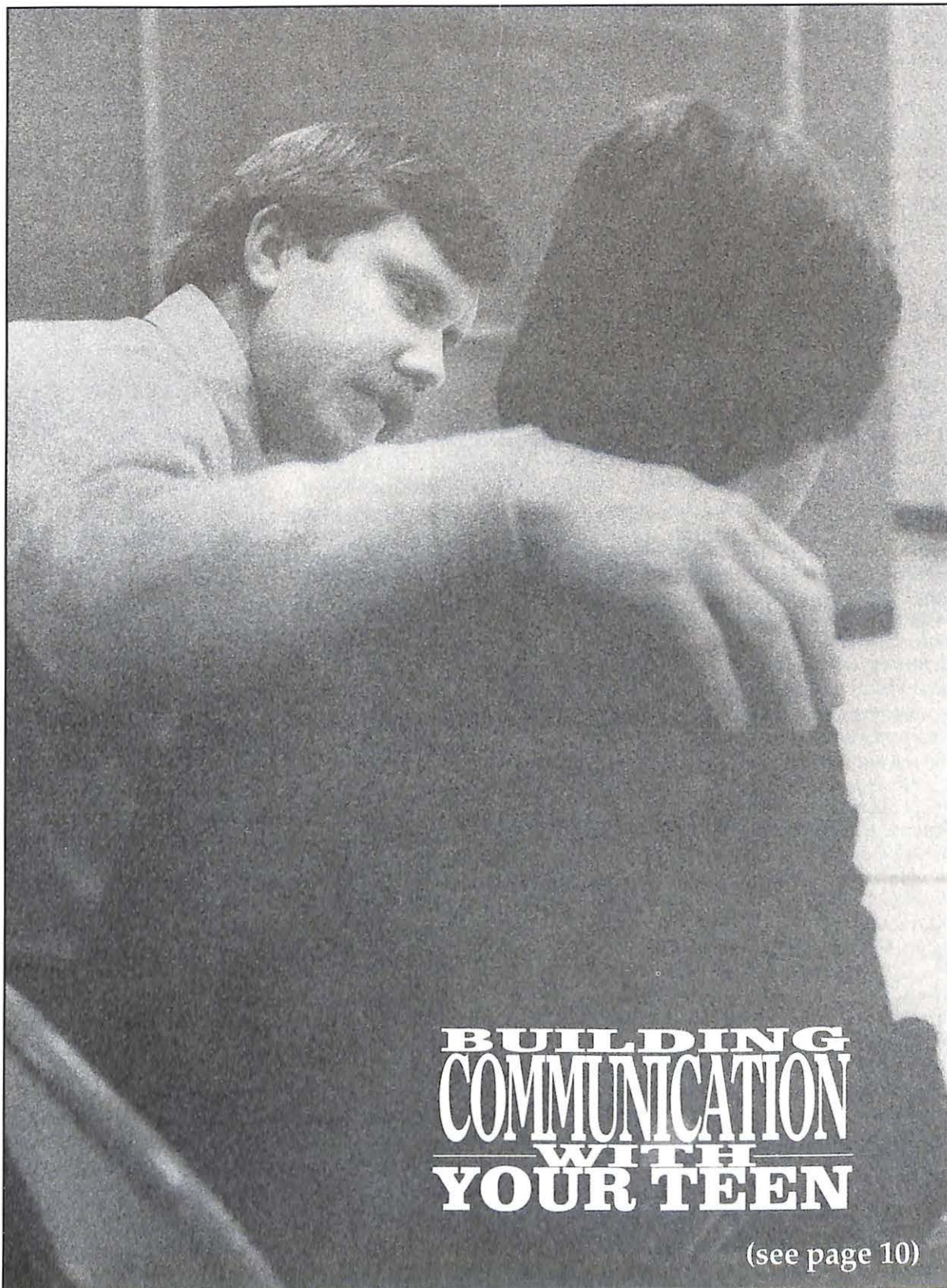


JULY/AUGUST 1992

BAPTISTHERALD



**BUILDING
COMMUNICATION
WITH
YOUR TEEN**

(see page 10)

General Council Focuses on Conference Priorities

OAKBROOK, IL. "What drives the decisions of these meetings"? asked Kent Carlson, a pastor representing Northern California. "Do you remember what it is like to be lost? I make a plea, when planning budgets, programs, buildings, services, remember the lost people!" Carlson's devotional talk captured the mood of the 1992 General Council.

The General Council approved the reorganization of two departments, set a financial goal of \$6,900,000 for 1993, adopted the 1993 departmental objectives, and agreed to appoint a task force to study ordination, but voted down a recommendation to study the way theological education is subsidized.

Sixty laypersons and pastors representing 20 Associations and Conference ministries met in Oakbrook, IL, June 5 and 6, to hear reports and conduct Conference business.

In response to several surveys of Conference constituents indicating that church planting in North America be a high priority, the Council approved the establishment of a Church Planting Department. The Council, then, approved the merger of women's and youth ministries with the area ministers into a Church Ministries Department.

Much of the General Council's discussion centered on the shortfall in contributions in the first five months of this year and the impact on mission and ministry commitments for 1992.

Council members learned that overall contributions for missions and ministries are 14 percent behind last year and 20 percent behind in Established Ministries as of May 31.

In addition to the shortfall, the medical insurance carrier notified the Conference of a 37.2 percent increase in premiums effective July 1.

As a result, the Council ratified the Executive Committee's decision to reduce the expenditure level of the 1992 budget by seven percent. This includes no salary increases since July 1, 1991, and a cut in staff in various Conference ministries beginning with June 1992.

Challenging the Council with Operation Rebound, Lewis Petrie, development director, stated, "You will have to be askers for money. It is your responsibility

to gossip the good news. Call the churches. People's lives are at stake!"

"I have good news and bad news," Herman Effa, missions director, told the Council. "The good news is that the church of Jesus Christ is growing on N.A.B. Conference international mission fields. From 1986 through 1991, membership in churches on our mission fields has grown from 56,000 to 86,000—astounding when you think of this being done with minimum resources."

"In Vision 2000, our number one priority is to reach previously unreached people for Christ. They are so joyous that they excitedly share their newfound faith in Jesus Christ with family and friends. There are tremendous open doors, and there is a great need for pastors. The bad news is that we will have to cut back unless giving increases for Conference missions and ministries."

"We are facing a financial crunch—even a crisis," stated John Binder, executive director. "What are the solutions? We affirm our best asset as a Conference and that is our churches... their staff and members. We have many pastors committed to win the lost."

Binder pointed out that the Department Directors worked hours and days to streamline internal operations at the International Office to hold costs down. "We need to focus on the priorities—to reach people with the Good News of Jesus Christ. We need to continue to care for our people—to minister to their hurts and needs," said Binder. "Good things are happening. I encourage each Council member to tell the story and ask others to tell the story. We need to maintain our vision."

One Council member stated: "I have decided, as moderator of my church, to sit down with each family to talk about their commitment to reach the lost and their financial giving to their local church."

Jackie Loewer, Conference treasurer, reported that the N.A.B. Conference received an excellent report from the auditors, Capin & Crouse, for the year ending Dec. 31, 1991. Liabilities are relatively low, and N.A.B. Conference's overall financial health is good.

According to a report given by Con-

stantino Salios, \$855,588 has been received for the New Churches... New Life campaign since 1988, and it is expected that by the end of 1993 when all covenants are completed, the total will be \$960,000. "This is the most given in the history of the Conference for church planting," stated Salios.

In other business, the Council

- Appointed Bernard Fritzke as Acting Church Planting Director effective June 15;

- Recommended that the Church Planting Board form a search committee immediately to secure a full-time director by Jan. 1, 1993;

- Discontinued the complex budget categories of Established Ministries (A), Expansion Ministries (B), and Special Ministries (C) and discontinued the service charges by allocating the three support department budgets (Management Services, Development, and General Council) to the three ministry departments (International Missions, Church Planting, and Church Ministries Departments) to give a simplified and unified budget approach;

- Approved the "1993 Proposed Financial Policies and Fund-raising Strategies";

- Discontinued the N.A.B. Group Life Insurance effective Dec. 31, 1992, and transferred the fund balance to the N.A.B. Operating Fund;

- Appointed a task force to consider the development of guidelines for associations and churches for processing the issue of ordination of women in ministry in response to a resolution adopted by the South Dakota/ Wyoming Association. The recommendation was amended to include men so that it does not become a women's issue but consideration of ordination for both men and women;

- Voted against appointing a task force to review the current Conference policy on subsidy for the schools as well as to develop a new formula for subsidy to the year 2000. The presidents of the seminaries asked that the present subsidy be frozen, but several departmental directors objected to this since any shortage of funding would then be taken from their already reduced budgets. □

—Barbara Binder



4



12



16

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BAPTIST HERALD (USPS 042560) (ISSN-0 005-5700) is published monthly (except January/February and July/August bi-monthly) by the North American Baptist Conference, a binational conference of churches in Canada and the United States, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Phone: (708) 495-2000; Fax: (708) 495-3301. Second class postage paid at Villa Park, IL 60181 and at additional mailing office, and registered as Second Class Mail under permit #9327 at Norwich, Ontario.

SUBSCRIPTION RATES in the United States—one year \$8.00; two years—\$15.00; Canada—one year \$10.50; Church Family Plan (United States)—\$6.00, (Canada)—\$8.00; Single Copy (US \$)—\$1.00; foreign subscription (US \$)—\$16.00 one year.

ADVERTISING RATE: \$8.00 per inch single column (2 1/4 inches), black and white. OBITUARIES: \$8.00 US; \$9.00 CDN; to accompany obituary; (100 word limit).

CHANGE OF ADDRESS: Six to eight weeks notice required for change of address. Furnish effective date and address label from recent issue. Send address change to Baptist Herald subscriptions, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994. Member of Evangelical Press Association.

News reported and views expressed are not necessarily the position of the North American Baptist Conference.

16mm microfilm, 35mm microfilm, and 104mm microfiche are available through University Microfilms International, 300 North Zeeb Rd., Ann Arbor, MI 48106. (Printed in the U.S.A.)

2 General Council Focuses on Conference Priorities

Barbara Binder

4 Me? A Priest? Michael Hagan

5 Name That Church

6 From Tragedy to Triumph Scott Clark

7 Blackman Angel Daphne Dunger

8 The Handicapped Child—Helping Parents to Grieve

Marion Duckworth

10 Building Communication with Your Teen Robert Laurent

12 Bulgarian's Faith Shaped During Communist Domination Ron Carlson

15 Conflict Resolution Skills Necessary Says Blackburn

Barbara Binder

16 Volunteers Make Impact in Brazil Martha Nelson

18 Serving Internationally; Special Outreach Calls for Commitment Keith and Lilyane Beinert;

Students Apply Seminary Teaching David Burgess

19 Who Is God to You? Florinda Serafin; Brazilian Woman

Disciples New Christians Florinda Serafin;

Pastor Soothes Tribal Rift David and Mary June Burgess

20 What Is the Future of Your Denomination? Lyle Schaller

22 Going for the Gold Cathay Wagantall

Tools for Ministry

23 Diamonds in the Rough Nancy Lennick

24 Biblical Imperatives in Action

27 In Memoriam

28 How to Use a Bucket in Your Estate Plan

29 What's Happening

32 BWAid: Drought Causes Hunger in Southern Africa

Cover Photo: Jim Whitmer

ME? A PRIEST?



by Michael Hagan



A two-tiered distinction between laity and clergy cannot be found in the New Testament. In one sense, we are all "laity," the people (laos) of God. In another sense, we are all "clergy," serving as priests to our God and Father (Revelations 1:6, 5:10, 20:6).

Unfortunately, though the reformers stressed the priesthood of believers, traditional practice continues to set the pastor on a pedestal as a "professional." Of course, we use models of other professionals to warrant this idea. We go to a lawyer for professional counsel. A doctor's expertise is sought when we are sick. We conclude that the pastor is our minister, our professional for spiritual matters. And many pastors perpetuate this idea.

Jesus never condoned this approach to ministry. He taught by His action and word that we are to serve one another (John 13).

The early church developed the concept further. For instance, Paul proposes that gifted believers are "to equip the saints for the work of ministry" (Ephesians 4:12). The Bible also says that we have one mediator, Jesus Christ (1 Timothy 2:15), who acts as our High Priest (Hebrews 4:14-16). Peter pushes this idea by extending the metaphor to say that all believers are a "holy priesthood" (1 Peter 2:5) and a "royal priesthood" (1 Peter 2:9) as the people of God.

In the Old Testament, priests ministered in the temple, sacrificing for sins and bringing offerings for thanksgivings. They acted as "go-betweens" for the people to God. They were examples of holiness and interpreters of God's revelation.

Underlying the Old Testament model of a priest flows a view that surfaces in Exodus 19:5-6. The Lord says, "If you obey my voice and keep my covenant . . . you shall be for me a priestly kingdom and a holy nation." God desired that all Israel would be priests.

In a prophetic vision of the future, Isaiah 61:6 proclaims, "but you shall be called priests of the Lord/you shall be named ministers of our God." God's goal for Israel was that they would all be righteous and faithful priests (Psalm 132:9, 16).

Peter uses this background to speak to believers today. All Christians have direct access to God (Hebrews 4:16). We are part of the "priesthood." No believer stands alone; we are all priests to each other.

In addition, we are priests to the world, proclaiming the mighty acts of God (1 Peter 2:9; cf. Romans 15:16). We are believer-priests.

In practical terms, what does the doctrine of the priesthood of believers mean?

First, it means that our weekly services become meetings of the "ministerial association." We come together to find inspiration, help, instruction, and fellowship. Corporately, we need each other. Our services will allow the entire congregation to minister to each other.

Second, it means that worship will involve everyone. Participation becomes the focus rather than entertainment. Each priest contributes a part to the whole, some singly, others in the group.

Third, it means that each priest brings his/her life as a sacrifice (Romans 12:1). The argument of 1

Peter depicts the extent of suffering such a sacrifice entails. It's not an easy prospect. And we can squirm away from the altar. The sacrifice involves our lives, time, monies—everything.

Fourth, it means that each priest must develop area(s) of ministry. We are not spectators. As priests, we make a difference in the world. Attendance is not enough. Even office-holding falls short.

Ministry involves every believer in holy service. Gifts are given to bring this about (Romans 12, 1 Corinthians 12, Ephesians 4), but each person needs to minister them.

When I taught in Brazil last year, I was surprised by the gap maintained between pastors and congregations. I observed that whatever the pastor said became the law.

I asked a pastor about my observation. He answered, "Well, I am ordained. That fact sets me apart."

Ordination sets you apart in responsibility—not position. The "priesthood" (the whole body of Christ) recognizes giftedness and affirms your responsibility to minister that giftedness.

It is time that all believers accept their "royal priesthood." We are all ordained to the ministry. □



G. Michael Hagan is Assistant Professor of Biblical Studies at North American Baptist Seminary, Sioux Falls, SD.

Name That Church

Our N.A.B. Conference Heritage Commission has many unidentified photos. If you can identify a photo, please send us another picture, present address, and historical data. Refer to the code number of this picture. Send your answers to N.A.B. Heritage Commission, 1605 S. Euclid Ave., Sioux Falls, SD 57105. We would love to hear from you.

Thanks to those who named the churches

March 1992 issue: A) State Park Baptist Church, Peoria, IL—Mildred Roth, Peoria, IL. B) Central Baptist Church, Edmonton, AB, now Mustard Seed Church—Bertha Carlson and Richard Mueller, Edmonton.

April 1992 issue: C) Immanuel Baptist Church, Milwaukee, WI—Rev. Scott Weisser, Brookfield, and Jim Neubauer, New Berlin.



10



11



12

From Tragedy to Triumph



Gerald, a police officer, came to the rescue of Missionaries Daphne Dunger (r.) and Trudy Schatz when their vehicle was caught in a flash flood. He has now become a Christian.

by Scott Clark

One year ago, Missionaries Daphne Dunger and Trudy Schatz, along with the Life Abundant Programme and the Cameroon Baptist Convention had to put into practice James 1:2: "Consider it all joy, my brethren, when you encounter various trials" (NASB). The near loss of a new Toyota Hilux 4WD Pickup truck (now costing upwards of \$30,000) in a flash flood could have caused some to despair.

At the time of the flood, a police officer from the Nso tribe was in the area. With the help of some local men, he was able to "lasso" the vehicle as it floated down the river, where he tied it to a tree. The vehicle was badly damaged, but at least it was not lost and could be repaired for further use.

Daphne and Trudy were thankful to the police officer and showed their gratitude by giving him the Nso Bible and a book on I John. Daphne, Trudy, and others with the Life Abundant Programme prayed that this policeman, Gerald, would become a fellow partaker of eternal life in Christ.

Several months later, I came in contact with Gerald in the Banyo market. After a short introduction, in which he mentioned that he knew Daphne, he invited me for a beer at a local bar. Declining the beer for a Fanta orange, I joined him, resulting in a lively discussion on drinking and drunkenness.

For reasons unknown to me at the time, Gerald began to open up

and shared other sins in his life. Then he said that God's presence was still with him despite his living in sin. I pointed out that according to I John 3:9: "No one who is born of God practices sin" and that he could not possibly have God's presence and be living in sin.

We then went to his house where Gerald listened intently to the Gospel message. It was only at this point that I realized Gerald was under conviction from reading the Bible that Daphne had given him. Soon we were on our knees, Gerald receiving the Lord and repenting of specific sins in his life.

"Is this a coincidence"? asks Daphne. "That Gerald was at the flash flood . . . that he already was a friend of Cameroon LAP Coordinator S. Gwagsi . . . that he met Trudy and Daphne . . . that Daphne felt led to send him a Bible in his own language . . . that the Word of God was in his own language because Karl and Winnie Grebe, who studied at N.A.B. College, had completed the translation of the Bible into Lamnso . . . that Scott Clark 'just happened' to meet him in Banyo while having a soda . . . and that soon he, Gerald, may be on transfer"?

Only our Almighty Lord can take what seems to be a tragedy and bring from it great triumph. Daphne and Trudy shared, I watered, you supported, and God gave the increase. No wonder we should consider it all joy when we encounter various trials! □

Scott Clark is an N.A.B. Conference missionary serving in a non-Christian area of Cameroon.

Blackman Angel

by Daphne Dunger

Blackman, angel he was . . . there at Bonjounkoura:
Police Inspector Gerald, he knew it not,
But in God's mysterious ways, *that* he was . . .
that day, that place, and hour!

A heart of help that gully washer moment
God did take and turned it for our good
With power and others he did pull
Our flood-ravished 4WD from the river tide.

Ten men and twenty boys, rope and whistle, too,
He choreographed to claim our precious Toyota
Over sand, water, weight, and steering locked,
Up a bank to rest beneath a Mango shade.

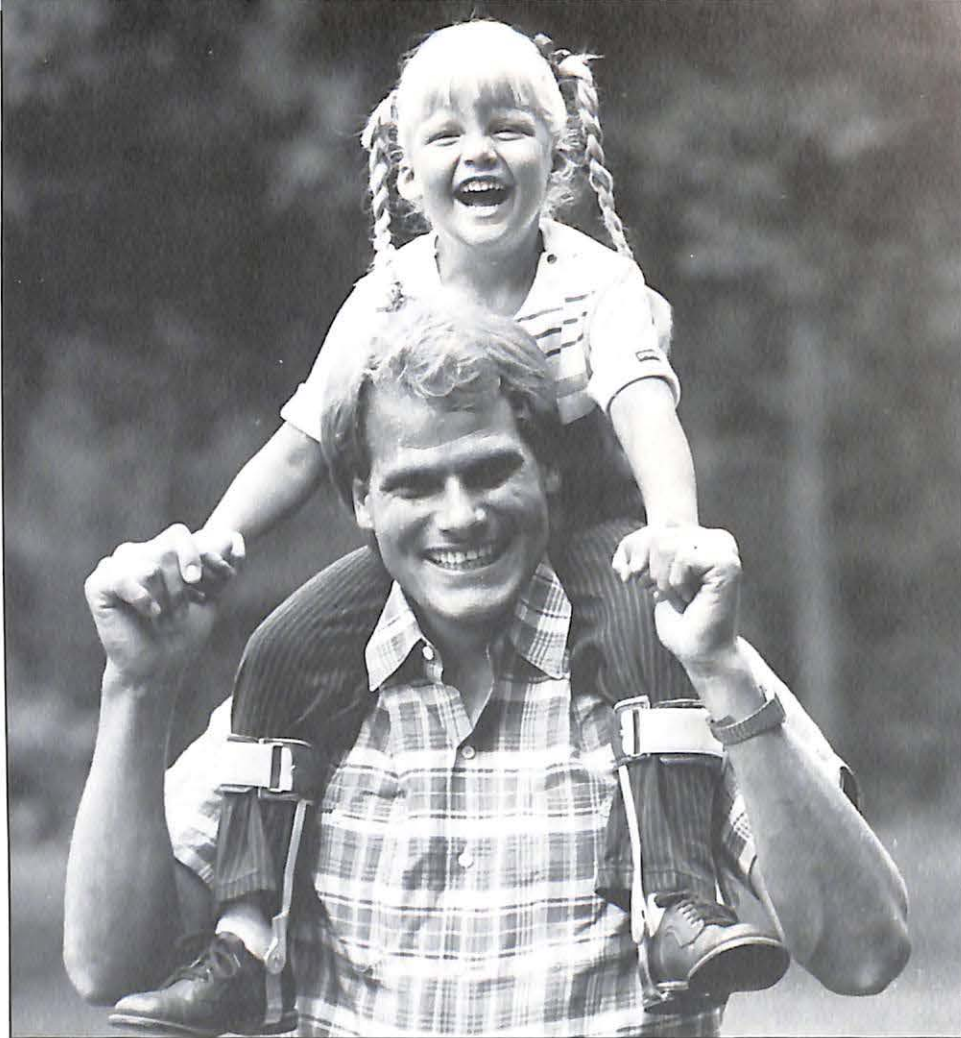
Blackman, angel he was . . . there at Bonjounkoura:
A place for four of us to sleep he showed
While he and co-police with beds and pillows not,
They managed two nights through.

To tell each deed he did . . . *God* only knows,
Yet in God's love and plan
Blackman—*He* drew and pulled so one day, too,
Gerald would come to find his peace in *Him*.

It's true, I danced a step of joy and praise
When news I heard that Blackman Gerald
Had prayed the sinner's prayer . . .
And now our *Brother* angel, in God, he is! □

Pray for Police Inspector Gerald—that the ever present thorns and briars around him in his work and life setting will not choke out the new seed-life in him! This man could be a Cameroonian Saul turned Paul!

(See article, "God Provides," published on outside back cover of the September 1991 issue of the Baptist Herald.)



The Handicapped Child— Helping Parents to Grieve

*God uses Christians to help grieving parents
deal with and accept their circumstances.*

by Marion Duckworth

Parents of a handicapped child often mourn the child they'd been expecting—the healthy baby who would fulfill their dreams. Grieving is God's way of promoting healing.

The stages of grief through which many parents go are similar to the ones described by Elizabeth Kubler-Ross in her book *On Death and Dying*. Not every person experiences every stage. Some pass

through one stage quickly and linger in other stages.

In addition to the initial shock in these situations, parents frequently experience the following five stages:

Disbelief, denial, isolation

One mother described her denial stage like this: "Accepting the fact that my daughter is deaf has been very hard, especially since she had normal hearing until she had meningitis. In the beginning, I wouldn't even use the word deaf."

Betty, mother of two boys with cerebral palsy, pushed doctors to evaluate her older son's condition because she knew something was wrong. "Finally when they say, 'You're right' and give a diagnosis, you slip back into denial. I wanted them to say, 'Nothing's wrong.'"

Show parents from Scripture—that Job mourned his former state of health, wealth, and family; that Jeremiah grieved, and so did David—in order to give them permission to grieve as well—to

let them know that it's okay to feel this way.

They may have to experience grief many times. "Every month, you find out something new," Betty said.

The father of a multihandicapped child added, "It's as though you stand up and, wham, they knock you down. You may get up faster each time, but you drop farther."

As parents receive accurate information about their child's condition, help them learn to focus on the child as a person and not merely on the disability. As they have physical contact with the child and establish a relationship, they will make the greatest strides through this stage.

Feelings of Anger

During this stage, it is not uncommon for parents to rage at themselves, their mate, a physician, or any person who might have prevented a disabling accident or illness. A father wrote after he discovered his son was born blind: "God, You seem very far from me right now. Today I'm very angry, the angriest I've ever been at you. You know how much I wanted a baby. I've prayed the baby would be born healthy. Well, God, he's blind. It isn't fair, God. I do blame you for this loss."

Angry parents ask questions. How could this happen to me? How can a loving God permit a child to be born in this condition?

The angry parent needs to see that anger isn't wrong—it's a response to a real or perceived injustice. But unchecked, the angry person may lash out and cause deep, sometimes permanent wounds in family relationships.

Anger can motivate parents to search out ways to help their disabled children. One mother's anger, when she realized there were no group homes for children with head injuries, spearheaded plans that culminated four years later in the dedi-

cation of a residence in her city for the head-injured.

Bargaining

Usually this means bargaining with God. "I'll accept my child as deaf—if she learns to read lips and speaks so she appears normal." "I'll accept my retarded son—if he achieves a higher level of ability than people predict."

Three steps that can help parents in the bargaining stage can also be helpful in the other four stages. The parent a) tells Christ how he or she feels; b) finds in Scripture times when Christ faced a situation that

God uses Christians to help grieving parents deal with and accept their circumstances.

could have aroused the same kinds of reactions; c) finally, learns to live out Christ's reactions.

Depression

Nearly a year and a half after Heidi's seizure disorder began, her mother confessed that both she and her husband had slipped into depression. "It finally hit us that she may be this way all her life." They were in debt; and they were exhausted from caring for their children around the clock in addition to their other responsibilities.

Depressed people may act passively. They may need to be gently urged to take action and then be encouraged when they do so.

The primary care giver, the person who has the most responsibility for caring for the disabled person, may need a good physical checkup. If the family hasn't contacted a support group yet, urge them to do so.

Perhaps the parents are so swamped with things to do that

they feel overwhelmed. Here, the church can help by providing teams to babysit, do housework, shop, etc. If the parents have been so busy caring for the child, making a living, traveling to the facility where he or she is housed, and keeping the family together, they may not have found time for prayer and Bible study.

Parenting the exceptional child can crush the self-esteem of some. At first they may see only the disability and lose sight of the fact that the child was created in the image of God and that his or her soul is intact and important to him.

Acceptance

The last stage of the grieving process is to receive the circumstances willingly, not merely become resigned to the inevitable. It is unrealistic to think that most people will embrace their difficult situation wholeheartedly daily. But acceptance comes slowly, only after parents have grieved and explored their fears and anxieties.

Family members need to verbalize their decision to accept the circumstances. By thanking God for their child's condition, the parents are not saying that God deliberately engineers disabled bodies, but that God can use even that which He did not directly cause for His own good. For this, each one of us can be grateful.

Acceptance isn't necessarily a once-and-for-all event. It is an attitude that grows day by day. Parents demonstrate acceptance by nurturing their children in heart-felt love and by reaching out to others in similar situations. □

*Marion Duckworth is the author of several books including **Families of Handicapped Children** (Cook). Article provided by David C. Cook Publishing Co., 850 N. Grove, Elgin, IL 60120.*

The quieter you become, the more you can hear

BUILDING COMMUNICATION WITH YOUR TEEN

by Robert Laurent

Before a teen can receive spiritual truth from his or her parents, communication lines usually need to be restored. Following are some practical ideas on how to do that.

Don't Jump to Conclusions

If you're suspicious about a certain situation, make a sincere effort to gather as much information as possible before drawing any conclusions. Parents have a tendency to overreact on the basis of insufficient evidence and to "fill in the gaps" by assuming the worst.

Respect Your Teenagers' Privacy

You have no more right to read their personal letters, listen in on their phone conversations, or search their rooms to satisfy your suspicions than they would have to violate your privacy. Your rationalizing devices may tell you that it is your responsibility as a parent to know everything you can about

your teen, but God never does a right thing the wrong way. Knowledge gained deceitfully will solve nothing and only further alienate your teenagers.

Try to Retain a Sense of Proportion

The son who does not sit in the front pew taking notes is not destined to be an atheist. The daughter who has not done daily devotions for months will probably not turn out to be a drug addict. There is no need for you to panic or exaggerate the situation. Both God and time are on your side.

Avoid Asking Rhetorical Questions

Communication stalls when teens have to deal with a question that, even if taken seriously, can elicit only an impudent reply. If you were a teenager, how would you like to answer, "How many times do I have to tell you to stop that?" or "Why won't you ever listen?"

One question that teens dread the most is, "What do you think you're doing?" If parents could detect their teenagers' thoughts when asked such a question, they might hear: What do you mean, "what do I think I'm doing?" I know exactly what I'm doing. The problem is "what do you think I'm doing?" It doesn't matter what I'm actually doing, I'm in trouble because of what you think I'm doing.

Dispense Discipline that Fits the Offense

Teenagers have an inborn sense of justice and are quick to recognize when they don't receive it. Few things block the lines of communication like parents who are overly se-

vere with punishment. The father who grounds his daughter for six months because she came home an hour late is asking for the silent treatment.

Recognize Their Limited Verbal Skills

Teens can be intimidated by parents who use their facility with words to win verbal confrontations. Wise parents speak on their teenagers' level (without talking down to them) and understand that most adolescents, particularly boys, have difficulty describing their emotions.

One father found that simply asking a question like "How do you feel about . . ." opened up new dimensions in conversation. He tried this technique with his ninth-grade son, asking him about his feelings regarding a situation at school. To the father's amazement, the son answered on that level—talking about feelings.

"It was wonderful!" said the father. "We talked for two hours! That's never happened before."

Make Bedtime a Sacrosanct Occasion for Communication

The parents who decided that there would be communication time—regular, consistent, and (barring flash floods or nuclear holocaust)—guaranteed, must still find an interval in the day for communication.

Our family ties up a lot of loose ends at bedtime. It may take more than an hour for my wife and me to go from room to room, almost like psychiatrists getting the day's run-down from our patients, preparing each child's path to sleep. During that time, when our children lie like

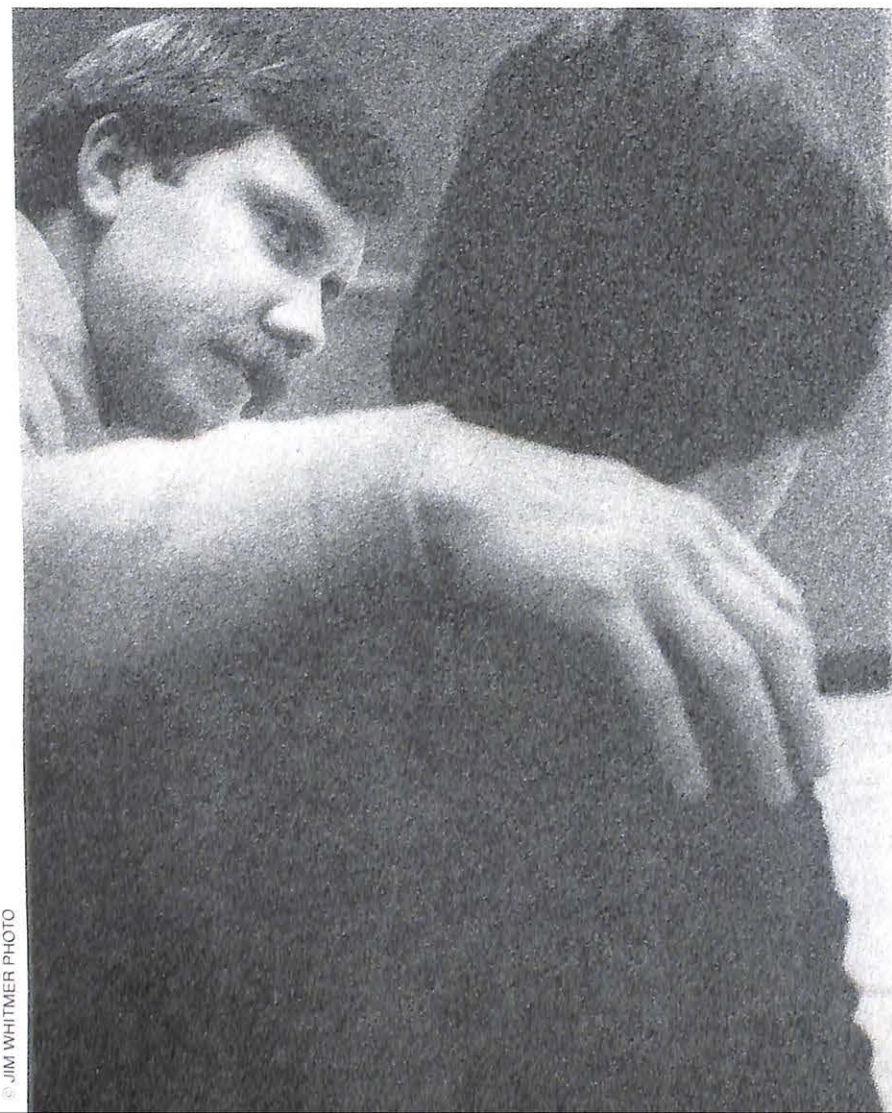
small patients in the semidarkness, a great deal of what is going on in their minds and hearts, which the busyness of the day has kept suppressed, gets released. Each child knows that we are his or hers to talk to, without competition from siblings. It is important to us to know what is on their minds—it helps us to know what should be on ours. Perched on each other's beds, we discuss the issues that we never seem to find the right time or atmosphere for during the day.

Keep Listening

One of a parent's hardest tasks is to sit and listen to outrageous accusations. "You're only happy when I feel miserable!" "If you and Mom are right, you're the only parents who are!" Your instincts tell you to get defensive and engage the emoting teen in battle—but discretion keeps you from blurting out words that later you would wish you could retrieve. The onus is not on you to agree with the accuser, just to listen.

Communication between parents and teens is not the piling up of words; it is more of an attitude. When you resolve to do your best to understand who they are and why they act the way they do, when you decide to trade in your critical spirit for restraint and a listening ear, when you learn that nothing they do or say is important enough to cause you to withdraw your love, then communication that might lead to their salvation has begun. □

From Bringing Your Teen Back to God by Dr. Robert Laurent, ©1991; used by permission of David C. Cook Publishing Co.



Zornitsa Igoff's faith was shaped during the Communist domination of Bulgaria in Eastern Europe. Her call to prepare for Christian ministry came at a time when it seemed impossible for Christians to receive formal theological education.

She came to Sioux Falls, SD, from Varna, Bulgaria, to study in the Master of Arts in Counseling program at North American Baptist Seminary in January 1991. In addition to studying counseling, Zornitsa takes courses to better equip her to serve the Baptist church and to evangelize in Bulgaria.

Zornitsa's father, Bozhidar Igoff, is General Secretary of the Bulgarian Baptist Federation. She is interviewed by Dr. Ron Carlson, professor of evangelism and church development at N.A.B. Seminary.

Q What was it like to be born and raised in a Christian family in a country with limited freedom?

A I was born in 1965. The sixties were years of severe persecution of Christians in Bulgaria; people went to prison for the smallest reason; they were fired from work; and churches were turned into museums or theatres. There was an atmosphere of fear and instability. The only hope for my parents was the peace, streaming from deep inside, that only God can give in these circumstances.

My father was a graduate with high honors in the field of economics; therefore he was sent directly from the university to work as a scientist to do research for developing the Bulgarian economy. While my mother was pregnant with me, my father was fired from work because the Communist government was afraid to have Christians in crucial positions. Being one of the best in his field, and having the financial responsibility for the family, to be fired was a serious stress.

Q What about you, did you ever personally experience persecution or pressure because of your faith in Christ?

A Throughout high school, I experienced some isolation as a result of being different. Some of my peers laughed at me and hated me because they were taught Christianity was for the weak, illiterate person.

I was taught by my parents to stand for what I believed regardless of the circumstances. They taught me it was alright to be different. But to be different almost always means rejection or isolation.

On numerous occasions, I was called to the principal's office where harassment was used to get me to sign a document stating that I was not a Christian. I was arrested once for attending the Easter ceremony organized by the Orthodox church, an event forbidden for students to attend.

I was interrogated a number of times by "Ideological Services," which was a part of the Comsomol (Communist Youth Organization). The purpose of this institution was to "purify" the minds of the students. It was extremely against Christianity.

On numerous occasions, the civil police came unannounced to search our home. These searches were usually conducted late at night or early in the morning. An aftereffect of these frightening experiences is seen in my continued illogical fear of the sound of a doorbell ringing after dark.

All of these harassments and



threats occurred during my high school years. On one hand, we lived with the constant fear of arrest and imprisonment of my father (as had been the case with both of my grandfathers). On the other hand, we experienced a sense of God's miraculous protection as we survived each search.

Q How did you manage to survive these searches? Did you not keep Christian literature in your home?

A Almost always we had Christian literature in our home including manuscripts by my father. Yet somehow the eyes of the police were blinded to these documents. This still seems like an unbelievable miracle to me. Some of the Christian literature and even the video of the Jesus film were discovered by guards.

Bulgarian's faith shaped during Communist domination

Q When this material was discovered, how did you respond?

A One typical response was "This is a gift from our relatives in Germany. What would they feel if they found out that we threw their gift away!" Sometimes this response helped, sometimes not.

Q When did you begin to sense the winds of change in your country?

A I could see dissatisfaction increasing when I was in college. Along with other college students, I was developing a rebellious character. People were beginning to carefully tell jokes and express dissatisfaction and objections directed against governmental corruption and injustice. I stopped attending the meetings of the Communist Youth Organization, which were required of all students. To refuse to attend was considered unthinkable.

The years of college were a time when I asked myself why was I born in a country where there was no freedom to express one's faith, where so many people had not heard about Jesus, and where the Bible or any Christian literature had not been printed for more than 45 years.

I questioned why God hadn't given my country a chance. Why couldn't I study theology as many others from the "Free World" were able to do? (Until I came here, I didn't realize that in many ways it was not free as I thought.) Why couldn't I buy a Christian book or literature as I assumed everyone else could do.

Q Is there a date you point to in which the country became "free"?

A Yes, November 10, 1989. Reformed Communists who did not agree with the government corruption made our former president resign. Fearing a purge, governmental officials began vacating their offices and attempted to flee the country.

However, change did not come with the reformed Communists. Consequently, street demonstrations began in the larger cities protesting the still existing communist patterns. Thousands of people began to protest on the streets, calling for democracy.

Q What are some of the positive or negative effects on your personal life growing up in a Communist state?

A Through these experiences, I developed an ability to prioritize and make decisions, to take risks, to stand for my convictions, and to be tolerant of others. On the other hand, these years of growing up under oppression contributed to developing certain fears and occasional feelings of inferiority. Being different caused me to attempt to prove myself. I frequently tell myself, "try harder," "you could do it better," and "you didn't do it good enough."

Q The church in Bulgaria must be undergoing some tremendous changes since 1989. What are some of the more striking differences you have observed or heard about?

A One of the most striking changes is the open attitude in the country toward evangelism.

For example, prior to the change, there were numerous secret European missionary organizations which existed for the purpose of underground missions. They once smuggled evangelistic and Christian education materials into the country. These organizations are now relieved that they can openly seek permission from the government to import Christian literature into Bulgaria as well as other Eastern European countries.

We have limited video resources in reference to Biblical stories, but those are being heavily used. Special performances/showings of Christian films play to a full house with standing room only. People even stand outside the crowded church building and watch through doors and windows.

We are starting to employ Bulgarian missionaries to coordinate evangelistic work in towns without an evangelistic witness.

One result of evangelism has been the beginning of new churches. Church planting was something unknown during my lifetime. When I left Bulgaria in 1991, we had seven Baptist churches; we now have 26. The First Baptist Church of Varna and the First Baptist Church of Sofia are planning their first church plants in those cities. Other cities which have never had a Baptist church now have their first Baptist congregations.

Most of these new churches do not have buildings, but I just received word that five new buildings are being designed and started by the same Christian engineer and an architect who recently became a Christian. These two men are donating their services. The newest church under construction has received permission to build in the center of the city, in one of the best locations for a public facility. When



Welcoming Zornitsa
(center backrow)
at the airport

we consider that just a few years ago our church had to meet outside of the city, this is a miracle!

Q Are existing churches growing?

A Yes. Almost daily my father receives letters and phone calls from pastors relating recent baptisms conducted in rivers, lakes, and the Black Sea. One of the major problems in the existing churches in Bulgaria is the lack of space to accommodate the new attendees. The Baptist Church in Sofia is expanding their building to accommodate 400 more people.

The church in Varna, which my father co-pastors, was the first congregation to build a new church building in 60 years! It was dedicated Sept. 22, 1991. The celebration of the dedication was held over a two-day period, with services of worship going late into the night. Crowds filled the church building as well as the parking lot, courtyards, and even in the street. For this purpose, loudspeakers were set up outside. National television broadcasted the event (and remember this is something we have never experienced in a Communist state), and church officials from other nations were in attendance. Some hier-

archy Orthodox priests came to share their joy that a new church was built. Their coming gave hope to the Baptist community that there would be a future support among the Baptist and the Orthodox Christians in their common ministry.

Q What are some of the social needs that the church is seeking to respond to?

A The church now looks upon prisons, which we once feared, as a mission field. All the prison guards and officials in our country are a part of the military and secret police. We were particularly fearful of these people. Now those fearful doors are open for the church to go into with an evangelistic witness. For example, church leaders and a missionary have been building relationships with the guards, even teaching them how to play American football. But that's not all. My father has been able to bring Christian movies into the prison to show to the prisoners there. The dreaded prison doors, which once separated families from imprisoned Christians are now being opened to Christians to bring love and witness into the prison.

My church in Varna works closely with an existing orphanage

giving time to the children, organizing children's programs, and transporting them to church. This spring, the Varna church began constructing an orphanage in the mountains. It will be operated by the church. The civil engineer and the architect who helped design our church building designed the orphanage. The civil engineer, well-known for his skill in Varna, was previously a Christian, but not the architect. He became a Christian in the process of building our Church. Now together, they offer to do all the construction and planning for the orphanage free of charge.

Q What are some of the difficulties the church faces now in Bulgaria?

A It is difficult to be dependent on outside resources. We look forward to the day when we can supply more of our own resources.

The latest news from home now concerns the spread of other non-Christian groups during a time of spiritual vacuum. □

Note: From a special endowment fund for Bulgaria, North American Baptist Conference begins to support several national church planters in Bulgaria this fall.

Conflict resolution skills necessary says Blackburn

by Barbara Binder

Are you a shark (forcing), an owl (collaborating), a turtle (avoiding), a teddy bear (accommodating), or a fox (compromising) when it comes to dealing with conflict?

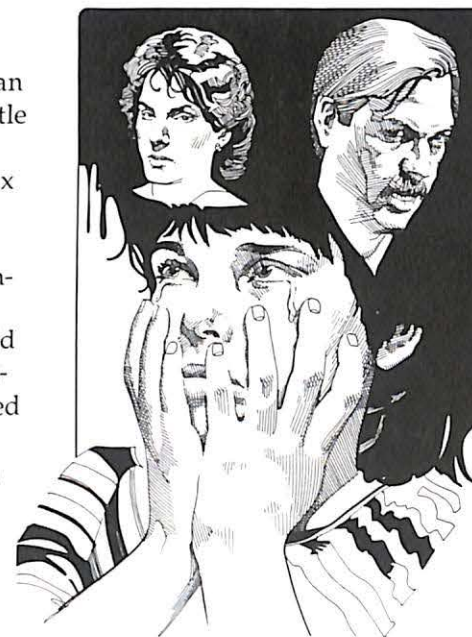
"Conflict resolution is just as important as reading, writing, and arithmetic," Richard Blackburn told the N.A.B. Conference Area Ministers and Executive Staff. He pointed out that schools, universities, and seminaries do not teach courses in conflict resolution—something most needed in daily life. Evidence of this is found not only on the playground, in the business world, and in the courts, but also in the church.

People tend to go to an outside authority rather than being willing to work out things face to face noted Blackburn. "Feelings become so intense that people's ability to communicate is stifled."

The unifying theme of the Old Testament is Shalom—people living in peace and harmony. In the New Testament, Jesus challenges us to reach out to others with a forgiving love like His love. "Reconciliation with God is to be expanded to others," said Blackburn.

Often people who are at the heart of the conflict have problems in their own lives. They can't let go of unresolved issues—anger and hurt—from the past. "The spiritual dimension is needed to bring healing," said Blackburn. "Jesus calls us to be peacemakers and ministers of reconciliation."

Blackburn noted that the Bible is



full of conflict, but these times were opportunities to learn something new about God. The Bible teaches that to be ready for reconciliation one must confess his or her own role before resolution can happen. This can bring revival and real healing. "Reconciliation is God's overriding concern in history," says Blackburn. "We sin against each other when we bulldoze others, when we try to play God, and when we treat people with less than the dignity they deserve."

Jesus knew there would be conflict, and He laid out a process for resolution through human beings. When conflict occurs between two people, it is important that those two people talk to each other and not whisper about the conflict to a third, fourth, fifth, and sixth person. "This distorts the conflict, enlarges the problem, and sows seeds of destruction within the church," noted Blackburn.

"We must teach the destructive nature of triangling," urged Blackburn. "When a person comes to you and tells you about his or her conflict with someone else, challenge that person to talk to the one with whom he or she is having the problem. Reconciliation only happens when the two involved in the conflict talk." If the two cannot talk to each other, a third party is called.

If listening still doesn't happen, then tell it to the church. "This does not mean 'blab it to the church,'" says Blackburn, "but draw together a group of about three mature Christians who have the spiritual gift of discernment. At this point, the two involved in the conflict must know that they will need to submit to the decision of the group. People need to know that this is the way conflict is dealt with in your church."

Listening is vital in conflict resolution. "Listening is a spiritual discipline that really prepares us to hear the quiet, subtle voice of God in the midst of conflict and in our lives," stressed Blackburn.

It's important to listen in order to summarize the other party's view. "Angry people need to feel their concerns are being heard, and active listening does this," stated Blackburn. "When anxiety levels go up in a meeting, it is due to a lack of active listening."

"If you want less conflict, stir up more. Invite expressions of conflict—invite disagreement—then people dialogue and fellowship with one another. If conflict is suppressed, people become factionalized and polarized," pointed out Blackburn. □

Volunteers Make Impact in Brazil

by Martha Nelson

What can God do with 30 dedicated laypersons, unable to communicate in the foreign language and many of them having very little experience in construction?

Led by Darrell and Darlene Schuh, 30 dedicated laypersons including his parents, Ed and Laura Schuh, son David and his wife, Monica, flew to Florianopolis, SC, Brazil, as a volunteer construction team. All were from Elk Grove, CA, and members of First Baptist Church, with the exception of former missionaries, Dr. Earl and Lois Ahrens. The new church, where they would work reaches a previously unreached people for Christ—the island fishermen.

Torrential rains started the day before the volunteers arrived, and island roadways were flooding as the group traveled from the airport to the island area of Campeche. After getting the volunteers settled in Campeche that evening, my husband Ralph and I attempted three routes to return to our home on the mainland, but all were blocked by flash floods. We returned home late the next afternoon.

Since it continued to rain, the volunteers visited other N.A.B. Conference missionaries and their church planting ministries: Keith and Lilyane Bienert in Restinga and Ken and Jerilyn Bayer in Novo Hamburgo.

Monday morning the group returned to Florianopolis, via a mountain route, enjoying southern Brazil's beautiful scenery.

The following morning, the volunteers, including a Brazilian helper, Natanael Merfim, Ralph and



The Schuh Family

I, were on the job at 7 a.m. We worked on two projects—the second floor to the church and a parsonage. Dr. Walter Kerber and his volunteers-in-missions group from Canada had built the first floor of the Church two years previously. The foundation for the parsonage had been put in place prior to their coming.

Some of the team women "got conditioning" to Brazilian culture as they accompanied Martha Nelson to exchange money, buy groceries, and spend five hours in a laundromat washing the group's clothes.

Each day, the group started work at 6:30 or 7:00 a.m. Mid-morning they enjoyed a delicious breakfast, prepared by the kitchen crew supervised by Ida Delliver, followed by devotions led by various team members. Then back to work until lunch at 1 p.m.

Earl and Lois Ahrens served on the work crew during the day and presented devotions in the evening. Group singing and prayer times were followed by a fun time. "This Is Your Life," involving the team members, was quite a revelation!

At certain times, the words, "cul-

ture shock," took on new meaning. At the lumber yard, Darrell Schuh found that his choice of building materials needed to be cut to meet specified sizes.

One afternoon some of the volunteers held a Bible class in front of the apartments where the group stayed. Using my accordeon, I led about a dozen neighborhood children in choruses and gave a Bible story. Darlene Schuh and Kristen Mosier taught handcrafts.

These same individuals, with help from others on the team, taught six primary classes in the nearby public school. They had full liberty to present the plan of salvation to the children.

On Sunday, the team worshiped with the new congregation served by Missionaries Richard and Karen Kaiser in Florianopolis and at the Campeche church where Ralph and I serve. A substantial offering was raised for the construction.

A good part of the building projects were completed; ceilings and roofs put on. The testimony of the volunteers and their hard, dedicated labor left a

positive impact on the community.

The owner of the apartments (where the team stayed) publicly thanked the group and stated that he planned to attend our church. His wife made a public decision for Christ, and I led her through a discipleship course. The woman confessed she was unable to find the Scriptures by herself and asked me to help her locate them in her Bible. She was embarrassed when the "Bible" she handed to me turned out to be a dictionary!

Due to contacts in the community, new individuals are visiting the Church. Because of the classes held by the volunteers and me at the school, I now teach religious education to all six primary classes—weekly—on a permanent basis—reaching 200 children for Christ.



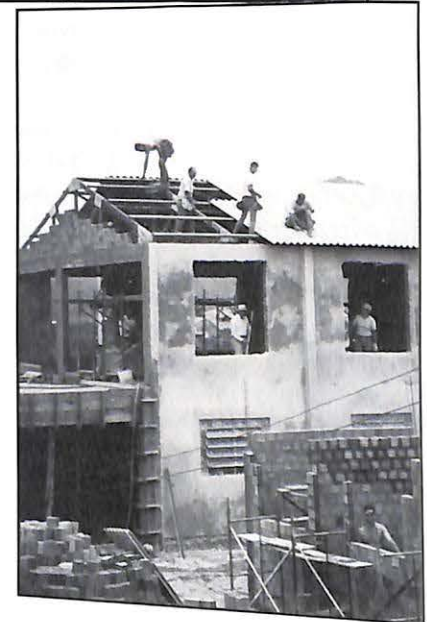
Rosana, a high school physical education teacher, who accepted Christ during our film ministry at the school, has been using the New Testaments we distributed to teach a religious education class to the high school students. Prior to this time, there were no religion classes on any grade level.

Another blessing for the Campeche Church was given by a volunteer couple—money to purchase additional land.

There is no substitute for personal involvement in missions! To read or hear about a missions ministry is one thing. But to GO and BE INVOLVED will change your life—as testified by the group of volunteers who participated and left even more "on fire" for the Lord's ministry around the world. It will refresh and uplift the missionaries you work with—as experienced by Ralph and me.

What about you? What gift of service can you present to Jesus today? Try it by faith and see how God will multiply your efforts for His glory! □

Martha Nelson is a North American Baptist Conference missionary serving with her husband, Ralph, in Florianopolis, SC, Brazil.



Special outreach calls for commitment



"For more than nine years, I regularly attended meetings of the Jehovah Witnesses, but I always had doubts about a group that claimed to be the only way to God," says Rita. "When my husband recently abandoned me for another man and left me to take care of our two boys and one grandchild, I became a nervous wreck."

One morning recently, Missionary pastor Keith Beinert and a seminary student came to Rita's door to invite her to see the **Jesus** film. "I went and later completed a home Bible study," says Rita. "This is how I began to attend the New Life Baptist Church. I have now received Christ as my Savior. My problems haven't disappeared, but I'm being helped by people in my new church home."

Rita is one of the people reached for Christ during a two-week evangelistic outreach in Restinga, RS, Brazil.

During this time, Missionaries Keith and Lilyane Beinert, five seminary students, and national missionary Florinda Serafin, went door to door conducting a religious survey. They distributed tracts and New Testaments, offered home Bible studies, and invited people to see the **Jesus** film.

"We contacted more than 900 homes, completed 300 surveys, and arranged 15 home Bible studies," says Beinert. "Many people who had never been in our church came to see the film. We averaged 40 people each night for 10 days. We also had four days of children's meetings and two youth nights."

"One evening, at our open air meeting, we presented an evangelistic play," continues Beinert. "Our church became better known in the community, and many people accepted Christ during those two



Keith and Lilyane Beinert

weeks. We are following up the many contacts, completing the home Bible studies, and we are helping these people grow in their faith. As a result of the decisions made, we now have a new convert class of 10 people. Thanks for your prayers and partnership in this successful outreach. Pray for the many new contacts, new believers, and baptismal candidates."

The Beinerts return in early July for home assignment. The church is presently in the process of calling a national pastor. □

Students apply Seminary teaching

by David Burgess



The excitement and joy for us, as staff members, is when students return from vacations or evangelism week, and share with us that they have tried something that we have been working on at Cameroon Baptist Theological Seminary and that it works.

This was my recent experience with two of our BTh students who went out to do witnessing in the Ndu area. During the term, I taught a new course on Evangelism of Muslims.

I used the discovery approach. What do you know about Muslims? What is the difference between the various sects of Islam? What is commonly called Folk Islam? We followed this with readings from

several books on building bridges with Muslims and approaches to presenting the Gospel.

At the beginning of the course, most of the students felt that to do effective witnessing with a Muslim was extremely difficult and that it would be nearly impossible to get the opportunity to share their faith. Many of these ideas were questioned, and a new feeling of hope grew.

During evangelism week, two students reported not only being able to sit down and talk with some of the Muslims in their villages, but also they found out that some of them would like to talk with them but felt that Christians felt they were unimportant or unconcerned with their Jesus.

The students met with groups of two or three persons at a time and

had a question and answer time. These were not without significant differences in viewpoints, but they were able to have open dialogue. They let the Muslims in their own villages see that they were interested in them.

Again one sees the problem of stereotypes and misconceptions. Students are developing a greater concern for evangelism outside their own tribal areas and even across tribal animosities. □



David and Mary June Burgess serve as tutors and librarian at Cameroon Baptist Theological Seminary in Ndu, Cameroon. They return for home assignment in July.

Who is God to you?



"Who is God and Jesus Christ to you"? Florinda Serafin asked Zoila. "God is a legend, and Jesus is an Indian," she replied. Florinda, a Brazilian national missionary, met Zoila during a time called "mutirao" when she and a group of seminary students witnessed to more than 900 families early this year.

"You need to know that man called Jesus," said Florinda. "Zoila agreed to study the Bible with me. We invited her husband, a military man, to join us in the studies, also. With a mocking reply, he said no."

During the second Bible study, Zoila received Jesus as her Savior.

Each time we met, she talked more about her personal life—the difficulties—and how she suffered because of her husband. "It's hell," she said.

"We must pray—claiming a solution from the Lord," encouraged Florinda. "God will change that singular situation in your life. He will give you peace."

"I know Jesus is in my heart, and I have peace. But I need that my husband's life be changed," replied Zoila.

Over and over again, Florinda and Zoila prayed. The day came when Florinda and Zoila felt God would do something soon—there was that feeling. "Pray and rest in God," said Florinda.

Four days later, Florinda heard that Zoila's husband was dead. "It was hard to accept that idea," says

Florinda. "I was troubled about Zoila. How would she interpret the situation? What would be her reaction? I prayed to God to maintain her faith in the situation."

Florinda found that Zoila was well and had accepted God's will. "God is the owner of life and death; I'll never forget the day when we knelt on our knees in God's presence. He knows everything. Now I have total peace." □

Pastor soothes tribal rift



During the fall, Amos, one of our graduates from last year, was involved in a tribal conflict. Near the church that he was serving there was a plot of land whose ownership had been in dispute between two of the local tribes.

One afternoon, two groups clashed. Some began throwing stones and brandishing cutlasses. Amos heard the commotion and came running from the church, calling on them not to harm their brothers in the Lord.

Some of the leaders told him to go back to his church where he belonged and not to interfere in tribal matters, but his appearance and admonition had broken the attack. The people left without continuing the battle.

The District Officer, on investigating the conflict, marveled at the audacity of this pastor to endanger himself by confronting these people. Amos's action by some has been identified as foolishness. But this witness for the Lord has led to real growth in the churches—in both of the villages. □

David and Mary June Burgess, missionaries in Cameroon



Brazilian woman disciples new Christian



Brazilian National missionary, Florinda Serafin, is discipling 12 people for baptism. She studied at Edmonton Baptist Seminary and receives N.A.B. Conference support through the W.M.F.

When Miss Serafin became a Christian, her family and friends would have nothing more to do with her. "Now I find that I have many invitations to teach about Jesus Christ in that same city."

She teaches in primary and high schools and Christian education courses for the married couples of

the city. "This, I believe, happened as the result of my helping them as I was able," says Florinda, "and because I was open to talk with them. Now I find I do not have enough time to accept all the invitations I receive. I am only serving in that city on Wednesdays. Perhaps when the new church in Restinga doesn't need me as much, I will be able to serve more in this city." Two people came to the Lord following her first "sermon" after arriving back in Brazil. "I'm thrilled they are growing spiritually," says Florinda. "God leads new people to our new church in Restinga each Sunday." □



What Is the Future of Your Denomination?

by Lyle E. Schaller

It is possible today to identify eight of what may turn out to be the most influential factors in shaping the future of your denomination. Together, they offer the core of an incremental strategy for denominational growth.

The Next Generation of Pastors

Unquestionably, the most influential single factor will be the quality, the values, the traits, the goals, the priorities, the competence, the productivity, and the theological stance of the next generation of pastors. The pastors in the year 2032 will be drawn largely from among the people born in the last third of the twentieth century. Which denominations will be able to attract into the ministry the best of the best and brightest of today's seven-year-olds, of today's twelve-year-olds, of today's seventeen-year-olds, and of tomorrow's babies?

The quality, commitment, wisdom, dedication, and skill of the pastors of the next 40 years will shape the future of your denomination to a greater degree than any other single factor. A disproportionately large number of the best pastors will be found in those religious traditions that project high expectations of their members.

Governmental Restrictions on the Use of Land

While it is largely neglected by many national denominational leaders, the second most influential factor in the United States may be the responses to increasingly severe restrictions by local government officials on the use of land for religious purposes. In literally hundreds of

**'TIS BETTER TO TRANSPLANT
THEN PLANT ANEW
IF YOU WANT TO GROW
WHAT YOU ALREADY GREW!**



**Relocating one percent
of all our churches
each year is the most
efficient and economical
means of new growth!**

communities, governmental employees and officials have decided they not only can limit the use of land for religious uses but also have the right to define both the belief system and the practices of a congregation seeking a building permit. These range from attempts to specify the number of worship services a congregation can offer to restricting the use of the property for child care, weekday programming, recreation, and fellowship to redefining the belief system to limiting the amount of land any one congregation may own.

These restrictions go far beyond the traditional standards based on health and safety requirements. Most are proposed in response to a neighbor's objections. In the vast

majority of cases, the congregational and/or denominational leaders have yielded or compromised rather than spend the time and money required for a judicial determination of their constitutional rights under the First, Fifth, and Fourteenth Amendments to the U.S. Constitution.

Who Plants the New Churches?

History suggests the third key variable will reflect the emphasis on organizing new congregations. Those denominations that are comfortable remaining on a plateau in size will organize one new mission annually for each 100 congregations. Those planning to grow will organize two or three new churches every year for each 100 existing congregations.

The simple, pragmatic, and institutional explanation includes two critical points. First, congregations do not

go on forever and forever. In the typical week, 50 to 60 Protestant churches in the United States disappear from the scene. One argument for launching new missions is to replace the congregations that have disappeared.

The second pragmatic argument is that new congregations are far more likely to be able to reach new generations of people than are long-established churches. In those denominations that have researched this, the data reveal that, as a group, all existing congregations established before 1950 (in some denominations that date is 1960) reported a combined net loss in membership during the 1980s while those established since 1950 (or 1960) report a combined net increase.

It also could be added that planting new churches is a useful means of keeping the focus on missions—which enhances the health of that whole denomination.

Nurturing Large Congregations

Institutions in modern society are becoming larger. This generalization applies to grocery stores, hospitals, universities, state governments, public high schools, airport terminals, medical clinics, shopping malls—and churches. During the past century, the average (mean) size of Protestant congregations in the United States has tripled.

Currently, the two types of congregations most likely to be able to reach, attract, and serve the generations born after 1955 are 1) new church plants and 2) large churches.

Those denominations that are effective in encouraging the emergence of large congregations are the ones that are growing younger in the age of the membership and growing larger in numbers. Thus a reasonable goal is that at least four to six percent of all congregations in a particular denomination will average more than 500 at Sunday morning worship, and at least one-fourth of those large churches will average more than 1,000 at worship.

Can Relocation Create Renewal?

One of the most promising roads to congregational renewal is to relocate the meeting place and make a fresh start in a new era. Obviously, this prescription does not fit the vast majority of congregations.

A reasonable estimate, however, is that at least one-fifth of the congregations founded before 1950 are meeting in an inadequate or functionally obsolete building and/or on an inadequate site and/or at what is now a poor location.

A modest annual denominational goal would be to encourage one percent of all congregations in an

area or Association to relocate and begin a fresh start from a new site. In ten years, that goal could result in the relocation of 10 percent of all existing congregations. An argument for this goal is that it can be a lower cost strategy than planting new churches.

Enhancing Multiculturalism

The sixth component of an incremental denominational growth strategy calls for a greater emphasis on reaching people "who are not like us." Thus the denomination in which 95 percent of today's members come from a European ancestry might seek to increase the non-Anglo membership by one percentage point annually. This strategy might or might not affirm the natural tendency of congregations to be homogeneous collections of people. That is not the critical issue.

The crucial decision would be to create a multicultural denomination by organizing new congregations to reach African-Americans, immigrants from the Pacific Rim, newcomers from the Caribbean, and people who prefer to worship in Spanish or Korean or some language other than English or German. (This strategy must recognize that American-born blacks perceive the basic dividing line in society to be race, while Hispanics perceive culture to be the primary demarcation line, and immigrants from the Pacific Rim see language and culture to be the key factors that distinguish them from the rest of American society.)

Recent history suggests that the evangelical denominations can move at a faster pace toward a multicultural identity than can the theologically liberal traditions.

Where Will Decisions Be Made?

The numerically growing religious bodies of the next few decades will expand the role and au-

thority of the laity.

In contemporary American society, institutions suffer when decisions are made at a point far removed from where they will be implemented.

A second facet will be the increasing dependence on bivocational pastors.

A third will be the delegation of more responsibilities for ministry to the laity. Denominational programs rarely are effective substitutes for congregational goals.

High or Low Commitment?

The final component of this eight-point strategy overlaps the first six. The religious traditions that expect a high level of Christian commitment from their members are the ones most likely to experience significant numerical growth during the next three or four decades.

Why? • Because the high-commitment traditions will plant more new churches. • They will be more effective in reaching newcomers to these shores. • They will enlist a disproportionately large number of the best leaders out of the next generation of new ministers.

• They will display the tenacity required to protect their constitutional rights. • They will project high expectations of their laity. • They will encourage the emergence of very large churches. • They will give greater weight to the future than the past in encouraging congregations to relocate.

What do you think your denomination will look like in the year 2030? Why? □

(Your ideas are encouraged. Address them to "Letters to the Editor," Baptist Herald, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.)

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Going for the Gold!

by Cathay Wagantall,
Lloydminster, Alberta

Athletic competition has always been one of my passions. I love the challenge, the discipline, and commitment it takes to compete and win.

As worldwide attention turns to the Summer Olympics, something way down inside me twinges with excitement. I feel as though I could have been there at one time, running the race of my life!

The athletes who travel to Barcelona this summer had the natural talent, desire, and opportunity come together for each of them to achieve an incredible experience. They are the cream of the crop, the elite, the best. Yet only a few will succeed at actually winning the prize for which they have all worked so diligently. The majority will not win.

What is it that makes them all "go for the gold"? Every athlete must have the passion and resolve to give all they have to do their best, regardless of the outcome. They must all "run in such a way as to get the prize" (1 Corinthians 9:24).

What are you and I doing to offer our bodies "as living sacrifices, holy and pleasing to God" (Romans 12:1)? An athlete goes into strict training just to win the world's favor for a season. How much more should we, as Christians, care for our bodies because they are the dwelling place of the Holy Spirit?

There are many incentives in our society that try to motivate us to



stay fit. Some are legitimate; others are not. Physical fitness is big business. The advertising industry often pushes the healthy, beautiful image while selling an illusive, immoral lifestyle. Because the world's motives may be misdirected and its goals overemphasized or distorted, we, as Christians, sometimes use this as an excuse not to discipline our own eating, sleeping, and exercising habits.

Living a balanced lifestyle is one of the greatest witnesses we, as Christians, can give to the world. Our love for Christ has to be the prime motivation behind why we choose to balance personal time with that of family, work, community, and church. This increases our effectiveness as salt and light in a world of turmoil.

A sense of who God is and a realization of our high calling to be His servants—good stewards of all He has given to us—must be the source of our passion and resolve to

live life to the fullest. In this we are all His athletes, each representing His kingdom, going for the gold! □

(Cathay Wagantall was Director of Athletics at North American Baptist College, Edmonton, AB, from 1986-1991. She is presently a church planter with her husband, Marty, and their three children, Andrew (12), Erin (11), and Sarah (8) in Lloydminster, AB.)

Tools for Ministry

The Beauty of a Disciplined Life by Rebecca Gates (Victor).

In these ten studies from the Book of Proverbs, learn how wisdom, faithfulness, quietness, humility, frugality, and trust can become part of a woman's everyday walk.

Becoming a Woman of Excellence by Cynthia Heald (NavPress). A Bible study suitable for a group or individual study.

Disciplines of the Beautiful Woman by Anne Ortland (Word Books). A classic that will help women set God's priorities in their daily lives, growing in beauty from the inside out.

Exercising a Balanced Faith by Doris W. Grieg (Regal). An eight-week study in James. Has questions for day-to-day study of the Scriptures and notes amplifying the material.

Overcoming the Dieting Dilemma by Neva Coyle (Bethany

Tools for Ministry (continued)

House). What do you do when the diets don't do it? Excellent resource for people who need to make peace with food and peace with their bodies.

3-D (P.O. Box 897, Orleans, MA 02653). A program to help bring individuals into the wholeness of Jesus Christ emphasizing the areas of diet, discipline, and discipleship. The program includes Bible studies, workbooks, exercise videos, and more, that can be used to plan an effective outreach ministry to women.

Time Management for Christian Women by Helen Young and Billie Silvey (Zondervan). Basic time management principles are run through a Bible filter to distill advice on doing your best work and being your best self for the Lord.

A Woman's Path to Godliness by Martha Reapsome (Oliver Nelson). Gives women signposts on their personal journey to inner holiness.

Women under Stress by Randy and Nanci Alcorn (Multnomah). A practical look at how to thrive, not just survive, as you learn how to keep a biblical lifestyle that honors God and respects the limits of your resources.

You've Got What It Takes by Dr. Judy Hamlin (Victor). Six brief, easy-to-understand lessons to help women examine their priorities and reorder them if necessary. Looks at making good decisions; putting your life in balance; getting your finances in order; bringing the best to relationships; and more.



Diamonds in the Rough

by Nancy Lennick
WMF President
Dickinson, North Dakota

At the crack of the gun, I saw my son, Scott, surge out of the starting blocks. He sailed over the first hurdle and continued to master each one as he reached it. Finally, he was over the last hurdle and sprinted to the finish line, hoping to have a time fast enough to win a medal.

My thoughts went back to the past week when he had expressed discomfort from the long distance running he had to do at practice. The long distance and hours of strenuous practice seemed unnecessary for the few seconds he would actually run in the competition.

I realized how the training and preparation before the track meet enabled him to have the strength, stamina, and ability to perform his best, sailing over each hurdle.

How similar this is to our spiritual journey. When we begin our walk with Christ, our spiritual life is weak and vulnerable to all of Satan's tactics. We need to prepare for each hurdle that comes into our lives, so when we reach it, we will be able, with the Lord's strength, to clear each one victoriously. Before we reach these difficult times, we need to be prepared so we are spiritually strong and able to finish whatever course He has designed for us. We need to be willing to spend the necessary hours of preparation by reading

His Word, praying, and receiving encouragement from other believers. Just as Scott reached the last hurdle and sprinted to the finish line in order to receive a reward, one day we, too, will run the last yards of life to our eternal reward.

As a fan of athletic events, I have always enjoyed the verses in 1 Corinthians 9:24-25: "Do you not know that in a race all the runners run, but only one gets the prize?"



Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever."

As we allow Christ to continue to shape us into the person He wants us to be, we need to strive to continue to press on toward the mark, and remember the only things of true value are those that last for eternity. □

2000

Our Strategic Focus On The Biblical Imperatives

COMMISSIONED TO WITNESS

Praise God for people receiving Christ as Savior and for His growing church

■ BISMARCK, ND. Pastor Randy Mitrovich baptized two people at Century Baptist Church.

■ FLOWER MOUND, TX. The Rev. Ronald Presley baptized five children and three adults and welcomed one couple into the membership of CrossTimbers Baptist Church.

■ BENSALAM, PA. Pastor Joseph Hart baptized three adults and one child at Neshaminy Valley Baptist Church. The Church also praises the Lord for the four adults who accepted Jesus Christ as their Savior on Easter Sunday.

■ KITCHENER, ON. "Central Baptist Church praises the Lord for 14 new members who have joined the Church. This is the first time in the Church's history the membership has surpassed 300," reports Karen Yahn. The Reverends Fred Kahler and Michael Igo are the pastors.

■ WINNIPEG, MB. Seven people accepted Jesus Christ as their Savior and were baptized at Mission Baptist Church. Nine others were welcomed into the fellowship of the Church by testimony. The Rev. James Leverette is the pastor.—*Anne Pohl*

■ ALPENA, MI. Ripley Blvd. Baptist Church welcomed 22 new members into the fellowship of the Church; 11 by baptism and 11 by transfer of letter and testimony. The Rev. Frederick Sweet is the pastor, and Timothy Powell

is the associate pastor.—*Mary Coy*

■ BENTON HARBOR, MI. At Napier Parkview Baptist Church, four children were presented by their parents to be dedicated to the Lord. The Rev. John Kaufield is the pastor.—*Mildred Enders*

■ EDMONTON, AB. The Reverends Terry Fossen and Howard Lawrence baptized 17 people, ranging in age from 15 to 89 at Central Baptist Church.—*Kurt Remus*

■ RICHMOND, BC. Rose of Sharon Baptist Church witnessed its largest baptismal service in the Church's 29 year history. Pastor Helmut Strauss baptized seven children, four youth, and four adults. Five others were received into membership.—*Jeanna Denniston*

■ VENTURIA, ND. The Rev. Randy Tschetter baptized seven youth and one adult and welcomed them into the fellowship of Venturia Baptist Church.—*Ruth Knoll*

■ MINITONAS, MB. The Rev. Ronald Kelway baptized three adults and seven youth and welcomed them into the fellowship of First Baptist Church.—*Monica Muller*

■ MADISON, SD. A college student was baptized by Pastor Lynn Heinle at West Center Street Baptist Church.—*Phyllis Frerichs*

■ MINNEAPOLIS, MN. The Rev. Harvey Mehlhaff baptized 22 people and welcomed 21 into the membership of Faith Baptist Church.—*Anne Kruegel*

■ LINTON, ND. The Rev. Alan Steier baptized 13-year-

old, Eric Sauter, the youngest of the four generation family who are members at First Baptist Church.

■ SUMNER, IA. Pastor Arnie Kirschner baptized three youth, and six new members were welcomed into the fellowship of First Baptist Church.—*Retha Menke*

■ PORTLAND, OR. Pastor John Dotson baptized nine people who had recently committed their lives to Jesus Christ.—*Evelyn Chapman*

■ PUYALLUP, WA. More than 100 people witnessed Church planter/pastor Gordon Bauslaugh baptize eight people from Christ Community Baptist Church in a local high school pool.

■ MCCLUSKY, ND. A young child was dedicated at McClusky Baptist Church by the Rev. Les Buenning.—*Marion Kirschman*

■ HUNTER, KS. Three young people were baptized and welcomed into the fellowship of Bethany Baptist Church by Pastor Anthony Dickerson.—*Clara Dressler*

■ PITTSBURGH, PA. Pastor John Fraser baptized four adults and four youth at Temple Baptist Church. "Eighteen percent of our current active members were baptized in the past two years," says Fraser.

Petrie speaks at Redeemer church

■ PARMA, OH. Numerous decisions for salvation and recommitment were made by members and attenders of Redeemer Baptist Church as Dr. Lewis Petrie, development director, ministered the Word in three days of special services. "The Lord touched the hearts of many," reports Pastor Darrell McKay.

Dallas pastor speaks at conference in Estonia

■ DALLAS, TX. Pastor Dennis Eenigenburg and 18 members of North Highlands

Bible Church spent a week in Tallinn, Estonia. He spoke on the family to a Teachers Conference. The Conference was held in Sakala Hall, the former Communist Party Cathedral and under the authority of the Estonian Ministry of Education to incorporate the Bible and its teaching into their school curriculum.

The Jesus film was presented as well as the Gospel in several Estonian and Russian speaking public schools and to Russian soldiers and their families in the local Russian Officers Club.—*Sidney Morrison*

Inner city couple speak at Dickinson church

■ DICKINSON, ND. The Rev. Samuel and Betty Slafey, church planters in inner-city Philadelphia, shared their testimonies and the progress of their ministry. "The members of Hillside Baptist Church were encouraged to continue in our outreach endeavors," reports Mrs. Fred Kulish. The Rev. Daryl Dachtler is the pastor.

CrossTimbers church promotes camp

■ FLOWER MOUND, TX. CrossTimbers Baptist Church promoted camp with a "Camp Stamp" program (camp scholarships that kids could earn in Sunday school) and promotional materials. The promotion included setting up a "pup" tent in the back of the sanctuary to get people's attention. The Rev. Ron Presley is pastor.

Meridian Woods church holds praise concert

■ INDIANAPOLIS, IN. Jennifer Gilkerson presented a vocal music concert of praise at Meridian Woods Baptist Church. Sponsored by the high school youth group as an outreach to the community, "the event was successful in witnessing to others," reports Sandra Gilkerson.

The Rev. Ben Kohrs is the pastor.

Woykes speak at McKernan church

■ EDMONTON, AB. Missionaries Douglas and Sharon Woyke of Japan spoke at McKernan Baptist Church's mission conference, "Sonrise on Japan." A film showed Japanese men and women

faithfully serving God.

"We learned that Japan is a country of affluence and the need for a personal relationship with God is not apparent to the people—there is a need for revival," reports Joan Salinger.

The offering taken went towards church planting in Japan and the work at Camp Caroline in Alberta. Dr. Reinhold Kerstan is the pastor.

COMPELLED TO SERVE

Youth volunteer to help church members

■ ALPENA, MI. The senior high youth group of Ripley Blvd. Baptist Church served church members by doing yard work, cleaning homes, and washing windows. In appreciation, the Bayer Circle of the WMF hosted a dinner for the youth and their sponsors. Also attending were youth pastor, Timothy Powell, and former pastor, Jacob Ehman. The Rev. Frederick Sweet is the pastor.—*Mary Coy*

Carpentersville church serves community

■ CARPENTERSVILLE, IL. The congregation of Grace Baptist Church has actively worked to meet some of the needs in its community. They have aided in tornado relief, housed homeless families, sought jobs for the unemployed, transported and fed those in need, contributed to food and clothing pantries, conducted Bible sessions for children of subsidized housing development apartments, and volunteered hours to help a family of a terminally ill patient.

Thank you to youth workers

■ GAITHERSBURG, MD. "Our daughter has been greatly influenced towards biblical, Christian living and learning to make Christian

friends due to the dedicated work and loving care of her two youth leaders, Pam Arends and Stan Michaleski," says Mae Dillon of Shady Grove Baptist Church. "The Triennial Conference in Milwaukee also had a positive impact as well as youth ski retreats. Thanks to Cindy Lord for her advocacy of the importance of youth work. As a result, our daughter is enrolled in a Christian college. We appreciate the influences that have led her to this point." The Rev. James Arends is the pastor.

Alpena church plans new ministries

■ ALPENA, MI. Fifty-two people from Ripley Blvd. Baptist Church attended a retreat held to share ideas for new ministries. Four groups covered such topics as how to become a friendlier church, how to have meaningful and creative worship, outreach, and fellowship. The retreat ended with a devotional hour of songs and prayer. The Rev. Frederick Sweet is pastor, and Timothy Powell is youth pastor.—*Mary Coy*

Teens serve at appreciation dinner

■ BENTON HARBOR, MI. The youth group of Napier Parkview Baptist Church cooked and served a spaghetti dinner in appreciation for their parents. They entertained their parents with

singing, skits, and games. The Rev. John Kaufield is the pastor.—*Millie Enders*

Minneapolis church holds mission conference

■ MINNEAPOLIS, MN. Special events held at Faith Baptist Church during Missions Emphasis Days included hearing missionary speakers Sharon and Ken Jerzyk, short-term missionaries to Nigeria; Sharon Woyke, missionary to Japan; Annemarie Hattenhauer and Nancy Grover, missionaries to Cameroon; and Rich Hardy, Village Creek Bible Camp, Lansing, IA. The Rev. Harvey Mehlhaff is the pastor.—*Anne Kruegel*

Youth serves in Brazil

■ PITTSBURGH, PA. John Fraser, Jr. from Temple Baptist Church is serving in Brazil this summer as part of the N.A.B. Conference Work/Witness Project. The Rev. John Fraser is pastor.

Choir director honored by Lansing Church



■ LANSING, MI. Colonial Village Baptist Church honored Miss Ann Dachtler for 38 years of leading the junior choir. A commemorative quilt with 162 embroidered names of present and former choir members was presented to her. The Rev. Donald Kirkland is pastor.—*Mary Morgan*

2000

Our Strategic Focus On The Biblical Imperatives

Mayforth speaks at Bismarck church

■ BISMARCK, ND. Dr. Ron Mayforth, director of area ministries, conducted renewal meetings, "Improving Your Serve," at Century Baptist Church. The Rev. Randy Mitrovich is pastor.—*Ms. Lou Schwindt*

Parenting class offered at Hillside church

■ DICKINSON, ND. Hillside Baptist Church has added a Sunday school class on parenting. "Parents felt they needed to be better equipped to help their children deal with the peer pressure and other pressures youth face everyday," reports Mrs. Fred Kulish. The Rev. Daryl Dachtler is the pastor.

Fessenden church honors Pat Lenz

■ FESSENDEN, ND. First Baptist Church honored Pat Lenz for her 20 years of service as missionary to Cameroon. Retired missionary Eleanor Weisenburger spoke, and greetings were given from family and friends. While Pastor and Mrs. Oliver Bender served in Cameroon for two and a half months, the Rev. and Mrs. Herbert Schauer served the Fessenden Church.—*Bobbie Wiese*

Bismarck church holds mission conference

■ BISMARCK, ND. Century Baptist Church held a missions conference, "On Wings of Prayer," with special speakers Nancy Palmer, missionary to Cameroon; the Rev. Clem Auch; and Janusz Danzuta, Polish Bible College student. The Rev. Randy Mitrovich is pastor.—*Ms. Lou Schwindt*

2000

Our Strategic Focus On The Biblical Imperatives

COMMITTED TO GIVE

Herreid raises money for camp

■ **HERRIED, SD.** Herreid Baptist Church raised \$778 at their annual fundraiser for

Crystal Springs Baptist Camp, Medina, ND. This met their goal of sponsoring two days of camp. The Rev. Merle Hoots is pastor.—*Wanda Berndt*

CALLED TO WORSHIP

Edmonton church has unique worship ministry

■ **EDMONTON, AB.** Central Baptist Church has a unique, well-known ministry. Every Sunday evening from 9:00 to 10:30 p.m., as many as 700 people attend a service of praise and worship called "Glimpse of Glory."

Three worship teams from Central alternate each week in leading this service. Al-

though each team has its own unique style, each "Glimpse" is a time of celebration. People freely express their worship to God through sharing, confession, and commitment.

"A new Christian I spoke with recently was so encouraged through 'Glimpse' that she wanted to share this ministry with a nonchurched friend. After the service, the friend committed her life to Christ," says Rev. Howard Lawrence.—*Kurt Remus*

CHALLENGED TO GROW

Singles ministry inaugurated at Grosse Pointe

■ **GROSSE POINTE WOODS, MI.** A new ministry for singles who live on metropolitan Detroit's eastside was presented by The Prime Time Singers, the music ministry of Ward Presbyterian Church's "Single Point Ministry" at Grosse Pointe Baptist Church.

Responding to the needs of singles, recently divorced people, and single parents at the Church, the pastoral staff and lay leadership sought the help of Ward Presbyterian's successful "Single Point Ministry" to provide guidance and training for an ongoing ministry to singles.

Grosse Pointe Baptist now sponsors monthly meetings for singles, "Eastside Ministry to Singles." The information and support time, "Talk It Over," is an opportunity for singles to make new friends, grow spiritually, and to enjoy the fellowship of other single adults. The Rev. David Wick is pastor.

Carrington church walks through the New Testament

■ **CARRINGTON, ND.** Calvary Baptist Church sponsored "Walk thru the New Testament" in a one day session. "Young and old attended for a fun day of learning," reports Vi Pepple. The Rev. Loren Franchuk is the pastor.

Teens participate in Word of Life competition

■ **BENTON HARBOR, MI.** Twelve teens from Napier Parkview Baptist Church shared truths about Christian living through vocal, instrumental, dramatic, oratorical, and written talents at the Word of Life Regional Competition in Grand Rapids, MI. Cal Alderink is youth pastor.—*Millie Enders*

Kitchener church hosts "Foundations for the Future" night

■ **KITCHENER, ON.** Central Baptist Church hosted "Foundations for the Future" night with guest speaker Rudy Dyck, vice president for development, N.A.B. College and Edmonton Baptist Seminary.

"He challenged us, as God's people, to be concerned with raising up and cultivating new leaders and equipping them to meet the challenges of the day," reports Karen Yahn. "Dyck said all of us can be part of this vision to build a firm foundation today for strong leaders of tomorrow who will influence the world for Christ." The Reverends Fred Kahler and Michael Igo are the pastors.

Wichita church breaks ground for new addition

■ **WICHITA, KS.** Members and friends of Memory Lane Baptist Church broke ground for an addition to their present building. The new addition will provide additional classrooms, fellowship room, kitchen, and office space.

"The Church looks forward to being better able to accomplish the Lord's work, to enhance the Christian education program and to have room for growth," reports Mary Alice Sies. The Rev. Jim Zier is the pastor.

Children's ministry reaches the unchurched

■ **PITTSBURGH, PA.** Temple Baptist Church has seen sizeable growth in the children's ministry. To capitalize on this growth, they began a youth ministry focusing on reaching the unchurched youth in the community. "We have been averaging 15 to 20 youth," says Pastor John Fraser.

Iowa Association holds ladies retreat

■ **LANSING, IA.** The 15th annual Iowa Association ladies retreat, held at Village Creek Camp, was attended by 67 women. Special speaker, Susan Omanson, Sioux Falls, SD, presented "Houts' Inventory of Spiritual Gifts."

An offering of more than \$800 was presented to the Camp. The next retreat will be held March 26-28, 1993.—*Bonnie Buss*

Century and Linton churches go on 50-Day Spiritual Adventure

■ **LINTON, ND.** Members of First Baptist Church participated in the 50-Day Spiritual Adventure, "The Family God Wants Us to Be." Those participating kept a daily journal emphasizing the theme, and the Sunday messages were centered on this theme.

"Members evaluated their church and their individual families according to the criteria found in Scripture," says Pastor Alan Steier.

■ **BISMARCK, ND.** Century Baptist Church participated in the 50-Day Spiritual Adventure, "The Family God Wants Us to Be." The Church participates in the community-wide concerts of prayer for spiritual awakening and world evangelization. The Rev. Randy Mitrovich is pastor.—*Ms. Lou Schwindt*

COMMANDED TO CARE

W.M.F. holds annual retreat

■ **INDIANAPOLIS, IN.** The W.M.F. of Meridian Woods Baptist Church held their annual Ladies Retreat with the theme, "Missions in Mexico and in our Hometown." Mrs. Debbie Kohrs, wife of Pastor Ben Kohrs, spoke on Indian culture and the influence it has on the Spanish and Mexicans today. The group toured missionary and community food pantries with plans to start their own "Pantry of Service." —*Sandra Gilkerson*

Ebenezer church hosts family life conference

■ **EBENEZER, SK.** Ebenezer Baptist Church invited the community to participate in a Family Life Conference. "Getting a Grip on Family Stress in the 90s," featuring Dr. Ray Seutter, Cornerstone Counseling Center, Edmonton, AB. Topics discussed were learning to communicate, managing conflict, effective discipline, and financial stress. The Rev. Wayne Jorstad is the pastor.—*Martha Dreger*

IN MEMORIAM

■ **MELVIN PHILIP BECKER** (82), Portland, OR, died Nov. 19, 1991; active member, youth group leader, choir, treasurer, Trinity Baptist Church, Portland, OR; treasurer on board of Baptist Manor for 16 years; leader in the Pacific Conference and the Central Pacific Association; helped establish Camp Tapawingo, Falls City, OR; active in Union Gospel Mission and Gideons International; survived by his wife, Martha; one daughter, Fern Anderson; one son, Kenneth; three grandchildren; Dr. Donald Richter, pastor, funeral service.

■ **PHYLLIS LORRAINE BENDER** (63), Wishek, ND; born Aug. 7, 1928, in McIntosh County to Fred and Katie (Meidinger) Wolf; died Jan. 30, 1992; married Art Bender, Sept. 5, 1948; active member, Sunday school teacher, choir, ladies sextet, Dorcas Society, First Baptist Church, Wishek; Good Will Ambassador for Wishek Retirement and Nursing Home; member, Gideon Auxillary; survived by her husband, Art; two daughters: Carol Ann Bender, Connie (Glenn) Curlett, Dallas; three grandsons; the Rev. Gordon Huisinga, pastor, funeral service.

■ **ARTHUR FREITAG** (63), Medicine Hat, AB; born Aug. 6, 1928, Besserabia, Romania; died Dec. 8, 1991; immigrated to Canada in 1929; married Lenora Bertsch, July 17, 1954; missionary to Cameroon 1969-73; pastored

churches in Mercer, ND, 1973-77; Grace, Medicine Hat, AB, 1977-87; McLaughlin, SD, 1987-90; predeceased by his father, Edward; survived by his wife, Lenora; mother, Emily Freitag, Carbon, AB; one sister, Frieda Bertsch; the Reverends Irwin Kujat, Robert Hoffman, and Lloyd Dreger, pastors, funeral service.

■ **IDA GRABKE** (92), White-mouth, MB; born 1899; died Feb. 19, 1992; predeceased by her husband, Fred, in 1974; active member, teacher in hospitality, prayer, and encourager to all the pastors of Whiteshell Baptist Church, Seven Sisters, MB; survived by two daughters: Helen (Ed) Zink, Winnipeg, BC; three sons: Rev. Phil (Gladys), Hope, BC, Irvin (Kay), Yellowknife, NWT, Rev. Richard (Lillian), Springside, SK; 16 grandchildren; 30 great-grandchildren; one great-great-grandchild; the Reverends Morley Schultz and Bruno Voss, pastors, funeral service.

■ **ALICE (nee HILLER) KERN** (84), Leduc, AB; born Nov. 13, 1907, to Fred and Minnie Hiller; died Mar. 8, 1992; married Alfred Kern, June 25, 1930, who predeceased her in 1972; member, Rabbit Hill Baptist Church, So. Edmonton, Temple Baptist Church, Leduc, Leduc Fellowship Church; survived by daughter, Eunice Kern, Leduc; two sons: the Rev. Eugene (Elenor),

Fair Oaks, CA, Stan (Joan), Abbotsford, BC; six grandchildren; one great-grandson; the Reverends Eugene Kern, Peter Schroeder, and Ernest Hoffman, pastors, funeral service.

■ **HILDA E. (BERG) MEHLHOFF** (81), Bismarck, ND; born Feb. 2, 1911, to Christ and Elizabeth (Neumiller) Berg; died Mar. 11, 1992; married Walter Mehlhoff in 1936, who predeceased her in 1986; member, Bismarck Baptist Church, ND; survived by one son, Alden (Dolly), Onalaska, WI; one daughter, Myra (Donald) McDonald, Lake Havasu City, AZ; five grandchildren; five great-grandchildren; three sisters; five brothers; the Rev. Ed Bartel, pastor, funeral service.

■ **RICHARD QUIRING** (44), New Braunfels, TX; born Dec. 19, 1947, in Abilene, KS; died Feb. 22, 1992; married Celia Cardenas, Jan. 17, 1981; predeceased by brother, Len; survived by his wife, Celia; two daughters: Lindsey and Tiffany; his parents, Wilmer and Eleanor Quiring; two sisters: Diane Freye and Susann Brauch, Rochester, NY; one brother, Timothy, Rochester, NY; Dr. Gordon Graham and the Rev. Milton Zeeb, pastors, funeral service.

■ **EMMA BERTULEIT MEIER** SCHADE (101), Portland, OR; died Dec. 22, 1991; married Paul Meier, who died a day after their wedding; married Arthur

2000

Our Strategic Focus On The Biblical Imperatives

Quail Lakes holds parenting classes

■ **STOCKTON, CA.** "For the two most important aspects of our lives, marriage and parenthood, we receive so very little training," notes Joy Clatterbuck, preschool director.

As a result, it was decided at Quail Lakes Baptist Church to require a parenting class for couples who desire to dedicate their children to the Lord.

"We try to learn together from those who are further along the road than we are and to address some issues in Christian parenting that have challenged many before. The series of four classes is offered during Sunday school or as a half-day seminar," says Joy. □

Schade, who predeceased her in 1973; directed the mass choir, 1937 Triennial Conference, Portland; the women's choirs, Tacoma, WA, Burlington, IA, Philadelphia, PA, and Minneapolis, MN; served on board of N.A.B. College, Edmonton, AB; represented the Conference at the BWA meetings in London (1955) and Brazil (1960); served as co-editor and co-translator of the N.A.B. hymnal; served on the N.A.B. Educational Committee for 12 years; taught German language and literature at Portland area colleges; chaired the German department of Lewis and Clark College; Dr. Donald Richter, pastor, funeral service.

■ **ROY SCHULTZ** (69), Kelowna, BC; born Aug. 10, 1923, to Gustav and Olga (nee Rosner) Schultz in Novograd, Russia; died March 3, 1992; married Frieda Hein, Oct. 16, 1947; active member, choir, deacon, usher, Sunday school teacher, Ebenezer Baptist Church, Vancouver, BC; active member, deacon, choir, Trinity Baptist Church, Kelowna, BC; survived by his wife, Frieda; four daughters: Delores (Gord) Fossum, Darlene (Dennis) Orr, Karen (Norm) Grande, Cindy (Adriano) Orivolo; nine grandchildren; two brothers: Ray and Eric; two sisters: Milda Ganczewski and Elizabeth Bothe; the Reverends P. Timothy Schroeder and George W. Breikreuz, pastors, funeral service. □

How to Use a Bucket in Your Estate Plan

With exception of household goods and personal effects, your estate is basically paper . . . certificates of deposit, real estate deeds, life insurance policies. Almost everything you own is represented by a piece of paper. At the top of that paper is a name, telling who owns it.

If yours is the only name on that paper, should you become incompetent, the conservator court will take control. And should you die, the probate court will take control.

There is a simple plan to avoid court control. Simply cross your name out, and in its place, write "the bucket." Then put all of those papers in "your" bucket.

You now have an estate plan which you can carry around with you. You simply hang onto the handle of your bucket.

But what happens if you become incompetent and drop the bucket? And if you don't become incompetent and drop the bucket, some day



you will definitely "kick the bucket." Either of these situations could cause a problem. To solve that problem, you need to find someone you trust and enter into an agreement with that individual that

should you drop the bucket, or kick the bucket, that individual will pick it up and follow the instructions you have written on the outside of the bucket.

It's the simplest estate plan you can have. Because you don't own anything anymore (it is owned by your bucket), should you become incompetent, there will be nothing under the jurisdiction of the conservator court. And when you die, nothing is subject to the probate court.

You have placed all of your property in a container which can be handed to someone you trust, should you be unable to hang onto it yourself.

Our bucket is called a revocable living trust, the modern estate planning tool.

And because we feel it is so important that you consider establishing a revocable living trust as a basic part of your estate plan, we have prepared a special planning report, **The Revocable Living Trust . . . An Estate Planning Tool You Should Consider.**

We would like to make a copy available to you. Simply complete the enclosed coupon and return it to our office to receive your copy. There is no cost or obligation. ☐

(Neither the Development Department nor the N.A.B. Conference is engaged in rendering legal or tax advice. For advice or assistance in specific cases, the services of an attorney should be obtained. The purpose of this article is to provide information of a general character only.)

☐ **YES! Please send me the special planning report, *The Revocable Living Trust . . . An Estate Planning Tool You Should Consider.***

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Mail to Dr. Constantino Salios, North American Baptist Conference
1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994
Phone: (708) 495-2000; Fax: (708) 495-3301

New Churches

■ Three churches extended the hand of fellowship during the Alberta Association were **Stony Plain Christian Fellowship**, Stony Plain, AB, Mr. **Roc Allan Weigl**, pastor; **Korean Baptist Church**, Edmonton, AB, the Rev. **John Kim**, pastor; and **New Life Community Church**, Lloydminster, AB, Mr. **Martin Wagantall**, pastor.

■ **The British Columbia Association** accepted Cornerstone Evangelical Baptist Church (Chinese) into the Association at its annual session in May. This Church meets in portable units on their 15 acre site in Richmond. Chris Gursche serves as part-time interim pastor.

■ The church planting project in Federal Way, WA, has been named **Cascade Baptist Fellowship**. The Rev. Larry Neufeld is pastor.

Ordination

■ **Howard Lawrence**, associate pastor of single life ministries and missions, Central Baptist Church, Edmonton, AB, was ordained into the Christian ministry, March 22, 1992.

Ministerial Changes

■ **Curtis Grandi**, Master of Music student at Southwestern Baptist Theological Seminary in Fort Worth, TX, is part-time minister of music, CrossTimbers Baptist Church, Flower Mound, TX, effective May 1, 1992.

■ **John Caddy**, Master of Religious Education student at Southwestern Theological Seminary, Ft. Worth, TX, is part-time minister of youth, CrossTimbers Baptist Church, Flower Mound, TX, effective May 1, 1992.

■ **The Rev. Warren Hoffman** from associate pastor, Bethany Baptist Church, Vancouver, BC, to pursue a Ph.D. at Southern Baptist Theological Seminary, Louisville, KY, effective June 21, 1992.

■ **Dr. Reinhold Kerstan** from senior pastor, McKernan Baptist Church, Edmonton, AB, to accept a teaching position at McMaster University, Ontario, effective July 30, 1992.

■ **Brad Seifert**, 1992 graduate of North American Baptist Seminary, Sioux Falls, SD, to pastor, Calvary Baptist Church, Stafford, KS, effective July 1992.

■ **The Rev. Larry Dye** to associate pastor, Temple Baptist Church, Medicine Hat, AB.

■ **The Rev. Mark Davies** from pastor, Hillview Baptist Church, Edmonton, AB, to work on an M.A. degree in counseling at the University of Alberta.

■ **The Rev. James Renke** from pastor, Aplington (IA) Baptist Church, to church planter, Modesto, CA, effective July 1992.

■ **Mr. William Shoemaker** to pastor, Valley Stream (NY) Baptist Church, effective June 1992.

■ **The Rev. Robert Coombe** from pastor, Brook Park Baptist Church, Brooklyn Center, MN, effective June 1, 1992.

■ **Tom Kelly**, 1992 graduate, Trinity Evangelical Divinity School, Deerfield, IL, to pastor, Grace Baptist Church, Carpentersville, IL, effective June 7, 1992.

■ **Jonathan Doggett** from youth director, Sunkist Baptist Church, Anaheim, CA.

■ **The Rev. James Zurbruggen** from pastor, Calvary Baptist and First Baptist Churches, Killaloe, ON, to minister of pastoral care, Oakbank Baptist Church, Oakbank, MB, effective August 1992.

■ **The Rev. Lynn Heinle** from pastor, West Center Street Baptist Church, Madison, SD, effective July 1992.

■ **The Rev. Sig Schuster** from faculty Edmonton Baptist Seminary, to pastor, Brentview Baptist Church, Calgary, AB, effective Aug. 1, 1992.

■ **The Rev. Elmo Tahrn** from pastor, Christ Church-Baptist, West Des Moines, IA, to Radio Chapel of the Air, Jamestown, ND, effective Aug. 1, 1992.

■ **The Rev. Robert Klein** from pastor, Calvary Baptist Church, Aberdeen, SD, to pastor, Timberline Baptist Church, Lacey, WA, effective June 15, 1992.

■ **The Okotoks Baptist Church in Alberta** became a "satellite" ministry of South Calgary Community Baptist Church May 1, 1992. The Reverends Steve Berg and James Wallace serve as co-pastors.

■ **Hillcrest Baptist Church**, Sioux Falls, SD, celebrated the installation of the Rev. **Harold Kelm** as its new pastor. Representatives of Trinity Baptist, Brandon Valley, and Oak Hills Baptist Churches as well as the N.A.B. Seminary attended. The Rev. Robert Walther, director of church planting field operations, spoke on a serving attitude. Dr. Michael Hagan, professor at the Seminary, served as interim pastor.—*Berneice Westerman*

■ **Temple Baptist Church**, Leduc, AB, welcomed its new pastor, the Rev. Gordon Denison, and his family during an induction service. Participants were the Reverends Richard Emilson, Calvary Baptist, Wetaskiwin; Lyle Richards, Sturgeon Valley Baptist, St. Albert; Grayson Paschke, Wiesenthal Baptist, Millet; Loren Stark, Rabbit Hill Baptist, South Edmonton; and Church moderator, Al Link.—*Violet Fleck*

■ **Steve Reilly** was welcomed as associate pastor at Central Baptist Church, Waco, TX. Both Steve and his wife Lois speak fluent Spanish and are accomplished musicians. They work with the Spanish Americans in the area.—*Bonnie Lampert*

Transition

■ **The Rev. Fred Taubensee**, administrator of Green Bay Bible Camp, Westbank, BC, died April 30, 1992.

Retirement

■ **Mr. William Kresal** retired as pastor of First Baptist Church, Bellwood, IL, effective May 24, 1992. Mr. Kresal served as associate

director of business and personnel, Financial Services Department, N.A.B. Conference, 1969-86; interim pastor, Vineyard, Buffalo Grove; Tri-Community Church, Elk Grove Village, IL; founding pastor, Grace Baptist, Carpentersville, IL; pastor, First Baptist, Bellwood, IL, 1986-1992.

■ **The Rev. Edwin Broadway** retired as pastor of Okotoks Baptist Church, Okotoks, AB, effective April 1992; served as general missionary, American Sunday School Union, 1951-53; church planter, Canadian Sunday School Mission, 1954-63; pastor, Evangelical Free Churches: Lac Lu Bich, AB, 1963-67; Salmon Arm, BC, 1967-70; Wainwright, AB, 1970-74; Brooks, AB, 1974-78; and as N.A.B. Conference pastor: Brooks Baptist, AB, 1978-81; Whitecourt Baptist, AB, 1981-88; Central Baptist, Yorkton, SK, 1988-90; church planter Okotoks Baptist, 1990-92.

Thank You and Graduations

■ I express my heartfelt thanks to our many friends of the N.A.B. Conference. Your prayer support and words of comfort have touched us deeply as we grieve the sudden homegoing of my husband, Fred. God has used you to comfort our hearts, and we, as a family, are deeply touched by God's love through you.—*Anita Taubensee and family*

■ We thank the N.A.B. Conference family for the many expressions of concern and care and for the faithful prayer support throughout difficult days. Our second daughter, Chelsey Hope, was born with Spina Bifida on Feb. 10, 1992. Though the opening in the spine was severe, God was merciful, and Chelsey has come through surgery well and came home far sooner than expected. Praise God for caring Christians and for answered prayer.—*The Rev. Phil and Melodie Zylla, Greenfield Baptist Church, Edmonton, AB.*

■ Thank you for the continuing prayer support for our daughter, Kristianna. She is making good progress, yet it still may be a while until her legs are strong enough to handle the artificial limbs. She has no shortage of

energy, which we are confident she will apply to that challenge when it comes time for it. No more surgery is scheduled for the immediate future.—*Harald and Lilly Hauge*



■ **The Rev. Lewis James Petrie** of Glen Ellyn, IL, was granted the degree of Doctor of Ministry on May 24, 1992, by the N.A.B. Seminary, Sioux Falls, SD. His doctoral project was "Training Pastors in Stimulating Financial Stewardship Ministry in Their Local Church."

■ **The Rev. Peter Timothy Schroeder** of Kelowna, BC, was granted the degree of Doctor of Ministry on May 24, 1992, by the N.A.B. Seminary, Sioux Falls, SD. His doctoral project was "Community Involvement as a Resource for Relevant Preaching."

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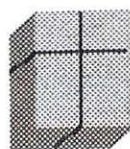
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BAPTIST WORLD AID



Drought Causes Hunger in Southern Africa

Baptist World Aid is responding to the needs of those suffering from the drought in Southern Africa. The drought, the worst in Southern Africa in many years, has seriously affected the harvest in a number of countries. Even fertile countries like Zimbabwe and South Africa, traditionally the breadbasket of that part of Africa, are suffering. Other countries used to rely on them for grain, but now they, too, are having to import.

Countries affected by the drought include Mozambique, Malawi, Angola, and Zambia as well as South Africa and Zimbabwe. Some estimates put the amount of grain needed at more than 12 million tons, more than the amount given in food aid last year in the whole world!

BWAid Director, Paul Montacute, visited in Zimbabwe assessing the needs and working with four Baptist groups in that country as they work out their own response to this tragedy. "We have been supporting a food program in Zimbabwe for some years," said Montacute, "but now our Baptist communities are asking for a considerable amount of money to fund a food distributing program. Baptist World Aid will continue to work with Zimbabwean Baptists and those from neighboring countries as they seek to serve those who are suffering."

Our hunger funds are low," he continued, "and so we appeal to the world-wide family of Baptists and other friends to help us support African Baptists as they continue to serve the hungry."

Donations may be sent designated for Hunger in Southern Africa to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

Baptist Youth to Meet in Zimbabwe in 1993

The Baptist World Alliance has a special interest in Zimbabwe at this time. The 12th Baptist Youth World Conference is planned for Harare, Zimbabwe, Aug. 11-15, 1993. With the theme, "Risking All for Christ—Our Only Hope," the BWA is planning for up to 4,000 young Baptists to attend. "Zimbabwe and the Baptists of Zimbabwe still want us there," said Montacute. "We will be taking in 'hard' currency to pay the costs of the conference, hotel, and college rooms. The country desperately needs this money to purchase food and pay debts. We are assured that our coming to Zimbabwe will be of help to the country."