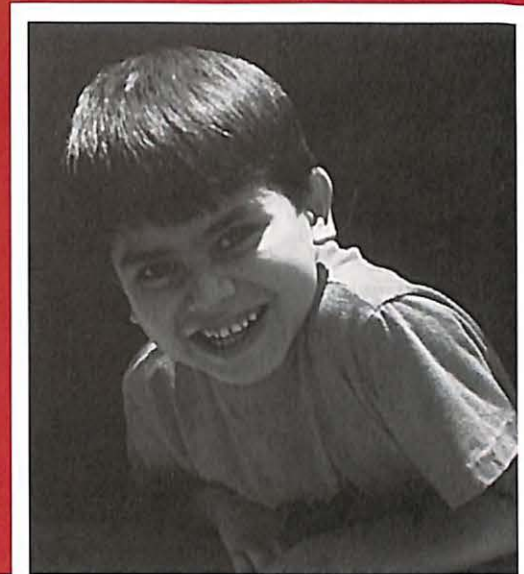
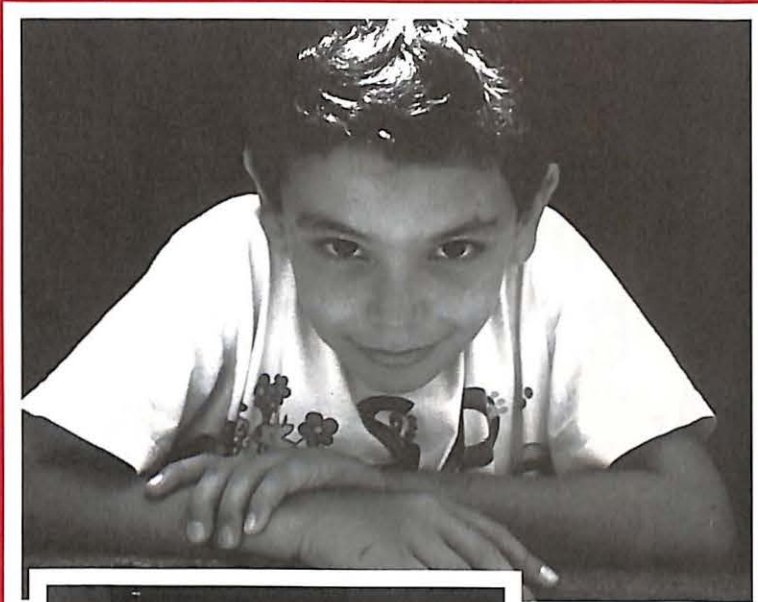


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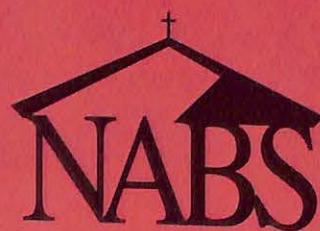
Caring for Homeless Children in Brazil

(see page 6)

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What is the most important thing you do in life?

Ralph Powell tells us what he finds in the Scriptures as the

One Thing Most Needful

by Ralph E. Powell

Most important of all the things we do is to give attention to our devotional life. Time for feeding our inner life is more necessary than anything else we do. The need for this spiritual exercise is most urgent and critical for all we are and all we do, and it is a perpetual need. We never grow beyond the need for it. Again and again, we are reminded of this in Scripture.

Cultivation of one's devotional life brings one to the roots of human existence. It takes one to the



the purpose of producing fruit. Likewise, the same life that is in God flows through His people when they abide in Him for the purpose of being fruit-bearing people.

This parable speaks of an intimate, unobstructed connection between the Lord and His obedient, responsive people who consciously dwell in Him and continually draw nourishing, productive life from the Source of their new being in Christ. It pictures a spiritual union between Jesus and the Christian.

This experience should be what life is all about. This is what it means *to be*—to be what God created us to be and why Christ redeemed us. Everything else receives its value from this.

The Psalmist said, "Be still and know that I am God" (46:10).

"When you say, 'Seek my face'; my heart says, 'Your face, Lord, I will seek'" (27:8).

We come to God out of a hunger and thirst for Him, and we find in His presence strength, peace, joy, and a desire to serve others out of the resources we have gained from close communion with Him in meditation and prayer.

Such experience is the meeting of lovers who enjoy each other's

presence. God loves us and longs for our fellowship. He is drawing us to Himself through Christ for a time of love-making in which He imparts something of Himself to us. We "take it all in" so we can "give it out" to others as a gift of divine grace in witness and service.

Prayer is time to be with someone we love—to talk to our Lover, to listen and hear what He is saying to us, to be ready to be what He wants us to be, and to do what He wants us to do. This is most needful of all we do in life!

All this kind of experience is an essential discipline that will produce a strength of character so essential in our modern, permissive society—a society lacking moral and ethical integrity. The prophet Daniel said, "The people who *know* their God shall *be* strong and *do* mighty deeds" (11:32b). Behind the outer doing of exploits is an inner quality of character, the source of which is the right knowledge of God. This is God's order.

There will never be great deeds for God without a requisite strength of character, and we will never have that kind of character without a close touch with the Lord. A life filled with an obedient knowledge of God from Scripture will produce a life of practical goodness and stability that will constitute convincing evidences of the testimony of Christ.

Temptations swirl all about us and can easily sweep us off our feet if our lives are not rooted firmly in a practical knowledge of Christ—a knowledge which produces a strong, stable inner life and enables us to live valiantly in God's service. Enticements can be subtle, persuasive, sudden, and intense.

Without character fortification through devotional disciplines, we can be easily overcome, because we are basically weak in ourselves. But there is no temptation that can

overtake us that is common to man, for "God is faithful; and He will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (1 Corinthians 10:13).

A wholesome personality of honesty, humility, patience, kindness, and love is impossible without a habitual drawing from God's resources in a Spirit-filled life (Galatians 5:22-23).

Even after the spectacular experience on the Mount of Transfiguration, Peter, James, and John were unable to cast a demon out of a boy in the valley below. When Jesus healed the boy possessed with the evil spirit, the disciples asked why they were unable to relieve the boy of the tormenting demon. Jesus said, "This kind cannot be driven out by anything but prayer" (Mark 9:29). Some ancient manuscripts of the gospel read, "... by prayer and fasting."

There is no doubt that some things will never be accomplished except by prevailing, earnest prayer. It is God's way of accomplishing His purposes. Prayer is most needful of all we do in life!

For whatever one may wish to do for Christ, good intentions, zealous efforts, and professional skills are not enough. It is "not by might, nor by power, but by my spirit, says the Lord of hosts" (Zechariah 4:6). Our Lord said, "It is the Spirit that gives life; the flesh is of no avail; the words that I have spoken to you are Spirit and life" (John 6:63). Again, it is the people who *know* their God who shall *be* strong and *do* the works of God (Daniel 11:32b).

If one considers one's entire life under the will of God, there is nothing one should do without a prayerful reliance on divine grace,

wisdom, and strength. Everything will go better with prayer, and if things do not "go better" (as we understand things), then we will be better able to cope with adverse circumstances, disappointments, and even tragedies. Only with divine illumination will we be able to understand that "all things work together for good to those who love God and are called according to his purpose" (Romans 8:28).

Prayer will facilitate everything we do, according to God's perfect will. We may not understand how everything is "working together for good," but we can accept the reality by a trustful reliance upon the Lord's goodness and wisdom.

When we cannot understand how God is working things out, prayer will make us better persons in the situation. We will gain inner poise, peace, and fortitude, and we will develop a true perspective on life's adversities.

A disciplined devotional life will enable us to keep God's ultimate object of life before us: "Seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matthew 6:33).

True spirituality will help us see that *everything* is sacred before God. As the answer to the first question as the Westminster Catechism states it: "The chief end of man is to glorify God and to enjoy him forever."

We never get beyond the need of spiritual formation, the daily habit of hearing God's Word from the Bible and the surrender of our will to His perfect plan for the day. Is it any wonder that it is said, "This is the one thing most needful"? □

Dr. Ralph E. Powell of Sioux Falls, SD, is Distinguished Professor of Theology Emeritus, North American Baptist Seminary, Sioux Falls, South Dakota.

Caring for Homeless Children in Brazil

*An interview of Missionary Jerilyn Bayer
by Ardath Effa*



Richardo (8), his mother, and brother Renan fled an abusive home.

Q What was the driving factor in deciding to start the CHAIN of Love ministry in the Novo Hamburgo area in Brazil?

A Ivan's mother was in jail because she was caught trafficking in drugs. Ivan's aunt, a member of the Baptist Church, recalled the woman had a son, looked for him, and found him living on the streets.

Even though Ivan was 14 years old, he had never slept in a bed before, never brushed his teeth, and never gone to school. His only



Renan (6) and his brother Richardo are the first two children to be placed in the CHAIN of Love home.

clothes were black rags, which helped hide him from the police when he stole food and money.

The aunt was awarded guardianship of Ivan and took him to her home to live with her. The first thing she did was to throw out his clothes and shave his head to get rid of the lice. She sewed some brightly colored clothes for him. A man from the church taught him to read and write. He was then enrolled in school.

The remarkable change in this boy really touched us. He was so open to the Gospel.

Another boy, nicknamed "Foguinho" or "little fire" (because he had red hair), came to church off and on to ask for food. Occasionally, the woman who lived in the back of the church, would give him supper. His eyes were glassy from sniffing glue — which he did to kill the hunger pangs and get a high.

One Monday evening, he came to church during a birthday party. A tolerated nuisance, he was given food. At 3 a.m. the next morning, he was shot through the heart by a bar owner who thought he was going to rob him. This news appeared in the newspaper.

The Church members were upset, because no one had done anything for him, other than give him something to eat once in awhile. He could have been rescued. We began seeing street children all around us, so we realized that in order to live out the Gospel, we needed to do something.

Q What are the goals of the CHAIN of Love ministry?

A To get guardianship of the children who under the present circumstances would end up



Formerly in an abusive home, Adriane is now in a loving Christian home.

on the street. We view this as a preventive ministry. Preventive work was chosen over taking children off the street, because we are not equipped for the latter. The street children need drug and other kinds of rehabilitation. We are not trained for that.

After we receive guardianship, we hope to place them in Christian homes. Our initial goal is to have up to five homes with ten children in each and, in this way, bring the children up in a Christian atmosphere and in the church.

Q How did you organize for this ministry?

A First, we organized a committee of dedicated people from our church who shared the vision with us. This committee became the Board of Directors of this Philanthropic Society. We are registered and recognized by the cities of Novo Hamburgo and Campo Bom.

Now we are seeking to register with the state, so we can take in children who are at risk . . . children who have been taken out of their homes because of physical risk, neglect, abandonment, or orphaned. Next, we will seek registration by the federal government so we can possibly receive donations from companies and businesses.

We requested land for these homes. Campo Bom granted us 10,000 square meters. Part of this land was donated by one of the Board members.

Q How are the children granted to you?

A Social Services of our city contacts us when there is a child available who is at risk.

Michael, ten-months-old, had the weight and development of a three-month-old when he was placed with possible adoptive parents by CHAIN of Love ministry.



Beatriz and Adriane, teenage girls, were placed in Christian homes and now are active in the Baptist Church.



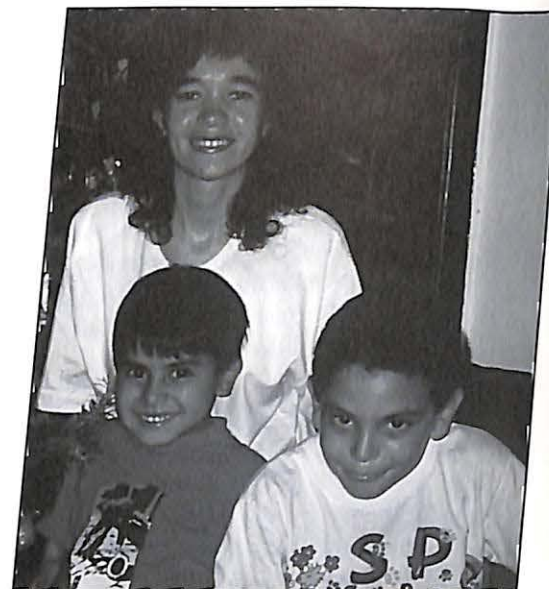
Then, we meet with them and the child and place the child in the home immediately. After that, the legal work begins with the Judge and the Social Worker to obtain legal custody . . . a lengthy process.

Q I understand you have house parents for the homes. How are they selected?

A We interview Christian couples who feel called to this work and have been approved by Social Services. Two couples have been approved, but only one couple is serving now until the homes are built, or more children are granted to us.



"Sometimes placement in a Christian home does not work out," says Missionary Jerilyn Bayer, "and the teenager wants to return to the state institution due to the strong influence of her former lifestyle."



Vania serves as house parent of the first CHAIN of Love home, where Renan and Richardo are staying.



A foundation was laid prior to the coming of a volunteer team from Canada to construct the first CHAIN of Love home.

Q Tell us about the children you have placed in the first home.

A The first two children are brothers, Ricardo (8) and Renan (6). Their mother left home with them because of an alcoholic father who beat them. He is a criminal, also. Social Services subpoenaed him regarding his rights to keep the boys, but the Criminal Justice System is seeking him so he undoubtedly will not claim any rights.

The mother has to work. This left the boys alone to roam the streets all day until 8:30 p.m. On the street, older children beat them. Since their mother was afraid for their future, she felt it best to give the children away.

Michael's mother has mental problems, and the father is a minor. Michael came to us from the hospital where he was being treated for malnutrition and asthmatic and bronchial problems. At 10 months of age, he weighed only 12 pounds and had the development of a three-month-old. Both legs were in casts. He couldn't hold his head up, wouldn't drink milk, and slept a lot.

In just 24 hours with us, he was alert, could hold his head up and

look around, and constantly smiled. He ate often, and his breathing problems were all but gone. He is adoptable so another Christian family has taken on his guardianship with adoption in mind.

Q Another interesting development has taken place. Tell us about it.

A Our original intent was to take in children up to five years of age who would become potential street children. Since organizing, CHAIN has been made aware of the sad plight of young teenage or pre-teenage girls. Many of them live in a Home for Girls, but they can only stay there up to the age of 13. After that, they are turned out on the streets or put into a State Institution where they are almost immediately introduced to drugs or turned into prostitutes.

Three of the girls were heading for the State Institution, so CHAIN was contacted. Adriane (13) had been removed from her home, where she had been sexually abused by her father and grandfather. Her mother denied this, but physical exams proved her story to be true. Adriane came to us, very withdrawn and insecure, hugging her teddy bear. Her body had the

development of a nine-year-old. She was placed in a loving Christian home, and now instead of hugging her teddy bear, she is receiving much love and many hugs from her new "parents" and the church people. In a short time, she came out of her shell and has become one of the faithful young people in the church. She is only in third grade and behind others her age, but we are certain that she will catch up quickly.

Beatriz (14) lost her parents in a car accident when she was very small. Tossed about from one relative to another in a rough area, she witnessed many knifings and violence. She bears the scar on her face of a knifing brawl. An older woman was granted her guardianship and raised her, but she recently passed away.

No one would take her, so she was put into the State Institution. The first day, she was beaten because she would not take drugs. She begged a Christian couple who had befriended her to come and get her. She was returned to the Girls' Home until a suitable place could

be found for her. This took two years. Now, she has been placed in a church family home. She has already accepted Christ as Savior and wants to be baptized. She is active in the church and in the youth group.

Not all stories have a happy ending. Monica (13), orphaned, was taken in by some neighbors who treated her as a maid and servant. The family had a teenage daughter the same age. They began to fight so the family didn't want her anymore. Social Services contacted CHAIN and placed her in another home of church members.

She seemed to take to the family quickly, but missed her freedom to live a worldly life. The family talked to her about the Lord, showing her from Scripture what was right and wrong and how to be saved. But she didn't want anything to do with religion. After a week with this Christian family, she asked to be returned to Social Services to continue her former lifestyle. Pray for Monica that the seed that was sown will bear fruit before she ruins her life.

Because of these recent developments, CHAIN has seen the need for a home for these girls. We hope to turn one of the homes into a home for these girls with a loving, Christian house mother in charge.

Q What has been your biggest disappointment in your CHAIN ministry?

A The disorganization of the Social System. They don't seem to know the process needed for legalizing the placement of children. The need is seen all over, but our hands are tied due to bureaucracy. Because of recent elections and campaigning of government workers, as well as summer holidays, things are almost at a standstill.

Q What are your present challenges?

A I guess one of our greatest challenges is to have patience and wisdom to wait for all of the legalization processes to take place.

Another is the construction of the CHAIN of Love homes. The foundation of the first home has been laid, and a group from Alberta and British Columbia came the end of January to build it.

Q Until your first home was built, where did the children stay?

A We rented a home not too far from the building site, and our first house parents, Vania and Davi, occupied it with the children. We hope to have the new home filled with up to ten children. It depends upon the legalization process. Davi continues in his regular occupation, while Vania is paid a salary to run the home and care for the children.

Q How is the CHAIN of Love ministry financed?

A North American Baptist Conference churches and individuals finance this ministry as they provide finances for start-up costs and constructing and furnishing the homes, as well as pledge a monthly amount to sponsor a child. We are grateful for the support we receive from our churches in North America. □

Ardath Effa of Oakbrook Terrace, IL, a former missionary to Brazil, is the mother of Jerilyn Bayer, who serves as a missionary along with her husband Ken in Novo Hamburgo, RS, Brazil.

What Would Jesus Do?

Living in a Multiple-Choice Society

by Paul Borthwick

Young teens of the nineties make up what's been called the "multiple-choice" generation. We are working with young people who are deluged with choices — from the mundane (dozens of cereal brands and potato chip varieties) to the extraordinarily profound (sexual preferences and moral convictions). Never before has a generation had so many alternatives from which to choose.

Whether we're talking to young people about which videos to watch, whose value system to live by, or whose peer group to identify with, our goal is to help kids make the best possible decisions for their well-being — from God's perspective.

In the late nineteenth century, Charles Sheldon wrote a novel entitled *In His Steps*. Sheldon's goal was to translate the Christian life to people living in that era. In the book, he depicts the choices that citizens, business people, a newspaper editor, church leaders, and others would need to make in it a non-Christian world. Throughout the book, he presents various challenges to the characters, forcing them to ask this basic question: "What would Jesus do?"

Foundations for Effectiveness

As you work with young teens, some of the following tips may help:

First, respect the intensity of your young teens' feelings. It's



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vitaly important to remember that the issues you'll be studying are very profound in the lives of some of your young teens. The starting point in leading this kind of discussion is to take the issues and their impact on young teens' lives seriously. Be empathetic.

One seventh grader came to ask me about cheating in school. Her questions made me wonder if she were just looking for me to justify her desire to get ahead by copying the work of others. I gave her a few glib answers and reminded her that cheating had no place in the life of a Christian. I thought I had settled the issue, but she broke into tears.

"I don't know what to do," she

said. "I believe that I shouldn't cheat, but my parents are putting so much pressure on me to get good grades that I'll either cheat and compromise my Christian faith, or I won't cheat, and I'll get poor grades and disappoint my parents."

Her tears rebuked me. I realized that I had treated her lightly while she was dealing with a very tough decision. Some kids live daily with overly strict parents or an obnoxious brother. Others feel that their social lives will suffer if they refuse to conform to the sexual standards of their peers. Some feel hostile toward the inconsistency at church. Others feel alone without friends.

Listen to your students as these issues are discussed. Young people will react most strongly to the issues that affect them most intensely. In the opposite extreme, look out for cluelessness! In contrast to the young person who is intensely involved in a spiritual dilemma is the young teen who never wrestles with questions of how the Christian faith applies to tough choices in daily life.

Three junior high young men told me that they had refused to go see an "R" rated movie with their peers. I was proud of their choice so I asked them how they had come to this decision. I asked optimistically, "Did you explain to your friends that your commitment as Christians prevented you from going to the movie?"

They looked at me blankly. "Heck no," replied one, "We told them that our parents would kill us if we went. The Christian thing never entered our minds."

These young men illustrate the way that a number of young teens (and perhaps adults as well) live. To them, the Christian faith relates to Sunday, Bible study, and maybe serving the needy — but it has no connection to the moral, ethical, and lifestyle choices of daily living. Our tough task is to cause them to think, to remind them that following Jesus should affect their relationships at home, their pursuit of success or popularity at school, and their decision whether or not to drink alcohol.

As You Lead

The easiest way to address the tough choices facing kids is to tell them what they should think and do. But our goal is more significant and long-term. We want to teach kids *how* to think, *how* to integrate their faith, and *how* to apply Christian discipleship to daily issues.

Here are some suggestions as to how you can go about this:

Think principles! In the first century, Jesus did not need to decide about MTV, nor did he need to deal with cheating in school. As leaders, we need to be careful not to put words in Jesus' mouth. Instead of looking for definitive instructions on each issue, ask, "What principles apply to this decision?"

Develop your hooks. Every teacher knows the value of a "hook." A hook might be a story, an illustration, a question, or a statement designed to get students' attention. Fashion some effective questions (perhaps with the help of a few students) that will stir some discussion on the topics. Try not to ask "leading" questions that discourage kids from offering an honest response.

Be slow to speak. Try not to reveal your personal feelings during a discussion, either by reacting negatively to far-out ideas or by speaking up too soon to relieve the silence. Allow kids to think, to wrestle, to debate the topics.

The Bottom Line

In tackling tough questions, our goal is to produce young teens who

understand that the Christian life involves discernment, moderation, and wisdom.

Discernment involves kind understanding for themselves how to choose between good and evil. Hebrews 5:14 informs us that discernment comes to those who "by constant use have trained themselves to distinguish good from evil." Therefore, youth ministry should include "training" sessions in which kids can wrestle with "What would Jesus do?" questions.

Moderation involves understanding that even though some things may not be directly destructive, they still might not be the best course of action. We want to develop Christian young people who can say with Paul, "Everything is permissible for me" — but not everything is beneficial. "Everything is permissible for me" — but I will not be mastered by anything" (*1 Corinthians 6:12*).

In our complicated world, one of the best things we can do for young people is to teach them to ask God for wisdom according to James 1:5. We serve the best interests of students by teaching them to look to God for insight to make the best possible choices in the midst of hundreds of options. □

Paul Borthwick of Lexington, MA, is a veteran youth worker and popular speaker and seminar leader. Reprinted by permission of Cook Communications Ministries, David C. Cook Publishing Co., Elgin, IL.



Pilgrim Baptist Church, salutes Pastor Siegbert and Mrs. Irma Zukowski for their years of faithful service in the German ministry at Pilgrim and wishes them well in their retirement.

Thoughts on Graceful Closure

by Jim Black

doing ministry in German to English and eventually to multi-ethnic ministry. For most of the brothers and sisters, English was still a real challenge, so to teach Sunday school or lead worship in English presented a big challenge.

During that time, a question arose regarding how to celebrate the Lord's Table. In the German tradition, the blood of Christ was represented by red wine, not grape juice. And it was served in a large silver chalice, not in one-ounce cups. It was decided that in the German worship service they would continue to celebrate the Lord's Table as they had done in Germany, but in the English service they would celebrate the Table with grape juice and disposable cups. This is indicative of the sensitivity it took to arrive at workable solutions

to the transitions being faced at that time.

When Pastor Schroedter resigned from Pilgrim to pastor an N.A.B. Conference church in Hamilton, Ontario, there was an even tougher decision to be made. Should Pilgrim call a bilingual pastor? Would they even be able to find a bilingual pastor? The Rev. Siegbert Zukowski, a bilingual German/English-speaking pastor, had recently moved to Vancouver from Manitoba. He was willing to serve the congregation on a part-time basis as pastor of German ministries, while the congregation continued to look for someone to give leadership to the English ministries of the church. Eventually, Pastor Garry Dirk was called to give leadership to the English ministry; he served as pastor of Pilgrim for five years.



Remaining founding members of Pilgrim Baptist Church, Vancouver, BC, passed the torch of responsibility to the younger ethnic congregation in June 1994.

In 1965, South Vancouver, British Columbia, had a very sizeable German population. It isn't surprising. The immigration of German-speaking people into this area resulted in the planting of several German-speaking churches of Lutheran, Mennonite, Baptist, and other backgrounds.

Pilgrim Baptist Church, the fourth N.A.B. Conference church in South Vancouver, is a daughter church of Immanuel Baptist Church. Though the immigration of German-speaking people had slowed to a trickle by 1965, Immanuel had grown to the extent that many people felt that it was time to expand the present facilities or start another church.

Under the pastoral leadership of the Rev. Gerhard Gebauer, 54 families from Immanuel Baptist Church started Pilgrim Baptist Church. At that time, all the services in the newly formed church were in German.

Ten Benefits

of Tithing

by G. Roger Schoenhals

Part VI

The ten benefits of tithing are not new, but taken together they may be valuable as you sort out this issue for yourself. We discussed benefit one (April 1994), benefits two and three (May), benefits four and five (September), benefits six and seven (December), and benefit eight: (January/February 1995). Benefits nine and ten are listed below.

9) Offers a Positive Witness

In front of me, on a shelf, is an antique safe about five inches square. It was my dad's "tithe box" when I was a boy. I remember how he put money in there and then took it out for Sunday and other giving opportunities. He never made a big deal about it, never told me, "You must do the same thing." He just followed through on his own conscientious pattern of systematic giving.

Through our giving, we witness to our family and to those who are close to us. Ultimately, we witness to the world by how well we and other believers provide for the ministries of the Kingdom.

A positive witness of sacrificial giving encourages others in their own giving. Giving begets giving. Think of the impact of that poor widow who gave so sacrificially in the Temple (Mark 12:41-44).

10) Pleases God

Before Abraham could sacrifice his son, God stopped him and provided a ram. He said, "Now I know that you fear God since you have not withheld your son, your only son from me" (Genesis 22:12). What does the Lord think of us when we withhold our money, our only money from Him?

We honor God when we give joyfully. We say to Him, "I love you, and I want to be your partner in the great work of the Gospel. You can count on me to do my full share." God likes that! He "loves a cheerful giver" (2 Corinthians 9:7). A good offering is "well-pleasing to God" (Philippines 4:8).

If we are truly sincere about our stewardship responsibilities, we will come to the Bible for guidance in giving. There we will find a method that has worked for ages, the practice of giving a tithe. We will also find ample encouragement to give beyond the tithe. We will not find encouragement to give less.

Some years ago, my wife and I decided to go beyond the tithe in our regular giving by increasing the percentage one-half point each year. By worldly standards, we cannot afford to do this. We have a large family, and our income is well below average. But neither of us would consider backing up. We find too much pleasure in giving. And we have learned that we simply cannot outgive God. In one way or another, He more than makes up for any sacrificial gift we give.

Ultimately, what we give to the Lord is a very personal matter (2 Corinthians 9:7a). God deals with each of us in His own special way. But one thing is sure, He wants us to enjoy the fun of big-hearted giving. He knows we will never be truly happy until we learn to give. The truth about tithing is simply this: It works! □

G. Roger Schoenhals is a freelance writer from Seattle, WA.

There was still another difficult transition to be faced. By 1993, the number of people who still depended on German language ministry had decreased considerably. The leaders of the church decided to conduct a survey of all the German-speaking members who regularly attended the German service to get input from them as to the future of German ministry. The membership of Pilgrim had made a firm commitment to minister to the German-speaking members as long as possible, and so any change in ministry direction could only come after careful consultation with these brothers and sisters.

After a lengthy process and a lot of prayer, the recommendation to the Church was that as of the end of June 1994, the German services should be discontinued. At this time, Pastor Zukowski would be free to retire if he so wished. The Church accepted this decision.

June 26, 1994, marked what we refer to as the passing of the torch ceremony, where the elderly German brothers and sisters passed the torch of responsibility of carrying on ministry to this community to the younger multi-ethnic congregation. Most of the German-speaking members are still attending Pilgrim though some also attend other German worship services in the area.

We give thanks to the Lord Jesus Christ who has faithfully seen us through the difficult transitions of the past and who will faithfully see us through whatever lies ahead. □

The Rev. Jim Black is the senior pastor of Pilgrim Baptist Church, Vancouver, BC.

Discipling in Bahia Kino

by Sue Baron

In Bahia Kino in Sonora State in Mexico, one finds New Kino and Old Kino. Separated by a couple miles of highway, New Kino is mostly a resort area for a few wealthy Mexicans and retired tourists. The little Baptist church is in Old Kino, where hundreds of Mexicans live, many of them in tar paper shanties.

Most of the men are fishermen. For them and their families, winter is a difficult time. When the ocean is rough, the fishermen can't go out in their small boats, so there is no income.

One boat did take the risk. As a result, the three young men aboard have been lost at sea for two weeks. The whole town is waiting eagerly for some word of hope, as the government helicopter searches surrounding islands. Other small boats go in search of some sign of life . . . or death.

Such tragedy brings back memories. Mary of Jesus told of five other villagers who lost their lives. Four of the dismembered bodies finally washed up on shore many kilometers away.

Pastor Angel told of his close encounters with shark, when he and his brothers were diving for lobster in an underwater cave. □

After one night's three-hour class during three days of training in Bahia Kino with pastors, wives, and lay people in the area, there was no doubt why God had brought us here.

On the way back to the trailer that night, Royce, my husband, said, "Sue, I asked the men what they could tell me about Moses. There was no reply. Only one pastor knew the story of Moses' mother hiding him in the bulrushes!" No one knew anything about Samson, not even the pastors. Incredible!

I had a similar experience with the women. Not even the pastor's wife could remember anything about Ruth. I quickly changed the Bible study I had planned for the first session and instead gave a simple introduction to the Bible. My students didn't know which came first, the Old Testament or the New. It was a major chore to find Revelation. We could have taken a coffee break while everyone found Philippians. But you should have seen the enthusiasm!

Little, old Mary of Jesus could hardly see because of cataracts. She walked up to within 12 inches of the blackboard and strained her eyes to see the homework assignment for the next months. Later she prayed, "Lord, thank you for sending this lady to wake up our minds."

The last day, these dear women came with their assignments finished for their "practice teaching." "Did I do it right?" "Is this the way?" It didn't matter that only one of the 17 actually followed the

instructions. They were excited about a Bible study and training class for women. They were learning!

The frosting on the cake came at the close of the last session. Even though the class was scheduled from 3 to 6 p.m., the women begged to go on until 7. All three days, their children ran in and out of the class, writing on the board, making a racket.

The last day the children joined in singing the songs the women were learning. When it came time to "practice teach" the "Wordless Book" story, the children were glued to their seats.

I showed the women how to give an invitation to receive Christ. The children seemed to be frozen in place.

When the class was dismissed for coffee and cookies, a treat they rarely get and were excited about, Abram, the pastor's young son, said, "I'd better stay."

Four other children gathered at the front to receive Christ. What a hands-on experience for those future teachers.

We stopped by the pastor's house the next day to say goodbye. Little Abram ran up to the truck with a friend and said, "He has a dirty heart!" Abram had only been a Christian for 14 hours and was already concerned about his lost friend.

Thank you for your concern for the work in Sonora State in Mexico. What a wonderful privilege it is to share Jesus with the people here. □

The Women of Bahia Kino – Learn

by Sue Baron

I looked out over the class of 17 women . . . women of all ages whom God had entrusted to me. "O God, please help me meet the needs of these precious sisters in Christ."

What a mixture of needs they represented! Only one or two of the women are married. The custom in the coastal towns of western Mexico is to elope at 14 or 16 and then "live together." Most of their husbands are drunken fishermen. Two or three of the women have Christian partners.

Matilde, with her dirty shirt and pants, shows signs of many years of hard work and abuse. She still hauls her water and firewood in a wheelbarrow. Her little blond-headed three-year-old hobbles around in shoes that are too small. Used, but still new to her, she was proud of them.

Matilde tried so hard to write down the homework assignment. I finished it for her. Her children will help her read it.

Virginia asked prayer for her physical and nervous problems. She suffers from chronic bronchitis. They've moved in with the grand-

parents, since they have no sheets or blankets at their house. She was so fascinated with the "Wordless Book" that she went home and made one with notebook paper.

Teresa heard the cries of an old man as she passed his dirty little shack one day. She found him very sick, no longer able to walk, with no one to help him. Four months ago, she took him home and began feeding him by mouth. She bathed and cared for him. When his head was full of lice, she killed two or three at a time, until they were gone. All the family lives and sleeps in one little room.

Teresa's husband complained when the old man would scream foul words six or eight times a night to use the makeshift urinal. Teresa encouraged him to just "call" to her when he needed help. They managed to get medicine for him. Now he can eat alone and shuffle to the outhouse. Teresa's main concern is for his soul. She's also concerned that his medicine is gone, and there's no money to buy more.

Lola has only been a believing Christian for 20 days. When they

moved to Bahia Kino, she met Lupe, an old childhood friend. She became a believing Christian and is now a pastor's wife. During the first Bible study, she leaned over to Lupe and said, "This is what we need . . . someone to encourage and teach us!" Her 12-year-old daughter, although too young for the class, asked, "Can I come every night?" She was one of the brightest students.

Lupe and Rachel, the church Sunday school teachers, are concerned for the boys and girls. "Sister," they said, "we have NO materials to work with. It would be so wonderful to have lesson books and workbooks for the children." They were excited about the materials provided by Temple Baptist Church in Lodi, California.

Because of your financial gifts and prayers, these and other women in Sonora, Mexico, are growing in the Word and sharing with others. □

Sue Baron is an N.A.B. Conference missionary serving with her husband Royce in Sonora State, Mexico.



CARING FOR THOSE WHO ARE DIFFERENT

by Matt Newby

As Temple Baptist Church members became more aware of the need in their church and community, they researched what it would take to meet the spiritual needs of a handicapped person. Through the research process, they were led to an organization, "Congregational Awareness," led by Dorothy Clark. The organization promotes ministry to the handicapped through the local church.

"Helping the able-bodied understand the disabled is what 'Congregational Awareness' is about," says Dorothy. "It seeks to move God's people to greater inclusiveness by helping non-handicapped persons come to grips with their emotions and reactions to persons with disabilities."

Extensive materials and training programs have been developed for churches, schools, and camps "to help create an atmosphere where all God's people are welcome to worship, fellowship, and serve."

The staff met with Dorothy and

learned that the organization's goals are "• to work at diminishing people's anxiety about disability, • to help people learn how to deal with long-term disability, and • to raise awareness of the fact that the spiritual dimension of the disabled person is often neglected."

The Temple Church staff decided to set aside an entire Sunday to raise the awareness of the entire congregation regarding the need to care for those who are different.



The staff designed a full-scale program, which involved children, beginning at age three through senior adults.

In the preschool department, Judy Soares presented "More Alike than Different." During this time, someone took Polaroid photos of the children. Then the children explored their own differences and concluded that Jesus loves us all.



Two golden retrievers, brought by Diane Johnson and Karen Bloom, visited the primary department and demonstrated their ability as companions to the disabled. The children learned that specially trained dogs can help the disabled achieve a greater degree of independence.



The middle and juniors viewed a puppet presentation of "The Kids on the Block." The life-size puppets represented young people with disabilities, differences, and unique life experiences.



A candy toss game simulated how people feel when they are left out or not able to do certain things. Following the game, Ernie Lee, who is wheelchair bound, spoke to the junior high group on "Life in the Fast Lane."



"A solid faith, mixed with a good sense of humor, overturns some of

life's hardest challenges," Rick Easton told the senior highs. Rick has had to deal with Cerebral Palsy all his life and related his personal experiences to the teens.



The adults covered a variety of topics. Rosemary Chace (left) gave her perspective on disability as a blind person.

Other discussions, led by Ginny Kellar, focused on Caring for Aging Parents and helping those with Alzheimer's Disease.



Two training sessions involved the church ushers and the team of

individuals who will lead the new ministry to the handicapped.

During the evening service, a special maze was erected in the auditorium. This led people through a variety of questions and insights related to the disabled. Dorothy Clark took a bouquet of roses and one by one cut off the flowers. She made an arrangement of stems. She pointed out the fact that often we have a tendency to focus on the thorns rather than the flowers, especially when it comes to the disabled.

Many people in the church expressed their appreciation for the helpful insights received from this special ministry. As a result of support from the congregation, Temple has begun their "Good Shepherd" ministry for the mentally challenged. Music and Worship Pastor, Ray Williams, was formerly affiliated with a similar ministry in an Ohio church.

Temple Baptist Church anticipates that this ministry will not only be an opportunity to care for those who are handicapped, but also it will provide a means to minister to their families as well. □

Matt Newby is Minister of Christian Education at Temple Baptist Church, Lodi, CA.

Our Culture? Candle-Glow Orange!

by Gregg Evans



Sociologists tell us that when two cultures meet, a third culture is formed at the point of intersection. For example, Maria and I no longer fully identify with our American culture, but neither do we fully identify with Filipino culture. Instead, we live somewhere between the two in a hybrid third culture.

We aren't students of third-culture sociology, but this whole business of living in another land and culture never ceases to amaze us. We often ask ourselves what we're doing so far away from where we fit in, and why we feel like we belong here. It intrigues us that people who were once so geographically and culturally distant from us have now become intertwined with—and enriching to—our lives.

For instance, Danilo and Livy and their five young children live in a thatch hut with a dirt floor, no electricity, no appliances, and no plumbing. Cooking is done over an open fire, and water comes from a deep well shared by several families. Their toilet is a hole in the ground with palm fronds and rice sacks rigged up to provide a modicum of privacy. In their three-room house, furnishings are simple and few—a table, a few stools, and a

plywood bed without a mattress. Dan has the equivalent of a fourth-grade education, Livy something less. Both read haltingly and with little comprehension.

One evening each week, I go to their house and lead them in Bible study. The three of us sit around the small table, our lessons illuminated by flickering candlelight, our noses and eyes smarting from the acrid smoke wafted this way and that by breezes showing contempt for thin, grass walls. In this unlikely setting, we all look the same color—neither my white nor their brown but a hybrid third color: Candle-glow Orange.

I marvel at this scene. There is such disparity between them and me in terms of background, education, money, opportunities, social status, and language; yet there we sit, occupying more than just three stools in a dimly-lit hovel. We occupy places in one another's hearts and lives. It fascinates me that my life has come to intersect with Danilo and Livy's.

I've been around for the birth of two of their children, the death of Livy's mother, shared with them in lean times, led them to personal trust in Jesus, and baptized them and their eldest daughter. What a

rich and rewarding experience it is for us to live in this Candle-glow Orange culture.

The question fills my mind again as it has 100 times before: "What are we doing so far away from where we fit in, and why do we feel like we belong in this place?"

I don't know for sure what the answer is. I guess what we've found is a sense of belonging that doesn't depend on fitting in. We sometimes envy people who live where they fit in, but we also feel sorry for those who never find where they really belong because they are satisfied just to be where they fit in. There's nothing wrong with fitting in, but there's a great blessing in being where you belong.

Maybe in the future God will return us to the place where we most naturally fit in, but until then we'll stay where we belong—in this Candle-glow Orange place somewhere between two cultures. □

Missionaries Gregg and Maria Evans are N.A.B. missionaries serving in and around Legaspi City, Philippines.

Fluths Lead Alcohol Awareness Seminars in Cameroon

by Ernest Talla Kaninjing

Alcoholism is a world-wide hazard that plagues most societies in varying degrees. In Cameroon, the problem is very acute as increasing numbers of adults and youth alike, gradually become addicted to alcohol. Statistics show Cameroon high on the world chart of alcohol per capita consumption.

In a series of demonstrative lectures, radio talks, and seminars organized by Cameroon Baptist Convention Health Board authorities, Dr. and Mrs. Fluth met the arduous task of educating various levels of the Cameroon public—which is generally insensitive to alcoholics and their problems—regarding alcohol abuse and methods of preventing this perilous disease.

With a down-to-earth practical approach, Dr. Fluth stressed the point that the alcoholic is not only the obvious drinker who staggers home every night reeking of beer, but also the "social drinker." By increasing over the years the quantity he or she drinks, little by little, he or she may one day be controlled by alcohol. Gradually and subtly, about 10 percent of all "social drinkers" become alcoholics.

"Alcoholism," Fluth explained, "is a progressive disease that causes premature death."

Fluth further cautioned against the mistake made by some people in looking down on alcoholics. Instead, they need our positive help and encouragement to get out of

their predicament.

Contrary to the view held by some Cameroonians that alcohol is a stimulant, these lectures, radio talks, and seminars offered an opportunity to all participants to understand that alcohol is a depressant that depresses man's conscience and his sense of judgment as well as self-control. Alcohol affects the highest functions of the brain first. The alcoholic craves insatiably for an increasing amount of alcohol, in spite of the consequences to himself and his family.

The seminar leaders quoted extensively from the Bible to show the value of abstinence. In 1 Peter 2:9-11, it says that Christians are to be a holy nation and a royal priesthood, and so should abstain from sinful desires which war against our soul. 1 Corinthians 6:19: "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?"

Even though there is no verse that states categorically no Christian should ever drink any alcoholic beverage, the Bible consistently warns of the danger of falling into alcohol's trap. Proverbs labels alcohol a mocker and a poison (20:1, 23:32).

One major aspect of this anti-alcohol campaign is the creation of a self-help or support group by victims. One such group, known as "Alcoholics Anonymous," or Club AA, meets on Tuesdays at the Baptist Health Centre Nkwen (in Bamenda). The idea for the forma-

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tion of such a club is quite new in Cameroon. It will take some time to see good results.

Dr. Fluth says, "We know that we are planting a seed which may take time to germinate. We pray that some day we might see the fruits. We may not be around to water this seed, but with the brochures and other literature produced on this subject of alcohol awareness incorporated into the school curriculum, and more importantly, Club AA, we hope that some day this problem will be better understood and greatly reduced."

The axiom "old habits die hard" holds even truer for the alcoholic. Alcohol awareness talks have focused on changing those habits that are harmful to individuals. Complete abstinence is the only good option. Like the seminar leaders put it, "The most dangerous drink is the one before the second."

From the interest and determination shown by most seminar participants, it could be said that the fight against alcohol abuse and alcoholism has actually begun in Cameroon. All that is left is to foster this alcohol awareness campaign and to take it to all nooks and corners of the country. □

Ernest Talla Kaninjing, Nkwen Baptist Centre, Bamenda, Cameroon, is assistant to the field secretary.

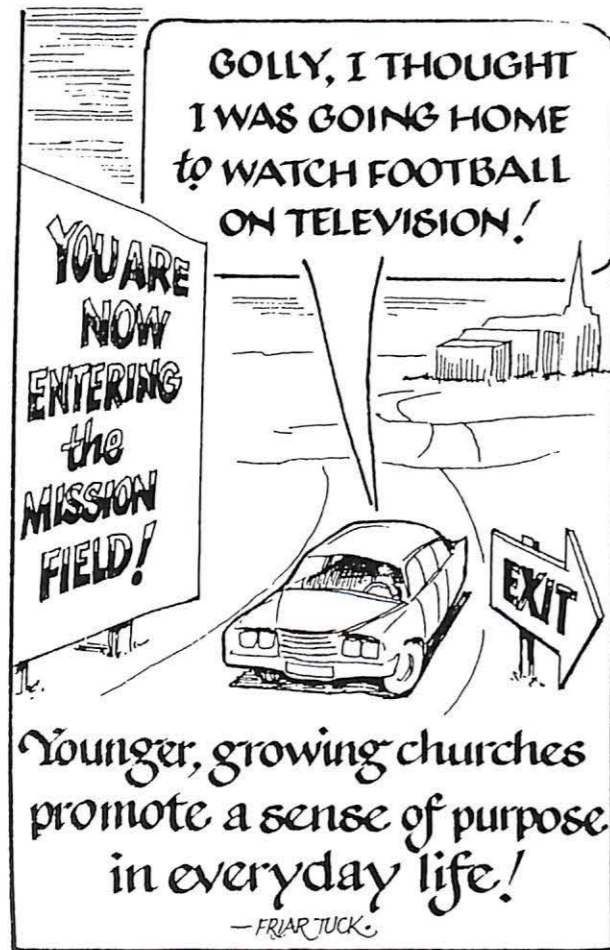
How Do You Begin?

by Lyle E. Schaller

It is five minutes to eleven o'clock on a Sunday morning in April. The properly attired ushers at Central Church have been in their places for several minutes. Two stand at the double doors in the center and one at each of the two single doors near the outer walls. They hold bundles of bulletins in their left hands and first offer the right hand of fellowship to each person coming to worship. That gesture is accompanied by a whispered greeting and an offer to usher each person or family to a pew, at which time a bulletin is offered. In the narthex, the sign above those double doors reads, "Enter to worship the Lord." Those departing after worship look up and on the nave side of those doors see the sign that reads, "Depart to serve."

The words on the cover of the bulletin encourage those early arrivals to meditate silently as they prepare themselves for the corporate worship of God. The quotation on the front cover was chosen to serve as a focal point for each person's time of silent meditation and prayer. The organist is playing a familiar hymn to reinforce the atmosphere of meditation and prayer.

Promptly at eleven o'clock, one of the two ministers on the staff quietly enters, stands at the pulpit, and utters in a loud and clear voice today's call to worship. The doors at the rear of the sanctuary are opened, the worshipers stand, the choir processes in followed by the senior pastor. Everyone joins in the singing of the opening hymn,



"Holy, Holy, Holy." After the choir members reach the choir loft, the senior minister leads the congregation in prayer.

Five miles away on that same Sunday morning in April, a 14-year-old congregation also gathers for the corporate worship of God. People talk with one another as they walk from their Sunday school classes to worship. Passing an usher, they reach out for a copy of today's bulletin, but frequently the usher does not even attempt to interrupt their conversation with a greeting. A few continue their conversation for a minute or two or three after they enter the worship center. Others greet friends and acquaintances as they enter. Several stop in the aisle while they enter

into a 10- to 40-second conversation, first with one friend and then another.

By 10:58 close to 200 have gathered, and it appears to the first-time visitor that at least 60 conversations are going on concurrently. The background music is celebratory and not designed for quiet meditation.

At eleven o'clock, the pastor enters through a side door to the left of the pulpit and strides to the middle of the nave, standing between the two front pews. At the same time, about 30 choir members quietly enter from the door on the opposite side of the room and slip into their chairs.

About five seconds after eleven, the pastor, with a big smile and a loud booming voice, exclaims, "Good morning!" That greeting is returned by most of those present, but in a quieter tone of voice. The next sev-

eral minutes are filled by a) a warm and friendly greeting from the pastor; b) a specific welcome to the day's visitors, all of whom are invited to stand and be recognized; c) a special greeting to seven visitors who are identified by name and a couple of sentences about their personal history (between 10:45 and 10:58, this pastor had circulated through the narthex to greet early arrivals and identify visitors); d) an invitation to take a yellow card from the pew rack and write on it any special prayer request for the day; e) a half dozen announcements of concerns and coming events — the first and fifth are made by the pastor and the others by four different volunteers; f) the passing of a

wicker basket down each row by the ushers to collect those yellow cards with prayer requests; g) a request that everyone stand and greet their neighbors — thus giving the members an opportunity to offer a special warm welcome to those visitors who had been identified earlier; h) an invitation to all visitors to take a blue card from the pew rack, fill it out with name, address, telephone number, and reason for visiting, and drop it in the offering plate when the plates are passed later in the service; and i) about 90 seconds of special recognition for 16 high school youth and their volunteer leaders who had returned the night before from a mission work camp trip they had been on during spring vacation.

About nine minutes after eleven, the pastor turns, enters the pulpit, speaks the call to worship, announces the opening hymn, and, following the conclusion of that hymn, leads the congregation in a prayer of confession. Twenty minutes after those prayer requests had been written on the yellow cards, they are incorporated into the pastoral prayer that comes midway through the service.

About an hour later, the worshipers stroll to their cars in the parking lot. As they drive away, a prominent sign reminds them, "You are now entering the mission field."

Which Is for You?

These represent two of the many different beginning points for Sunday-morning worship encountered by those who worship with several different Protestant congregations annually.

Which of the two would be the one you should emulate in your congregation?

The best answer to that question is, "Neither. We have designed our Sunday-morning worship experiences to reflect the theological

stance of our congregation, to fulfill the spiritual needs of our people, to help first-time visitors feel welcome and also for them to find this to be a meaningful worship experience, to match the gifts and strengths of our ministers, to be compatible with our traditions, and, most importantly, to be pleasing to God."

The second-best answer to that question is a two-word sentence. "It depends." To be more precise, the design of your Sunday-morning worship should be consistent with your religious tradition, your values, your goals, and your local circumstances.

What Are Your Criteria?

In choosing among various formats for Sunday-morning worship, it may be useful to identify several criteria that could be used in that decision-making process. The two examples described earlier offer a base for comparison.

If your congregation is part of a liturgical or a formal worship religious tradition, you may be wise to follow the first model. If you come from a nonliturgical tradition, the second may merit consideration.

If the worship experience is centered on Holy Communion, a more-structured order may be appropriate. If the Lord's Supper is scheduled for once a month or quarterly, the second format may have greater appeal.

If the resident pastor is an introverted personality, a more-formal format may be appropriate, while the second beginning point works best with a gregarious, person-centered, and extroverted pastor who conceptualizes worship as celebration.

If the primary focus is on your members, the first model may be appropriate. If a high priority on Sunday morning is to welcome first-time visitors, the second may be

more compatible with that priority.

If most of the people in the pews are second- or third- or fourth-generation Christians born before 1940, the first model may have great appeal. If a large proportion of the people in the room a) were born after 1940 and/or b) are new to the Christian faith and/or c) come from a religious tradition other than yours and/or d) identify themselves as seekers, searchers, pilgrims, skeptics, and agnostics, the second model may be a good beginning point.

If the resident pastor is an average-quality preacher, or below average, the more-structured or formal order may be the better choice.

If most of the people who are gathered for worship see one another at least once or twice a week outside the church, the more-formal model may have great appeal. If these worshipers rarely see one another except in church, the second model may be appropriate.

If fewer than six percent of the current membership will leave during the next 12 months, the formal order may be appropriate. If, in a normal year, 10 to 20 percent of the members depart, the second, more-informal model may help to rebuild and reinforce that sense of community.

If the newly arrived pastor is strongly motivated to become a persecuted martyr for the sake of Christ, a useful strategy for accomplishing that goal is to make immediate, unilateral, and vast changes in the order of worship. If the goal is to focus on families that include young children who will be present for the entire worship experience, the second model offers several advantages. The first model is compatible with an adult-oriented worship experience.

(Continued on page 25)



Broken Vessels, Part 1 . . . The Escalating Crisis of Female Abuse



by Jennifer L. Sudderth

The family home should be a place of refuge and safety; yet for too many women, home is the most violent and destructive environment in the world. The destructiveness has reached epidemic proportions, cutting across racial, cultural, religious, and socioeconomic boundaries.

Statistics

The United Nations reports that 200 million women a year are battered by their husbands, ex-husbands, and boyfriends. This figure increases by 15 million women each year. Twenty three percent of all married women around the world are battered.

In Papua, New Guinea, 18 percent of all urban wives surveyed had sought hospital treatment for injuries inflicted by their husbands. In 1992, there was a reported number of 4,785 incidents of "Bride Burnings" in India. Conservative estimates suggest that one in every 10 Canadian women suffers physical abuse in her marriage. In 1988, 15 percent of all Canadian homicide victims were women murdered by their male partners.

In the United States, more women are injured by the men in their lives than by car accidents, muggings, and rapes combined. In 1992, the U.S. Surgeon General ranked abuse by husbands and partners as "the leading cause of

injuries to women ages 15 to 44." In that same year, nearly four million women in the U.S. were battered (an average of one every 16 seconds) and 1,432 killed by their husbands or partners. It is estimated that 10 out of 60 church women suffer abuse. One in six women is battered while pregnant. According to the March of Dimes, battering of women during pregnancy causes more birth defects than all the diseases put together for which children are immunized.

Historical Considerations

Incidents of violence against women—exploitation, rape—are recorded throughout the Bible. Lot offered his daughters to the townsmen of Sodom. Dinah was raped by Shechem and Tamar by her half-brother, Ammon.

Occasionally throughout history, theologians addressed the issue of violence against women. Accompanying the pillage of Rome in 410 was the rape of Christian women. Augustine addressed this violence in *The City of God*. However, he placed the responsibility for rape on the victim.

This belief that the responsibility for the abuse and violence inflicted upon her lies with the victim was later reflected in the work of Sigmund Freud who taught that women found sexual gratification in suffering, physical pain, and humili-

ation. Freud's views that women were destined to be violated, and both caused and took pleasure in the violence, greatly influenced psychiatry for several decades. Even today, counselors, pastors, and church leaders are guilty of holding the victim responsible for her own victimization.

American laws and legal precedents sanctioned, to a degree, the right of a husband to use violence on his wife. The term, "rule of thumb," finds its origins in the 1824 Mississippi Supreme Court decision that made it legal for a man to beat his wife as long as the stick he used was no wider than his thumb.

In 1874, North Carolina became one of the first states to limit a man's right to beat his wife; but lawmakers agreed that unless he beat her nearly to death, it would be better to draw the curtain, shut out the public gaze, and leave the parties to forgive and forget. These laws, which supported the notion that "a man's home is his castle," lent themselves to the isolation and brutalization of women.

Broken Victims

Abused women came from diverse racial, ethnic, economic, social, and educational backgrounds. Poor women, middle-class women, and wealthy women are abused. Women with little or no formal education, as well as women with university degrees are abused.

The one thing characteristic of most abused women is that they suffer from low self-esteem. Women who lack confidence and a sense of worth are prime targets for abuse.

Women remain in abusive relationships for various reasons. A woman may stay because she is economically and/or psychologically dependent on her partner. She may stay because she is afraid for her life, fearing that running away may be more dangerous than remaining in the violence. She may stay because she suffers from the "missionary" syndrome, seeing herself as her husband's salvation and believing that if she loves him enough, he will change. She may stay because she accepts the period of calm after an explosive episode—when the abuser shows contrition and concern, showering her with attention and special gifts—as evidence of his repentance and his true love for her.

A Christian woman, especially one from a conservative, fundamentalist background, may stay in an abusive relationship because she truly believes that she is honoring her commitment to the marriage and to God by doing so.

The church has a legacy of encouraging victims to stay in dehumanizing and often life-threatening relationships without offering to share in the victim's suffering or help care for her physical, spiritual,

and emotional needs. This dates back as far as John Calvin who encouraged battered women to stay in the situation until the violence reached the point of imminent death. Calvin encouraged church women to "bear with patience the cross which God has seen fit to place upon her; and meanwhile not to deviate from the duty which she has before God to please her husband, but to be faithful whatever happens."

Christian women are still being encouraged to think in those terms by the church, who, too often, insists that they remain in the abusive relationship at all costs.

Women who remain in abusive relationships rationalize the abuse by minimizing and dismissing the violence, too often willingly taking full responsibility for the abuser's behavior. With dreams shattered and spirit crushed, with her sense of safety, purpose, and worth lying in pieces about her feet, the battered woman becomes a broken vessel. □

The Rev. Jennifer Sudderth is president of North American Baptist Women's Union of the Baptist World Alliance. She was the guest speaker at the Triennial Conference Women's Luncheon in Dallas, TX, 1994.

Part 2, "Picking Up the Broken Pieces," will appear in the April 1995 issue of the Baptist Herald. □

Thank God for people receiving Christ as Savior and for His growing Church

■ APLINGTON, IA. The Rev. Marlin Mohrman baptized one couple and two youth and welcomed them into the fellowship of Aplington Baptist Church.—*Mabel Lindeman*

■ BISMARCK, ND. Fifteen new members were received into the fellowship of Bismarck Baptist Church. Five of these were by baptism and the others by confession of faith and transfer of letter. Dr. John Thielenhaus is the pastor.—*Darleen Hoover*

Duba and Hochhalter speak at Bismarck church

■ BISMARCK, ND. Missionary Jon Duba presented the work in the Philippines at Bismarck Baptist Church's Missionary Conference. Pastor Bryan Hochhalter, a son of Bismarck Baptist, gave an update on the ministry at Country Hills Community Church, a church planting ministry in Calgary, AB.

"We praise God for an offering of \$27,000," reports Darleen Hoover. Dr. John Thielenhaus is the pastor.

Lodi church participates in WMF project

■ LODI, CA. What started as a WMF project at Temple Baptist Church in 1989 developed into an all Church project. The project is sending Christian reading materials, fabric and sewing items, costume jewelry, typewriters, crutches, and other medical supplies to Cameroon. All of these items were sent by crates weighing at least 1,600 pounds. In six years, a little more than eight and one half tons of items

have been donated and all costs paid by Temple Baptist Church.

For the past 31 years, the WMF has sponsored the giving of mittens, gloves, socks, caps, and scarves to Faith Baptist Church, Center, CO, for distribution to the children of that area. The Church contributed 286 items to be distributed. The Rev. Lee Hamby is the pastor.—*Thelma Fischer*

Wetaskiwin church honors Littmans; purchases land

■ WETASKIWIN, AB. Calvary Baptist Church recently honored Dr. Charles and Audrey Littman for their 37 years of ministry in the N.A.B. Conference. Dr. Littman was granted the position of Pastor Emeritus of the Church.

The Church purchased 4.4 acres of land to relocate and build a new church facility. The Rev. Phil Holbrook is the pastor.—*Audrey Litman*

Philadelphia church continues to be strong in urban ministry

■ PHILADELPHIA, PA. "It has become clear in recent years that part of God's purpose for Fleischmann Memorial Baptist Church in Hunting Park is to be a training, sending, and networking church," says Pastor Jim Correnti. "Being placed in an intense interracial urban environment is not only a challenge and an opportunity for us locally, but also it can be the same for the Church at large."

Three men have done supervised pastoral internships, 12 men and women who served with Fleischmann in varying capacities have gone on to full-time ministry; 40 college students have done summer-long internships through Kingdom Works; and 20 high school teams

have done ministry stints of one afternoon to one week. "All have left with a new view of what God can do and is doing in the city," says Correnti.

Fleischmann's summer programs include four to six weeks of "5-Day Clubs" out on the streets, usually four blocks daily, run by visiting teams and now anchored by an on-site team from the Church; one week of Vacation Bible School run by Church members; weekly visitation of homes of summer program children; and Sunday evening services out in Hunting Park.

In March, the Church anticipates the return of a work team from Chartwell Baptist Church (near Toronto).

This summer, Fleischmann looks forward to the return of teams from Trinity Baptist Church, Kelowna, BC, and Campus Life, as well as new teams from Round Lake Baptist Church, Gladwin, MI; Grosse Pointe (MI) Baptist Church, and Youth for Christ (near Atlanta).

Fleischmann still has space for one more summer team and for several college age or older interns who would like to join an on-site team for all or part of the summer. Training will be done by Kingdom Works.

The Church is developing creative ways to partner with the Hunting Park Community Development Corporation located across the street from them. For 15 years, they have been a significant force for good in the neighborhood in areas such as job training and housing rehabilitation.

"Our partnership with them will enable us to give building teams a 'Habitat for Humanity'-style experience," says Correnti.

The Church welcomes building teams at various skill levels and skilled craftsmen for specific

projects. Fleischmann continues to cooperate with the Center for Urban Theological Studies (CUTS), a black/white partnership providing unique grass-roots urban pastoral training.

Those exploring the call to urban ministry receive their formal training at CUTS while doing an internship at Fleischmann.

Bismarck WMF launch outreach program

■ BISMARCK, ND. Bismarck Baptist Church's Women's Ministries launched their fall program with a salad supper. Following the annual election of officers, Sue Mitrovich, Century Baptist Church, challenged the women to "Be happy and share your happiness in the Lord with everyone you meet."

The various interest groups in the Women's Ministries are the Guild, visitation, crocheting, cooking, Bible study, and prayer.

The women are involved in local outreach opportunities: Abused Adult Resource Center, Pregnancy Crisis Center, Ronald McDonald House, Liberty House, and the School of Hope.

"We're thankful for this avenue of service to our Lord," reports Darleen Hoover. Dr. John Thielenhaus is the pastor.

Tacoma church views film

■ TACOMA, WA. To end 1994 and greet 1995, Calvary Baptist Church viewed the film, "The Eye of the Storm," a World Wide Picture presentation, on New Year's Eve, and it was shown again at the New Year's Day evening service. It was well attended at both showings. The Rev. Don Burnett is the pastor.—*Earl Shadle*

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Volunteers Needed to Serve Overseas

Persons with the following abilities or training are needed as volunteers to serve in Nigeria, Japan, or Brazil:

■ NIGERIA
Office Accounting Assistant - to help set up the bookkeeping records.

Evangelism Assistant - to assist the Evangelism Director and help in administration of the Mambilla Baptist Convention.

■ JAPAN
Photography - a specialist to make videos and take photographs of the work.

Musicians - to provide concerts or musical situations in churches.

■ BRAZIL
Construction Teams - to construct a religious education building at the Restinga Baptist Church, Porto Alegre, or construct homes for the CHAIN of Love Ministry in Campo Bom.

Evangelism Teams - to show the JESUS film in the greater Porto Alegre area, distribute invitations, and share testimonies.

If the Lord is calling you for one of these volunteer ministries, please apply to N.A.B. International Missions Department. Attention: Fred Folkerts, 1 S. 210 Summit Ave. Oakbrook Terrace, IL 60181-3994. Phone: (708) 495-2000

How Do You Begin?

(continued from page 21)

If the preference is for a presentation-type of worship service, the formal model is compatible with that preference. If the preference is for a participatory approach to worship, the second model will reinforce that priority.

If most of your first-time visitors grew up in small-town and/or evangelical churches, the key issue may not be the format for worship, but rather the choice of hymns. If these newcomers find these familiar hymns and songs speak to their heart and soul, they may return regardless of the format for worship.

If contemporary Christian music is used in the service, the second model may be more appropriate, while the first model is more compatible with classical church music from the seventeenth, eighteenth, nineteenth, and early twentieth centuries.

If the local or denominational tradition is one of short pastorates (less than five to seven years), it may be appropriate to choose a more-structured or -formal alternative where the local continuity is in the liturgy, not in the person of the pastor. If the local tradition reinforces long pastorates, it may be appropriate to design the format to lift up the strengths, gifts, experiences, and qualities of the pastor.

What is your next step? A useful next step could be to gather an ad hoc committee to revise, expand, restate, and perfect the list of criteria that should influence the decisions in your congregation on designing the experience for the corporate worship of God on Sunday morning, as well as for any other weekend worship experiences your congregation offers. After that has been done, those criteria can become the basis for decision-making. □

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Youth News

West Center Street church begins outreach program

■ MADISON, SD. West Center Street Baptist Church began a Bible club for children of all denominations held on the second and fourth Wednesday of each month.

A volunteer staff of 21 workers provides instruction and entertainment for the classes. Students in kindergarten through fifth grade enjoy puppets, music, Scripture memorization, Bible stories, and snacks. Middle school students have various activities tailored to the interests and needs of their age group.

There are 65 children enrolled, and of these, 35 attend churches of denominations other than Baptist.

"We praise God for this opportunity to reach and witness to these children," reports Phyllis Frerichs. The Rev. Steve Vetter is the pastor.

Kamloops Youth — an exciting group

■ KAMLOOPS, BC. Summit Drive Baptist Church has an exciting Christian-based youth group for ages 12-15. The goal is to have a healthy, positive, and fun time three Fridays per month.

One Friday, the activities include skating, swimming, roller-skating, or a progressive fast-food dinner, or dessert night. Another Friday is theme night with themes such as "Banana Night" or "Card Night" at the Church. The last Friday of the month is gym night at Aberdeen Elementary School.

Since times vary depending on what the activity is, a schedule is sent out in the monthly newsletter.

Mrs. C. Brinkworth, Mrs. S. Smith, and Mrs. D. Keeling are the sponsors. The Rev. Ben Terlesky is the pastor.

Youth Corner and Prayer Power

by Alan Luedemann

I went to my very first Texas A & M game recently. It was so exciting, and, of course, the Aggies won!

One thing I found so neat was the spirit of the student body. Aggies stand during the entire football game as well as participate in yells. There are certain signals for specific yells, and everyone yells, LOUD!

It is so amazing to see the effect of 50,000 plus Aggies yelling the same chant. It gives the Aggie team a boost of energy and spirit; also, it gives the opposing team a good dose of the shakes.

You know, Christians are a lot like Aggies. We have many traditions, and we work best when we stand and stick together. As Christians, we need to remember to give the signal and yell for our team... God's team!

If everyone only realized that by banding together, we would produce a spirit and excitement uncomparable to any football game! The opposing team is out there trying to score, but we can stop them if we, too, are out there "yelling" for God's team. That will produce a spirit and, like the Aggies, there is no way we're gonna lose. Think about it. — Reprinted from "The Grapevine" from *Greenvine* (Baptist Church, Burton, TX). □

VOLHYNIA July 8 - 25, 1995

An opportunity to visit your place of birth (or your relative's), as well as other historical Ukrainian, Polish, and Russian cities, collective farms, villages, and relatives.

This tour will be organized to accommodate tour participants' wishes within this overall area, and may include Kiev, Zhitomir, Korosten, Heimthal, Kulischi, Barashew, Slobidka, Pulin, Novograd Volinski (Zwehl), Lvov, Rovna, Zaporozje, and locations in between.

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IN MEMORIAM

■ BARNET, HENRY W. (75); Beaverton, OR; born Oct. 12, 1919, in Yakima, WA; died Dec. 5, 1994; married Winnifred; education: Lewis & Clark College, Multnomah, and Western Baptist Theological Seminary; served the following churches: Salem Halbert Memorial Baptist and five N.A.B. churches: Family Baptist, Tigard, OR; Immanuel Baptist, Portland, OR; Stafford Baptist, Wilsonville, OR; Inglewood Knolls Baptist, California; First Baptist, Paul, ID; administrator and chaplain, Baptist Manor, Portland, OR; chaplain, Living Care Center, Convalescent and Retirement Manor, Yakima, WA; keen interest in N.A.B. Conference and Central Pacific Association; positive support to pastors; survived by his wife, Winnifred; three daughters: Lois Danalsberg, NM; Carol Anne Schaffner, Hillsboro, OR; Jeannette Jacobson, Quito, Ecuador; one son, James, Vancouver, WA; memorial service: Immanuel Baptist Church, Portland, OR.

■ BLOME, ARTHUR E. (87), Victor, IA; born July 12, 1907, to John and Edna (Skersies) Blome; died Dec. 9, 1994; life-long member, deacon of long standing, Victor (IA) Baptist Church; loving visitor to hospitals, nursing homes, and people's homes; predeceased by his parents, one sister, Freda (Merwyn) Betz, and one brother, Herbert Blome; survived by one sister, Doris (William) Salzbrenner; Pastors Randall Battey and Leighton Betz officiating.

■ SCHAUER, LYDIA (88), Bismarck, ND; born May 16, 1906, to Frederick and Christina (Schnaidt) Grenz,

in Logan County, ND; died Dec. 27, 1994, in the Bismarck Baptist Home; married Walter E. Schauer on Nov. 28, 1919; member of Wishek (ND) Baptist Church; later transferred to Napoleon (ND) Baptist Church; survived by three daughters: Phyllis (Ed) Hall, Alice (Leonard) Zako, Maxine (Richard) Perkins; three sons: Walter (Lucille), Allen (Joyce), and Weston; 24 grandchildren; 41 great grandchildren; three brothers: Ernest, John, and Roland; predeceased by her husband, her parents, and five brothers; Pastor Edward Kopf officiating.

■ STAIGER, WILBERT WALTER (74), Jamestown, ND; born Nov. 24, 1920, to Adam and Margaret (Bitz) Staiger in Medina, ND; died Dec. 11, 1994; married Irene Trautman, Jan. 1, 1947, at First Baptist Church, Eureka, SD; active member, treasurer (45 years), deacon, Sunday school superintendent and teacher, First Baptist Church, Medina, ND; served on board, Crystal Springs Baptist Camp; predeceased by his parents, two sisters: Leona Tahrn and Adeline Wahl; survived by his wife, Irene; one son, Timothy (Carol), Jamestown, ND; two daughters, Patricia (Rev. Doug) Bittle, Oakbank, MB; Carol (Monte) Leno, Jamestown, ND; five grandchildren; one sister, Violet Grenz; the Rev. Randy Jaspers officiating.

■ SUNDERLIN, MELANIE COLLEEN (25), Mandan, ND; born Feb. 20, 1969, to William and Judith (Nuernberger) Sunderlin in Medford, WI; died Sept. 28, 1994; family moved to Medina, ND, in 1981, where her parents were administra-

“God has prospered us financially. But we’re concerned about how our estate can be safely transferred to family members.”

Benjamin Franklin once said that the use of money is the only benefit of having it. If there was a way to provide family members with the use of money for their benefit and protection, without that money being subject to lawsuits, creditors, divorce settlements, or estate taxes, then it is worth considering in your estate plan.

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tors of Crystal Springs Baptist Camp; worked at various positions at the Camp; member, part-time Sunday school teacher, First Baptist Church, Medina, ND; worked for STEER, Inc., Bismarck, ND, from 1989 to the present; predeceased by her maternal grandparents;

survived by her parents, William and Judith Sunderlin, Medina, ND; one brother, Marti (Sara), Grand Forks, ND; grandparents, Ernest and Ruth Sunderlin; the Reverends Randall Jaspers and LaRue Goetz officiating.

Argentinian presidency now open to all

Baptists and other Protestants in Argentina are rejoicing that the Constituent Assembly has removed from the national constitution the rule that only Roman Catholics can become president of the Republic of Argentina. The amendment is one of the changes made by the Assembly, which has concluded the task of reforming the national constitution, in force since 1853.

Although 85 percent of Argentina's population of 33 million was confirmed in the Roman Catholic Church, only five percent attend mass regularly. Evangelical groups have made considerable inroads in recent years. The Jewish community is strong, with half a million members. There are also strong communities of Armenian Orthodox and Ukrainian Catholics. (ECI and BWA)

Baptists to meet in Argentina

Baptists from all over the world will meet in Buenos Aires, Aug. 1-6, 1995, for the 17th Baptist World Congress.

Baptist musicians from around the world are encouraged to participate in the Congress. Contact Dr. Milburn Price, dean, School of Music, Samford University, Birmingham, AL 35229.

Billy Graham broadcast to reach one billion people

Potentially more than one billion people will watch Global Mission, a three-day Billy Graham crusade and Christian Workers' Conference. It will be broadcast March 16-18 to the countries comprising 70 percent of the world's population.

The crusade will be beamed by satellite from San Juan, Puerto Rico, to 165 countries and translated simultaneously into 80 languages. Pre-produced segments of cultural-

ly appropriate singing and testimonials will be broadcast before and after the messages.

The March 17 broadcast will air in the USA March 19 and in 90 other countries in the months after the crusade.

If 10 percent of the viewers respond, which has occurred in Graham's previous satellite broadcasts, "we're talking about a hundred million people making decisions for Christ," Billy Graham Association President John Corts said.

In addition, a Christian Workers' Conference will feature three hours of programming each day designed to teach evangelism. Other segments have been videotaped for local workshops after the crusade.

This is personal evangelism on a mass scale. Last year BGEA trained 5,000 missions directors to instruct more than one million Christians. Some 450,000 of them will distribute literature and disciple new believers. (NIRR)

Discipleship course offered

About 3,000 Christian leaders are taking a two-year course that aims to make their churches more effective at attracting non-believers and bringing them to maturity in Christ. Pastors and lay leaders from 325 congregations are enrolled in Training Network, run by the Evangelical Free Church of America, but open to all denominations.

T-NET helps congregations analyze their current methods and offers alternative models. Participants meet six times, pursuing tracks in leadership, education, or evangelism. The homework is to put into practice what they've learned. (NIRR)

Eight of ten believe in miracles

Eight of ten American adults believe in miracles, according to a Gallup/USA TODAY /CNN TV

poll. Some 79 percent of respondents said they believe in angels. It was the first time Gallup asked about miracles and angels.

Other findings: 96 percent believe in God or a supreme being, 90 percent believe in heaven (up from 84 percent in 1981), 73 percent in hell (up from 67 percent), and 65 percent in the existence of the devil (up from 52 percent). Also, 27 percent reported belief in reincarnation (up from 21 percent in 1990), and 28 percent in contact with the dead (up from 18 percent). (NIRR)

Adult volunteers scarce so teenage baptisms decline

Southern Baptists blame a scarcity of adult volunteers for a 20-year decline in baptisms among teenagers. In 1972, almost 31 percent of those baptized by the Southern Baptist Convention were teens; last year, 23 percent were teens, Baptist Press reported. Even though the percentage of youth in the nation has declined, teen baptisms have declined faster.

When a church hires a youth director, adults tend to think they no longer need to be leaders in the youth ministry, said Dean Finley, SBC youth evangelism specialist.

Other reasons Finley gave for the decline in youth baptisms: no strategy for reaching youth; an attitude that young people should determine their own religion; pastors who do not support youth ministries; and peer pressure against religion. (NIRR)

25 percent of Czechs believe in God

About 25 percent of Czechs believe in God; 12 percent believe in some sort of supernatural power; and 31 percent are open to the possibility that God exists, a survey by a Czech government-funded research institute found. (NIRR)

Christian teens watch MTV

Some 42 percent of Christian teenagers watch MTV in a given week, as compared with 33 percent of non-Christian teens, a Barna Research Group study found. (NIRR)

Seminars to teach youth right from wrong

Teaching young people right from wrong is the aim of a campaign launched by 40 denominations and parachurch groups. The effort grew out of a 1993 symposium on problems facing youth, and a study by George Barna that found 57 percent of evangelical youth do not believe in an absolute standard of truth.

Youth evangelist Josh McDowell is spearheading the effort, which will include distribution of his book, *Right from Wrong*, along with a video series and workbooks for adults and teenagers. McDowell plans to hold conferences aimed at parents, youth leaders, and students in 75 cities, teaching them what they need to know to help youth make right choices. (NIRR)

Americans being less honest

Americans are being less honest, a recent *Money* magazine survey found. Some 24 percent of respondents said they would not correct the waiter if undercharged, up from 15 percent in 1987, and 24 percent said they would keep the cash if they found a wallet containing \$1,000. (NIRR)

Funds needed for Japan relief

Funds are needed to provide relief and rehabilitation for those in Japan who suffered loss as the result of the earthquake in January. Contributions should be marked **Japan Earthquake Relief** and sent to the N.A.B. Conference International Office, 1 S. 210 Summit Ave., Oakbrook Terrace, IL 60181. Funds will be distributed through the Baptist World Alliance. □

Changes

■ **Dr. W. N. Thorlakson** from interim pastor, Pin Oak Baptist Church, Mt. Sterling, MO, effective Dec. 26, 1994.

■ **The Rev. James Vyleta** from pastor, Edgewater Community, Bloomingdale, IL, effective end of January 1995.

■ **Dr. Ronald Carlson**, professor of Evangelism and Church Development, from North American Baptist Seminary, effective Dec. 31, 1994.

■ **The Rev. Tim Dekker** from pastor, First Baptist Church, Warburg, AB, to pastor, First Baptist Church, Smoky Lake, AB. (*We apologize for listing him as Mr.*)

Church Name Change

■ Brook Park Baptist Church, Brooklyn Center, MN, has changed its name to **Brook Park Fellowship**, effective Jan. 1, 1995.

Ordinations

■ **The Rev. Brad Seifert**, pastor, Calvary Baptist Church, Stafford, KS, was ordained into the Gospel ministry on Nov. 20, 1994. He is a 1992 graduate of N.A.B. Seminary. Participating in the service were Dr. Lewis Petrie, ordination sermon, "Pastoral Priorities"; Rev. Dale DeWerff, charge to the candidate; Rev. Monty Laudenslager, charge to the church; Rev. Elton Kirstein, ordination prayer, and the Wedels Quartet. Seifert and his wife Tami have served at Calvary Baptist Church since July 1992. They have one son Zach.

■ **The Rev. Ronald C. Freeman** was ordained into the gospel ministry on Nov. 13, 1994, by Pittsford Community Church, Pittsford, NY, where he serves as Director of Youth and Evangelism. Participat-

ing in the service were Steve Ochino, charge to the candidate; the Rev. Marc Maffucci, charge to the church; the Rev. Dana L. Good-nough, ordination message; Dr. Sam Berg, interim area minister; Dr. W. Millar Crawford; and Brian and Lynn Mullins.

N.A.B.S. offers conference for potential leaders

On March 31-April 2, persons from all over North America will come to the North American Baptist Seminary campus in Sioux Falls, SD, to learn about their potential as leaders in the church and Christian community.

"You Can Make a Difference" is the theme for the annual N.A.B.S. Decision Conference. The weekend is designed for those who are interested in exploring God's direction for their lives and what possibilities a seminary education could offer.

Vince Uquhart, a present N.A.B.S. student from Calgary, Alberta, reflects on his experience at Decision Conference last year. "You can get an idea of a seminary by its brochures, by its catalogs, by the admissions person who may come to see you, but when you come to a Decision Conference, you really get a sense of the atmosphere of the school. Everything was falling into place for me to come to N.A.B.S., but I had to confirm it by just being on this soil. I needed to see the place. I met the friendly professors. I saw that everyone was on a first-name basis. As soon as I got here, I knew that this was where God wanted me."

If you or someone you know would benefit from this conference that explores the topics of spiritual gifts and leadership, please call 1-800-440-NABS for more information. □

Give self to prayer

Faithfulness, what a great word and wonderful virtue. As North American Baptists, we choose not to raise funds by gimmick, enticement, or falsehood, but by dependance on the faithfulness of God and His people.

I worship God and thank you for trustworthiness in regard to support of making disciples of Jesus Christ at home and abroad. Your giving in 1994 to the Conference Giving Goal of \$6,150,000 totaled \$6,128,038.

Although the ink is hardly dry on my note of thanks, I wish to make another request of you. In Colossians chapter one, we have Paul's prayer for the saints. In verse 10, he prays that they might bear

fruit in every good work. Prayer is what brings fruit from good works. Discipling, serving, and giving will only yield fruit as we cover it in prayer.

I propose that we give ourselves to concerts and covenants of prayer. As the year progresses, we will be encouraging churches, associations, and even the entire Conference to meet in concerted prayer.

David Bryant, in his book, *Concerts of Prayer*, states our purpose well: "The focus in prayer concerts is quite specific: The agenda is limited to issues that fall under two main sweeps in Scripture: 1) prayer for God to reveal to His Church the fullness of Christ as Lord in her midst

(revival, renewal, awakening) and 2) prayer for the resulting fulfillment of His global cause through His Church among all the nations, including their own (missions, world evangelization, advancement of the Kingdom)."

A second level of prayer partner covenants will be launched alongside these concerts. Prayers with a two-fold request. On this level, weekly prayer commitments would be made between individuals to pray together for God's Kingdom advancement.

Think of it! N.A.B.'ers all praying the same prayer . . . what fruit will undoubtedly come from our good works. □ — Philip J. Yntema, executive director, N.A.B. Conference.

WE'RE PROUD OF OUR GRADUATES!



Marty Wagantall Is One Of The Reasons.

Pastor Marty Wagantall
Lloydminster, Alberta

Pastor Wagantall graduated from Edmonton Baptist Seminary in 1989. Since then, he has served most effectively as a church planter in Lloydminster, AB. The church he helped establish—NewLife Community Church—already averages over 125 people on Sunday mornings. Due to the innovative and personal outreach efforts being made, a Saturday evening service has been added. Marty, we're proud of you and pray for God's continued blessing on you, your family and ministry.

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SETTING UP A LIBRARY

A revised and updated edition of *Setting Up a Library: How to Begin or Begin Again*, by Ruth S. Smith, has just been published by Church and Synagogue Library Association. An indispensable aid to congregational librarians, the step-by-step guide provides information on how to begin to set up a library or revitalize an old one.

This 14-page guide is available at \$7.00 plus \$1.00 for postage from CSLA, P.O. Box 19357, Portland, OR 97280-0357 • Phone: (503) 244-6919 or (800) LIB-CSLA • Fax: (503) 977-3734

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BUILDING CHURCHES INTO THE 21ST CENTURY

Flowers in Philadelphia

by Melissa Krispense

"Flowers in the inner city come up in unlikely places, like cracks in the sidewalk. In the same way, out of pain, we want to see the Lord bringing beauty." Rev. Jim Correnti and Fleischmann Memorial Baptist Church are growing flowers in the unlikely place of inner-city Philadelphia, PA, helping people find new life in Jesus Christ.

One way Fleischmann cultivates the inner city is helping families of prison inmates through Project Angel Tree. Each year, through Prison Ministries Fellowship, prison inmates across the country may sign up to have Christmas gifts given to their children. Gifts are purchased with donation funds and distributed among the families, and the gospel of Christ is presented. In Fleischmann's zip code area in 1994, so many enrolled that large numbers of families were assigned to individual churches. Fleischmann was the gift distribution center for 100 families.

Fleischmann then follows this initial contact by inviting participants to a neutral event drawing

them back to the church. To follow Christmas 1994, the Church hosted a picture-framing class.

Fleischmann's dream is to host such events monthly and develop a support group for these families of prisoners. People in the Church who have prison experiences in their own families can witness to the difference Jesus has made in their lives and help meet the common needs of families fragmented by the reality of a member in prison.

In 1993, Fleischmann participated in a two-for-one matching grant opportunity offered by a group of Christian businessmen in the Philadelphia area. Through a loan partnership with Church Extension Investors Fund to cover operating expenses, the Church was able to donate out of its congregational giving to the grant and in six months received back double the money donated. "You are special people," Correnti said of CEIF support of the Church.

As the children's song goes, "Only God can make a flower grow," yet He gives His followers gifts to help plant and tend His garden. CEIF is thankful for



Fleischmann and our investors and their labors and investments that will help His garden flourish. □

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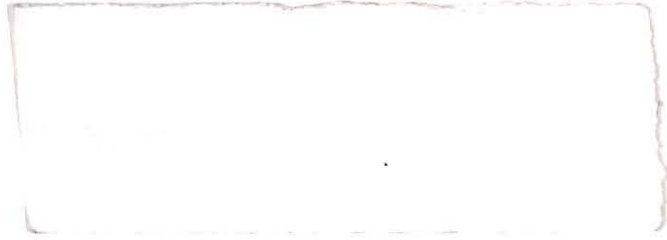
Inner-city flower garden beside Fleischmann Memorial Baptist Church.

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