

SPRING 2018

# ONWARD

NEWS, STORIES, AND UPDATES FROM THE NORTH AMERICAN BAPTIST FAMILY

MINISTRY

## *Beyond Barriers*

CHURCH INVESTORS FUND • HERITAGE COMMISSION • NAB • SIOUX FALLS SEMINARY • TAYLOR SEMINARY  
WHITE CROSS • WOMEN'S MINISTRY • YOUTH MINISTRY

# MINISTRY BEYOND BARRIERS

## *Crossing Boundaries* TO MINISTRY

It is important for us to wrestle against a mindset that prompts our churches to minister with and to those similar to us, rather than doing the hard work of cross-cultural ministry within our multi-ethnic neighborhoods, communities, and cities. pg. 16

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# “Who is your Neighbor?”

**A seemingly sincere** lawyer approached Jesus with this question in Luke 10:29. In response, Jesus rhetorically weaves the story of the Good Samaritan for this Judean lawyer.

I've heard scores of sermons and Bible lessons on the Good Samaritan. More often than not, the emphasis is placed on the “goodness” of the Samaritan as he stops to sacrificially serve a Jewish, yet mostly anonymous, victim of a highway robbery. Surely in telling the account Jesus wanted us to celebrate this level of sacrificial love—the goodness. What can be lost in the story is the “Samaritan-ness” of the moral hero. In first century Palestine, Samaritans were rejected by Judeans on both ethnic and religious grounds. Fierce animosity toward each other inhabited the hearts of both Jews and Samaritans. Personal contact across ethnic lines was strictly limited. Political factions were created. Geographical boundaries were drawn. Prejudice and discrimination oozed readily from the pores of those in both social orders. Hatred in the divisions won the day.

Who is your neighbor? For Jesus, the “real neighbor” was the individual who stepped beyond the prejudicial and discriminatory discord of his day and knelt to serve, bringing the hope of recovery and life to one near death. The neighbor was the Samaritan who cared for the Jewish victim, despite all the prejudices that must have been modeled and taught by those around him.

Who is your neighbor? How does your sanctification in Christ—your participation in living out the authentic fruit of the Spirit on a daily basis—direct you to step out to represent the Gospel message to individuals who appear, in various ways, to be unlike you?

In this edition of *Onward*, we'll explore how NAB churches and individuals are being the kind of neighbors that Jesus would elevate and applaud because of their willingness to love others regardless of background, ethnicity, or socio-economic status.

Some will wonder if our conference of churches is wading into politics here, since clearly issues of how to address color, ethnicity, and class have divided groups into political factions in both Canada and the United States. I will simply and assertively answer, “No.” Our desire as Christ-followers is to represent our Lord and King and to proclaim His Gospel (good news) to all peoples. Our calling is to love others as Jesus would, regardless of lines that have been drawn. Our service is to step out in the manner of the Good Samaritan. This is a deeply spiritual issue, asking us to consider the very motives of our hearts and responses of our hands.

So I ask you to explore again the question, as Jesus once did, who is your neighbor?



**Dan Hamil**  
Executive Director  
North American Baptist Conference

# The Legacy of Dr. King



Wayne Stapleton  
Lead Pastor  
Renewal Church, Warren, Michigan

**A**pril 4, 2018, marks fifty years since the assassination of Dr. Martin Luther King, Jr. Much has been said about Dr. King's dream, about what he would or would not support, since his passing. The impact of his ministry was to awaken America (and the world) to the injustice of segregation and the brutality of the responses of Southern leadership against those who opposed segregation. The greater issue was not only in the American South, but the issue of the acceptance of African Americans as full citizens.



Dr. King was killed for challenging the status quo about racial inequality in America. His ministry and message still challenge us today, for we still live in a racially and culturally segregated society. Although it is not pleasant for any of us to receive, we cannot deny that there is still racial tension, that there are still inequities between people groups. And sadly, there is racial tension even within the body of Christ. Dr. King's ministry was inspired by the biblical truth that every human being has inherent dignity. This is not just a civil rights issue; it is a *Gospel* issue.

The core message of the Gospel of Jesus Christ is that while all bear the image of God, all have fallen short of God's standard of perfection, all are *equally* sinful. All are equally condemned, apart from the sacrificial death of one Jewish man, who is also fully God. The Gospel of Jesus is a message of radical inclusion available to anyone willing to surrender his life to Jesus Christ. The Gospel of Jesus is a message of reconciliation, first between a person and God and then, as Jesus taught, between the redeemed and her neighbor.

Dr. King's ministry was inspired  
by the biblical truth that every  
human being has inherent dignity.  
This is not just a civil rights issue;  
it is a *Gospel* issue.

The role of the church is to prophetically stand against sin in our words and in our ways. To treat those of a different ethnic group as inferior is sin. A gospel that cannot speak to relational healing between people of different ethnicities is not comprehensive. A gospel that cannot—or refuses to—address racial reconciliation falls short of being the solution to mankind's wounds, at best, or, at worst, conveniently overlooks certain sins. But the Gospel communicated in Scripture is a reconciling Gospel that is comprehensive, that does not fall short.

Practically, do we allow ourselves to be challenged by the Gospel implications of ethnic differences? We would agree with the idea that the church is to be one people, as Peter wrote in his first letter: "But you are a chosen race, a royal priesthood, a holy nation, a people

for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy" (1 Peter 2:9–10 ESV).

And yet, too often we the people of God struggle to live like a chosen race, a holy nation, a people for God's possession. But there is a way forward.

The way forward is to intentionally apply the Word of God to racial and cultural differences among us. We do have a legacy: the differences between first-century Jewish people and non-Jewish people were not insignificant and yet, led by the Holy Spirit, the church moved forward in love and unity. Not without challenges, but with the clarity of apostolic teaching about what God was up to.

The fragmented world still needs a witness to the healing power of the Gospel. How powerful would our witness to the Reconciler be if we walked in the grace of Christ by

- Recognizing the real history of race in our culture and why the ministry of Dr. King was necessary;
- Acknowledging current inequities, not just between blacks and whites, but among First Nations people and other racial and cultural minority groups too;
- Loving our neighbors by developing authentic relationships with people whose backgrounds and ethnicities are different from ours;
- Seeking biblical community in our churches that inspires love among disparate people in the name of the one true Lord;
- Listening with grace to the lives of those different than us, seeking understanding; and
- Recognizing the inherent dignity that others have because Jesus died for all?

The legacy of Dr. King is one of prophetically witnessing against racial inequality. Our Lord Jesus Christ died to make one unified people for Himself, equal IN Himself. Let us BE those people for His glory. ■

# Wisdom from My Friend Charles



Stu Streeter

Vice President of Ministry Advancement  
North American Baptist Conference

**R**ecently I heard a comment I am sure was carefully crafted, one delivered with grace and truth. I was immediately struck, and I'll never be the same.

Charles summoned the courage, and was clearly responding with Holy Spirit conviction, when he said what I needed to hear.

And there I was sitting as just an observer in a gathering called Elevate, a collection of millennial leaders from Nor Cal NAB committed to the Gospel and one another. So when he spoke up I just had a sense this was a holy moment that God was inviting me to savor so He could take me deeper to understand what my friend faces as a black church planter.

Before I get to the comment and the discussions that followed, let me first provide a bit of backstory: Charles has been a good and gracious friend to me long before he said what needed to be heard by us all. My church helped Charles and his wife, Hannesiah, plant New Life Ministries. He has spoken in my church and even attended my family's birthday parties.

So with what I suspect was some anxiety, an ordinarily reserved and quiet Charles cleared his throat and softly indicated with a half-raised hand and shifting seat that he had something to say.

***"You guys have to speak up on issues of race, because when I do they just write me off as another angry black guy."***

My mind was immediately flooded with memories, I trust prompted by the Holy Spirit, of the times I haven't spoken up—times I have cringed at things people say to Charles or ways in which I've seen Charles treated. I suppose I never spoke up for fear of making the moment more awkward for my friend than it already was. I was wrong.

There was the day Charles arrived to our church offices to meet with me, and one of our church members saw his headphones in. Charles works full time for Apple and was on a conference call, but our church member simply asked him, "What are you listening to there? Is it Snoop Dogg?" There is no way that person would've said that to Charles if he wasn't black.

Or there was the time I was with Charles in an ecumenical gathering of mostly white pastors and one by one they came up to meet me and strangely ignored Charles every time. Meanwhile the few pastors of color made a point to engage everyone in the room.

Or even my own foolishness in assuming Charles **NEEDED** my help in the early days of his church planting story. I should have simply recognized how much I had to learn from my young church planter friend about things far bigger than church planting.

Sure, maybe these and all the other memories were flukes or coincidences. Maybe I was overthinking, but I just knew I had to dig deeper. That line grew roots in my spirit for weeks and I knew what God was planting in me would bear fruit if I would water it, so I scheduled lunch with Charles at our favorite nearby restaurant.



Over the course of our few hours together our conversation bounced all over the map, and the further into sensitive issues he and I got, the more liberated I felt. I had to confess I had avoided these discussions out of respect and admiration for him. I simply didn't have the courage or skills yet to dig deeper, and I did not want to embarrass myself or offend my friend by saying something stupid. As I vocalized those feelings, he graciously and wisely responded, "What makes discussions on race go south between two brothers in Christ is a lack of two-way humility. Why don't we approach these discussions as brothers in Christ first and as black and white second?" With that I was so encouraged. I had never received Charles as prideful, or as the "angry black guy" for that matter, so the challenge now was to simply continue nudging toward Christlikeness with humility.

Charles and I discussed the racial tensions in the past few years here in the United States, especially between white police and black men. Charles said, "It's been difficult. I have felt the pressure to make statements on Sundays, something I shied away from in trying to keep the focus on Christ, but the tension was bubbling up in our church."

I pressed further, asking what he had done in response. "I have police in my family, but I have also been on the other side of it too, so I committed to learn from the police." He went on to explain how he traveled to police headquarters in his city and began a friendship with officers. He entered something they're calling Cops and Clergy—a program where police and clergy commit to learn from one another. I found my soul soaring with inspiration as Charles pastored me well.

With some nervousness of what I might hear, I went one step deeper, "What are some of the words you never want to hear from me as your friend?" He rattled off four pretty effortlessly:

"Reconciliation."


"The N-word."

"My black friend."

"African American."

We had previously discussed the word "reconciliation," one that NAB's executive director, Dr. Dan Hamil, has challenged us well to understand. Charles concurred with Dan that race relations in the US, especially black-white, have never been right, so to make





*“Don’t define me by my race;  
rather define me by our  
friendship in Christ.”*

reconciliation the goal always feels misguided; rather, in the heart of Jesus, let us emphasize living rightly with one another. Let’s do what would be right. And yet the tension remains—reconciliation is a beautiful biblical concept richly rooted in God’s plan to redeem all things. We both felt that tension and our shared desire to be faithful to the work of God in our world was never stronger. I was just beginning to understand in new ways that it would look different than I once imagined.

Charles went on to riff on the more subtle ones from his list, saying, “If you refer to me as ‘your black friend,’ you’re reaffirming that you see my color first, but I’ve never called you my ‘white friend.’” He went on to say, “Don’t define me by my race; rather define me by our friendship in Christ.”

“African American?” I asked. With a chuckle he said, “Well, this is just me, but I’ve never been to Africa, so to call myself African American cheats the identity of a true African American.”

We finished our lunch together, and Josh Jackson, my friend and co-worker at the NAB International office, snapped a few photos and shared a few long glances with me that communicated a thousand words of gratitude for that time together learning from Pastor Charles. Gathering up our things to leave, Charles and I both admitted neither of us had ever had a single discussion of that depth with a person of another race. Not ever.

We did not leave with a whole bunch of solutions, but we were even more deeply united as fellow followers of Jesus and admirers of one another. If you have not already, I’d encourage you to read Dr. Dan Hamil’s article in this issue of *Onward* on page 16. His exhortation to learn, to carefully look at cultural lenses, and to keep the Gospel of Jesus at the forefront have aided me greatly as I continue to reflect on what Pastor Charles is teaching me about nudging toward Christ-likeness. ■



# Lessons along the Way



**Shenay Shumake**  
SFS Board Member  
Member of Grace Community Church



**Doug Kempton**  
SFS student  
Lead Pastor of Grace Community Church

**We serve in Detroit**, Michigan, which is the most racially divided city in America.<sup>1</sup> While Grace Community Church has made tremendous strides, after three decades of intentionality we have only just begun. The color line is not the only demarcation. Positioned on the eastside of Detroit, our barriers are black and white, affluent and impoverished, urban and suburban. The barriers in your setting might be different, but we all face barriers daily.

That said, the following are three lessons we have learned along the way.

**It's not a program.** Diversity is not about a program or outreach; it is part of a church's DNA. If seen as one of the ministries of the church, it will not take hold. The youth, the Sunday gathering, small groups, and every other ministry all have to ask hard questions about programming and relevance. Diversity is essential to the church because it touches everything. It is not a program. Rather, it must be a lived reality.

**Make it personal.** Shepherds cannot lead people where they have not already gone. As a leader, if you personally are not moving outside of your comfort zone, beyond barriers, neither will your church. Who is sitting around your table? Jesus invites us to embrace people who are not only racially different from us but also those who are marginalized, oppressed,

disenfranchised, and poor. We must truly see and recognize others and desire to know their stories. Only then are we actually valuing people.

Ask yourself: Who am I intentionally getting to know? Who am I hanging out with? When we make it personal, we create opportunities to listen. When we listen, we must not defend or rationalize. Instead, we must listen and learn. Ask parents of a teenage African American boy what they worry about, and listen. Ask a Native American what it is like to live in her community, and listen. Until we are willing to recognize social injustice, we will never do justice, and God loves justice (Isaiah 61:8).

**Stay the course.** Far too often we look for too much too soon and lose heart when change takes longer than expected. Our church is now half black and half white, but it has taken thirty years to get there. Changing the DNA of an organization takes commitment.

Amidst it all, it is important that we exercise grace and grit. We need to ask ourselves difficult questions about our preferences, biases, and ignorance. We must cross barriers and endure when it seems our efforts fall flat – receiving and extending grace when our intentions are misinterpreted. In doing so, we embrace the missional nature of God. ■

<sup>1</sup> <http://detroitstats.com/detroit-is-the-most-segregated-city-in-america/>

# How to Pursue Reconciliation



Jean Ewing

Women's Ministry Leadership Team

**A**s **women of God**, we are called to seek the welfare of our cities, to love our neighbors, to be an agent of renewal in the communities where we live. Many of our communities are marred by racial strife, but at the same time are filled with people who long for unity. We often feel powerless to achieve it. Our churches have the answer in the Gospel of Jesus Christ. It is when we intentionally cultivate a thriving and diverse community that we offer a model for the rest of the community.

One of the desires of our North American Baptist Conference of churches is to engage in ethnic and cross-cultural ministries. More specifically, member churches are encouraged to build cross-cultural connections and find ways of seeking racial righteousness. The process of reconciliation is critical as we move forward to achieve these goals.

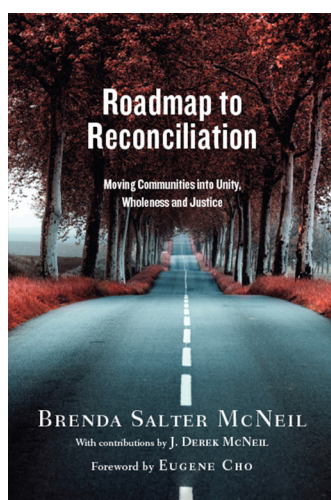
Racial reconciliation is one way we love our neighbors. By empathizing with the minorities in our community who feel marginalized and by creating a safe place for people from different walks of life to work through their differences, we show the world that the church is a place where people from all walks of life are united by their love for Jesus and a need for grace.

We see the injustice and inequality in our lives and in our world and are ready to take action. But how do we do this? How does one reconcile? What we need is a clear sense of direction. I offer to you two resources to use on your journey or as you travel down the path to understanding and pursuing reconciliation.

In her book *Roadmap to Reconciliation: Moving Communities into Unity, Wholeness and Justice*, Dr. Brenda Salter McNeil shares not only her own journey, but gives a clear case for reconciliation as a way of life. “Reconciliation is an ongoing spiritual process involving forgiveness, repentance, and justice that restores broken relationships and systems to reflect God’s original intention for all creation to flourish” (p. 22).

*“Because of this decision we don’t evaluate people by what they have or how they look. We looked at the Messiah that way once and got it all wrong, as you know. We certainly don’t look at Him that way anymore. Now we look inside, and what we see is that anyone united with the Messiah gets a fresh start, is created new. The old life is gone; a new life burgeons! Look at it! All this comes from the God who settled the relationship between us and Him, and then called us to settle our relationships with each other. God put the world square with himself through the Messiah, giving the world a fresh start by offering forgiveness of sins. God has given us the task of telling everyone what he is doing. We’re Christ’s representatives. God uses us to persuade men and women to drop their differences and enter into God’s work of making things right between them. We’re speaking for Christ himself now: Become friends with God; he’s already a friend with you.*

(2 Corinthians 5:16–20 MSG)



Dr. McNeil proposes that the idea of a journey with landmarks and phases may be the best way to think about a transforming reconciliation process. She offers a practical course of action to achieve the compelling vision of reconciliation. Questions and action steps are included along the way, and in the end she offers some coaching

about how to stay the course. Also by Dr. McNeil is the book *The Heart of Racial Justice: How Soul Change Leads to Social Change*.

The second resource I have been drawn to is a movement called Be the Bridge ([www.BeABridgeBuilder.com](http://www.BeABridgeBuilder.com)). Latasha Morrison had a vision for enabling racial reconciliation within local churches and developing resources for Christians who wanted to build cross-racial relationships. In 2014, Jennie Allen of IF:Gathering encouraged her to form an organization and create a guide to give others some direction. Morrison developed a platform and presented her guide at that Gathering, and since then Be the Bridge has exploded in size and now serves local churches by providing curricula and other tools that encourage bridge builders to foster and develop vision, skills, and hearts for racial unity.

Today over 400 groups of women gather together to work through the guided curriculum developed by Morrison. The Be the Bridge Facebook group attracts over 8,000 to open discussion. Her desire is to mobilize and prepare people who have a heart to help heal racial division. Visit the Be the Bridge website or the Be the Bridge to Racial Unity Facebook group to learn more about the organization, access materials, or join the discussion.

# BE the BRIDGE

The website describes the discussion guide as “designed to lead a diverse group of 3–12 people through a 9 session study on the key steps in the racial reconciliation process:

*"One of the foundational verses for Be the Bridge is John 17, which says that we should be one, so that the world will know who Jesus is. Jesus's heart is not for him to see us be the same. We can be uniquely whom he created us to be and still be one, because unification doesn't always look like agreement. It means putting the gospel of Jesus at the center of everything that we do. That's what we try to do at Be the Bridge—center the conversation on Jesus."*

*"I do believe that the body of Christ is the only place that is equipped to do this well and do this right. Our goal with Be the Bridge is to be who God created us to be—that credible witness for his glory as it relates to racial reconciliation. We are all created in his image. We're called to love our neighbor regardless of who they are or who they look like."*

—Latasha Morrison

January 2017 Christianity Today interview  
[nabconference.org/latasha-morrison](http://nabconference.org/latasha-morrison)

Awareness, Acknowledgement and Lament, Guilt and Shame, Confession, Forgiveness, Repentance, Reparation, Restoration, and Reproduction. Each session involves studying a passage of scripture, reading background information, sharing personal experiences (and listening to those of others), and prayer. Between sessions, group members are expected to complete educational and experiential homework assignments.”

Consider today how you can begin the conversation of how to live out the Gospel in the challenge of racial righteousness. Read Dr. McNeil's book, *Roadmap to Reconciliation*, or check out Latasha Morrison's website, Be the Bridge, and join in her study to be the Bridge to Racial Unity. Be among those who desire to welcome diversity and healing into our communities. ■



 [www.nabconference.org/nab-womens-ministry](http://www.nabconference.org/nab-womens-ministry)

# Cross-Cultural Ministry at Taylor Seminary



**Tim Willson**

Director of Communications and Marketing  
Taylor College and Seminary

**T**here is a deep and abiding impulse toward intercultural ministry at Taylor Seminary. Many former students have served in cross-cultural contexts, and we are named after Hudson Taylor, the pioneering missionary whose embrace of Chinese culture and customs removed barriers to the Gospel in his context.

The church in Canada has not lived up to these ideals with the first peoples of this land. Indeed, one of the biggest news stories of the past decade has been the nationwide effort to heal the grievous wounds left by the Indian Residential School system, operated primarily by Catholic, Anglican, United, and Presbyterian churches from 1870 until 1996. In 2008, the federal government established a “Truth and Reconciliation Commission” (TRC) to explore the legacy of this system.

In 2015, the TRC released a lengthy report detailing the trauma and abuse endured by the 150,000 First Nations, Inuit, and Metis children involved (over 4,000 of these children died in care). The report included 94 “Calls to Action”—many directed at various levels of government, and others directed at churches; Call to Action #60 included a specific call for seminaries to engage with this issue.

Dr. Allan Effa, Taylor Seminary’s Professor of Intercultural Studies, has been leading Taylor’s response. In an article written for the scholarly journal *Missiology: An International Review*, he wrote: “Because the church played such an integral role in [attempted ethnocide], the church has been called upon to play a central role in reconciling these historic wrongs.”

As a missiologist, Dr. Effa was pleased that the TRC valued the important role that the church can play in furthering “the shalom of Canadian society,” especially since our culture so often marginalizes Christian faith. While the failures of the church in the residential school system are painfully obvious, it is also right that churches be recognized as having a worthy contribution to make to the healing process.



Even more than being invited to engage missionally, Dr. Effa sees the church being called to a ministry of reconciliation—“a term pregnant with theological meaning and an action that is at the very heart of our understanding of the *missio Dei*.”

Taylor has responded to the TRC report in a couple of ways: with public, community-wide events and with changes to our classroom curriculum. As Dr. Effa wrote, “The deep wounds uncovered by the TRC are part of our ministry context and cannot be ignored if we are going to equip students for effective ministry.”

Help has come from one of our alumni, Rev. Harold Roscher (’02), who is Cree. As part of our chapel program he has led a Blanket Exercise Workshop, which uses historical events and quotes to reenact the experience of indigenous peoples. This sobering exercise brings home the deep injustices suffered by so many and serves as a reminder that we continue to live on treaty land subject to treaty conditions.

Curriculum changes are helping students better understand and love our neighbours. As one example, our Integral Mission course (which is required for all degree students) includes a focus on the theological and biblical imperatives of inculturation or contextualization; rather than looking only at colonialism and cultural imperialism in distant lands, we now also consider the ways Aboriginal cultures in Canada were ignored and suppressed by Christian mission.

Whereas Hudson Taylor sought to enter into Chinese culture and to honor local customs and traditions as he shared the Good News, Canadian churches often found themselves party to attempted ethnocide. We cannot erase this shameful legacy, but by God’s grace Taylor Seminary can bear witness to God’s kindness by being agents of truth, reconciliation, and healing. ■



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This Triennial will be a special time of gathering and celebrating with others from NAB churches in Canada and the US, as well as with international missionaries and ministry partners from around the world. Your hearts will be encouraged by authentic community as you refresh long-standing friendships and forge new ones. Your voices will join in worship and praise, and you will hear God's truth communicated clearly and passionately. You will hear stories of how God is shaping churches, pastors, missionaries, and others from the NAB family and then sending them into this world for His glory.

Make plans now to attend the 2018 Triennial conference.

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*Shaped*  
FOR MISSION



# How God is bringing the World to Us



**Bud Fuchs**

Cross-Cultural Equipper  
North American Baptist Conference

**O**ur goal of being career missionaries was dashed when my wife, Lois, and I had to suddenly return back to North America from Cameroon in 1986 and again just two years ago when we longed to join Nick and Iris in East Asia but our situation wouldn't allow for it. We felt that vision for international ministry slip out of our hands. Both of these circumstances ending our quest to serve internationally were due to illness issues. It can be easy to question God's sovereignty and ask, "Why?"

Phil Keaggy wrote a song years ago that spoke to our hearts and again in our last disappointment struck a chord with us:

*Disappointment - His appointment,  
Change one letter, then I see  
That the thwarting of my purpose  
Is God's better choice for me.  
His appointment must be blessing  
Though it may come in disguise  
For the end from the beginning,  
Open to His wisdom lies.*

The Lord chose that we were not to be international missionaries but to be missionaries to internationals at home. Throughout the last thirty years we have had the privilege to reach out to international students, immigrants, and refugees across North America. The door has opened wide with opportunities to reach out to the foreigners who now live all around us.

In this last year, over one million international students attended the universities and colleges in the US and nearly 350,000 in Canada. Immigrants and refugees have poured through our borders from nearly every ethnic group and country on the globe. In the last ten years, approximately 70,000 refugees per year have been admitted into the US. We can throw up our hands and say, "God, what are you doing?" But if we look at the Bible, we can see exactly what He is doing. In Acts 17:26 it says, "From one man, he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live" (NIV).

His sovereign plan long before the world was shaped was to allow a global migration that is unprecedented in human history, so that those in nations restricting the Gospel who have not heard the good news of Jesus can now hear, believe, and receive it.

We can read in the Gospels where Jesus put priority on those who were foreigners. He healed Gentiles, went out of His way to engage with a Samaritan woman, and commended the faith of a Roman soldier. In Mark 12:30–31, Jesus proclaims the two great commandments are that we're to love God and to love our neighbor as ourselves.

Rarely can you choose your neighbor. But if I understand God's sovereign plan, when He puts a foreigner in my community and makes him my neighbor, I now have been given the privilege to be engaged in this special purpose He has for me dwelling where I live.

What we thought were bitter disappointments were really His appointments, giving us the joy-filled and wonderful privilege of reaching internationals here at home.

Don't miss out on this high calling you have been given to join Him in the work He is doing and has set before you! ■

*"When a foreigner resides among you in your land, do not mistreat them. The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the LORD your God."*

Leviticus 19:33–34 NIV

## MINISTRY SPOTLIGHT

### THE GROVE CHURCH, LANGLEY, BC | RITA & LYLE ANDERSON



**W**ithin our small church, the Lord has blessed us with a diverse congregation who has allowed us the privilege to spend considerable time working among First Nations people. One of the ministries in

which we are presently engaged is speaking and counselling at native Bible camps and week-long special church growth meetings during the year.

Additionally, Rita, working with the Northern Canada Evangelical Mission, hosts and writes scripts for a TV program called *Tribal Trails*, a ministry to the native people groups across Canada and the US. Rita has worked with that ministry for thirty-five years, travelling in cities and to isolated villages, and even living in a tent on a northern trap-line. She spends time visiting, encouraging, and interviewing Christian natives for programming and broadcast. It is with great joy and admiration that we watch these dear ones grow in Christ.

We have discovered that the core of ministry for us is based on Jesus's teaching about the

greatest commandment in Mark 12:30–31.

"'Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbour as yourself.' There is no commandment greater than these" (NIV). In Luke's account, Jesus follows this command with instruction as to who our neighbour is, crossing ethnic, economic, and positional barriers.

We know that the Lord has blessed us in trying to know our neighbours, whoever they are. We try to stay as we are: inviting, engaging, and friendly. No one likes a phony. Every person, across ethnic groups, sees genuineness and appreciates being treated with respect and equality. A good goal is to never rise above anyone in attitude or treatment.

We are extremely thankful to our church family for their unwavering support in the entire ministry. Lord willing, we will stay the course and stand with God's children around the throne one day. Many will be there from every ethnic group worldwide, some of whom we will know. Praise His name! ■



# MINISTRY *Beyond Barriers*



**Dan Hamil**Executive Director  
North American Baptist Conference

**“THE** mission of God seeks to enfold people of every nation, tribe, and language into God’s kingdom,” writes author Craig Ott. But the picture of the North American church in the 21st century seems to reflect a kingdom divided across ethnic, color, or class lines, rather than a unified Kingdom where people of every nation, tribe, and language together—arm in arm—embrace and worship Jesus as Savior and Lord. The evangelical church seems comfortable to worship and fellowship with those like us, while living with a benign neglect for our brothers and sisters in Christ of different ethnicities, colors, or classes. As demonstrated in one study, only 20 percent of churches that meet to worship on a Sunday morning are considered ethnically diverse. In other words, there is a stark “sameness” in most of our North American churches. And though I’m not advocating that every church needs to be multi-cultural, it is important for us to wrestle against a mindset that prompts our churches to minister with and to those similar to us rather than doing the hard work of cross-cultural ministry within our multi-ethnic neighborhoods, communities, and cities.

As written and advocated by the General Council (the highest governing body) of the NAB, one of the four highest purposes of our conference is that “member churches will be connected with cross-cultural ministries.” Let’s be clear. This is a statement of Kingdom ministry and mission, not one of political expediency. God has called us as His children to invite all people to respond to the Gospel, submitting ourselves to the redemptive and reconciling work of the Holy Spirit. Shouldn’t our hearts be pricked when we realize that we in NAB churches have too often—whether intentionally or unintentionally—withheld the demonstration and proclamation of the Gospel from those in our communities simply because of background?

Bill Hybels penned a book on evangelism with a pithy title, *Just Walk across the Room*. Perhaps our conference of churches is being called to respond to the sanctifying work of the Spirit and to live deeply into the Gospel as we “just walk across the street” to connect the love of Christ to those who are different than us.

## The Biblical Cross-Cultural Message

Does the biblical message really call us as the church toward a cross-cultural orientation?

The book of Jonah records a moving narrative, introducing the reader to the twists and turns of a shifting plot and plumbing the depths of an authentically flawed character. Most biblically literate churchgoers have no problem recalling the story of the prophet who scampers the opposite direction of God's instruction, submits willingly to being thrown overboard a wind-whipped sailing vessel, finds himself swallowed by a large fish, reemerges from the ocean depths having been regurgitated by said fish, preaches repentance to the Ninevites, and pouts over the wilting of a sun-blocking vine. These are the details that kept me not merely awake, but captivated as a small Sunday School rug rat.

John's recording of Jesus's encounter with the women at the well in John 4 has less action, but is nonetheless an intriguing biblical narrative. Jesus, with his disciples in tow, makes a beeline through Samaria rather than taking a more typical circuitous route around it. Exhausted from the journey, Jesus stops at a well while His disciples make a grocery run to the local village marketplace. A woman of poor reputation—five husbands as rumored—approaches the well and finds herself engaged in a deep discussion with Jesus regarding religious worship and spiritual life. The woman softens her heart to the words of Jesus, a beautiful spiritual awareness arises, and a mad dash into the village ensues so her companion villagers too may see and hear the Messiah.

The books of Acts, as detailed by the pen of Luke, draws us into a ministry awakening that the apostle Peter encounters (Acts 10). Peter was a Jew thinking his ministry was to and for the Jews. Falling into a deep slumber, Peter has a dream—a moving vision—of a large sheet being lowered, filled with all kinds of ritually unclean animals. In the dream, Peter hears the voice of God say, "Eat." Peter rejects the offer, only to have God again repeat the command to eat. Peter awakens, still somewhat dumbfounded by the meaning of the vision, and is immediately drawn to enter into relationship with and Gospel ministry to Cornelius and his Gentile family and friends.

We find each of these narratives, arising from God's authoritative Word, to be rich in character development and in plot. In other words, these are moving biblical texts. But if we dwell only on the narrative flow of these stories, we might miss an important theological truth embedded in each of them. Let me give you that truth directly: God is a God of all nations and all peoples.

In the book of Jonah, God reaches beyond His covenant people to a foreign nation. His divine love calls the people of Nineveh—terribly despised by God's own people—to repent and follow the one true God. In their repentance, God's prophet finds himself bewildered, desiring divine punishment for these people rather than forgiveness. Jonah misses the joy of joining God's heart of grace for a foreign people. In John's recording of the story of the women at the well, the fact that Jesus converses with a woman who is a Samaritan elevates the tension of the narrative. A Jewish rabbi of any real stature, according to the cultural mores of that day, would not lessen himself to be chitchatting with Samaritans—a people noted by the Jewish leaders to be both physically half-breeds and religiously misdirected. John points clearly to an incarnational God who reaches beyond culturally fabricated borders and ethnic prejudice. In Peter's encounter, the early church was confronted with the reality that the Gospel was surprisingly not only for those born Jewish, but was meant to be preached and received by the much despised Gentiles. A new covenant, inaugurated by the very blood of the Lamb of God, would propel the church into the uttermost parts of the known world to reach into nations and ethnicities all over the Roman-controlled world.

In our times, as a conference of Baptist congregations, our churches find themselves in communities made of a wide swath of ethnicities. Almost everywhere in North America, God is bringing the people from around the world into contact with the people of God. Whether in rural farmlands, suburban growth belts, or urban centers, the church is often within a short reach of people groups from the nations of this world who are calling our communities home. Our hearts must reflect the boundary-breaking ministry of Jesus that saw Him reach out to people regardless of tribe, language, or culture.



### My Cross-Cultural Interactions

Candidly, my life has been made richer by my interactions and relationships with people from a broad variety of cultures. Let me simply tell you about one of those relationships. I was introduced to Michael through a ministry our church partnered with to reach international students at a local university. A graduate student from Sudan, Michael was bright and funny, and his thick accent set him apart as someone not originally from the Midwestern region of the United States where we both lived. Interacting regularly, I drove Michael on errands and helped him find winter clothing. I listened to his stories and gave him advice on classwork. On the first Friday of every month, my family and I would gather with others to provide a meal for Michael and other international students studying at the university. Michael was a believer in Jesus Christ, though many of the other international students were not.

Over a wonderful period of interacting with Michael and other international students, I learned a number of simple things.

**I had more to learn from the international students than they had to learn from me.** The North American culture tends to see itself as the pinnacle of achievement. We often see ourselves as the teachers to the nations, and not the learners from the nations. Jesus told His disciples that the first must become last, and the servant of all. As I listened to

Michael's stories of growing up in a war-torn nation, his perseverance to obtain a quality education, and his courage to live out his faith, I was confronted by flaws in my own character and spiritual formation and encouraged to strengthen my own walk with Christ.

**Culture is a lens, and each of us must take care to regularly examine our lens for distortion and impurity.** My relationship with Michael helped me to look more clearly at the cultural lenses I had been raised to use. For example, North American culture brings great anxiety around the values of personal success. Individual achievement, as a required commodity, brings burdens and stress to lives. Michael, in his cultural values, found much greater joy in community, in friendship, and in wider family. The Apostle Paul in Romans 12 reminds us not to be squeezed into the patterns of this world, which includes being squeezed by patterns of culture.

**Jesus came to seek and save all those who are lost.** Salvation, regeneration, sanctification, and spiritual growth are open to people of all ethnicities, colors, and classes. In John's visions in the book of Revelation, Jesus as the Lamb of God is surrounded in His heavenly Kingdom by people from every nation, tribe, and language (Revelation 5:9–10; 7:9). Any seed of prejudice that sees other ethnic groups as having less dignity or importance violates the church's call to go forth to all nations to preach the Gospel of Jesus Christ.



## Conclusion

As a conference of churches, we have been reminding ourselves that we are to join God on His mission to reconcile this world through the atoning sacrifice of Jesus Christ. As Ott suggests, “the church today as God’s missionary people can confidently bear witness to Christ and advance His kingdom, near and far, crossing every cultural barrier. We cannot rest until the gospel has been preached in word and deed, and the church is planted among every people, in every locality and from every religious background.”

We will only join God’s mission as we humble ourselves and seek to serve cross-culturally. If we are to be missionaries in North America, we must understand that “missionaries, by the nature of their task, must be personally immersed with people who are different. This means adding significant new things to our cultural repertoires, being socialized all over again into one or many new cultural contexts in which we live and work” (*Ministering Cross-Culturally* by Lingenfelter & Mayers, pg. 10).

In the incarnation of Jesus Christ, God himself stepped into our human world to call us to redemption. As Christ’s church, should not we as well be willing to step into the world of other people to demonstrate and proclaim the Gospel of Jesus Christ? ■





## A Conversation with Tony Campos and John Stone



**Kent Carlson**

Vice President of Leadership Formation  
North American Baptists

Shortly after Donald Trump was elected president of the United States, I was in Sacramento leading an Ethos Cohort, a two-year intensive training focused on reimagining the church along missional and formational priorities. We were meeting at Casa de Luz, a Hispanic NAB church pastored by Tony Campos and his wife, Fabiola. After the meeting, Tony asked the pastors there—all white men pastoring suburban churches—if we would pray for him and his church. Through tears he described what his church was experiencing in this new political climate. It was a tender and emotional moment. One pastor there, John Stone of Encounter Church in Sacramento, was deeply moved and challenged by that experience. He decided to do something about it, and some pretty cool things happened after that. I caught up with both of them about a year after that experience to have them tell their story.

*The following interview has been edited for clarity and space. To read the full transcript of this conversation, as well as listen to the audio of the full interview, visit [nabconference.org/onward](http://nabconference.org/onward).*

**Kent:** Tony, you asked if this group of pastors would pray for you and Casa de Luz. That time became pretty emotional as you opened up to us. Can you tell us what you had asked for prayer for and what you were feeling when you were sharing with us?

**Tony:** We were just coming out of the results of the election and there was a constant fear and anxiety that, for a lot of our families, deportation was imminent. There was this overall sense of the whole congregation that we were in some very different times and some dangerous times for us. We've become very vulnerable as a community. Also, we felt we couldn't trust anybody, that it was impossible to know who was on your side and who wasn't. Over 80 percent of white evangelicals voted for Donald Trump, and with that we felt abandoned by our brothers and sisters, and you could not be honest with people anymore about who you were.



**Kent:** John, turning it over to you. As I remember that experience, I was impressed with how Tony sharing affected you. You did not present your views. Instead, I was watching you listen. So what was going on with you in that moment when that was happening?

**John:** I was just looking at a brother in Christ who I could see was feeling a great deal of anxiety and stress, not only for himself, but mostly as a shepherd of his people. I saw his heart was heavy with the weight of that, and as a brother in Christ, how could I not empathize with that?

I was concerned about what was concerning him, and I wanted him to know that he didn't stand alone. If his people were in need, then I wanted the people in my church to know that we have brothers and sisters that are in need and we need to have an empathy that moves us into action. My people need to understand who they are as children of the living God and who they share that relationship with, whether they share a common ethnic background or not. Our backgrounds might be different, but our journeys are the same.

**Kent:** What happened after that so that it wasn't simply a thing that you felt, but something that you put feet on?

**John:** I went to the leaders in our church. I shared the conversation that had come up in the context of our meeting, and I tried to help them see what Tony was feeling as a pastor and what his people in his church were experiencing and struggling with. We talked to Tony and asked if we could be guests in their service.

Quite honestly, it was just really great to share that time with them in their service. Then we all went to lunch together. I think beyond coming to church, just having the chance to sit down and enjoy fellowship over lunch was extremely bonding.

Our experiences might not be the same as Tony or the people in his church, but we share the calling to walk as disciples together, and that was a way for us to understand and be able to express our solidarity with them.

**Kent:** Even as you're sharing now, John, the emotions are coming. Where's that coming from?

**John:** I think the emotions are from a variety of different personal life experiences that God has afforded me the opportunity to have. There's emotion, I think, related to people that I care deeply about that I know that are disenfranchised, and it bums me that they are disenfranchised. I don't know why I have the emotion I do.

**Kent:** So Tony, when John and his church reached out to you and to your church, how was that experience for you? What was going through your mind there?

**Tony:** It was one of the best things we've done as a church. It was a reminder that Christ is above all. After we've heard a narrative of rejection and of criminalization of the immigrant, seeing my brothers and sisters in Christ come and worship with us and share a meal with us really brought down the fear and the anxiety. It was a powerful moment that the Spirit of the Lord used to reassure us. It really made me regain my confidence in the American church, which at one point I had almost lost. When I shared that day at the Ethos gathering, I really didn't know if I was able to trust my brothers, and it turned out to be a wonderful reminder that we are united by the life of Christ. It was beyond what words can express.

**Kent:** So why did you risk it?

**Tony:** There's two reasons. God has brought me here and I live in a bicultural world. I have great friends and families in the Latino community, and God has allowed me to be also part of the larger community. So first I see myself as a bridge here. If nobody else is saying anything, it's my responsibility to say something. I was aware that many people had believed all the things that were being said in the media, but I also



knew that a lot of people were just not very aware of what was happening. The second is because over the years I have come to adopt and be adopted in the NAB family. Over the years, the NAB family has constantly reminded us and showed us that we are family. I need[ed] to say something because they showed me before that they can be a family. Thank God it was well received. Prayers were amazingly uplifting, and from that moment, I was also able to take this message to our church and they felt the same way.

**Kent:** So maybe expanding on that a little bit, speaking generally, what are things that we can exemplify or pursue that are encouraging to churches in your situation? And then conversely, what are the things that we do that are harmful or hurtful? In other words, teach us.

**Tony:** I don't have too much to teach. Theologically, God is so concerned about the poor, the immigrant, the refugee that He commands His people so many times to be mindful of those less fortunate. I think the American church tends to forget that. What NAB has done is to show love and compassion, even without, as John said, understanding completely what we are going through. Even if you don't understand, you love and care for people.

Having said that, I think the most difficult part is to discern what to say and how to say it. I am reminded of the friends of Job when he's going through his sufferings. They say all the right things. But compassion is not there; understanding is not there. He's telling them that they needed to hear his story to understand what's going on. And I think that's probably the one thing that our churches can do—to be compassionate and kind. That to me is the one thing that we can do as NAB churches.

**Kent:** So John, to continue down this road with Tony, Casa de Luz, your own church, what are you learning about these days in this?

**John:** I find that the more time I spend with Tony, the more I can empathize and show compassion to the people who struggle with things I never had to struggle with. The more I spend time with people of different ethnic backgrounds, the more I recognize I don't know about other people's struggles, fears, and anxieties.

I have more advantages in life than almost anybody on the face of the earth, as a white man growing

up in America. I feel a great responsibility to take the privileges and the advantages that I have been given and to use those for the Kingdom of God. Spending time with Tony, in particular, has helped me understand those advantages. I am trying to have a biblical perspective instead of a social perspective.

**Kent:** Tony, to give you the last word here, what do you want to say to us, NAB, about yourself, your good people at Casa de Luz, about the struggles that you are facing and how we can continue to be in the struggle with you?

**Tony:** I'm thankful that our NAB family has responded better each time. First it was a little slow, the response, but eventually it became strong, and then it [came] from the top. In terms of what to do, there's a lot to do—to open our arms, our homes to the transformational power of being hospitable and helping the poor and embracing the immigrant and the suffering people of the world. I think we need to make every effort to be inclusive and to invite people, alert people to the Kingdom of God.

**John:** Can I jump in on this?

**Kent:** Absolutely.

**John:** I believe one of the things we have to do is be willing to come alongside one another. We have to find ways to try to do things together. And when it doesn't work, we gotta try new things together. And I'm resolved to continue to look for those things with Tony, to find ways to be on mission together. And through that, you learn about each other in the process and you learn about the mission of God together in that process. ■








## God in Your DNA

**Bob Glim**

Vice President/Marketing  
Church Investors Fund

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**G**rowing up, I never quite understood who I was, from an ethnic standpoint. I always knew I was a Heinz 57. Our last name, Glim, is Dutch, but I was also told we had English, German, and maybe some Italian on my father's side. On my mother's side it was thought we had Polish, and maybe Russian – but no one really knew for certain.

This past Thanksgiving, I set out to finally place this uncertainty to rest. My wife and I, along with our oldest son, went onto Ancestry.com and ordered a DNA test for each of us. Nora believed she was mostly German and so we were curious if she might have other ethnicities in her DNA. Then, add our two DNAs together, and where does my son come out?

God is amazing. I used to think that if one person was, say, 100% German, and the other 100% Italian, then their children would come out 50% of each. That is not likely the case. You would have German and Italian in you, but

how much of each would be determined when your DNA was formed.

I have a friend whose last name is clearly German. His whole life he understood that he was from German descent; but upon further review, he actually had zero German in him and was actually Italian and English. Did this epiphany change who he was? Absolutely not. He's still the same caring, funny person who loves the Lord as he was before the results. If anything, he has grown as a person, knowing there is far more to him than he ever knew.

Here at Church Investors Fund, we have a diverse staff that represents the cultural diversity of our surrounding community. These ethnicities include English, Italian, Russian, Mexican, German, Chinese, Dutch, and a few others sprinkled in for good measure. Although we all come from different cultures, we come with one purpose: to serve our Lord and His people faithfully.

*>>continued on next page >>*



## >> God in Your DNA continued

Our investors and the churches we serve are diverse as well. Our German roots remain strong, but the number of different ethnicities continues to grow. We have investors and churches who are of German, Russian, Hispanic, Korean, Chinese, Bulgarian, and Vietnamese descent – to name just a few.

But it's not an ethnicity or culture we are serving, rather God's Kingdom. Understanding the different cultures is vital to better understanding how we could better serve these churches. If we were to attempt to reach them all the same way, we would likely fail. Instead, we must respect other cultures and do our best to learn and appreciate the differences.

In today's world there are more ethnically diverse families than ever before. Therefore, now more than ever, we should understand that no ethnicity or culture is better than the other – just different. If we lack the ability to understand

this, then we show our lack of understanding of God, for we are all made in His image.

In my household and at Church Investors Fund, we do not prioritize or discriminate base on ethnicity. Rather, we will continue to serve God's people as He has called us to do.

And if you were wondering how my DNA test came out, it turns out I am pretty evenly split between Polish/Russian, Dutch/German, English, and, surprisingly, Danish/Swedish. My wife, Nora, surprisingly has more Greek/Italian in her than German (even though her maiden name is Schaeffer) and little bit of English; and my son Justin is mainly Dutch/German, with quite a bit of English, along with some Polish/Russian, Danish/Swedish and Greek/Italian.

It goes to show that there is often more to us than we may even realize. God truly is amazing! ■

**For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.**

**For the body does not consist of one member but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body**

**be? As it is, there are many parts, yet one body.**

**The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the parts of the body that seem to be weaker are indispensable, and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, that there may be no division in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together.**

**1 Corinthians 12:12-26**

## Living H<sub>2</sub>O

*"For He himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility" - Ephesians 5:21*



Uncover  
the  
Facts





# 8 Questions

with **Dr. Randy Jaspers**  
Regional Minister  
Northern Plains Region

**Q:** *Would you tell us about your family?*

**RJ:** Kristy and I met in college in Arkansas; we've been married thirty-eight years. We have five adult children (three sons, two daughters) living in Minnesota, Arkansas, and North Dakota. One son is currently serving in Iraq with a Navy-Marine group. We also have three grandchildren living in Arkansas.



**Q:** *What led you to becoming a pastor/serving in ministry?*

**RJ:** I had set my sights on attending the Air Force Academy. Several events in 1976 led me to realize this was not God's desire for me, but I also sensed that He had been preparing me for ministry through my many church and youth experiences.

**Q:** *What is the most challenging part of serving in ministry?*

**RJ:** Personally stopping to listen to the Lord and reminding others of the joy that comes when we recognize we are His church.

**Q:** *What energizes you?*

**RJ:** Two things—first, when people become excited about seeing God at work and serving Him; and second, spending time reading or working in the garden.

**Q:** *What is your life verse?*

**RJ:** "For our fathers disciplined for a little while as they thought best; but God disciplines us for our good, that we may share in His holiness" (Hebrews 12:10). And, "Above all else, guard your heart, for it is the wellspring of life" (Proverbs 4:23).

**Q:** *Why or how did God lead you to serve as regional minister (or what led you)?*

**RJ:** The last few years I sensed God saying that I need to be preparing myself for something different. I have a deep

love for the NAB Conference, as well as for the churches and people of this area. When our Northern Plains Region began seeking an RM, I sensed God encouraging me to apply. This was affirmed by many others.

**Q:** *What do you most look forward to when serving as regional minister?*

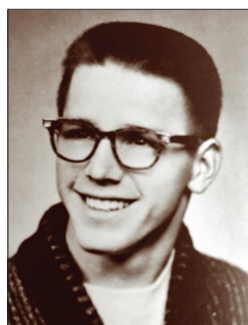
**RJ:** I look forward to interacting with leaders and churches, helping them see where God is already at work in, around, and through them, and then joining Him on His mission/work.

**Q:** *How can we pray for you?*

**RJ:** This position is so new for me and there are so many things to learn. Please pray that I will keep in step with the Spirit. ■



## Who am i?



I was a certified mechanic with the Brunswick Bowling Corporation. Later I was a Jr. High School English teacher. My wife and I served on *God's Volunteers*, later known as *New Day*. After graduating from Sioux Falls Seminary I became a pastor and served NAB churches in SD, ND, MO, and NY.

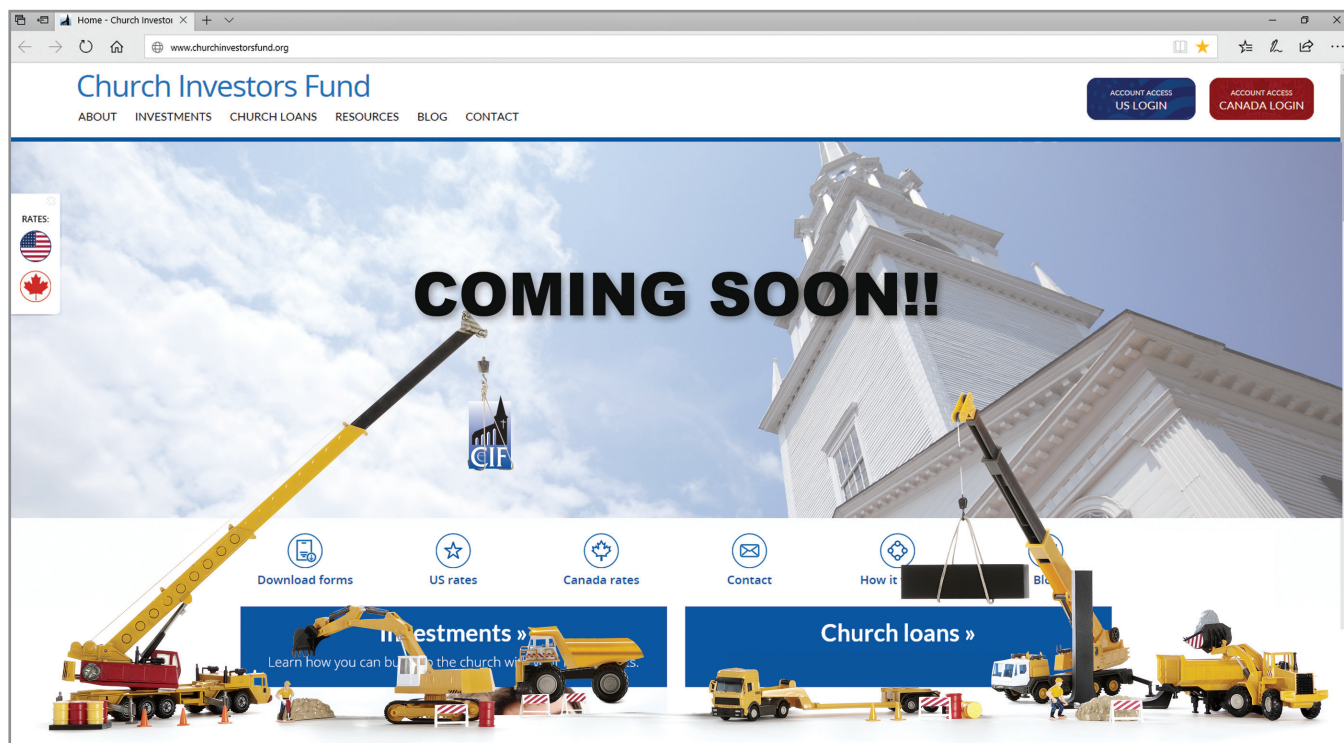
Do you think you know who I am? Find out by visiting [www.CeIF.org](http://www.CeIF.org), email ([epond@cifinc.org](mailto:epond@cifinc.org)) or call Ellie Pond at 800-543-2343, ext 233. ■





## New Look to Our Website

Be on the lookout for a fresh new look to our website coming in early 2018! Our aim is to bring you a more responsive, user-friendly design.



## Church Investors Fund @ Triennial Conference 2018

July 26–29, 2018  
Edmonton, Alberta



**Visit our Booth:** Come visit our booth and pick up the latest NAB Church Directory, along with a little keepsake for yourself.



**Lehotsky Award Presentation:** Join us as we celebrate one of God's servants who has demonstrated selfless commitment to transforming lives within their community.



**Personal Finance Breakout Session:** We invite you to attend our Personal Finance Breakout Session and explore with us as we look at how God calls us to serve Him with our finances.

**Triennial Scholarship:** Are you representing your church at Triennial? Visit the Triennial Registration page at [www.NABConference.org/Triennial](http://www.NABConference.org/Triennial), and click on the Pastor Scholarship link to see if you qualify.



# Lehotsky Lazarus Award Contest



The Lehotsky Lazarus Award was formed to honor those who demonstrate a commitment to transforming lives within their community. Our mission is to give back to those who have given much. We hope to encourage them to continue serving God, despite the many challenges they face. Our hope is for this to inspire others who are called by God to reach out to their community. Most importantly, our aim is to glorify God and inform people of the wonderful work being done to further His Kingdom.

We are looking for someone who is active in creating a God-honoring impact in their community; someone who is passionate in what they do and inspires others. We are looking for someone who recognizes a need or a problem in their community and takes action to meet that need.

The winner will be announced at the 2018 NAB Triennial Conference in Edmonton, AB, in July and the ministry will be presented with a check from Church Investors Fund.

Nominate someone who you believe is deserving of this honor.

## Submit your nomination by March 31!

### RULES:

- (1) Any individual or group is welcome to submit an entry.
- (2) Entry can be submitted in form of Video (3-5 minutes); or
- (3) Essay with photos (2 page maximum).
- (4) Deadline for submissions: **March 31, 2018.**
- (5) Please, no entries from the candidate or an immediate family member (i.e., parent, child, or sibling).
- (6) The information provided must be "first hand" information.
- (7) Applicant/Candidate does not need to have a loan or investment with Church Investors Fund.
- (8) Entries will be judged on the content and not necessarily the quality of the submission.
- (9) More than one entry per church is acceptable.
- (10) The candidate must be associated with a North American Baptist Church.
- (11) Winner must be present at Triennial.
- (12) Winner will be notified by June 1, 2018.
- (13) Entries will be judged by the Church Investors Fund Board of Directors & Officers
- (14) Submit Entry to Bob Glim at:  
Church Investors Fund  
9401 E Stockton Blvd., Suite 240  
Elk Grove, CA 95624  
bglim@cifinc.org  
1-800-543-2343

## ★★★★★ Rates ★★★★★

### US TERM CERTIFICATES\*

	\$1,000+	\$5,000+	\$50,000+	\$100,000+	\$250,000+
5 YEAR	2.25%	2.50%	2.75%	3.00%	3.25%

### CANADA TERM BONDS\*

	\$1,000+	\$5,000+	\$50,000+	\$100,000+	\$250,000+
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# A Developing Partnership



**Keir Hammer**  
Director  
White Cross Canada

**I**t is helpful to regularly reflect on the topic of cross-cultural relations in light of the work of White Cross. First, let me say that I am extremely pleased with the attitude and focus of virtually everyone I have met who is involved in the work of White Cross. Nonetheless, reflection can remind us of a proper (Christian) focus when working in cross-cultural situations.

Certainly there are negatives in the traditional cross-cultural connections between North America and Africa. Colonialism was a very negative component in this history. A significant aspect of colonialism is the idea that our cultural beliefs and approaches are superior. While we do not need to dwell on those negative aspects, we should not forget them in our engagement with West Africa through the work of White Cross.

In my experience, however, the NAB involvement in West Africa is primarily positive. Many of the early NAB missionaries were given wisdom far beyond their time. Instead of believing that only they could run things properly, they sought to pass on the leadership to the Cameroonians. And they did. In 1899, the NAB missionary Carl Bender arrived in Cameroon intent on developing Cameroonian leadership. In 1975, all NAB (Cameroon Baptist Mission) properties and facilities were handed over to the Cameroon Baptist Convention (CBC). The missionaries remained and submitted

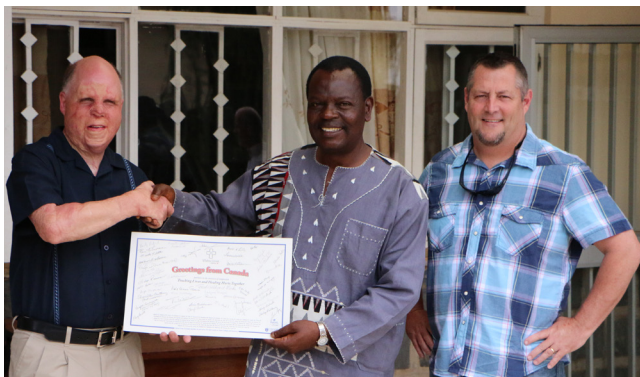


themselves to the Cameroonian leadership. In that same year the Cameroon Baptist Medical Authority met for the first time to direct the work of the CBC Health Services. What an amazing job has been done by the CBC Health Services! The work is continually expanding—now touching the lives of over a million people each year.

My hope is that we will continue to contribute to this amazing history and that we will see ourselves as part of a partnership in which the CBC takes the lead. Partnership means respecting and supporting the decisions of the Cameroonian leadership. When we take direction from the Cameroonian ministry, we are working in the spirit of the founding NAB missionaries and repeating a very successful model. Partnership also means evaluating whether our actions create too much dependence or are unhelpful in the larger picture. Sometimes this might mean laying aside what is meaningful to us (and was helpful in the past). A good example of this is the shipping of clothing.

Historically, the shipping of clothing has been very helpful in various aspects of the work in Cameroon. Today we need to be more selective. Some clothing, like baby layettes primarily produced in North America, is still very helpful. That may gradually change and we—in consultation with the CBC—will keep you informed. However, most clothing is becoming much more accessible in the markets of Cameroon and is a means for Cameroonians to make a living. We need to encourage a model which helps economic growth in Cameroon and does not create an unhelpful dependence.

White Cross will seek to develop this partnership in light of what is most helpful to Cameroon and the CBC. I am so thankful to all of those (past and present) who work to support what is best for the Cameroonian context. ■

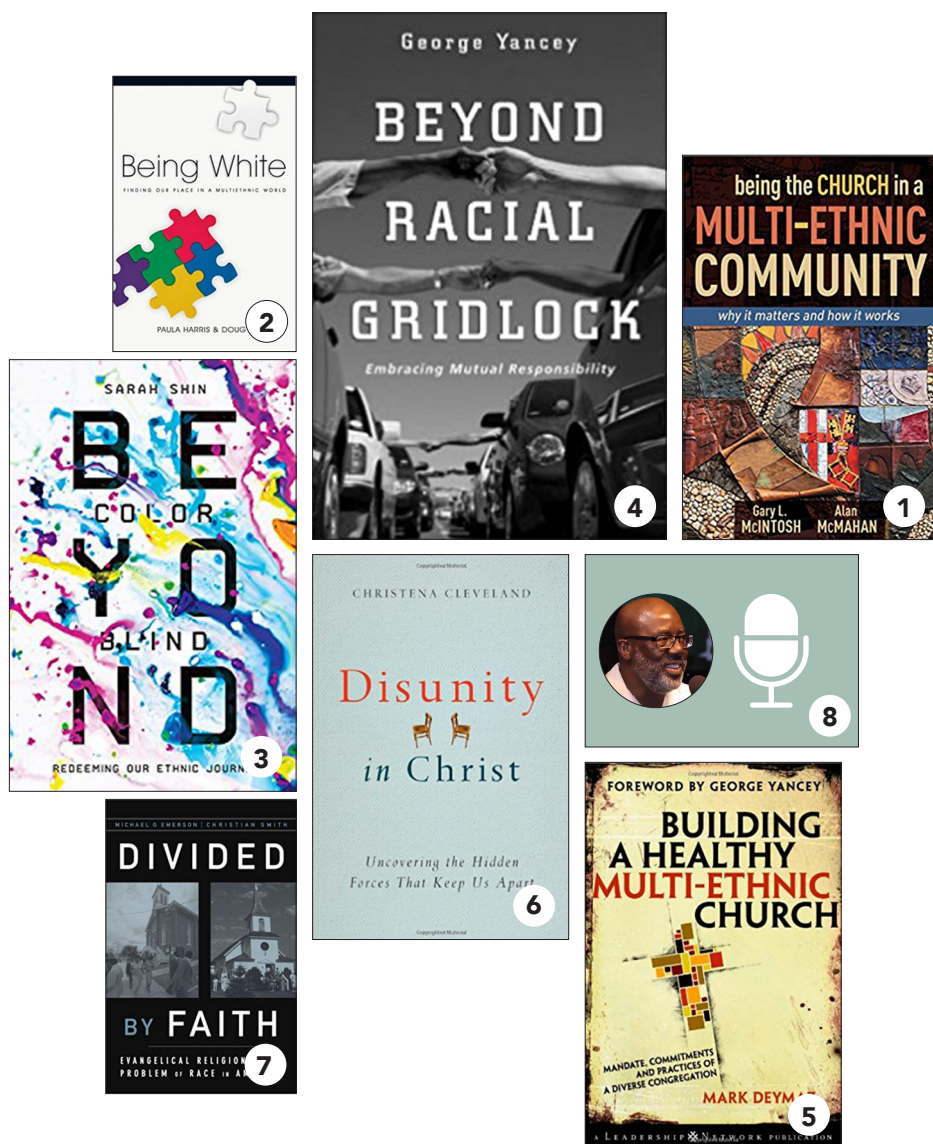


For more information about the work of White Cross in Canada and the United States, visit:

Canada: [www.taylor-edu.ca/wahlcentre/whitecross](http://www.taylor-edu.ca/wahlcentre/whitecross)

United States: [www.nabconference.org/white-cross](http://www.nabconference.org/white-cross)

# Resources



**1. Being the Church in a Multi-Ethnic Community: Why It Matters and How It Works**

Gary McIntosh and Ian McMahan

**2. Being White – Finding Our Place in a Multiethnic World**

Paula Harris and Doug Schaupp

**3. Beyond Colorblind – Redeeming Our Ethnic Journey**

Sarah Shin

**4. Beyond Racial Gridlock: Embracing Mutual Responsibility**

George Yancey

**5. Building a Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation**

Mark DeYmaz

**6. Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart**

Christena Cleveland

**7. Divided by Faith: Evangelical Religion and the Problem of Race in America**

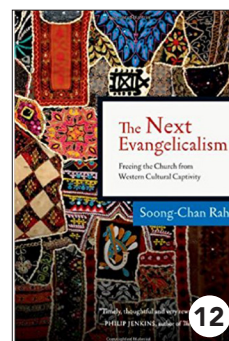
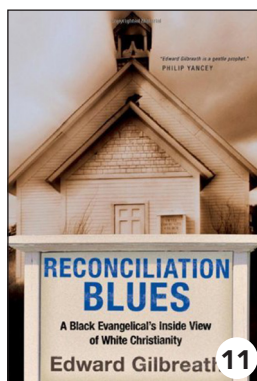
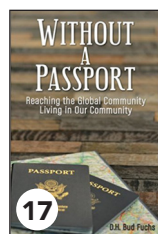
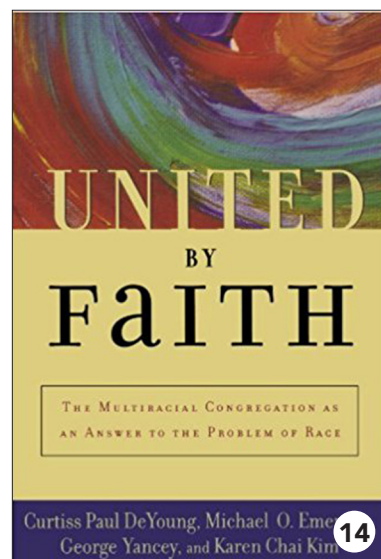
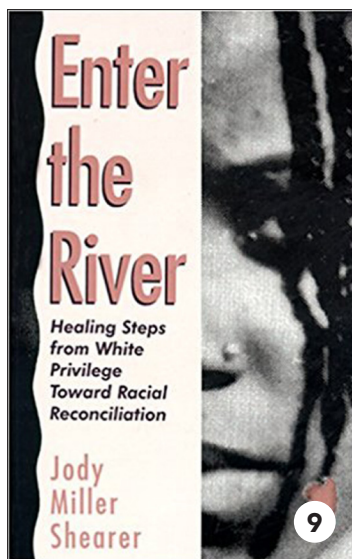
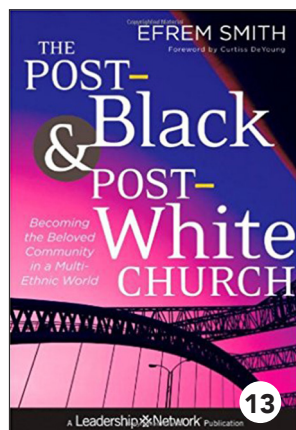
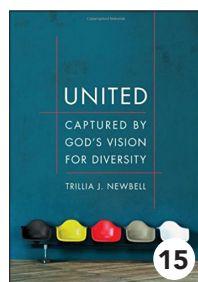
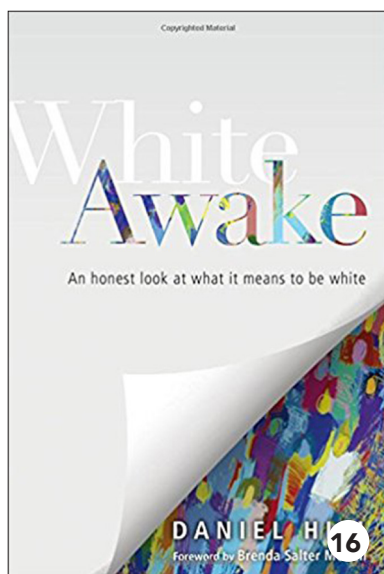
Michael O. Emerson and Christian Smith

**8. Don Davis Leadership Teleconference**

North American Baptist Conference

[nabconference.org/teleconf](http://nabconference.org/teleconf)





**9. Enter the River: Healing Steps from White Privilege Toward Racial Reconciliation**  
Tobin Miller Shearer

**10. Prayer: Racial Reconciliation**  
Village Church  
[nabconference.org/prayer-video](http://nabconference.org/prayer-video)

**11. Reconciliation Blues: A Black Evangelical's Inside View of White Christianity**  
Edward Gilbreath

**12. The Next Evangelicalism: Freeing the Church from Western Cultural Captivity**  
Soong Chan Rah

**13. The Post-Black and Post-White Church: Becoming the Beloved Community in a Multi-Ethnic World**  
Efrem Smith

**14. United by Faith: The Multiracial Congregation as an Answer to the Problem of Race**  
Curtiss Paul DeYoung, Michael O. Emerson, George Yancey, and Karen Chai Kim

**15. United: Captured by God's Vision for Diversity**  
Trillia J. Newbell

**16. White Awake: An Honest Look at What It Means to Be White**  
Daniel Hill

**17. Without a Passport: Reaching the Global Community Living in Our Community**  
D.H. Bud Fuchs

# INTERCESSOR

## MARCH 2018

**4** Pray for the spouses of the ministry leaders in your church. Being married to a pastor often requires an outpouring of patience and compassion that is not always easy to provide. Ask that God would fill them with the fruit of the Spirit.

**5** Pray for the Baptist Joint Committee meeting, which Dan Hamil, NAB executive director, is attending. The BJC is a faith-based agency devoted solely to religious liberty and the separation of church and state.

**6** Pray for our seminaries around the globe. Pray for wisdom for the professors as they prepare students for ministry, for the students to do their best to take full advantage of what they are learning, and for perseverance as they seek to balance all of their responsibilities.

**7** Dan Hamil is on the Board of Directors for the National Board of Evangelicals, which is meeting today and tomorrow. Pray that these meetings would be fruitful.

**11** Pray for the ongoing political unrest in Cameroon. Ask God to bring both sides of the conflict together for a peaceful resolution.



**12** Pray for Elevate, a small gathering of young NAB leaders discussing leading and ministering in today's world. Pray for VP of Leadership Formation Kent Carlson, RM Dan Heringer, and Sioux Falls Seminary President Greg Henson as they facilitate this time in Sioux Falls.

**13** Pray for the openings serving alongside Nick and Iris in East Asia as international workers. Ask God to lead the perfect partners to these open positions.

**14** Tamas and Tunde Modi are national missionaries in Romania who are working with the Gerickes and Wagners to help establish Camp Falcon Rock. Lift up their ministry in prayer today.

**18** Pray for associate regional minister Dr. Terry Fossen (Alberta Baptist Association) and regional minister Rev. Chris Gorman (Northwest Region). Ask God to continue to give them wisdom as they serve the pastors and churches in their area.

**19** Pray for regional ministers Dr. Randy Jaspers (Northern Plains Region) and Dr. David Ewing (Eastern Association). Ask God to continue to give them wisdom as they serve the pastors and churches in their area.

**20** Pray for regional ministers Dr. James Renke (Upper Mississippi Region) and Pastor Larry Burd (Atlantic Association). Ask God to continue to give them wisdom as they serve the pastors and churches in their area.

**21** Pray for regional ministers Rev. Dan Heringer (Central Plains Region), Rev. Terry Holley (Great Lakes Association), and Dr. Bob Krahn (British Columbia Association). Ask God to continue to give them wisdom as they serve the pastors and churches in their area.

**25** Today, on the International Day of Remembrance of Victims of Slavery and Transatlantic Slave Trade, pray for justice for those in our world who still suffer under the yoke of slavery.

**26** Lift up the Christian church in Russia today. Praise God for the way He is using the church there and for Gary Clatterbuck and the many who are willing to travel to Russia to serve the seminary!



**27** Pray for the pursuit of racial righteousness in your life and ministry. Pray for your heart to be open to God's guidance and direction for opportunities to grow.

**28** Pray for the ministry of White Cross as they provide for direct and tangible participation in the compassionate care ministry of the North American Baptist Conference in Cameroon.



## THURSDAY

## FRIDAY

## SATURDAY

**1** Pray for the continued planning and preparation for the Triennial Conference this July 26–29 in Edmonton, Alberta.

**2** Pray for the leaders of your country, both on the local and the national level. Ask that God, who established their authority, would guide them to lead justly.

**3** Pray for Shan Reed's and Nick and Iris's time with family and friends as they continue their home assignments. Pray for rest in the midst of connecting with churches and donors.



**8** Pray for Jeff and Sonya Kilmartin as they continue to adjust to life on the mission field in Cameroon. Pray for their ministry at the seminary in Ndu and among the Fulbe people in Cameroon and Nigeria.



**9** Thank God for the ability to worship freely, and pray for the believers in other countries who do not have that privilege.

**10** As most of Canada and the US prepare to set their clocks forward for Daylight Savings, pray that this would be a reminder to use our time effectively, living each day for God's glory.

## *Missional* ENGAGEMENT

**15** Pray for the patients and staff at both Mbingo and Bango Baptist Hospitals in Cameroon, that God would continue using the staff to share Christ's love. Pray for the different facility and staffing needs to be met.

**16** Pray for the Chain of Love board meetings happening this week in Brazil. Pray for Norm Poehlke, VP of Ministry Outreach, as he travels to and from Brazil to attend these meetings.

**17** Pray for international missionaries today as the world celebrates St. Patrick, a British missionary to Ireland.

## *International* MISSIONS

**22** Pray for regional ministers Pastor Ken Solberg (Saskatchewan Baptist Association), Rev. Rick Weber (Northern California Association), and Rev. Bob Klein (Southern California Association). Ask God to continue to give them wisdom as they serve the pastors and churches in their area.

**23** Pray for those who are planting NAB churches. Ask God to give church planters encouragement and joy today as they reach their communities to join God on mission for Kingdom purposes.

**24** Pray for the development of young leaders in the NAB family. Pray that their gifts are used in your church and their spiritual development grows as they serve God and His Kingdom.

## *Leadership* FORMATION

**29** Pray for cross-cultural equippier Bud Fuchs as he continues working with international students in Utah and training churches to host similar ministries in their area.

**30** Thank God throughout the day as we commemorate the death of Jesus on the cross, which bridged the gap between God and mankind once and for all.

**31** Praise God for the ways He has challenged you over this Lent season. Ask Him to prepare your heart to celebrate His resurrection well and that you would be a testimony of the great things He has done.

## *Ethnic* PARTNERSHIP

## Missional ENGAGEMENT

### SUNDAY

**1** Pray for your pastor as he preaches on Easter; lift up those who will hear the Gospel for the first time; ask God to speak to your heart this Easter season.

### MONDAY

**2** Pray for the regional ministers and search committees who are in the process of searching for new pastors for NAB churches. Pray for God's wisdom and guidance as they seek to fill these open positions.

### TUESDAY

**3** Pray for the various special projects on each of our international mission fields. These projects provide valuable resources to the ministries our missionaries are involved with. You can view this list at [nabconference.org/special-projects](http://nabconference.org/special-projects).

## International MISSIONS

**8** Pray for those who were guests in your church on Easter. Pray the Holy Spirit continues to stir in them a desire to know God and to seek His presence in their lives.



**9** Pray for the small group leaders and Sunday school teachers who serve your church. Pray that God would use them to impact and transform lives for His Kingdom.

**10** Ethos is a two-year missional journey set within the context of an individual NAB region. Pray for the Ethos cohorts that are meeting today and tomorrow in Northern California.

## Leadership FORMATION

**15** Pray for the Jones family, who are raising funds to join Lyndell Campbell-Réquia in Brazil, training ministers of the Gospel through theological education.

**16** Thank God for Geoff Hartt and his work leading Hispanics for Christ. Pray that God continues to use this ministry to encourage Hispanic pastors and establish ministry hubs in underprivileged areas.

**17** Lift up the next generation of leaders in your church to God. Pray for their growth as men and women of God and as servants of Christ, filled with the Holy Spirit.

## Ethnic PARTNERSHIP

**22** Pray for regional ministers Dr. Randy Jaspers (Northern Plains Region) and Dr. David Ewing (Eastern Association). Ask God to continue to give them wisdom as they serve the pastors and churches in their area.

**23** Pray for regional ministers Dr. James Renke (Upper Mississippi Region), Pastor Larry Burd (Atlantic Association), and Rev. Rick Weber (Northern California Association). Ask God to continue to give them wisdom as they serve the pastors and churches in their area.

**24** Pray for the Blue Ocean meetings in Chicago over the new few days as pastors and leaders in the NAB meet to share with, learn from, and challenge one another concerning mission and formation.

**29** Pray for Laci and Eszter Daróczy-Csuhai, national missionaries in Hungary who work with Community Health Evangelism to preach the Gospel in the midst of providing for tangible needs.

**30** Pray for NAB partners, the Japan Baptist Conference, the Cameroon Baptist Convention, and the Hungarian Baptist Convention of Romania.



## WEDNESDAY

**4** Pray for a greater depth of understanding and love today in your own life for the call of God to join Him on mission in your neighborhood and city.

## THURSDAY

**5** Pray for Dan Hamil, NAB executive director, during his travels this week visiting churches across the Eastern Association.

## FRIDAY

**6** Pray over every house on your street, asking God with each one how He can use you to bless those who live there.



## SATURDAY

**7** Pray for the friends, family members, and neighbors in your life who are dealing with chronic pain. Lift up their pain to the Great Physician.

**11** Pray for NAB missionary Elsie Lewandowski as she has returned to Cameroon from home assignment and into a new educational role. Pray for her transition as she begins working with a teacher training school.

**12** Praise God for the new attendees and ministries at Heijo and Komyo Christian Churches in Japan. Pray for our NAB missionaries as they seek ways to meet the needs in these communities.

**13** Pray for the Great Lakes Association meetings this weekend and for Regional Minister Terry Holley, as well as for NAB Executive Director Dan Hamil, who will be participating. Pray for fruitful discussion and encouragement during this time.

**14** Pray for Chain of Love in Brazil as they care for children and adolescents who have been removed from their families due to situations of physical, social, or emotional vulnerability. Pray for new partner missionaries, Karl and Vanderleen Uebelhoe, as they fundraise to join this ministry.

**18** Pray for the Women's Ministry Leadership Team and Youth Ministry Leadership Team as they plan the details of their special events being held at Triennial in July.



**19** Pray for associate regional minister Dr. Terry Fossen (Alberta Baptist Association) and regional minister Rev. Chris Gorman (Northwest Region). Ask God to continue to give them wisdom as they serve the pastors and churches in their area.

**20** Pray for regional ministers Pastor Ken Solberg (Saskatchewan Baptist Association) and Rev. Bob Klein (Southern California Association). Ask God to continue to give them wisdom as they serve the pastors and churches in their area.

**21** Pray for regional ministers Rev. Dan Heringer (Central Plains Region), Rev. Terry Holley (Great Lakes Association), and Dr. Bob Krahn (British Columbia Association). Ask God to continue to give them wisdom as they serve the pastors and churches in their area.

**25** Pray for Norm Poehlke, VP of Ministry Outreach, as he attends Multiply, a church-planting conference in Fresno, California, put on by C2C, NAB's church planting partner.

**26** Pray for each of the fields around the world where the NAB has missionaries at work: Brazil, Cameroon, East Asia, Hungary, Japan, the Philippines, Romania, Russia, and Serbia.

**27** Pray for our national missionaries serving in local ministries throughout the Philippines, Serbia, Romania, and Hungary.



**28** Pray for Gateway, specifically for Director Randy Schmor and the important work he does training churches and missions teams for missional engagement through long-term partnerships with mission fields around the world.

# INTERCESSOR

# APRIL 2018



*Triennial,  
to celebrate.*

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*All-Conference BBQ*

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Join us at award-winning Prairie Gardens and Adventure Farm, just north of Edmonton, for an NAB Family BBQ. Visit [nabconference.org/triennial](http://nabconference.org/triennial) to register for Triennial and special events like the All-Conference BBQ.

*Shaped*  
FOR MISSION

[www.nabconference.org/triennial](http://www.nabconference.org/triennial)