

Discipleship Planning Guide

INCLUDES

- Monthly Planning Calendar with Devotions in Spanish, French, and English
- Calendario mensual del planeamiento con devocionales en español, francés, e inglés
- Calendrier mensuel de planification avec des dévotions dans espagnol, français, et l'anglais
- Materials for Christian Education Sunday in Spanish, French and English
- Resources, Tips and Extras

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American Baptist Home Mission Societies

www.abhms.org

American Baptist Churches USA

2011



Nine Qualities of a Disciple-Making Congregation

- 1** *Spiritual and relational vitality* permeates the disciple-making congregation. A spiritually vital church demonstrates vital relationships among its members and communal life that is shaped by relationship with Christ.
- 2** *Vital, transforming worship* is an essential dimension of human life. A disciple-making church provides authentic celebrations that engage people in the experience of the holy power of God.
- 3** *A focus on mission* means that decisions about ministry, finances, staff, buildings, and all aspects of church life emerge from a commitment to God's Kingdom.
- 4** *Gifts and calls as the basis for ministry* calls for discernment to discover where each follower can best serve, meeting the pain of the world with the love of Jesus Christ.
- 5** *A commitment to equipping* means mobilizing the church's resources to provide opportunities to learn about the faith and develop skills, and to support the members in their mission.
- 6** *Shared ministry and mission* means living out the belief that God calls both laity and clergy to service according to their gifts, skills, and passions.
- 7** *Spirit-led organizations* create organizational structures that free members for ministry, with leaders casting a vision for fulfillment of Christ's mission and inviting people into that vision.
- 8** *Holistic small groups* integrate spiritual nurture, learning, pastoral care, and ministry, forming around a shared concern and interest and always include prayer, sharing, learning, and mission.
- 9** *Commitment to evangelism and numerical growth* includes reaching out to those who do not yet have a relationship with Christ, periodic self-assessment, vision adjustment, and mission retooling.

2011 Discipleship Planning Guide

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How to Use this Resource

The *2011 Discipleship Planning Guide*, produced by American Baptist Home Mission Societies and supported by your gifts to the America for Christ offering, is designed to support the discipleship endeavors of local congregations. Developed for use by Christian educators, pastors, lay leaders, Christian Education committees, and worship teams, the *Guide* includes a list of select ABHMS resources, materials for Christian Education Sunday, articles for leaders, and a month by month planning calendar with:

- Devotions to start your meetings or for individual use
- Resource suggestions and tips
- "Look Ahead" section that highlights what's coming up

As always, we encourage and appreciate your feedback. Please forward your thoughts on this resource and how we can improve it to Joanne Powers at joanne.powers@abhms.org or 1-800-ABC-3USA, extension 2452.

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The Focus Qualities for 2011

You will find a summary of all nine qualities of a disciple-making congregation on the inside front cover of this *Guide*. Our focus qualities for this year are:

■ *A focus on mission* means that decisions about all aspects of church life emerge from a commitment to God's Kingdom. If you were to ask someone outside your church what your mission is, what would they say? In today's "post-Christian, post-church" culture, it is easy for churches to focus on survival and forget why the church exists in the first place—to continue the Kingdom ministry of Jesus, proclaim his presence, and invite others to come along. When all aspects of church life are measured against this divine mandate, priorities change, choices become clearer, some activities fall away, and new, perhaps unanticipated, activities are added.

■ *Gifts and call as the basis for ministry* calls for discernment to discover where each Christian can best serve, meeting the pain of the world with the love of Jesus Christ. God is at work in the lives of individuals and also in the world. The church needs to provide space and opportunity for members to find their passions and their gifts. The church also needs to direct its view outward to discover the needs around them and find out where God is at work. Connecting members' passions and gifts with God's Kingdom work is the avenue to discovery of members' unique callings as disciples of Jesus.

■ *A commitment to equipping* means mobilizing the church's resources to provide opportunities to learn about the faith and develop skills, and to support the members in their mission. Christian discipleship is ideal for service learning and action-reflection. Because Christianity is about who we are and how we live rather than about intellectual assent to beliefs, it is essential that we learn the faith by participating in God's work in the world. It is also crucial to study to make explicit connections between our beliefs and our actions and to spend time in prayer and reflection, seeking God's wisdom and trusting the evolution of our mission.

THE THEME FOR Christian Education Sunday 2011

Christian Education Sunday is scheduled for September 25. You will find a bulletin cover and litany in English, Spanish, and French on pages 34–36. The theme for this year is *Nurturing Christian Discipleship through All that We Do*. This theme underscores the reality that all aspects of church life either help or hinder the formation of authentic Christian disciples. For example:

- 1) Our meetings, relationships, and budgets reveal our actual, functional understanding of what it means to follow Jesus.
- 2) Our ministries can provide arenas of apprenticeship for potential Christians and new Christians to practice living out discipleship.
- 3) Our worship and fellowship can be vehicles of encounter with the risen Christ and his power, communicating the very presence of divine grace.

Eighty percent of Baby Boomers were raised in church and Sunday school, yet only 20% remain active in church, and this group has the fastest drop out rate of any segment of the church population. The children of the Baby Boomers had more money invested in programs, such as youth group and VBS, than any other generation. Less than 2% of that generation currently attends church. It is time to rethink our models of Christian education. While the traditional venues of Christian education, such as Sunday school, Bible study, and membership classes, teach what we claim to believe, it is the every day life of the church and the day to day living of its members that either validate or refute those teachings. As you celebrate Christian Education Sunday 2011, please consider the role of the entire life of the congregation in forming authentic Christian disciples.

Cassandra Carkuff Williams serves American Baptist Home Mission Societies as national coordinator, discipleship resource development and is the author of Learning the Way: Reclaiming Wisdom from the Earliest Christian Communities (The Alban Institute, 2009).



The 2011 Year-At-A-Glance

CALENDAR

January 2011

America for Christ promotion begins

- 1 New Year's Day
- 6 Epiphany
- 16 Christian Unity Sunday
- 17 Martin Luther King Jr. Birthday (observed)
- 18-25 Week of Prayer for Christian Unity

February 2011

Black History Month

- 13 Church Vocations Sunday
- 26 American Baptist Men's Prayer Breakfast
- 27 Single Adult Awareness Sunday

March 2011

America for Christ Offering Month and Women's History Month

- 4 World Day of Prayer
- 6 America for Christ Sunday
- 8 International Women's Day
- 9 Ash Wednesday
- 13 1st Sunday in Lent
American Baptist Seminary Sunday
Daylight Savings Time Begins
- 20 2nd Sunday in Lent
Women in Ministry Sunday
- 27 3rd Sunday in Lent

April 2011

Prevention of Child Abuse Month

- 3 4th Sunday in Lent
- 7 World Health Day
- 10 5th Sunday in Lent
- 17 Palm Sunday
- 17-23 National Volunteer Week
- 21 Maundy Thursday
- 22 Good Friday
- 24 Easter Sunday
American Baptist Volunteer Sunday
American Baptist Camps and Conferences Sunday

May 2011

- 1 Peace Sunday
Baptist World Alliance Sunday
- 1-8 Family Week
- 5 National Day of Prayer
- 6 May Fellowship Day
- 8 Mother's Day
- 15 Baptist Heritage Day
- 30 Memorial Day

June 2011

One Great Hour of Sharing Month

- 2 Ascension
- 5 One Great Hour of Sharing Sunday
Religious Liberty Sunday
- 12 Pentecost
Children's Day
Baptist Youth World Day of Prayer
- 19 Father's Day
- 20 World Refugee Day
- 24-26 The Biennial 2011: ABCUSA, San Juan, Puerto Rico
- 26 American Baptist Homes and Caring Ministries Sunday

July 2011

- 4 Independence Day

August 2011

World Mission Offering promotion begins

- 7 Friendship Day

September 2011

Hispanic Heritage Month (September 15-October 15)

- 5 Labor Day
- 11 Grandparent/Elder Appreciation Day
- 18 Women's Ministry Sunday
- 19 American Indian Day
- 25 Christian Education Sunday
- 30-Oct.1 World Mission Conference
Massachusetts

October 2011

Pastor Appreciation Month

- 2 World Communion Sunday
World Mission Offering Sunday
- 16 American Baptist Men's Sunday
World Food Day
National Observance of Children's Sabbath
- 23-29 National Pastoral Care Week
- 23 Campus Ministry Sunday
- 30 Reformation Sunday

November 2011

- 1 All Saints' Day
- 6 Daylight Savings Time Ends
American Baptist College Sunday
- 7 Baptist Women's Day of Prayer
- 13 Stewardship Sunday
- 20 Christ the King Sunday
Asian American Baptist Sunday
Thanksgiving Sunday
Bible Sunday
- 20-26 Bible Week
- 24 Thanksgiving
- 27 1st Sunday in Advent

December 2011

Retired Ministers and Missionaries Offering Month

- 4 2nd Sunday in Advent
Retired Ministers and Missionaries Offering Sunday
- 10 Human Rights Day
- 11 3rd Sunday in Advent
- 18 4th Sunday in Advent
- 24 Christmas Eve
- 25 Christmas
- 25-Jan.6 Christmastide
- 26-Jan.1 Kwanzaa
- 31 New Year's Eve (Watch Night)



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Spiritual Easy Buttons

Your natural abilities are God's suggestions for your life's work.
—Dr. Clyde Narramore

A national office supply company launched a successful campaign depicting office problems that were resolved by pushing an easy button. Not surprisingly gag easy buttons, accompanied by the wish that they actually worked, began popping up in workplaces everywhere. Matthew 25:31-46 reminds us that God expects Christians to be committed to serving others. But God's call to service can be complicated and those who answer it are often unappreciated and misunderstood. As a result, we can become intimidated until we realize that resident within us is a spiritual easy button—our spiritual gift(s).

God has given each of us the unique ability to do certain things that are easy or natural for us and that serve to build up the body of Christ. God uses these gifts to empower believers to achieve Matthew 25. When we embrace our spiritual gifts, living Matthew 25 becomes real; we easily, in the words of Francis of Assisi, "Tell everyone around us of the great love of God. When all else fails, [we] use words."

Marilyn Turner serves American Baptist Home Mission Societies as associate executive director for Missional Life and Leadership and member of the Leadership Team.

Botones espirituales para soluciones

Tus habilidades naturales son la sugerencia de Dios para tu tarea en la vida. Dr. Clyde Narramore

Una compañía nacional de materiales de oficina puso en marcha una exitosa campaña donde se mostraba cómo problemas de oficina eran resueltos presionando un simple botón. Naturalmente, bromas sobre estos botones, acompañadas por el deseo de que funcionen de verdad, comenzaron a surgir en los centros de trabajo en todas partes. Mateo 25:31-46 nos recuerda que Dios espera que los cristianos y cristianas se comprometan a servir a los demás. Pero este llamado de Dios al servicio puede ser complicado y quienes responden, muchas veces son poco apreciados y mal entendidos. En vista de ello, podemos sentirnos intimidados, hasta que nos damos cuenta de que llevamos dentro de nosotros un botón espiritual para soluciones: nuestros dones espirituales.

Dios ha dado a cada persona la capacidad única de hacer ciertas cosas que son fáciles o naturales y que sirven para edificar el cuerpo de Cristo. Dios utiliza estos dones para que cada creyente pueda practicar Mateo 25. Cuando aceptamos nuestros dones espirituales, Mateo 25 se hace real. Fácilmente, como dijo Francisco de Asís: "Contamos a todo el mundo que nos rodea del gran amor de Dios. Cuando todo lo demás falla, entonces usamos las palabras".

Marilyn Turner sirve a en las Sociedades Misioneras Nacionales Bautistas Americanas (ABHMS) como directora ejecutiva asociada del centro para ministerio y misión.

Boutons de facilité spirituels

Vos capacités naturelles sont les suggestions de Dieu pour l'œuvre de votre vie. Dr Clyde Narramore.

Une entreprise du bureau National de l'approvisionnement a lancé avec succès une campagne désignant des problèmes bureaucratiques ayant été résolus en appuyant sur un "bouton de facilité". Sans surprise, ce gag des boutons de facilités, accompagné du désir qu'ils aient effectivement fonctionné, à commencé à apparaître sur tous les lieux de travail. Mathieu 25:31-46 nous rappelle que Dieu attend des chrétiens de s'engager au service des autres. Mais l'appel de Dieu à servir peut paraître compliqué et ceux qui y répondent sont souvent méconnus et incompris. De ce fait, nous pouvons nous sentir intimidés jusqu'à ce que nous réalisons que ce résident en nous est un "bouton de facilité"—notre don spirituel.

Dieu a donné à chacun de nous la capacité unique de faire certaines choses qui nous sont faciles ou naturelles, et qui servent à l'édification du corps du Christ. Dieu utilise ces dons pour renforcer les croyants, afin d'accomplir Mathieu 25. Lorsque nous prenons conscience de nos dons spirituels, vivre Mathieu 25 devient réalité; nous, facilement, en reprenant les mots de François d'Assises: "parlons à tous autour de nous du formidable amour de Dieu. Lorsque tout échoue, [nous] utilisons les mots".

Marilyn Turner sert l'American Baptist Home Mission Sociétés comme directeur général adjoint, centre de mission et le ministère.

FEBRUARY
FEBRERO
FÉVRIER

2011

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Designed by Dorcas

Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity (Acts 9:36).

At the news of the death of Dorcas, responding to a request from other disciples who knew her, Peter makes his way from nearby Lydda to intercede and be a pastoral presence. The widows who had known Dorcas, expressing their grief, show Peter all the garments she had personally made for their comfort and benefit. Her craft and skill had become her calling and the instrument of her missional engagement with the needs of the world. As the text says, she was *devoted*. She didn't just say or do her devotions. She was devoted. She was devoted to those around her as a natural expression of her devotion to God's love in Jesus Christ. Some commentaries tell us that her name means *gazelle*, that deer-like animal who moves with such speed and grace.

Where do our gifts and passions and skills invite us to a growing edge of grace-formed service and care?

Dwight M. Lundgren serves American Baptist Home Mission Societies as manager of the American Baptist Personnel Services.

Diseñado por Dorcas

Había entonces en Jope una discípula llamada Tabita, que traducido quiere decir, Dorcas. Esta abundaba en buenas obras y en limosnas que hacía (Hechos 9:36, RVA)

Al enterarse de la muerte de Dorcas, respondiendo a una petición de otros discípulos que la habían conocido, Pedro viajó desde Lida, que estaba cerca, para interceder y ofrecer una presencia pastoral. Las viudas que habían conocido a Dorcas, expresando su pena, mostraron a Pedro las túnicas que ella personalmente había confeccionado para su comodidad y beneficio. Su arte y su habilidad habían sido su llamado y el instrumento de su compromiso misionero con las necesidades del mundo. Como el texto dice: Ella abundaba en buenas obras. Ella no sólo habló de su fe, sino que abundaba en buenas obras. Obras para bendecir a quienes la rodeaban, como expresión natural de su dedicación y amor a Dios en

Cristo. Algunos comentarios nos dicen que su nombre significa gacela, una cierva que se mueve con tanta velocidad y gracia.

¿De qué manera y en qué áreas nuestros dones, pasión y habilidades nos invitan a una actitud de servicio?

Dwight M. Lundgren es encargado del Servicio de Personal Bautista Americano.

Conçu par Dorcas

Il y avait à Joppé, parmi les disciples, une femme nommée Tabitha, ce qui signifie Dorcas: elle faisait beaucoup de bonnes oeuvres et d'aumônes. (Actes 9:36, LS)

A la nouvelle de la mort de Dorcas, et répondant à une demande d'autres disciples qui l'avait connu, Pierre se rend à proximité de Lydda afin d'intercéder et d'offrir une présence pastorale. Les veuves qui avaient connu Dorcas, exprimant leur chagrin, montrèrent à Pierre tous les vêtements qu'elle avait personnellement fait pour leur réconfort et à leur bénéfice. Son métier et son talent étaient devenus sa vocation et l'instrument de son engagement missionnaire envers les besoins de ce monde. Comme le dit le texte, elle était consacrée. Elle ne se contentait pas de dire ou de faire ses dévotions. Elle était consacrée. Elle était consacrée à tous autour d'elle comme l'expression naturelle de sa dévotion envers l'amour de Dieu en Jésus Christ. Quelques commentaires nous apprennent que son nom signifie gazelle, cet animal proche du cerf, se déplaçant avec grâce et rapidité.

Quels sont nos dons, passions et talents, qui nous invitent à davantage de services de grâce et d'attention?

Dwight M. Lundgren est le directeur du Service du Personnel de l'American Baptist.





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Pondering Aloud

For where your treasure is, there your heart will be also (Matthew 6:21).

Mary kneels at the manger, pondering things in her heart. My guess is that she was multi-tasking, pondering while she changed the baby, cleaned the stable and shooed out the shepherds. Get outta the way; she had work to do, though her situation was tentative and her future unknown.

We often observe “women’s day” by naming *sheroes*—from Harriet Tubman to Mother Teresa. But we can also celebrate women, who, like Mary and most of us, labor less notably but daily make a difference. One of those women for me is Nada, who cared for my children. Another is a college teacher, Alvera, who modeled her profession.

Any day is a day to honor special women. We can reach out to those who live with uncertainty or disadvantage. We can support women’s small businesses through microloans. Or we can help at a women’s shelter, a nursing home, or a preschool.

Our foremothers are watching. It’s time to feed the baby, sweep out the stable, and change the world.

Laura Alden serves American Baptist Home Mission Societies as publisher for Judson Press and member of the Leadership Team.

Reflexión en voz alta

Porque donde esté vuestro tesoro, allí estará también vuestro corazón. (Mateo 6:21, RVA).

María se arrodilló en el pesebre, reflexionando sobre las cosas que tenía en su corazón. La imagino haciendo múltiples tareas, reflexionando mientras cambiaba al bebé, limpiaba el establo y espantaba a los pastores. Déjenla trabajar. Ella tenía mucho que hacer, aunque su situación era incierta y su futuro desconocido.

A menudo observamos el “Día de la Mujer” nombrando heroínas—desde Harriet Tubman hasta la Madre Teresa. Pero podemos celebrar a mujeres que, como María y la mayor parte de nosotras, trabajan a diario de manera menos notable, pero hacen la diferencia. Una de esas mujeres para mí es Nada, quien cuidó a mis niños. Otra es Alvera, una profesora de la universidad, modelo en su profesión.

Cualquier día es bueno para honrar a mujeres especiales. Podemos llegar a aquéllas que viven con incertidumbre o en desventaja. Podemos apoyar pequeñas empresas de mujeres a través de préstamos, podemos ayudar en un refugio de mujeres, una clínica de reposo o un centro preescolar.

Nuestras antepasadas nos están observando. Es hora de alimentar al bebé, limpiar el establo y cambiar el mundo.

Laura Alden sirve a la ABHMS como editora de Judson Press y es miembro del equipo de liderazgo.

Réfléchissant tout haut

Car là où est ton trésor, là aussi sera ton coeur. (Matthieu 6:21, LS)

Marie s’agenouille devant la crèche, méditant les choses dans son cœur. Je pense qu’elle était polyvalente, réfléchissant pendant qu’elle changeait le bébé, nettoyait l’étable, demandait de sortir aux bergers. Hors du chemin, elle avait du travail à faire, sachant toutefois que sa situation était provisoire et son avenir incertain.

Nous observons souvent la “journée des femmes”, en les désignant héroïnes - d’ Harriet Tubman à Mère Thérèse. Mais nous pouvons célébrer tout autant les femmes qui, comme Marie et la plupart d’entre nous, travaillent moins mais font quotidiennement la différence. Une de ces femmes, pour ma part, est Nada, qui s’est occupée de mes enfants. Une autre est ma professeur de collège, Alvera, qui a fait un modèle de sa profession.

Toute journée est une journée pour honorer les femmes spéciales. Nous pouvons nous tourner vers celles qui vivent dans l’incertitude et la précarité. Nous pouvons soutenir les petites entreprises des femmes par le biais de micro-crédits. Ou nous pouvons aider dans une structure d’accueil pour femmes, une infirmerie, ou une école maternelle.

Nos aïeules regardent. Il est temps de nourrir le bébé, de balayer l’étable et de changer le monde.

Laura Alden sert l’American Baptist Home Mission Societies come rédactrice pour Judson Press et membre de l’équipe de direction.



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The Manicure

2 Corinthians 5:17

Joel and I sit close together on the couch. I hold his hands and clip away his overgrown nails, white quarter-moons that fall in my lap. I admire, out loud, the strength of his nails. He smiles as I talk, clip and file. Finished, I scoop the clippings into my hand and throw them into the wastebasket.

Joel has autism. Twenty-five years old, next month he moves from home into a home of his own. I practice saying goodbye as I throw these clippings away—these parts of Joel that are outgrown and no longer needed—these clippings that are now a part of his past. I practice saying goodbye as we approach the day when we gently shove Joel over the side of the nest, whispering, “Fly, Joel! Fly!” As I practice saying goodbye, I remind myself that new life will emerge—new life as strong and resilient as the new nails that even now are beginning to emerge on Joel’s beautiful hands.

Kathleen Deyer Bolduc (www.kathleenbolduc.com) is the author of Autism & Alleluias (Judson Press, 2010) as well as two other books and numerous articles. She is a speaker in the field of disability/inclusion ministry.

Manicure

2 Corintios 5:17

Joel y yo nos sentamos en el sofá. Sostengo sus manos mientras corto sus uñas larguísimas, que como cuartos de luna blancas caían en mi falda. Admiro en voz alta la dureza de sus uñas. Él sonrío mientras yo hablo, corto y limo. Al terminar, recojo los pedazos de uñas cortadas en la palma de mi mano y los tiro al basurero.

Joel es autista. Tiene veinticinco años de edad, el próximo mes se mudará a su propia casa. Yo practico decirle adiós mientras tiro estos pedazos de uña—esas partes de Joel que crecieron demás y que ya no son necesarias, esos trozos recortados que ahora serán parte de su pasado. Practico decirle adiós mientras se acerca al día en el que empujaremos suavemente a Joel fuera del nido, diciéndole: “¡Vuela Joel, vuela!”. Mientras practico decirle adiós, me recuerdo a mí

misma que una nueva vida surgirá, una nueva vida tan fuerte y resistente como esas nuevas uñas que incluso ahora están comenzando a surgir en las bellas manos de Joel.

Kathleen Deyer Bolduc es la autora del libro Autismo y Aleluyas (Judson Press, 2010, sólo en inglés) así como de otros dos libros y numerosos artículos. Ella tiene un ministerio de predicación en el área de ministerios de inclusión. www.kathleenbolduc.com

La manicure

2 Corintiens 5:17

Joël et moi sommes assis l’un près de l’autre, sur le canapé. Je tiens ses mains et coupe ses ongles, quartiers de lune blancs qui tombent sur mes genoux. J’admire tout haut la force de ses ongles. Il sourit pendant que je parle, coupe et peaufine. Une fois fini, je rassemble les ongles coupés dans le creux de ma main et je les jette à la poubelle.

Joël est atteint d’autisme. Il a vingt-cinq ans, le mois prochain, il déménage de notre domicile vers une maison de son choix. Je m’exerce à dire au revoir, comme je jette ces ongles coupés - ces parties de Joël qui sont trop grandes et ne sont plus nécessaires - ces ongles coupés qui sont à présent une partie de son passé. Je m’exerce à dire au revoir à l’approche du jour où nous pousserons doucement Joël sur le bord du nid, murmurant: “Vole, Joël, vole!”. Tandis que je m’exerce à dire au revoir, je me dis que cette nouvelle vie va grandir - nouvelle vie aussi forte et résolue que ces nouveaux ongles qui commencent dès à présent à grandir sur les belles mains de Joël.

Kathleen Deyer Bolduc est l’auteur d’Autism & Alléluias (Judson Press, 2010), ainsi que de deux autres livres et de nombreux articles. Elle a parlé du Ministère de l’inclusion. www.kathleenbolduc.com





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Peacemakers Needed!

You're blessed when you can show people how to cooperate instead of compete or fight. That's when you discover who you really are, and your place in God's family (Matthew 5:9, The Message).

The ease with which we receive information about what is happening around the world makes it clear that the globalization of justice requires developing global rules and systems for the protection and enforcement of human rights, and for the restoration of the perpetrators of crimes. Our understanding of global mission needs to catch up to these needs. We can impact the world while addressing the issues of human rights. Women's groups are becoming more involved with trafficking of women and children from around the world to the United States. We can do the work of compassion with immigrants who are displaced by global economies, or teach conflict resolution skills at local high schools and community colleges. These are all ways to discover who we are and to find our place in the family of God without needing to leave our homes. The work of peacemakers is crucial.

Elizabeth Conde-Frazier is dean of Esperanza College of Eastern University and author of Listen to the Children: Conversations with Immigrant Families (Judson Press, 2011).

¡Necesitamos pacificadores!

Tú serás bendecido cuando puedas mostrar a la gente cómo cooperar en vez de competir o luchar. Es allí cuando descubres quién realmente eres y cuál es tu lugar en la familia de Dios. (Mateo 5:9, traducido de la versión The Message).

La facilidad con la cual recibimos información sobre lo que está sucediendo en todo el mundo hace evidente que la globalización de la justicia requiere reglas y sistemas globales para la protección y aplicación de los derechos humanos, incluyendo la restauración de quienes cometen crímenes. Nuestra comprensión de la misión global necesita ponerse al día con estas necesidades. Podemos impactar el mundo a la vez que señalamos problemas de derechos humanos. Grupos femeninos se están involucrando cada vez más en la lucha contra el tráfico de mujeres y niños de todo el mundo hacia Estados Unidos. Podemos hacer un trabajo de compasión con los inmigrantes que son desplazados por la economía global o

podemos enseñar técnicas para la resolución de conflictos en escuelas secundarias y universidades. Todas éstas son formas de descubrir quiénes somos y cuál es nuestro lugar en la familia de Dios sin necesidad de salir de nuestros hogares. El trabajo de los pacificadores es crucial.

Elizabeth Conde-Frazier es decana del Esperanza College, de Eastern University. Es autora de Listen to The Children: Conversations with Immigrant Families, (Escuchen a la niñez: Conversaciones con familias inmigrantes), que publicará Judson Press en inglés en el 2011.

Besoin d'artisans de paix

Vous êtes bénis quand vous pouvez montrer aux gens comment coopérer au lieu de se concurrencer ou de se battre. C'est alors que vous découvrirez qui vous êtes vraiment, et votre place dans la famille de Dieu. (Matthieu 5:9, version The Message)

La facilité avec laquelle nous recevons des informations sur ce qui se passe dans le monde fait apparaître clairement que la mondialisation de la justice requiert des règles mondiales et des systèmes pour la protection et le respect des droits de l'homme, y compris la réhabilitation des auteurs de crimes. Notre compréhension d'une mission mondiale à besoin de se calquer à ces besoins. Nous pouvons influencer le monde, tout en répondant aux respects des droits de l'homme. Les groupes féminins s'investissent de plus en plus contre la traite des femmes et le trafic d'enfants du monde entier, aux Etats-Unis. Nous pouvons faire une démarche de compassion envers les immigrants qui sont délocalisés par l'économie mondiale, ou apprendre dans les écoles secondaires ou les collèges communautaires les manières de gérer les conflits. Ce sont là des moyens de découvrir qui nous sommes, et de trouver notre place dans la famille de Dieu, sans avoir besoin de quitter nos foyers. Le travail des artisans de la paix est crucial.

Elizabeth Conde-Frazier est le doyen de l' Esperanza College of Eastern University, et auteur de: "Listen to the Children: Conversations with Immigrant Families". (Judson Press, 2011)



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In God's Hands

For [God] will command angels concerning you to guard you in all your ways. On their hands they will bear you up, so that you will not dash your foot against a stone (Psalm 91:11-12).

One of the fondest memories I have from my childhood is that of my father holding my sister's and my hands and walking with us to the school bus. Our car was not working and since we lived in a rural area, we had to walk a few miles to the school bus. The memory of my father holding my hand as he walked with us stays with me for it reminds me of God's parental love for us. We are held by God in God's own hands indeed!

As we celebrate Father's Day, let us remember that, although it is important to find new images and to reclaim ancient images for God—Wisdom, Mother, Spirit—God is also a loving and caring Father. We can hold fast to God's hands for God walks with us and takes us to the mission where we need to be.

J. Manny Santiago is a pastor and author of Being Baptist: Lessons for New Members/ Para ser bautistas: Lecciones para nuevos miembros (Judson Press, 2010).

En las manos de Dios

"Pues [Dios] dará órdenes a sus ángeles sobre ti, para que te cuiden en todos tus caminos. En sus manos te llevará, para que tu pie no tropiece con la piedra". (Salmo 91:11-12, Biblia de la Américas)

Uno de los recuerdos más gratos de mi niñez es el de mi padre tomando mi mano y la de mi hermana para caminar hasta la parada del autobús para ir a la escuela. Nuestro auto no funcionaba y viviendo en un área rural, teníamos que caminar unas cuantas millas hasta el paradero. El recuerdo de mi padre tomando mi mano también me recuerda el amor paternal de Dios hacia su pueblo. ¡Dios nos toma de la mano para caminar!

Hoy, cuando celebramos el Día del Padre, recordemos que, si bien es importante encontrar y reclamar nuevas y antiguas imágenes para Dios—Sabiduría, Madre, Espíritu—Dios

también es un Padre amoroso y bondadoso. Podemos confiar en las manos de Dios porque él camina con su pueblo y nos lleva a la misión que tenemos.

J. Manny Santiago es pastor y autor del libro Para ser bautistas: Lecciones para nuevos miembros/Being Baptists: Lessons for New Members (Judson Press, 2010, libro bilingüe).

Entre les mains de Dieu

Car [Dieu] ordonnera à ses anges de te garder dans toutes tes voies; Ils te porteront sur les mains, de peur que ton pied ne heurte contre une pierre. (Psaume 91:11-12, LS)

Un de mes plus grand souvenir d'enfance que je possède est lorsque mon père tenait la main de ma sœur et la mienne pour rejoindre le bus scolaire. Notre voiture était en panne, et tant que nous habitions à la campagne, nous devions marcher quelques kilomètres pour aller à l'arrêt du bus scolaire. Le souvenir de mon père me tenant la main et marchant avec nous car il me rappelle l'amour parental de Dieu à notre égard. En vérité, nous sommes soutenus par Dieu de par Ses propres mains!

Alors que nous célébrons la Fête des Pères, souvenons nous que, malgré qu'il soit important de trouver de nouvelles représentations de Dieu et de s'en remémorer d'anciennes - Sagesse, Mère, Esprit - Dieu est aussi un père aimant et attentionné. Nous pouvons tenir fermement les mains de Dieu pour que Dieu marche avec nous et nous emmène jusqu'à la mission pour laquelle nous sommes faits.

J. Manny Santiago est pasteur et auteur de "Being Baptist: lessons for new members/Para ser bautistas: Lecciones para nuevos miembros" (Judson Press, 2010, bilingue, anglais et espagnol)





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The Kingdom, The Power, The Glory

Matthew 6:13

Independence Day is a good time for Christians to remember the closing line of the Lord’s Prayer: *Yours is the kingdom and the power and the glory forever*. These words remind us that nations and kingdoms, as do presidents and prime ministers, come and go, but the reign and realm of God will last forever. This does not mean that nations will cease to exist; they just do not and cannot retain the power and influence they once enjoyed. While Egypt, Rome, Greece and Babylon, for example, still exist geographically, their kingdom, power and glory have long since faded. Here is the hard truth: despite our assumptions of U.S. American exceptionality, which makes us think more highly of ourselves than we should, this same fate awaits our nation someday. While the grass withers and the flower fades, the kingdom of God, the power of God and the glory of God will stand forever. It is good to love your country, but put your trust in God.

Marvin McMickle is pastor of Antioch Baptist Church in Cleveland and author of nine books, including Deacons in Today’s Black Baptist Church (Judson Press 2010).

El Reino, el poder, la gloria

Mateo 6:13

El Día de la Independencia es una buena ocasión para que los cristianos y cristianas recordemos el final del Padrenuestro: *Tuyo es el reino, el poder y la gloria por siempre*. Estas palabras nos recuerdan que naciones y reinos, al igual que presidentes y primeros ministros van y vienen, pero el reino y autoridad de Dios durarán para siempre. Esto no significa que las naciones dejarán de existir; sino que simplemente no conservarán el poder y la influencia que una vez disfrutaron. Mientras que Egipto, Roma, Grecia y Babilonia, por ejemplo, todavía existen geográficamente, su reinado, poder y gloria se desvanecieron hace mucho tiempo. Esta es la cruda verdad: a pesar de asumir una superioridad norteamericana, que nos hace que tengamos un concepto más alto del que deberíamos, ese mismo destino aguarda a esta nación algún día. Mientras que la hierba se seca

y la flor se cae, el reino de Dios, el poder de Dios y la gloria de Dios permanecerán para siempre. Es bueno amar a este país, pero pon tu confianza en Dios.

Marvin McMickle es pastor de la Iglesia Bautista Antioch, en Cleveland, OH y autor de 9 libros, incluyendo Deacons in Today’s Black Baptist Church (Judson Press, 2010, sólo en inglés).

Le règne, la puissance et la gloire

Mathieu 6:13

Le jour de l’indépendance est le moment idéal pour les chrétiens de se rappeler la conclusion de la prière à Notre Seigneur: “Dans tous les siècles, le règne, la puissance et la gloire”. Ces mots nous rappellent que les nations et royaumes, tout comme les présidents et les premiers ministres, vont et viennent, mais que le royaume de Dieu durera toujours. Cela ne veut pas dire que les nations vont cesser d’exister, elles n’ont pas et ne peuvent conserver le pouvoir et l’influence qu’elles avaient naguère. Bien que l’Égypte, Rome, la Grèce et Babylone par exemple, existent encore géographiquement, leur royaume, leur puissance et leur gloire ont disparu depuis bien longtemps. Voici la dure vérité: en dépit de nos hypothèses de l’exceptionnalisme des Etats-Unis d’Amérique, qui nous fait nous surestimer bien plus que nous le devrions, ce même sort attendra un jour notre nation. Tandis que l’herbe sèche et que la fleur se fane, le Royaume de Dieu, la Puissance de Dieu et la Gloire de Dieu demeureront à jamais. Il est bon d’aimer votre pays, mais mettez votre confiance en Dieu.

Marvin McMickle est pasteur à l’Eglise d’Antioche à Cleveland, et auteur de 9 livres, dont “Deacons in Today’s Black Baptist Church” (Judson Press, 2010)





World Mission Offering promotion begins.

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Called to Use Our Gifts

I was in prison and you visited me (Matthew 25:36).

Many congregations conduct seminars to help people discover their gifts, and then presumably place them in ministries consistent with those gifts. While such activity is noble, the risk is that we might use the discovery of gifts to exempt us from pursuing a call that God places on us all—to serve the larger mission. Many people say they do not feel called to prison ministry. They believe their gifts are to be used elsewhere, even though the directive of Matthew 25 does not offer “well done” only to those “called” to prison ministry. Gifts for ministry are not place-specific. They are meant to build the body of Christ wherever it lives! Virtually every congregation has a family with a loved one behind bars. Should we not at least offer our gifts in ministry to them? After all, an inmate died for our sins! May God grant us discernment to minister to those affected by incarceration.

Harold Dean Trulear is director of Healing Communities Prison Ministry and Reentry Project in Philadelphia and associate professor of Applied Theology at Howard University School of Divinity. He is also co-author of Ministry with Prisoners & Families: The Way Forward (Judson Press, available in April 2011).

Llamados a usar nuestros dones

Estuve en la cárcel, y me visitaron (Mateo 25:36, NVI)

Muchas congregaciones ofrecen talleres para ayudar a las personas a descubrir sus dones y posiblemente ubicarlas en ministerios acordes con esos dones. Si bien es cierto, eso es algo noble, se corre el riesgo de que utilicemos el descubrimiento de nuestros dones para eximirnos de seguir el llamado que nos hace Dios a todos y todas: servir a la misión más amplia. Mucha gente dice que no siente el llamado al ministerio de prisiones. Creen que sus dones deben ser usados en otras áreas, aunque el mandato de Mateo 25 no solamente ofrece un “hiciste bien” a personas “llamadas” al ministerio de prisiones. Los dones no son para ser usados en un lugar específico. ¡Son para edificar el cuerpo de Cristo dondequiera que él vive! Virtualmente cada congregación tiene una familia

con un ser amado tras las rejas. ¿No deberíamos ministrarles y ofrecerles también nuestros dones? Después de todo, ¡fue un preso quien murió por nuestros pecados! Dios nos conceda discernimiento para ministrar a personas afectadas por el encarcelamiento.

Harold Dean Trulear es director del proyecto Healing Communities Prison Ministry and Reentry Project, en Filadelfia, es Profesor Adjunto de Teología Aplicada en la Howard University Divinity School y el autor de Ministry to Prisoners & Families: The Way Forward (Judson Press 2010, sólo en inglés).

Appelé à l'usage de nos dons

“J’étais en prison, et vous êtes venus me voir” (Matthieu 25:36, LS).

Beaucoup de congrégations organisent des séminaires afin d’aider les gens à découvrir leurs dons, et les affectent sans doute dans les ministères qui correspondent à ces dons. Bien que cette activité soit noble, le risque est que nous pourrions utiliser la découverte de ces dons pour nous exempter de poursuivre un appel que Dieu lance vers nous tous—à savoir servir la plus grande Mission. Certains disent qu’ils ne se sentent pas appelés à la pastorale des prisons. Ils croient que leurs dons sont là pour servir ailleurs, même si la directive de Mathieu 25 n’offre pas un “bon point” uniquement à ceux qui sont “appelés” à la pastorale des prisons. Les dons pour le ministère ne sont pas spécifiques à un endroit. Ils sont destinés à construire le Corps du Christ partout où Il vit! Pratiquement chaque congrégation a une famille qui a un être cher derrière les barreaux. Ne devrions nous pas au moins offrir nos dons pastoraux pour eux? Après tout, un détenu est mort pour nos péchés! Que Dieu nous accorde le discernement pour enseigner à ceux qui sont touchés par l’incarcération.

Harold Dan Trulear est directeur du Healing Communities, ministère de prison et de réinsertion à Philadelphie, et Professeur agrégé de théologie appliquée à l’Howard University School of Divinity, ainsi que l’auteur de “Ministry to Prisoners & Families: The Way forward” (Judson Press, 2010)



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The Example of Nicodemus

John 3:1-21; 7:45-52

Three stages of spiritual development are evidenced in the life of Nicodemus. He came to Jesus at night as a seeker. Seekers view Jesus as a good teacher but are not ready to change their lives—even their religious lives—because of him. Seekers need the freedom to ask questions without fear of judgment, so we need to be willing to listen and to share the simple message that God loves. Seekers are the purpose of evangelism.

When Nicodemus appears again in John 7, he has moved from seeker to believer as suggested by “one of their number.” He is willing to speak up for Jesus within the safety of religious walls. His faith is about words. Believers have accepted Jesus, the Savior, and made his message of love personal. Believers are the product of evangelism.

John 19 reports that Nicodemus tended to Jesus’ burial. He is now an obvious disciple who sacrifices time, possessions, and reputation. Disciples are works in progress who reflect Jesus in their actions. Disciples show love for Jesus, the Lord, by serving rather than by being served. Disciples are the producers of evangelism.

Jeffrey A. Johnson serves American Baptist Home Mission Societies as national director, Evangelism and New Church Planting and author of Got Style: Personality-based Evangelism (Judson Press, 2009).

El ejemplo de Nicodemo

Juan 3:1-21; 7:45-52

Tres etapas del desarrollo espiritual se evidencian en la vida de Nicodemo. Él vino a Jesús una noche como buscador. Los buscadores ven a Jesús como buen maestro, pero no están listos para cambiar sus vidas por él, aun su vida religiosa. Los buscadores necesitan la libertad de hacer preguntas sin el miedo a ser juzgados, así que necesitamos estar dispuestos a escuchar y a compartir el simple mensaje de amor de Dios. Los buscadores son el propósito del evangelismo.

Cuando Nicodemo aparece otra vez en Juan 7, se ha transformado de buscador en creyente, como se sugiere con “era uno de ellos”. Está dispuesto a hablar por Jesús dentro de la seguridad de las paredes religiosas. Su fe tiene que ver con su discurso. Los/las creyentes han aceptado a Jesús, el Salvador, y han hecho personal su mensaje de amor. Los creyentes son el producto del evangelismo.

Juan 19 relata que Nicodemo se encargó del entierro de Jesús. Él era ahora obviamente un discípulo que sacrificó tiempo, posesiones y reputación. Los discípulos/as son una obra en progreso que reflejan a Jesús en sus acciones. Los discípulos/as muestran amor para Jesús, el Señor, sirviendo más que siendo servidos. Los discípulos son los productores del evangelismo.

El Dr. Jeffrey A. Johnson sirve a la ABHMS como director nacional de evangelismo y nuevas obras. Es autor del Got Style: Personality-based Evangelism (Judson Press, 2009, sólo en inglés).

L'exemple de Nicodème

Jean 3:1; 7:45-52

Trois étapes de développement spirituel sont évidentes, dans la vie de Nicodème. Il vint à Jésus la nuit, en tant que chercheur. Les chercheurs voyaient Jésus en bon enseignant, mais n'étaient pas prêts à changer de vie -même leur vie religieuse- pour Lui. Les chercheurs ont besoin de la liberté de poser des questions sans crainte d'être jugés, nous devons donc être disposés à entendre et partager le simple message d'Amour de Dieu. Les chercheurs sont le but de l'évangélisation.

Quand Nicodème apparaît à nouveau dans Jean 7, il est passé de demandeur à croyant, ainsi que le suggère “l'un des leurs”. Il est prêt à parler de Jésus dans l'enceinte sécurisante des murs religieux. Sa foi est faite de mots. Les croyants ont accepté Jésus, le Sauveur, et prennent personnellement Son message d'amour. Les croyants sont le produit de l'évangélisation.

Jean 19 rapporte que Nicodème était venu à l'enterrement de Jesús. Il est à présent un disciple accompli, sacrifiant son temps, ses possessions et sa réputation. Ces disciples sont des ouvrages en progrès, qui reflètent Jesús au travers de leurs actions. Les disciples montrent de l'amour pour Jesús, le Seigneur, en préférant servir plutôt que d'être servis. Les disciples sont les producteurs de l'évangélisme.

Dr. Jeffrey A. Johnson sert l'American Baptist Home Mission Societies come directeur national de évangélisation et implantation des nouvelles églises, et est l'auteur de “Got Style? Personality-based Evangelism” (Judson Press, 2009)



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Second Chance Act

Woman, where are they? Has no one condemned you? She said, "No one, sir." And Jesus said, "Neither do I condemn you. Go your way, and from now on do not sin again" (John 8:10-11).

In February of this year, the president's budget for fiscal year 2011 was released. One-hundred million dollars were included for what is called the *Second Chance Act*. Local and state authorities are trying to provide for an unprecedented increasing population of returning citizens. Persons who have been involved in the justice system and go back into society have very particular needs, from getting documentation to finding jobs; from overcoming shame and stigma to overcoming substance abuse.

Some of us have family members or loved ones who are part of this group. How do we handle their return? There is so much to learn from Jesus. He not only gave the woman caught in adultery a second chance, he empowered her to go on with her life, and even freed her from the shame and the guilt imposed by her accusers. Do we have a *second chance* attitude?

Fela Barrueto serves American Baptist Home Mission Societies as national coordinator of the Prisoner Reentry Initiative.

Ley de la Segunda Oportunidad

"Mujer, ¿dónde están los que te acusaban? ¿Ninguno te condenó? Ella dijo: Ninguno, Señor. Entonces Jesús le dijo: Ni yo te condeno; vete, y no peques más". (Juan 8:10-11. RVA)

En Febrero de este año fue anunciado el presupuesto del presidente para el año fiscal 2011. Cien millones de dólares se han incluido para lo que se llama la Ley de la Segunda Oportunidad. Autoridades locales y estatales están intentando proveer recursos para una población con un crecimiento sin precedente: ciudadanos que retornan a la sociedad. Personas que han estado implicadas en el sistema de justicia y vuelven a la sociedad tienen necesidades muy particulares, desde conseguir documentación hasta encontrar trabajo; desde superar la vergüenza y el estigma hasta superar el abuso de drogas.

Algunos de nosotros y nosotras tenemos miembros de familia o personas amadas que son parte de este grupo. ¿Cómo

manejamos su regreso? Hay tanto por aprender de Jesús. Él no sólo dio a la mujer sorprendida en adulterio una segunda oportunidad, él la animó a continuar con su vida, e incluso la liberó de la vergüenza y de la culpabilidad que le impusieron sus acusadores. ¿Tenemos nosotros una actitud de segunda oportunidad?

Fela Barrueto sirve a la ABHMS como coordinadora nacional de la iniciativa de reingreso de personas encarceladas.

Loi sur la seconde chance

Femme, où sont ceux qui t'accusaient? Personne ne t'a-t-il condamnée? Elle répondit: Non, Seigneur. Et Jésus lui dit: Je ne te condamne pas non plus: va, et ne pêche plus. (Jean 8:10-11, LS)

En février de cette année, le budget présidentiel pour l'année 2011 a été publié. Cent millions de dollars ont été alloués pour ce qui est appelé la Loi de la Seconde Chance. Les autorités locales et nationales s'attendent à une augmentation sans précédent de la population des citoyens réinsérés. Les personnes qui étaient dans le système judiciaire et qui retournent dans la société ont des besoins spécifiques, que ce soit pour obtenir de la documentation afin de retrouver du travail, ou pour surmonter la honte et la stigmatisation afin de surmonter l'usage abusif de drogues.

Certains d'entre nous ont des membres de notre famille, ou des êtres chers, qui font partie de ce groupe. Comment gérons nous leur retour? Il y a tant à apprendre de Jésus. Il n'a pas seulement donné une seconde chance à la femme adultère, il l'a encouragé à reprendre sa vie, et l'a même libéré de la honte et de la culpabilité que lui imposaient ses accusateurs. Avons-nous une attitude de "seconde chance"?

Fela Barrueto sert l'American Baptist Home Mission Societies come le coordonnateur national de l'initiative de réinsertion des prisonniers.





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Appreciate the Difference

... every perfect gift is from above, coming down from the Father (James 1:17b).

Zest is a wonderful word even when we are not playing Scrabble. Sages remind us to stop and smell the flowers—carpe diem and all that jazz—for certainly zest for life beats sloshing through the terrain of our years. Nevertheless, appreciating people, things, experiences and events is an incomplete way for a person of faith to live. Adam and Eve savored the forbidden fruit. David had zest for Bathsheba. Ahaz appreciated Naboth’s vineyard, and Herod relished Salome’s daughter.

Thankfulness not only values what comes our way, it also turns our hearts toward the Giver so that we use each gift to the glory of God. We not only appreciate the miracle of our bodies, we dedicate them to God’s service. We go beyond savoring a meal to sharing it with the hungry. A walk in the woods inspires us not only to relish each step but to praise the Maker for all that surrounds us. Appreciation extols the moment. Thanksgiving transforms every experience into an epiphany of God’s grace. Happy Thanksgiving.

John Burns is a pastor and author of Modeling Mary in Christian Discipleship (Judson Press, 2008).

Apreciar la diferencia

“Toda buena dádiva y todo don perfecto desciende de lo alto, del Padre”. (Santiago 1:17a)

Gusto es una palabra excelente, aun cuando no estamos jugando palabras cruzadas. Los sabios nos recuerdan detenernos y oler las flores –carpe diem y todo lo demás— puesto que el gusto por la vida cambia conforme pasan los años. Sin embargo, apreciar a la gente, las cosas, las experiencias y los acontecimientos es parte de la vida de una persona de fe. Adán y Eva degustaron el fruto prohibido. David gustó de Betsabé. Acab deseó la viña de Nabot y Herodes gustó de Salomé.

El agradecimiento no sólo valora lo que viene a nuestra vida, también guía nuestros corazones hacia el Dador, de modo que usemos cada don para la gloria de Dios. No sólo apreciamos el milagro de nuestros cuerpos, sino que los

dedicamos al servicio de Dios. No sólo degustamos la comida, sino que la compartimos con el hambriento. Un paseo en el campo nos inspira no sólo a disfrutar sino a elogiar al Creador por todo lo que nos rodea. El aprecio engrandece el momento. La acción de gracias transforma cada experiencia en una epifanía de la gracia de Dios. Feliz día de Acción de Gracias.

John Burns es pastor y autor de Modeling Mary in Christian Discipleship (Judson Press 2008, sólo en inglés).

Apprécier la différence

Toute grâce excellente et tout don parfait descendent d’en haut, du Père (Jacques 1:17b)

Apprécier est un mot simple et pourtant essentiel. Les sages nous rappellent de nous arrêter, et de sentir les fleurs - carpe diem et tout cela- car il est vrai que le temps d’apprécier les choses est devenu rare à travers cette vie qui nous ballote. Néanmoins, apprécier les gens, les choses, les expériences et les événements est une manière de vivre incomplète pour une personne ayant la foi. Adam et Eve ont goûté le fruit défendu. David éprouvait du plaisir à l’égard de Bathsheba. Ahaz appréciait la vigne de Naboth, et Hérode se délectait à la vue de la fille de Salomé.

Non seulement reconnaissance des valeurs qui se trouvent sur notre chemin, il oriente nos cœurs vers Celui qui les a donné, de sorte que nous destinons chaque cadeau à la Gloire de Dieu. Nous ne nous contentons pas d’apprécier le miracle de nos corps, nous les dédions au service de Dieu. Au-delà du fait de savourer un bon repas, nous le partageons avec ceux qui ont faim. Une promenade dans les bois ne nous incite pas seulement à savourer chaque pas, mais à prier le Créateur pour tout ce qui nous entoure. L’appréciation exalte l’instant. Thanksgiving transforme toute expérience en une Épiphanie de la Grâce de Dieu. Joyeux Thanksgiving!

John Burns est pasteur et auteur de “Modeling Mary in Christian Discipleship” (Judson press, 2008)





SUN	MON	TUES	WED	THURS	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

Equipped for Incarnational Ministry

The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, . . . the spirit of knowledge and the fear of the Lord (Isaiah 11:2).

During Advent, we contemplate the Incarnation and what it means that God would become flesh and dwell among us. Consider what it might mean for us as American Baptist leaders and Christian educators. We are called to equip God’s people, to empower learners to interpret the good news for future generations in our churches and communities and across all cultures—through ministries of discipleship, evangelism, and justice. We plumb the wisdom of our elders and experts. We draw on the theological education of our clergy and lay leaders. We rely on resources such as Judson Press books and Workshops for Church Life and Leadership.

And the Incarnation illustrates the *best* way to equip God’s people: through the faithful, embodied presence of God’s spirit of wisdom, understanding, and knowledge. Jesus was that presence for the first disciples. By the Holy Spirit, may we be that presence (however imperfectly) for Christ’s disciples in this generation.

Rebecca Irwin-Diehl serves American Baptist Home Mission Societies as editor for Judson Press and writer for Mission in America.

Equipados para el ministerio de la encarnación

El Espíritu del Señor reposará sobre él: espíritu de sabiduría y de entendimiento, espíritu de consejo y de poder, espíritu de conocimiento y de temor del Señor. (*Isaías 11: 2*)

Durante el adviento contemplamos la encarnación y lo que significa: que Dios se hizo carne y habitó entre nosotros. Consideren lo que esto puede significar para nosotros y nosotras como líderes Bautistas Americanos y educadores cristianos. Somos llamados y llamadas a equipar al pueblo de Dios para entrenar a quienes aprenden a interpretar las Buenas Nuevas para futuras generaciones en nuestras iglesias y comunidades y a través de todas las culturas, a través de ministerios de discipulado, evangelismo y justicia. Rastreamos la sabiduría de nuestros ancianos y expertos. Aprovechamos la

educación teológica de nuestros ministros y ministras y liderazgo laico. Utilizamos recursos tales como libros de Judson Press y los Talleres para el liderazgo de la iglesia.

La encarnación ilustra *la mejor* forma de equipar al pueblo de Dios: a través de la fiel presencia del Espíritu de Dios en sabiduría, comprensión y conocimiento. Jesús fue esa presencia para los primeros discípulos. A través del Espíritu Santo, podemos ser esa presencia (aunque imperfecta) para los discípulos de Cristo en esta generación.

Rebecca Irwin-Diehl sirve a ABHMS como editora de Judson Press y escritora de Misión en América.

Equipé pour le ministère d’Incarnation

L’Esprit de l’Éternel reposera sur lui: Esprit de sagesse et d’intelligence, Esprit de conseil et de force, Esprit de connaissance et de crainte de l’Éternel. (*Ésaïe 11:2, LS*)

Durant l’Avent, nous contemplons l’Incarnation qui signifie que Dieu s’est fait chair et est venu résider parmi nous. Pensez à ce que cela pourrait signifier pour nous en tant que dirigeants Baptistes Américains, et éducateurs chrétiens. Nous sommes appelés à équiper le peuple de Dieu, pour encourager les étudiants à interpréter les bonnes nouvelles pour les futures générations dans nos églises et communautés, et à travers toutes les cultures -à travers les ministères de disciples, d’évangélisme et de justice. Nous nous appuyons sur l’éducation théologique de notre clergé et de nos responsables laïcs. Nous utilisons des ressources telles que les ouvrages de Judson Press et les Ateliers pour la Vie de l’Eglise et du Leadership.

Et l’Incarnation illustre le meilleur moyen d’équiper le peuple de Dieu, à travers la foi, la présence incarnée de l’Esprit de Dieu en sagesse, compréhension et connaissance. Jésus était cette présence pour les premiers disciples. Par le Saint-Esprit, puissions-nous être cette présence (même imparfaitement) pour les disciples du Christ dans cette génération.

Rebecca Irwin-Diehl sert l’American Baptist Home Mission Societies come éditrice pour Judson Press et écrit pour “Mission in America”.

Select Resources from ABHMS

Unless otherwise noted, the following resources can be ordered from Judson Press (800-4-JUDSON or www.judsonpress.com). Resources are free unless otherwise indicated.

Children, Poverty and the Bible: Study developed in support of the Children in Poverty Initiative. Available in print or online at www.judsonpress.com/free_download_book_excerpts.cfm.

The Christian Citizen: Available in print or online, this periodical focuses on justice issues with suggestions for personal witness and action. Subscribe at www.abhms.org/publications.cfm.

Discipleship Web Pages:
www.abhms.org/discipleship/index.cfm.

Disaster Response Manual: Guide to the process for securing One Great Hour of Sharing disaster funds and volunteers from the Volunteers In Mission program. Contact Diane Giova at 800-ABC-3USA, ext. 2450 or diane.giova@abhms.org.

Home Mission News and Notes E-Newsletter: Subscribe at www.abhms.org/publications.cfm.

Journeys: Quarterly adult curriculum written by American Baptists and based on the Uniform Lesson Series. Student book, regular size, \$5.50; Student book, large print size, \$6.20; Leader's Guide, \$6.95.

Life Span Development Chart: available for download at www.abhms.org/discipleship and [christian_education/resources.cfm](http://www.abhms.org/christian_education/resources.cfm).

A Matter of Stewardship: Ecojustice in Biblical Perspective: available for download at www.abhms.org/discipleship and [christian_education/resources.cfm](http://www.abhms.org/christian_education/resources.cfm) or in hard copy by request to Judson Press (800-458-3766).

Ministry Opportunities: List of opportunities reported by regional and national units of the American Baptist Churches USA available by subscription at www.abhms.org/abps/.

Missional Church Transformation Web pages:
www.abhms.org/missional_church/.

Mission in America: Bi-monthly publication with news related to American Baptist mission in the United States and Puerto Rico. Subscribe at www.abhms.org/publications.cfm.

Office of Governmental Relations Web site: The Office of Governmental Relations engages in public policy advocacy on behalf of the American Baptist Churches USA, while encouraging American Baptist participation in the political process. www.abhms.org/justice_ministries/ogr/.

Refugee Resettlement Manual and *Resettling Refugees* brochure: Guidance on sponsoring refugees and suggestions of other ways to become involved. Order from Diane Giova at 800-ABC-3USA, ext. 2450 or diane.giova@abhms.org.

Scholarship and Financial Aid Programs: For information go to www.abhms.org/education/financial_aid/ or check out Ed Evins' podcast talking about scholarships at www.abhms.org/podcasts.cfm.

The Secret Place: Quarterly devotional magazine available in regular print (\$7.45 yearly), large print (\$9.45 yearly) and Braille (\$18.00 yearly).

Volunteers in Mission Packet: Current Volunteers Opportunities List, suggested guidelines and required forms. Contact Volunteer Ministries at 800-222-3872, ext. 2449 or e-mail vim@abhms.org.





Workshops for Church Life and Leadership are free and downloadable at www.abhms.org/resources/church_life_leadership/ or go to the American Baptist Home Mission Societies' home page, click on Workshops for Church Life and Leadership in right hand menu. To request hard copy, contact Joanne Powers at joanne.powers@abhms.org or 1-800-ABC-3USA, extension 2452.

A "C" indicates studies for small groups (1 or more sessions), while the others are single session leadership training modules.

*Indicates workshops added since publication of the *2010 Planning Guide*.

100–200 Series: General Discipleship/Christian Education

- 101 Identifying and Using Spiritual Gifts in the Church's Mission
- 101E Identificando y usando los dones en la iglesia y en su misión
- 101F* L'Identification et L'Emploi des dons Spirituels dans L'Eglise Orientee à Faire des Disciples
- 104 Growing Persons
- 104E Personas en crecimiento
- 107 American Baptist Heritage
- 107E La Herencia de los Bautistas Americanos
- 201 Planning Your Discipleship/Christian Education Program
- C903* Becoming a Disciple-making Community

300 Series: Children's Ministries

- 301 Preventing Child Abuse in Churches
- 301E Prevención del abuso de niños y niñas en las iglesias
- 302 Basics of Teaching and Relating to Children:
- 303 Teaching the Bible to Children

400 Series: Youth Ministries

- 401 Evangelism and Discipleship in Youth Ministry
- 401E Evangelismo y discipulado en el ministerio de jóvenes
- 401F* Évangélisation et Formation de Disciples dans le Ministère des Jeunes
- 403 Basics for Teaching Youth
- C404* Encounter: Come as You Are
- C405 MtW: Equipped for Life

500 Series: Adult Education

- 501 The Journey toward Wisdom
- 502 Methods for Bible Study with Adults
- 503 Maximizing Discussion in Adult Classes

600 Series: Family Ministry

- 601E Cultivando la fe en las familias
- 602 Ministries with Families of Children with Disabilities

700 Series: Teaching

- 702 Teaching with Respect for Diverse Learning Styles
- 702E Enseñando con respeto para diversos estilos de aprendizaje
- 703* Teaching Approaches for Discipleship Formation

800 Series: Church Leadership Studies

- 802 The Work of the Nominating Committee
- 804 The Deacon as Servant-Leader
- 807 The Spiritual Life of Church Boards and Committees
- 808 Strategies for Moving the Small Church Forward
- 808F* Stratégies pour favoriser le développement de la petite congrégation
- 809 Hospitality and the Church
- 811 Dealing with Conflict in Group Meetings
- 812 Leadership as Enabling
- 813 Church Leader Development

C 910s Topical Studies

- C910 Introduction to Missional Church

If you are interested in developing a workshop or want to suggest a topic or writer, please contact Casey Williams at cassandra.williams@abhms.org.

Seven Steps toward Making Worship Meaningful for Children



1. Talk to the children. Ask them what they enjoy and what parts of worship are boring or difficult. Keep in mind that not enjoying adult-focused worship is *not* a sign that they don't appreciate God.

2. Remember that these are children. Many adults have trouble sitting still and paying attention. Just imagine yourself sitting in a pew so high your feet don't touch the floor and behind adult heads that block the view of the pulpit area while listening to a "foreign language" (as adult-speak is to children).

3. Familiarize the children with worship. Host them for a time to explore the sanctuary, look at hymnals and other worship resources, and explain what happens during the service.

4. Provide worship kits. When children's hands are busy, they are not distracted, but rather are better able to listen. That is how children's brains are wired. Let them help make kits, which can be simple cloth bags (kid-friendly fabrics) that include:

- plain paper
- coloring sheets
- crayons
- storybook
- pictures from old curriculum resources
- a small clip board
- soft cloth dolls—see directions for "Pew Babies" below

5. Talk with the adults. Consider what you want your children to take away from the experience of worship and develop a philosophy of welcoming children that guides church life. There are lots of places where children learn to sit still and be quiet—certainly the church has more important things to teach than that.

6. Offer an alternative. Instead of having children remain throughout a worship service that is geared toward adults, plan a separate venue for worship that suits children. Adults deserve an enjoyable worship experience and *so do children*. It may not be possible to meet their different needs in a single event.

7. Have a child-friendly worship service. Adults can benefit from an occasional service that touches their inner child and such a service demonstrates that children matter to the church.

Directions for Simple "Pew Babies"

There are many adaptations of the Pew Baby and poem available on line. This simple version is easy to make and it is a great project for older children to make for little ones.

Materials

- 1 plain white handkerchief (men's work best)
- thin ribbon
- three cotton balls for stuffing the head
- powder blush
- fine point fabric pen (optional)
- poems printed on paper squares (optional)

Steps

1. Fold one side of the handkerchief about 1/3 of the way down.
2. Tie small knots at the right and left top corner to form hands.
3. Insert the cotton balls beneath the top layer of the handkerchief at the center of the fold.
4. Tie the ribbon beneath the cotton balls to form a neck.
5. Dab a little blush on her cheeks.
6. Draw a little mouth and closed eyes as if she is in prayer (optional).
7. Print out and attach one of the following poems (optional):

Pew Baby

*In early churches long ago,
Children were restless and sermons were long.
Pews were hard beneath little seats.
Little ones squirmed and kicked their feet.
A knotted hanky was placed in their hands,
That's how pew babies began.*

Church Baby

*I love my darling church baby, to church with me she goes
We play silently among the pews so no one ever knows
And when she flies down from my hand and falls upon the floor
No sound disturbs the Sunday guests so we can play some more
Then when it's time to bow our heads and say a little prayer
I hug my darling church baby 'cause I'm really glad she's there*

Cassandra Carkuff Williams serves American Baptist Home Mission Societies as national coordinator, Discipleship Resource Development and is the author of Learning the Way: Reclaiming Wisdom from the Earliest Christian Communities (www.alban.com; also available from Judson Press).



A Tent of Meeting An Opportunity for Growing Faith

Tents and camping are nearly synonymous. Whether the “tent” is a fully equipped RV, a wall tent, or a fly tarp strung across a rope, there remains a close association between the idea of camping and the image of the tent. That image speaks to us of the outdoors, of flexibility, and of simplicity. It is also an image that we find in our faith tradition.

We are the faith descendants of tent dwellers who followed their sheep and goats to green grass and fresh water. Abraham and Sarah, Isaac and Rebekah, Esau and Jacob, Leah and Rachel—the patriarchs and matriarchs of the Old Testa-



ment would not have called themselves campers, but they were certainly inhabitants of tents. Before slavery in Egypt, the ancestors of the Hebrew people lived in tents and traveled from place to place with their flocks. Later, during the forty years following the escape from Egypt, the Hebrews moved their tents along the journey toward the land of God’s promise.

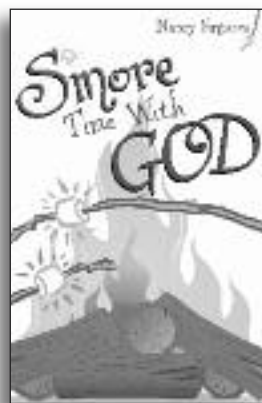
During those years in the wilderness the people, to honor the presence of God with them on their journey, erected a “tent

of meeting” where God could dwell. The tent of meeting is portrayed as a small mobile tent placed by Moses at a distance from the tents of the people (Exodus 33:7-11) and then as an elaborate tabernacle, which held sacred artifacts of the faith and around which the tribes were to camp (see Exodus 40; Numbers 2:1-2). In first description, when Moses crossed the threshold of this tent, God came arrayed as a pillar of smoke, surrounded the tent, and entered it. In the later descriptions, God dwelt in the tent of meeting and was present with the people of Israel wherever they camped.

In the same way, we can expect God to be present with us as we camp. God will also dwell within the “tent of meeting” we create. God will be present with us as we explore the wonders of creation, listen to one another, and hear anew the stories of our tradition.

Camping experiences offer a unique opportunity for our faith to grow. Faith in the Creator God will expand as we watch the changing color of the sky at sunset or listen to the morning song of birds or taste blackberries picked fresh from the bush. Our hearts will fill with awe and thanksgiving in the goodness of what God has made. The ordinary events of a camping experience become a chance to stop and say, “God is here.” Our faith will grow as we take time together to listen to the stories of God’s people from Scripture. For many centuries, before they were written down, these stories were recited as family groups gathered around campfires at the end of the day. Parents and grandparents told the children about what God had done. Camping gives us a chance to sit around the fire, to hear these stories again and to pass them on to our children.

Our faith will grow as God’s love becomes incarnate in the love and closeness found within the everyday of life as a family group. We cannot cross over into the sacred without the help of things we can touch and see and taste and feel. We need tangible signs to enable our experience of that which is holy, that which is “set apart.” Living simply together outside gives us time to notice the holiness.



Adapted from S'more Time with God by Nancy Ferguson (Judson Press. Available in April 2011).

Intergenerational Programming

Re-rooting God's Story for All Generations

O my people, hear my teaching; listen to the words of my mouth . . . we will tell the next generation the praiseworthy deeds of the Lord, his power, and the wonders he has done. . . . They would not be like their forefathers—a stubborn and rebellious generation, whose hearts were not loyal to God, whose spirits were not faithful to him (Psalm 78:1a, 4b, 8 NIV).

Psalm 78 raises a lament about God's people forgetting God's story. This lament resonates with contemporary ministry challenges, such as building congregational community and increasing biblical literacy. Today's Christian educators are asking, "How do we continue to share God's story, teaching it to the next generation and the next, so that our children—and their children—will know and trust God?" The answers, I think, lie in returning to the roots of our family tree. From the beginning, God gave the family as the basic social structure of life. Our first lessons come from those who raise us—relatives



and family friends—sharing knowledge and skills across generations. As believers, we are adopted members of God's family—brothers and sisters of Christ—and have opportunities to learn God's story as a shared family history. Faith-based intergenerational programming engages the entire congregation in rediscovering that story. Read on for some "family" secrets!

Family Secret #1: Get Moving

Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be

upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates (Deuteronomy 6:4-9 NIV).

The *Shema'* offers an active, biblical teaching model that shapes the intergenerational programming in my book, *Church Programs & Celebrations for All Generations*. Utilizing station rotations, this format is hands on, interactive, multi-sensory, and appeals to a variety of learning styles, which helps you to reach *all* of the learners at least *some* of the time!

Family Secret #2: Create Connections

By intentionally mixing singles and families, children and older adults, you can revitalize congregational life and create opportunities for everyone to share fresh insights on God's story and wisdom from life experiences, offer support for all stages of life's journey through extended family and mentoring relationships, and celebrate the diversity of your faith community by practicing inclusivity, all of which allows people to connect with one another and to God on multiple levels.

Family Secret #3: Transform Traditions

Tradition holds that teens and seniors have nothing in common, and that singles don't like to hang out with couples. Tradition says, "We do things *this* way." There's nothing wrong with tradition, yet sometimes God's voice is saying, "Look, I'm doing a new thing!" Don't be afraid to be flexible and creative, to provide a change of pace, to regroup and re-vision, and to adapt materials for your particular congregation. Value people at all ages and stages of spiritual development—seasoned life experiences *and* fresh perspectives help everyone to explore God's story. Your faithfulness to all generations is a good thing, a God thing, raising up people who "would put their trust in God and would not forget his deeds but would keep his commands" (Psalm 78:7 NIV).



Rachel Gilmore is the author of Church Programs & Celebrations for All Generations and The Complete Leader's Guide to Christian Retreats.

Asian American Baptist Sunday

The Sunday before Thanksgiving is designated as Asian American Baptist Sunday. Since Thanksgiving reminds us of the immigration of those who yearned for religious freedom, it seems a fitting time to celebrate Asian American people, many of whom are immigrants or descendants of immigrants who came seeking freedom and opportunity. I am both humbled by and proud of the diversity among our Asian American churches.

There are over 130 churches, congregations, and fellowship groups made up of Asian-descent Christians within the ABCUSA. These groups, which are comprised of first-, second- and third-generation Asian Americans, include Japanese, Filipinos, Chinese, Koreans, Indians, Burmese, Chins, Karens, Kachins, Mienh, Vietnamese, Thais, Laotians, Indonesians, and Cambodians. Nearly 20 different languages and dialects are spoken making Asian Ministries one of the most culturally rich and ethnically diverse groups within our denomination.

Each group has their own contribution and uniqueness and the Asian American churches are like a multiplex theater, where a variety of movies are showing simultaneously. Can you imagine experiencing the power of Pentecost in worship among these ethnic churches? While a number of Asian American churches use a native language in their Sunday worship and the members tend to be first generation, there are other well-established second and third-generation Asian American churches that have become very diverse and multi-cultural.

The American Baptist Home Mission Societies plays a major role in supporting the recently arriving Karen, Chin, and Kachin refugees who originated from Burma and fled to Thailand and Malaysia. These are Christians who have lived the Judson legacy for over 200 years. A national conference for pastoral and leadership development held in Chicago in 2009 brought together a group of church leaders representing over fifteen ethnicities. This diverse group shared worship, workshops and fellowship, and learned to build ministry, while celebrating what God is doing in their lives. In this Thanksgiving season and as you celebrate Asian American Baptist Sunday, I pray for God's providence and our ongoing pilgrimage. May we keep journeying and finding the right places to connect with one another and with our God.

Florence Li serves American Baptist Home Mission Societies as national coordinator for Intercultural Ministries, Asian Churches Strategist. For information, please contact florence.li@abhms.org or 1-800-222-3872 ext. 2468.

Baptist Heritage in the Attic Reflections on Baptist Heritage

That which is, already has been; that which is to be, already is; and God seeks out what has gone by (Ecclesiastes 3:15).

Stacks of typeset *Minutes of the Wayne Baptist Association* (Pennsylvania) were in the attic: records of three-day association meetings spanning a century. In 1911 the American Baptist Publication Society ads were alongside those for dynamite, cigars, cold and gripe tablets, oysters and home-made sausages. Dr. Maxwell was concerned about dying and decomposing churches, the soloist sang "Railroad to Heaven," missionaries reported on



work with immigrants at Ellis Island, presented a stereopticon-illustrated lecture about missionaries in Japan, and heard from a newly appointed teacher in the training school for Negro women in Washington, D.C. Bucknell University was described as a distinctively Christian school with required daily chapel.

Voters were urged to contact legislators to support prohibition of the deadly liquor traffic.

Churches were apportioned in support of the Northern Baptist Convention. Baptists in the last century were concerned about mission and Christian education. They utilized new technology (stereopticons), engaged social issues, found contemporary metaphors (railroads), and were committed to healthy congregational and denominational life. Some things should not change.

David C. Laubach serves American Baptist Home Mission Societies as associate executive director, Higher Education Ministries and is author of Twelve Steps to Congregational Transformation (Judson Press, 2007).

Nurturing Disciples

Leader: When we worship, we celebrate the closeness of God.

Congregation: Help us, ever-present God, to worship as though you are here with us.

Leader: When we speak, we proclaim the voice of God.

Congregation: Help us, gracious God, to speak the language of love.

Leader: When we reach out, we reveal the heart of God.

Congregation: Help us, compassionate God, to seek justice in our world.

Leader: When we contemplate the earth and its creatures, we see God's glory.

Congregation: Help us, Creator God, to protect and respect your creation.

Leader: When we gather, we gather in Jesus' name.

Congregation: Help us, forgiving God, to honor Jesus' sacrifice by practicing forgiveness.

Leader: Where our treasure is, there will be our hearts also.

Congregation: Help us, generous God, to value what you value.

Leader: In all that we do

Congregation: In our meetings and in our fellowship times

Leader: In our worship and in our study

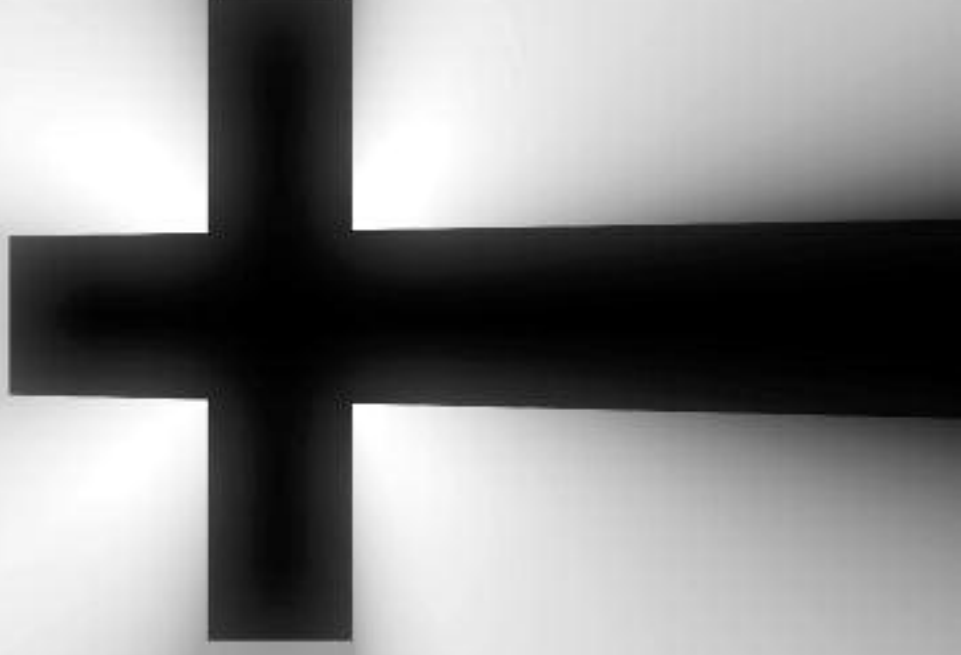
Congregation: In our service and through our finances

Leader: We teach others what it means to follow Jesus.

All: Help us, God of truth, to live as authentic followers of Jesus.

Christian Education Sunday 2011

Nurturing Christian Discipleship through Everything We Do



Fomentando el discipulado

Líder: Cuando adoramos, celebramos la cercanía de Dios.

Congregación: Ayúdanos, Dios siempre presente, a adorar como que estás aquí con nosotros.

Líder: Cuando hablamos, proclamamos la voz de Dios.

Congregación: Ayúdanos, Dios misericordioso, a hablar el lenguaje del amor.

Líder: Cuando nos acercamos a alguien, revelamos el corazón de Dios.

Congregación: Ayúdanos, Dios compasivo, a buscar la justicia en nuestro mundo.

Líder: Cuando contemplamos la tierra y sus criaturas, vemos la gloria de Dios.

Congregación: Ayúdanos, Dios Creador, a proteger y respetar tu mundo.

Líder: Cuando nos reunimos, lo hacemos en el nombre de Jesús.

Congregación: Ayúdanos, Dios perdonador, a honrar el sacrificio de Jesús y practicar el perdón.

Líder: Donde está nuestro tesoro, allí también estarán nuestros corazones.

Congregación: Ayúdanos, Dios generoso, a valorar lo que tú valoras.

Líder: En todo lo que hacemos

Congregación: En nuestras reuniones y en nuestros ratos de compañerismo

Líder: En nuestra adoración y en nuestro estudio

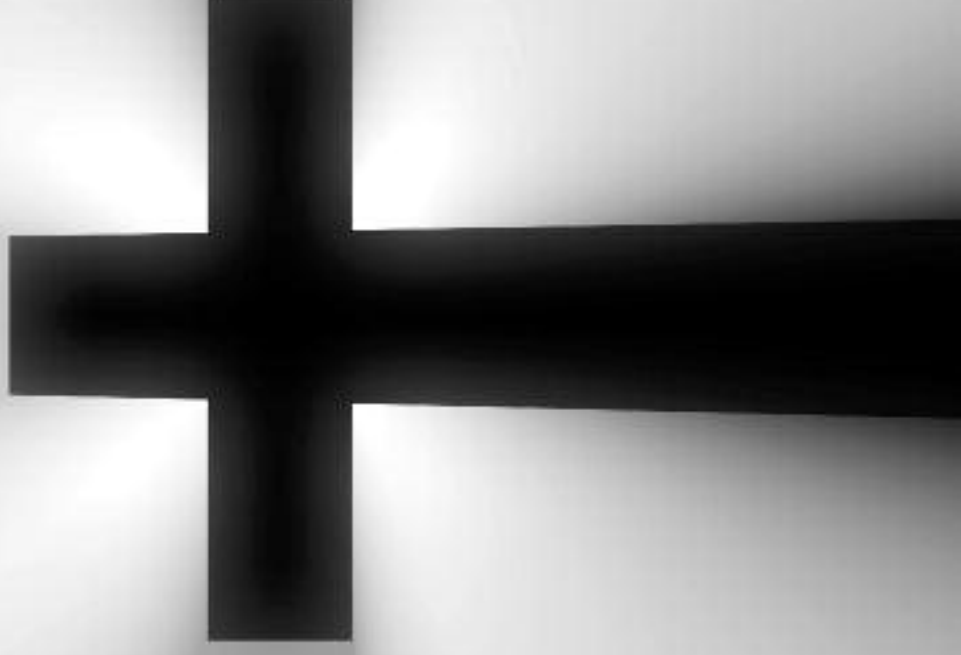
Congregación: En nuestro servicio y a través de nuestras finanzas

Líder: Nos enseñamos unos a otros lo que significa seguir a Jesús.

Todos: Ayúdanos, Dios de verdad, a vivir como auténticos seguidores y seguidoras de Jesús.

Domingo de la educación cristiana 2011

Fomentando el discipulado en todo lo que hacemos



Nourrir des disciples

Leader: Lorsque nous adorons, nous célébrons la proximité de Dieu

Congrégation: Aidez-nous, Dieu, toi qui est toujours présent, au culte de Dieu comme si vous êtes ici avec nous

Leader: Lorsque nous parlons, nous proclamons la voix de Dieu
Congrégation: Aidez-nous, Dieu de bonté, à parler la langue de l'amour

Leader: Lorsque nous rejoignons, le cœur de Dieu est révélée
Congrégation: Aidez-nous, Dieu de compassion, d'obtenir justice dans notre monde

Leader: Lorsque nous contemplons la terre et ses créatures, nous voyons la gloire de Dieu
Congrégation: Aidez-nous, Dieu créateur, pour protéger et respecter à toi monde

Leader: Lorsque nous réunissons, Nous réunissons au nom de Jésus
Congrégation: Aidez-nous, Dieu de pardon, d'honorer le sacrifice de Jésus et le pardon pratique

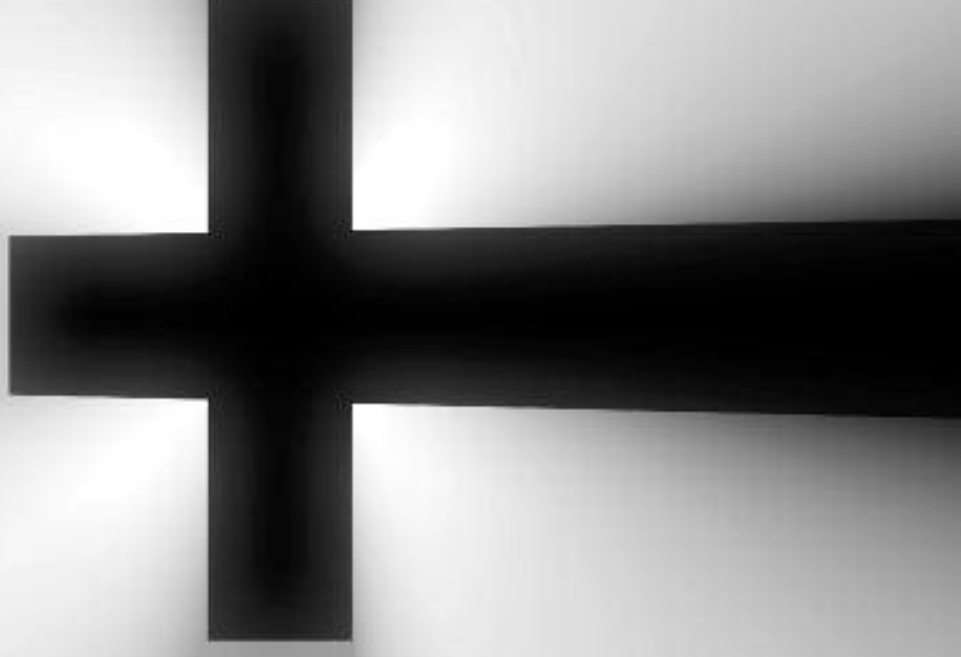
Leader: Où est notre trésor, notre cœur sera également
Congrégation: Aidez-nous, Dieu généreux, nous voulons valoriser ce que vous

Leader: Dans tout ce que nous faisons
Congrégation: Lors de nos réunions et dans nos temps de confrérie
Leader: Dans notre adoration et dans notre étude
Congrégation: Dans notre culte et nos finances
Leader: Nous enseignons les uns les autres ce que cela signifie d'être la suite de Jésus

Tous: Aidez-nous, Dieu de vérité, de vivre comme des disciples authentiques de Jésus

Dimanche de l'éducation chrétienne 2011

Tout est fait pour favoriser disciples



New Judson Press Resources for Small Group Study



Reboot: Refreshing Your Faith in a High-tech World **Peggy Kendall; Foreword by Robert Parham**

“[Kendall] analyzes the subject in an easy-to-read manner that is also uniquely insightful and engaging, weaving personal narrative, biblical story, and careful examination. This could be a great study resource for church groups, ministers, and individuals wanting to explore the impact of technology on our lives of faith and community.” —Kristopher Norris, Cooperative Baptist Fellowship

In *Reboot*, author Peggy Kendall helps us think more intentionally about how technology is slowly changing the way we live—including our values, relationships, and the way we view our creator. By contrasting our high-tech world with a no-tech God, *Reboot* challenges readers to decide how to use existing and future technology in ways that are consistent with the values and lifestyle God calls us to adopt. Each chapter includes questions and discussion points (“Shift” and “Esc” keys), making this an ideal resource for personal and group study. \$14.00

Also by Peggy Kendall: *Rewired: Youth Ministry in an Age of IM & MySpace* and *Connected: Christian Parenting in an Age of IM & MySpace*, \$12.00 each



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—author, speaker, and pastor Brian McLaren

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—Rev. Jim Ball, PhD, senior director, Climate Campaign, Evangelical Environmental Network

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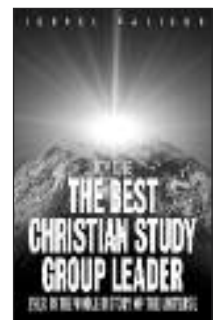
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Creating Bonds in the Diverse Body of Christ



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Lee B. Spitzer; Dwight Stinnett, series editor

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