

The Texas Baptist BIVOCATIONAL CONNECTION

Texas Baptist Bivocational Ministers and Spouses Association Newsletter
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SPRING 2001

BIVOCATIONAL PASTOR SELECTED AS NEW BIVOCATIONAL/SMALLER CHURCH DIRECTOR

“I appreciate the opportunity to be an advocate for the bivocational and smaller church ministers”

Bob Ray, pastor of Fairy Baptist Church, Hamilton Association has been selected as the new Bivocational/Smaller Church Director of the Baptist General Convention of Texas. Bob started his new job in Dallas on February 15. Bob has been a bivocational pastor for more than 35 years and knows the difficulties and joys of this ministry.

Bob comes to this job with more than pastoral experience. He and his wife, Rosalind, have been the Volunteer State Bivocational Ministers Networking Coordinators for the last 5 years, working with bivocational pastors, music, education and youth ministers and churches across the state. Bob has twice been President and continues to be active in the Southern Baptist Bivocational Ministers Association, a national bivocational organization. He has served for two years and is currently serving as President of the Texas Baptist Bivocational Ministers and Spouses Association.

Bob graduated from Kansas University with a Bachelor of Science degree in Business Administration in 1965. He moved his family to Fort Worth to attend Southwestern Baptist Theological Seminary and received his Masters of Divinity degree in 1975. While attending seminary he worked for FM Industries and continued to work and go to school after he was called



Bob Ray, Director

to pastor Fairy Baptist Church. After seminary graduation, Bob continued to pastor at Fairy and work at FM Industries. Bob shared, “I had invitations to pastor other churches, but when our family would pray about them, the Lord always told us to stay at Fairy”.

Bob and his wife have three sons. Two of his sons pastor smaller membership churches in Texas. Bob, III and his wife, Johanna, serve at Hillside Baptist Church in Alvarado. Richard and his wife, Monica and their five children serve at North Creek Baptist Church near Centerville. Matt and his wife, Tiffany and their two children serve at FBC, Burleson. Matt is the technical advisor and web master of the Texas Baptist

Bivocational Ministers web site: www.bivocational.com.

Bob stated he is excited about being a part of the BGCT team. “I appreciate the opportunity to be an advocate for the thousands of bivocational and smaller church ministers and churches in Texas. We hope to build on what has been developed and visit with our church leaders to help us identify their needs and how we can help. It is important to continue to affirm, encourage and strengthen them and their ministries in the special places in which God has given them to serve. I look forward to hearing from and meeting each of them.”

The “Santa Maria Phenomenon”

By Carol Schwarz



Billy & Carol Schwarz

“What’s going on at the Primera Iglesia Bautista de Santa Maria? Can what’s happening there work in my church?”

Santa Maria, a tiny town one and one-half miles north of the Rio Grande, nestles among fields of sugar cane, cabbage, and sorghum. Founded 18 years ago by First Baptist Church, La Feria, the mission originally served migrants who arrived, accepted Jesus as Lord and Savior, and then moved north. By the late ‘90’s, the town of Santa Maria had grown toward the church property; the mission in the middle of a field became the mission among colonias. While a few families perform migrant farm labor in northern states during the summers, most have built homes and live in Santa Maria all year, resulting in the emergence of a stable middle class and a growing local Christian population.

In March of 1999, FBC La Feria mission committee member and former DOM Dr. Jerry Johnson asked Billy and Carol Schwarz to begin going to the mission to see if they could help it grow. Three weeks later, Billy was named interim pastor. He preached the first of his three sermons Palm Sunday morning. His prior mission work had consisted of giving evangelistic messages in Mexico and training others in personal witnessing, so he didn’t have a wide repertoire!

Recalling the powerful Bible classes he had taken as a student at San Marcos Academy, Billy began to work on new sermons. The mechanical contractor who had installed the original air conditioning in the mission at Santa Maria was now its bivocational pastor. One of the three or four Anglo pastors of a Texas Baptist Hispanic congregation, Billy is at home in Spanish. He grew up on a working ranch in Mexico. His wife Carol studied at the National University of Mexico, and taught Spanish in Ohio before moving to Texas in 1994. She and Billy were married in Mexico on a mission trip in 1995.

Upon arriving at Santa Maria, Billy and Carol noticed immediately that, as in Nehemiah 4:6, “the people had a mind to work.” Members wanted to do whatever God wanted them to do, and they were eager to learn whatever was necessary for growth. The first thing that they had to believe, however, was that they were free from the law. Billy’s sermons were all “New Testament freedom” sermons, focusing on the life of Jesus and the development of the early church. Months later, they were still asking questions like “¿Se permite comer carne durante la Cuaresma?” (“Is eating meat during Lent allowed?”), but finally they not only *believed* they were free, (“Yes, it’s all right to have drums, an accordeon, and guitars leading praise

and worship.”), but they started *enjoying living* their freedom.

Once a visitor came to a service and then told people that if they hired him as pastor, he would give them the discipline they needed. They were courteous but told him, “No, gracias.” At last, legalism was dead, never again to bind enlightened adults in a religious strait-jacket.

The consequences of their freedom have been empowerment, joy, energy, creativity and generosity, undergirded by an increasing understanding of God’s love and faithfulness. We began the first series of classes during which Billy taught Dr. Jerry Johnson’s Crecimiento en Cristo (Growing in Christ) and answered many theological questions not in the book! Zealous to share the gospel, several families traveled to Mexico to visit relatives. They returned with testimonies of witnessing to formerly unresponsive family members. One of those to accept the Lord was Rosa Botello’s mother, who within a few weeks was to meet her Savior in Heaven. San Juanita Martinez shares, “Cuando viajamos a Estación Manuel, fuimos a una iglesia bautista. El pastor nos invitó a cenar, y nos platicaba de que cuando el bautizaba a los nuevos creyentes, no tenía Biblias para ellos. Le prometí llevarle Biblias, no sabiendo que México no permitía la entrada de cajas de Biblias. Unos meses después, el hermano Billy obtuvo Biblias de la Asociación. Cuando cruzamos la frontera, nos tocó luz verde, no como siempre ocurre cuanto llevamos cosas para regalar.” (When we visited. . .we went to a Baptist church. The pastor invited us to supper and was telling us that when he baptized new believers, he didn’t have Bibles to give them. I promised to take him some Bibles, not knowing that Mexico was not allowing the importation of boxes of Bibles. Brother Billy got us Bibles from the Association. When we crossed the border (where one receives a red or green light to bypass customs) we got a green light, unlike every other time we had tried to cross things to give away.)

After Crecimiento en Cristo, we plunged into Mi Experiencia con Dios (Experiencing God.) According to Billy, “When you teach that class, you have to have a project so you can apply what you are learning.” Our project was the mission’s first VBS without a “group from the North.” FBC La Feria’s undefeated and indefatigable VBS champion, Sandy Power, gave us wall decorations, teaching tips, and a good dose of zest. Carol was the director that first year. Young mother Rosa Medrano says, “Aunque tenía en mis manos mi plan de trabajo, a pesar de que leía y leía una y otra vez, no alcanzaba a entender nada por más esfuerzos que hacía. El momento había llegado, los niños se encontraban frente a mí, y yo, nerviosa. Me dije, ¿Que voy a hacer? Entonces, cerré mis ojos y oré brevemente, y le pedí a mi Padre Celestial que hiciera Su voluntad en mí, que yo quería ser su instrumento. . . abrí mis ojos y la más grande de las sorpresas apareció ante mí, que . . .vi claramente el trabajo que había que realizar. Estoy segura que nada hubiese sido posible sin mi Señor Jesucristo.” (I couldn’t make head nor tail of the lesson I was to teach, and here were the little children, in front of me on the first day. I prayed to my heav-

only Father that He would do His will in me, opened my eyes, and to my surprise, I understood the material. I'm sure that would not have been possible without my Lord Jesus Christ.) God's presence and faithfulness delighted and empowered Rosa.

The Holy Spirit began impressing Rodrigo Martinez that a church wedding would be appropriate for him and San Juanita. Married by a judge several years earlier, Rodrigo explains, "El motivo de mi matrimonio fue que si mi esposa es cristiana y yo también, (sería) mayor mi felicidad ante Dios casarme con mi esposa. Esa fue mi más grande dicha e ilusión, estar los dos entregados a Cristo Jesús, y mi hija también." (My greatest dream, now that we and our daughter have surrendered to Jesus Christ, was to be married, because now my happiness will be even greater.) So we celebrated their joyous wedding.

Santa Maria is blessed with energetic members. For example, the men were standing in front of the church building and noticed the increase in traffic on Route 281, the Texas highway closest to the Rio Grande. One commented, "Se ve peligroso. ¿Por qué no cambiamos la entrada a la calle Iglesia? (This is dangerous. Why don't we move the driveway to the side street, Iglesia St.?) They all agreed, someone rounded up a tractor and caliche, and within hours the property had a safer entrance.

At Santa Maria, God's creative ideas blossom and bloom. For instance, we don't give tithes. According to 1 Corinthians 16:2, we take up an offering on Sunday morning, period. People asked, "But won't the offerings go down?" No, the offerings more than doubled. The first Christmas, we presented a pag-



eant, with a live baby goat and a live baby Jesus. We enjoyed it, but it didn't reach the community. The second Christmas, we decorated mounds of Christmas cookies, made and filled Christmas stockings, went caroling for the first time, distributed stockings to neighbors and also to a shelter for battered women, and invited folks to church. Contrary to the practice in some churches, the VBS director is not ensconced forever as the only capable servant. We have begun a tradition we offer to other churches: 1999 VBS Director mentored 2000 VBS Director, who in turn will mentor 2001 VBS Director. There's more: we have been asked to put on a VBS for a nearby smaller church, so now former followers will lead.

At Santa Maria we have to laugh, because God asks us to do one "little" project after another. Big for us, but little for God! Four semi truckloads of clothing appeared one day, and thus began what has become a semiannual project, a local clothes giveaway/evangelism opportunity. In fact, whether it was the health clinic presented on the church grounds one Saturday by Valley Baptist Hospital or any other project, we admit we use any excuse to do personal witnessing and give Bibles away, whether locally or at our missions in Mexico. Yes, there's no reason a mission church can't sponsor a mission. We have learned that the more you give, the more you receive, and the more you pray specifically, the more vivid the results. We went on our first prayer walk, showering every local school building, students and staff with God's protection and blessing. Three days later, a student took a gun to school and was showing off with it, but no one was hurt.

Other creative projects we invite you to surpass include praying for a library and a health clinic. To date we have received some 200 books. We thank God for those and for shelving! Two free buildings for the health clinic will arrive at the end of May, so if you are a doctor, nurse or dentist, contact us!

The mission congregation has hammered out a constitution, declared its gratitude to and independence from FBC La Feria, and is tackling another "little project"—preparing to host many visitors who will park at the church June 2 and 3, 2001, and join us in prayer walking along the border, as part of the BGCT "Praying the Perimeter" of Texas.

What is happening in Santa Maria? God saves, frees, inspires, empowers, and turns His people loose on an unsuspecting community. We like Romans 12:2, and we like to sing, "He decidido seguir a Cristo." *Of course* your church or mission can do these "Gran Comisión" things, and the sooner the better!

CHIAPAS ALERT!!

Christians in Chiapas beaten and left for dead.

Christians in Mexico's southern state of Chiapas have been persecuted for years by bandits who want their land. This latest attack, February 23, 2001, forced 150 indigenous people from the village of Justo Sierra. The women and children were able to hide in the jungle, but the men were brutally beaten and left for dead. Abandoning homes and crops, the men who survived and all the families are now sheltered in the sanctuary of Pastor Antonio Alfaro's church. Hungry, needing life's basics, they look to God and to us.

YOUR HELP IS NEEDED IMMEDIATELY! Please:

- 1) Pray for Pastor Antonio and the refugees whose only crime is an unswerving belief in Jesus Christ.
- 2) Call Pastor Billy Schwarz, Primera Iglesia Bautista de Santa Maria, or his wife Carol, at 956-565-5589 for more information or to invite them to speak.
- 3) Send a "Chiapas fund" check to the Rio Grande Valley Baptist Association, 617 W. Expressway 83, Weslaco TX 78596.

Postmodern Times
The Problem of Modernism

By Glenn Dixon

The dawn of the 19th century saw the rise of the modern challenge to the Christian faith. For the first time since the fall of the Roman Empire, man attempted to reconstruct his worldview apart from God. Modernism relied heavily upon the sufficiency of human reason. It was the high age of scientific achievement.

The age began with musket rifles, sailing ships, and horse-drawn carriages and it ended with steamships and automobiles, telephones and machined guns. In 1800, a man could expect his physician to treat his malady with haircuts and blood letting. By 1900 the Mayo clinic in Chicago was successfully performing surgery. Even small pox out could be vaccinated against. It seemed as if there was nothing man could not do.

Modern man used his technological successes to build a better world. He also used it to assert his independence from God. At the same time, he formulated new worldviews that exalted man and displaced God. Darwin claimed to account for the origin of the world by means of natural processes. God was no longer to be thought of as Creator. Sigmund Freud reconstructed the human psychology along evolutionary lines and man began to see himself as an advanced animal, rather than being created in the image of God. The rise of social democracy replaced the coming of the Kingdom of God as man's ideal for the future.

Secular man fought a hard long battle to obtain control of western society. Modern Man took reason seriously and used his reason to create a world without God. He argued, fought, and wrote against the god of the dark ages. Miracles, The Last Judgment, Resurrection, and the Virgin Birth were all debunked as ancient myth. Modern Man knew what he believed. He believed in his own reason. Reason displaced revelation as the ground and assurance of truth. All that was left was to proclaim the death of God.

The Transition to Postmodernism

The Modern Era saw the decline of the Christian Church in the West. Science won out over Christianity as the governing ideology in every sphere of life. Faith was deemed to be only for the weak, those who needed a crutch in order to get along. Science, progress, and the future were for the strong. Survival of the fittest selected secular man over religious man. Worship, church faith, and theology were reminiscent of the Dark Ages.

Man had replaced God with himself. Frederick Nietzsche captured the spirit of the age when he proclaimed, "God is dead" and, "The Superman is the goal," by which he meant

that the superior man would replace God in modern society.

And then something began to happen in western culture. Confidence in Human reason, which had risen to cultic portions only a century before, began to crumble. Man had proclaimed his divinity and independence from his Maker. But man is a poor god, and soon the burden of being a deity began to weigh in on him. The task of founding a new epoch predicated on reason bringing peace, prosperity, and general happiness was too much for him. Modernistic ideals ran head long into the realities of the twentieth century. World wars, mass exterminations, and the threat of nuclear annihilation slowly drained secular man of his optimism.

Beginning with himself as god, armed with infallible reason, Modern Man had taken on the project of creating a new world. When it became clear that this new world would never materialize, man looked for the source of his delusion and found him. Reason had betrayed him. The utopia he had sought was only one more myth to be added to the long history of mythology. Man was simply one more false god. Man the god fell from his temple and lost his kingdom. When he did, reason fell with him.

The Rise of Relativism

As Christians we can be glad for the fall of Modernism. The Modern Age certainly did the church no favors. Modernism was hopelessly prejudiced against objective revelation in the scriptures and especially against the Triune God. The critics are still with us. The Nietzschean Supermen of Science still sit in judgment over the scripture. But fewer and fewer people listen to them. They are becoming irrelevant.

On first blush, the coming of Postmodernism might be seen as a godsend. In the last ten or fifteen years, spirituality has made a dramatic come back in American public life. Gone are the cold analytical criticisms of the supernatural and eternal realities. Religion once seen as a delusion or at best a mental disorder requiring treatment is now seen as a healthy preoccupation. The ideas of God and religion are making a definite comeback in American social life.

The Postmodern era presents new opportunities and new challenges to the church. As 21st century Christians, it is our duty to study our culture in order to better reach it with the gospel. Postmodern man seems to be more accepting of the gospel than Modern man. This acceptance should give us pause to ask questions. Is it really the Gospel of Jesus Christ he is assenting to or something else? And what are the grounds of his acceptance: Is he believing and repenting or simply acquiescing? In other words, how does Postmodern man accept it? As the ancient poet Homer put it, we should fear the Greeks even when they bear us gifts.

When the modernist party ended the secular world woke up with a hangover of skepticism. Postmodern man is a

skeptic; he is a relativist. The new wisdom declares all things are relative. No one can know for sure. All roads lead to God, just pick the one that suits you. The Bible may be true for you, but not true for him. Secular man no longer asks the question, is it true? He is not interested in eternal truths because he does not know if there are any. He is interested in relevance. He asks, is it useful, is it helpful, and is it entertaining.

This insight can be very useful in helping us discern the spiritual state of the postmodernist. Modern man did not believe because the Bible did not conform to his prescribed standard of proof. Postmodern man does not believe simply because there is no truth to believe. For all his professed openness to religion he is as much an unbeliever as the modernist. If his opposition to the teachings of Christ is less vocal, it is just as resolved.

The Church's Challenge

For the postmodernist the offense of the gospel is not *what* it proclaims to be true as much as it is *that* it claims to be true. He will gladly hear the "old, old story" of how Jesus the Son of God came in the flesh, died on the cross, of his bodily resurrection and second coming. But he will hear it gladly only so long as he believes it is just a story.

It is precisely at the point where the consistent Christian witness must assert that the story is true. And as truth, all that it affirms and denies are binding as well. He must not only accept Christ, he must repent of false beliefs. All roads do not lead to God, truth is not culturally relative, the Bible is not true for me but not for him. Salvation in Christ comes at the price of abandoning relativism.

Finally, the church should not see the Postmodern era as a new experience. Postmodernism, cultural relativism, multiculturalism, etc., should all be realized as temptations for the church to baptize opposing worldviews. As long as the church does not claim to hold a monopoly on truth, she can take her place in society as an esteemed and valued institution. Government funding may even become available to help her carry out the social aspects of the Great Commission. The long painful conflict with modernity is over. The secular world offers the church peace, status, security, and acceptance. The price?

Ephesians 4: 4-6

"There is one body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, One God and Father of all."

Editor's Note: You may reach Glen Dixon at 4305 Mossridge Court, Arlington, TX 76016-441

MINISTERS AND WIVES FELLOWSHIP AT EVANGELISM CONFERENCE

The Gunter Hotel in San Antonio was the meeting place for the Bivocational/Smaller Membership Churches Ministers and Wives Dinner and Fellowship, during the Evangelism Conference. The event gave an opportunity for the volunteer



Bivocational Coordinators, Bob Ray, Networking, David Keith, Life Long Learning, Dr. Tommy Farmer, Educational Consultant, and Mike Barrera, Hispanic Coordinator to share bivocational resources available.

Paul Reavis, Minister of Music at Live Oak Baptist Church, and Terrell Thomas, Associate Pastor and Praise Leader at Whole Life Baptist Church, both of San Antonio, planned the inspirational special music. Those who sang were "Jubilant Song", a ladies trio made up of Marguerite Reavis, Linda



The Terrell Thomas Family

Bean, and Brenda Lane, from Live Oak Baptist Church and Terrell Thomas, his wife Valerie along with their two daughters, Omeria and Trishana and Paul Reavis. Their musical talent was enjoyed by all who attended.

The highlight of the evening was the wonderful testimony shared by Bivocational pastor, Billy Schwarz. He and his wife serve at Iglesia Bautista Santa Maria, a mission church of FBC, La Feria. They were also selected the "2000 Texas Exemplary Bivocational Pastor and Wife" earlier this year.

Billy told how the Lord gave he and his wife a vision of ministry with this mission and showed how to support another mission in Chiapas, Mexico. He shared the exciting ministry and miracles that he and his wife have seen and experienced. Read their exciting story in this newsletter.



FROM THE HEART

“The Trip”

by
Bonnie Wheat

For a seasoned traveler, it would have been a routine trip—the kind that businessmen and women make every day. But for a country girl whose definition of city is a town big enough to have a traffic light, attending a conference in Dallas was an ordeal. As the small plane, the only size that comes to West Texas, touched down at the D/FW Airport, I said a quick prayer of thanksgiving that I only felt a little nauseated and not really sick.

Leaving the plane, I followed my fellow passengers through a chute-like hallway and out a gate where we were herded onto a shuttle. As we sat packed shoulder to shoulder, looking at each other face to face across a narrow aisle, our driver accelerated and braked, circling buildings and rounding corners. In record time, we were hauled to the main terminal of the airport. The shuttle jerked to a stop! The door swung open! Passengers stampeded! The driver sped off into the night to pick up another load.

Slightly disoriented from the circular ride, I started my trek down an endless corridor. Reading signs as I walked, I tried to set a determined pace that wouldn't reveal my concern about whether or not I was actually going the right direction to find the baggage claim. Then encouraged by having found a familiar looking piece of luggage with my name on it, I started my next quest.

Having found the taxi sign, I shifted my load. With my purse on my shoulder, my briefcase in one hand, and my suitcase clicking along in tow, I maneuvered my way through a revolving door that deposited me outside on the sidewalk. Then ignoring twenty-two years of my own advice to small children about never taking a ride from a stranger, I headed straight for a car parked at the curb. Dumping my bags onto the seat beside me, I climbed into the back seat of a car driven by a man I had never seen before, and gave him the address of a hotel across town. After a long, silent ride, I again said a quick prayer of thanksgiving. Thank you, Lord, for getting me to my destination, and thank you

that I had enough money with me to pay for my cab fare.

The Scripture tells us about a man who departed on an uncertain trip—a trip of faith. The book of Genesis records that the Lord said to Abram, “*Leave your country, your people and your father’s household and go to the land I will show you.*” (12: 1 NIV) My weekend trip to Dallas seems insignificant compared to God’s travel plans for Abram, but it was a trip outside my familiar boundaries. Perhaps God would have us all travel to a land He will show us occasionally so that we can learn to depend on Him.

Editor’s Note: Look for other articles written by Bonnie on the Texas Baptist Bivocational web site: www.bivocational.com
You may contact her by E-mail: pdwheat@crcom.net

“God Gives A Song”

Walking with God Through a Crisis

by

Bonnie R. Wheat

Ordering Information: Amazon.com

Publisher: Ragged Edge Press \$9.95

Bonnie Wheat

10810 Gail Hwy, Big Spring, TX 79720

Please add \$2.00 for tax & shipping

SHARE YOUR NEWS WITH US!

The Texas Baptist Bivocational Ministers and Spouses Association hope these newsletters will connect, promote and encourage churches and those in bivocational ministry across our state.

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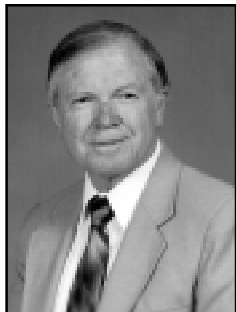
BIVOCATIONAL CONNECTION

Rosalind Ray, Editor

412 Arborlawn Dr.

Burleson, TX 76028

E-Mail: bivolink@flash.net



Dr. Tommy Farmer

EDUCATIONALLY SPEAKING

*"A word fitly spoken is like apples of gold in pictures of silver."
Proverbs 25:11*

The topic of education came up in one of the classes I was attending in college. The professor asked for the class members to define the word "education" as we understood it. Some of the responses, which are primarily definition found in the standard dictionary, are given as follows. Education is "the act or process of importing knowledge;" "systemic instruction;" "teaching;" "schooling;" "a program of instruction;" etc.

Finally, the professor gave his definition, which I have never forgotten. He said that education is simply "applied knowledge." The full impact and reality of this statement would become much more clear, in my mind, as time has gone on.

Perhaps it would be good to briefly look at the implications of this definition of education. If an individual goes to Medical School and learns all the basic theories, diagnosis and treatment of ill folk, but after receiving his degree, even with honor, he never treats a single patient, is he truly a doctor? If a person goes to a Trade School and learn all the basics of craft work and cabinet building, but after graduating, never saws a board, never builds anything, can we truly define him as a "craftsman. If the knowledge we gain through educational processes is never expressed in practical application, are we educated at all? If the students we teach in our church educational programs never find practical application of the information imparted to them, are they truly educated? Or, are we truly Christian educators?

Serious doubt can be raised in our own spiritual lives if we do not live out the truths we learn from the Bible. Being "a Christian" seems to involve much more than just being "a believer in Jesus Christ and being saved." This concept causes me to pause and consider my personal life in relation to Jesus, before I can truly answer. I can answer instantly that I am a believer in Jesus Christ, but am I constantly and consistently "living out" my faith? Early believers were called "Christians" because they were imitators of Jesus. Are we truly Christians or, just believers?

**Editor's Note: You may contact Dr. Tommy Farmer by
E-Mail: tdfarmer@flash.net**

Que Esperas de un Funeral Lucas 24:1-3

... "no encontraron, no hallaron el cuerpo del Señor Jesús."

Las Hermanas quebrantadas llegaron muy de mañana con aromáticas a la tumba del Señor para preparar el cuerpo. Ellas sabían donde encontrar el cuerpo del Señor y llorando iban a preparar el cuerpo del Mesías. Pero no encontraron lo que esperaban. Las hermanas ahora estaban espantadas y templando y no sabían que hacer y no esperaban lo que encontraron.

Muchas veces llegamos a funerales esperando ver un cadáver, la familia llorando y amigos y familiares que no hemos visto en años y años. Como cristianos debemos llegar a un funeral orando, observando y buscando oportunidades de ministrar a la gente. En momentos de crisis la familia de Dios deben estar listos y alertos para oportunidades de consolar Y testificar del amor de Dios.

3 consejos para la familia de Dios durante tiempo de funerales: 1) Orar a Dios para abrir puertas de oportunidades evangelísticas. 2) No olvidar que su presencia a veces es tan importante como sus palabras. 3) Buscar gente quebrantadas que nadie esta consolando y acercase a esa persona- "Cunado hablo Señor que sea con su autoridad y tiempo."

Nunca jamás debes ir a un funeral esperando nomás lo usual. Que sorpresa cuando las hermanas no encontraron el cuerpo de Cristo; pero así también El Señor quiere mandar sorpresas divinas que realmente son mensajes a través de su Iglesia, el cuerpo de Cristo, durante funerales. Alertas hermanos y hermanas hay oportunidades para nosotros cada vez que muere alguien podemos compartir vida con la gente.

Pastor Miguel Barrera
Laredo, Texas
E-Mail: Mike1947@juno.com

CALENDAR OF UPCOMING EVENTS

April 27-28, 2001

Ministers' Wives Retreat

"The Garden of Your Heart" Mt. Lebanon Encampment

Contact: WMU of Texas 888-968-6389

National Bivocational Ministers "Celebration"

April 26-28, 2001

San Diego, California

Holiday Inn - South Bay 619--474-2800

National City, CA91950

More Information: 619-264-9170

**15th Annual Statewide Bivocational
Ministers and Spouses**

"Rightly Dividing the Truth"

July 13-15, 2001

Early Registration Form: www.bivocational.com

For Information Contact: Bob Ray, President

888-444-0116 (DallasOffice) 817-295-2160 (Field Office)

**Texas Baptist Bivocational Ministers and
Spouses Association**

OFFICERS AND CONSULTANT/COORDINATOR

Bob Ray, President

412 Arborlawn Dr., Burleson, TX 76028

817-295-2160 E-Mail: bivolink@flash.net

Dave Keith, 1st Vice President

P.O. Box 50, Carlton, TX 76436

254-785-2827 E-Mail: thekeiths@htcomp.net

Mike Barrera, 2nd Vice President & Hispanic Consult.

427 Yucatan Loop, Laredo, TX 78040

956-728-9074 E-mail: mike1947@juno.com

Tom Echols, Treasurer

512 Porter, Crowley, TX 76036

817-297-3990 E-Mail: t.a.echols@worldnet.att.net

Rosalind Ray, Secretary & Newsletter Editor

412 Arborlawn Dr., Burleson, TX 76028

817-295-2160 E-Mail: bivolink@flash.net

Tommy Farmer, Education Coordinator

1221 W. Felix, Ft. Worth, TX 76115

817-923-8558 E-Mail: tdfarmer@flash.net

TEXAS BAPTIST CONNECTION

Bivocational Ministers and Spouses Newsletter

Rosalind Ray, Editor

Baptist General Convention of Texas

333 North Washington

Dallas, TX 75246-1798

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