

The Rocky Mountain American Baptist

A Newsletter of the American Baptist Churches in the Rocky Mountain Region

Something Eternal is Happening

People attend services of worship for a variety of reasons: to see friends and catch up on the events of each other's lives, to enjoy the music of the choir, worship team, or soloists, to learn something new, to go out for lunch after worship with a favorite group of people, and on and on. These important values, woven into the fabric of our worship routine, keep us busy, entertained and even happy. If you made a list of the things you look forward to when you go to worship, how many of the things you've listed would appear on a similar list if you were attending a town meeting, a sporting

event, a service club, or a party? Many of the social benefits of "getting together" in a variety of settings are the same. So, what makes worship different?

Saint Augustine, long ago, said there is a longing in the human heart that only God can fill. Honoring that longing, in the context of worship, is the most important thing a worship leader can do. In worship, a setting is created where worshipers realize something eternal is happening—something unique and transformative is taking place. The normal activities we enjoy and the conversations we have with others are "caught up" in a cosmic dance where our deep longings and God's loving embrace meet. Attentive worship leaders know this dance could be *the* dance that recreates a life, transforms a relationship, fulfills a destiny, forges a future, heals a wound, lights a fire, or plants a seed.

Emily Dickinson once wrote, "Not knowing when the dawn will come, I open every door."¹ As worship leaders, we don't know how someone's life will be transformed in worship or how God will choose

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2006 GATHERING

hosted by New Hope Baptist Church, Denver
October 20-21

Theme:
Got Water?
John 4:13-14



**COME
AND BE REFRESHED!**



Courtesy of FreeFoto.com

Something Eternal is Happening *(continued from page 1)*

to act, but we do know that God is waiting to do more than we can imagine. Because we believe God is constantly making things new, we open every door, offer many tools and resources, lead a variety of songs, move out of the lime-light, and allow the congregation to do what they've come to do, give their lives to the Creator of the universe.

The Three-Fold Movement of Weekly Worship

A logical, intentional progression is inherent in any meaningful activity. Athletes, artists, writers, and musicians affirm the importance of a three-fold pattern for any event, session, or rehearsal. First, preparation of muscles, materials, ideas, and technique is critical in order to have a productive or successful session. Secondly, focused or mindful participation allows us to be fully present in the event, and thirdly, reflective evaluation and integration of the experience allows us to grow to the next step of our development.

Preparation

A wise person once said, "In order to finish, one must begin." Equally wise is the statement, "In order to begin well, one must prepare." Effective preparation for any experience heightens our expectations, gives us added strength for the journey, calms our minds and creates a sense of anticipation. Inherent in any worship experience, are the words of Jesus, "Behold, I stand at the door and knock" (Revelation 3:20). Preparation for worship helps us open inner doors that might otherwise remain closed.

RMAB 3/31/06

Experience

In the service of worship, we gather to remember the mighty acts of God in history, to celebrate the life, death and resurrection of Jesus and to be empowered by the Holy Spirit for service in the world. One of the unexplored possibilities in many congregations is an intentional encounter with the living triune God. The word "religion" means to re-connect. As our highest religious act, worship re-connects us to God and to each other. If the congregation had the best tools to help them worship, how would that help them to connect with God? What would that connection look and feel like?

Integration

Integration is the third step in the journey of worship. This is where we answer the question, "So what?" It's not surprising that the word "integration" comes from the same root as the word "integrity." Worship has integrity when what we have done in the sanctuary has meaning in the world and impacts the lives of others.

In the Gospels, Jesus made it clear that worship is not an isolated event, separated from the world and its needs. Authentic, spirited worship will always connect us to real life in the world. The quality of worship Jesus talked about allows us to practice our love for God in ways that make it possible for us to live lives of worship in the world.

Musicians who have spent hours practicing their instruments will tell you that practice never makes perfect. Practice only makes permanent. Musicians learn to practice the way they want the scale or the music to sound all the

time. If they practice a scale poorly, it will not sound good. If they practice the same scale with focus and attention, it will sound clear and pleasing. A musician's fingers will play a piece the way they practice the piece. Practice makes permanent. In the same way, we worship God the way we want to live for God in the world. Practicing a life of authentic worship leads to a worshipping life, filled with integrity, honesty, service and joy.

As you leave worship, carry these questions on your lips: What will this encounter with the living God mean? As I move into the world to love and serve people on behalf of Christ, how have I become a new person? How can my relationship with God become practiced, practical and incarnational? As God "put flesh" on love through the person of Jesus of Nazareth, how will that love become manifest in me as I become Jesus' hands and feet in today's world? The journey of worship is not complete without integration.

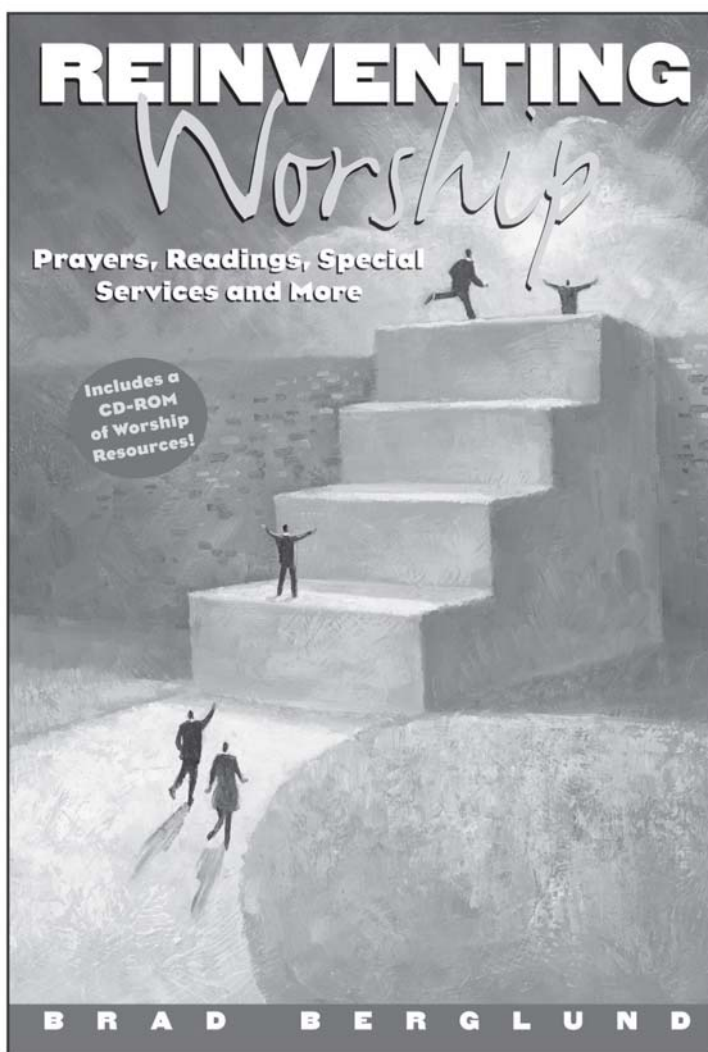
¹ <http://www.lucidcafe.com/library/95dec/dickinson.html>



*Excerpts taken from the new book
Reinventing Worship
by Brad Berglund
to be published by Judson Press
in May of 2006.
Used by permission.*

59th Annual Easter Sunrise Service at Red Rocks Amphitheater to be Web-cast Live

An anticipated 10,000 people will gather April 16 for the Easter Sunrise Service at Red Rocks. The service begins at 6:00 a.m. MDT. The gates open at 4:30 a.m. People all over the world will be able to access the service and be spiritually inspired as the service will be web-cast live at www.netcastvideo.com. The preacher for the morning is Joseph Nixon, Senior Pastor of Shorter Community African Methodist Episcopal Church in Denver. The music will be provided by the Shorter Community Church choir, a musical group from Scum of the Earth inner city church, and Bob Horejs, trumpeter. Admittance and parking are free. However, worshippers are asked to bring non-perishable food items to contribute to COMPA Food Ministry at the gates. Worshippers are encouraged to dress casually, but warmly. A tithe (10%) of the offering is given to homeless programs throughout Colorado. The member denominations of the Colorado Council of Churches are joy-filled to offer this celebration of the resurrection of our Lord in this beautiful and inspiring venue at Red Rocks.



Both books can be ordered from Judson Press,
1-800-4-JUDSON or online at
www.judsonpress.com.

JUDSON PRESS
 PUBLISHERS SINCE 1824

AVAILABLE MAY 2006

REINVENTING WORSHIP Prayers, Readings, Special Services, and More

BRAD BERGLUND

*Looking to create a life-changing
 worship experience? Don't re-do it,
 reinvent it!*

From the writer of the popular Judson Press book *Reinventing Sunday* comes a contemporary resource written expressly for those who design and lead worship services.

Brad Berglund offers a host of ideas and perspectives on preparing and experiencing worship. From help on designing a worship team to a CD of litanies, prayers, and resources for weddings and funerals, this book offers a wealth of materials that reawaken the worship experience.

Features worship material from: Rita Berglund, Susan Davis, M. Ingrid Dvirnak, Linda Fischer, Desmond Hoffmeister, Charlotte Million, John Pipe, and Deana Schneider. REWR, \$14.00

ALSO AVAILABLE:

*Reinventing Sunday: Breakthrough Ideas for
 Transforming Worship*, RESU, \$13.00

EPIC Worship Gatherings for the Emerging Church

The emerging church values emotions, a global outlook, the use of arts, and mysticism and spirituality. In his book titled *Postmodern Pilgrims*, Leonard Sweet uses the acronym EPIC to describe worship gatherings in the emerging church. These gatherings are experiential, participatory, image rich, and connected. Since today's youth are more open to spirituality than previous generations, many are looking for worship experiences of EPIC proportions.

Experiential worship is sensory rich. Bring ideas to life and take worshipers to places they've never been. How? Involve the senses—there are five of them! Light candles, set the mood through music. Make it a pleasant place to be.

Participatory worship gets worshipers involved. People can be involved in worship in many ways. Music is the most obvious, but don't stop there. Lead worshipers in meditation experiences, praying the scriptures, and other spiritual practices. Some leaders ask for feedback or discussion in the worship setting.

Image rich worship implies the use of visual arts to communicate the message. These include paintings, PowerPoint slides, photos, videos, and anything else that doesn't require reading. Since we live in an image-rich culture, utilize images to point worshipers to God.

Connected worship suggests belonging. And for many post-moderns, belonging precedes believing. Tables and chairs, a coffee house atmosphere, and room arrangement where participants can see one another all help create community. Fashion a setting where people can connect and begin to belong.

Is it a magic formula? Certainly not, but if we don't make a jump to EPIC youth ministry, we risk losing yet another generation. There's too much at stake to accept the status quo.

Ingrid Dvirnak
ABCRCM Newsletter Editor

The Main Thing About Worship...

One of my favorite games to play as a child was "Worship." This game required three players—my old-fashioned rocking horse, my sister, and myself. "Rocky" was turned up on the end of his runners to become a perfect pulpit. My sister was the congregation and just sat on the floor quietly. I was the preacher who stood behind the pulpit to tell the "congregation" what they should be doing and more importantly, how they should be treating their brothers! If anyone had told me that this game was not *real* worship, they would have had a tough fight with Rocky and me.

Well, Rocky has since gone the way of all good old rocking horses; sister has moved on to more enriching forms of worship, and I have come down off my "high horse." Sadly, the worship wars remain.

There are two primary reasons for this. First, Christians of the 21st century can't agree on the *what* nor *how* of worship. For example, some think worship is a time when God's people gather to quietly meditate, pray, and sing to the sounds of the only instrument that will be in heaven—the organ. Others want worship to be an activity in which one sits in comfortable pews and hears the preacher tell them what to believe and do. Some cannot worship without a cappuccino in hand, attractive video presentations and slides on the screens, and American Bandstand music that "has a good beat that you can dance to" pulsating through the speakers. Do you ever wonder how the early Christians worshipped without electricity? Hmmm. Or, some may come to worship with no

strong feelings on any of this, but simply enjoy being with their friends and family gathered at church. With this mixture of differing tastes and theologies, what are the poor pastor and worship leader to do?

It has been said that "worship is the missing jewel of the church." Could it be that we have become too preoccupied with style and too little concerned about substance? Has the *how* become more important than the *Who*? Has worship become more about *us*, and less about *God*?

And who is to blame for this—the church or the individual? If the church is at fault, it will eventually perish—unless it remedies the situation. The church must assume the prophetic role of "keeping the main thing the main thing" in the life of God's people.

If the individual is at fault, he or she will wither away spiritually. We must realize that worship is not something that is done to *us*, but rather something that we do toward *God*! As individuals, we have to recognize that our responsibility is *not* to get something out of worship. Our task is to put all we have into it, "for the Father seeks such to worship Him." (John 4:23) We may all have to "get off our high horse," but did not God do the same for us through Christ Jesus?

Mike Williams
Minister of
Worship and
Celebration
Calvary Baptist
Church
Denver, CO



Beyond Traditional and Contemporary



Worship comes from the very innermost part of who we are. Every value, principle, and standard will shape the way we enter into

worship and how we experience God through the avenue of worship. It's only when a congregation discovers who they are that a style of worship can be developed.

Studying the history of worship shaped the way I plan and lead worship. I learned of two particular models of worship from the Old Testament that have influenced the styles of worship that many churches are experiencing today. While we generally use the terms, traditional and contemporary, I would like to propose that it goes much deeper than that. Let's take a look at the priestly model and prophetic model of worship.

The priestly and the prophetic models are just that—models. American Baptists believe in the priesthood of all believers, but our worship often reflects the priestly model.

The priestly model employs a closed structure. The pastor, song leader, organist, and choir lead the congregation in their time of worship. The pastor is the one who offers the prayers and is the preferred one to preach. There is a sense in which he/she stands between the people and God as modeled by the priests of the Old Testament. Therefore, there is minimal need for lay leadership in the worship experience. In

this style, worship seems to be coming “down” from the chancel to the people. The priestly model is generally reserved in style and audibly oriented, i.e., congregants learn through hearing. It can be likened to the radio format—predictable, stable, and safe.

The prophetic model provides a more open structure. A variety of people lead worship using a variety of instruments. The preaching, too, may come through a variety of forms and is not necessarily relegated to one individual. There is a sense of dialogue between the congregation and the worship leaders. In addition, the prophetic model calls forth congregational participation. The individual's outward expression is more prominent—the raising of hands, body movement, and testimonies (planned and spontaneous). The prophetic model is visually oriented—congregants learn through seeing. This model may be likened to a TV format in that worship tends to be less predictable, creative, and organized for change.

Both models, priestly and prophetic, are valid and give glory to God. Both should be rooted in Scripture, aware of its unique origin and history, and committed to relevancy in a complex society. The challenge is for us as congregations to be willing to seek and discover who we are and whom we are reaching. The style of our worship reflects what we discover about ourselves and how to best communicate that Good News to our world.

*Janice Newman
Minister of Worship Ministries
First Baptist Church
Grand Junction, CO*

Thank You, ABW Ministries

American Baptist Women's Ministries is a vital partner in ministries like starting new churches. Here's the first thank you note received from among the 25 new church planters who received a \$200 check from the Refit fund this month. ABW Ministries/CO was a contributing partner to this project. (The following note was sent to the national office and shared via e-mail with region/state groups.)

I want to thank you for the wonderful gift of \$200 that we received from the American Baptist Women.

The River Of Life Church has gone through some struggles this year, but we are beginning to see God work in many ways within this ministry. We welcome your prayers for the leadership, the finances, and our small groups that meet throughout the week. Please pray for the young women's group that just started last month. They are ministering to high school and college students. Also for the young men's group that will be starting next month.

Again, we appreciate the American Baptist women's touch of love for what we are all doing for the Kingdom.

*In His Service,
Mark Noe, Pastor
River of Life Community Church
Zanesville, OH*

Prayer Request from FBC/Casper

Michael & Amy Miller leave for Kazakhstan April 1-9, 2006 for a mission/medical trip. Michael will be doing consulting with government people concerning family practice residency and giving lectures to physicians. Amy will also be helping with the medical conference. Both will be giving a lecture on Christian marriage. Michael speaks some Kazak and also Russian from mission tours in the past. Remember to pray daily for their safe return to their three sons.

In Worship We Rejoice, Remember, and Repent

Worship is rejoicing.

Psalm 81 tells us to rejoice without restraint. We are to make a joyful noise unto the Lord. God loves each and every voice. You think you can't sing? God loves to hear your voice lifted in worship. We are free to rejoice in different ways. Your way may not be my way. That's okay—God *created* variety!

Worship is remembering.

In our worship, we remember that God delivered Israel, but, of course, our remembering doesn't stop there. We also remember the living, dying, and risen Christ and all he has done for us. In our remembering, we celebrate Christ's victory over evil and the glorious promise of a new heaven and a new earth.

Worship is repenting.

Repentance is prompted in many ways: through a corporate prayer of confession, through the lyrics of some songs, in quiet moments of personal prayer, and through the public confession of one's faith. But confession is up to us. No one can confess on our behalf. We must take that step on our own.

Music prompts us to rejoice, remember, and repent.

Music is a powerful part of worship. While music prompts us to rejoice, remember, and repent, it also incites
(continued on page 7)

The Spirit and Truth of God to a Seeking World

The late 60s brought huge changes to American life just as I was entering seminary. The Cleaver family lifestyle was giving way to Easy Rider and his trip across America. As this motorcycle traveled across the land, people became more and more aware that American church life and American culture was changing more quickly than any of us could adjust to. Down the highway we could see hippies, and farm families, and middle class blue collar workers, and lawyers and doctors all in our new world. One seminary class changed its name to "The Bible and the LA Times." We were seeking earnestly to adjust. With the advent of the computer and changes in the media, we realized that the Church would have to meet the needs of this changing world. I still struggle with this changing culture as I seek to meet the needs of the community in which I live and minister.

The church I currently serve, a rural/small town American church, is trying to meet the needs of people from many cultures. Farm people and business people are now mixed with Hispanics, African Americans, Sudanese, Vietnamese, American Indian, and people of mixed races and cultures. In order to find

direction in this new world, I recall the words of Jesus as he met with a woman at the well in Samaria: "God is spirit, and his worshippers must worship in spirit and in truth" (John 4:24 NIV).



Jesus was aware that he was not in downtown Jerusalem. The people in Sychar were worshipping in a different way from the traditional Jew. It was a different mountain and a different understanding—but the same God. These people looked for a Messiah who would tell them all about themselves. In a few sentences Jesus got his point across to this woman and started a revival and a realization that the Messiah had come to their village. This woman responded when she was confronted by the spirit and truth of God. This continues to be my approach to worship today.

*Tom Wheeler, Pastor
First Baptist Church
Fort Morgan, CO*

Children Should Be Seen *and* Heard



The congregation is composed of a variety of ages, reflecting the wider community as the gathered church. Worship is one way to help our children on their life long journey to know God better, and to respond in faith and love.

To help the children in our church understand what it means to worship and be involved in the service of worship, we provide opportunities for expression in a variety of ways:

- lighting altar candles,
- singing with the praise team to lead the call to worship,
- reading scripture,
- leading in the responsive reading,
- sharing special music using their voices and bells,
- leading in prayer,
- occasionally helping take the offering, and
- presenting their own children's story using puppets on the fifth Sunday of the month.

We teach the children about worship and the various parts of the service of worship. We provide a children's story time prior to the sermon, given by a layperson or the pastor, in order to involve the children in verbal interaction. We believe that children should be seen

and heard as we worship together.

Children learn through creative expression. We try to provide an atmosphere where everyone's contribution is valued and encouraged. We feel that we affirm the dignity of all ages through our worship together. In reality, worship has always been

an intergenerational experience. Children actively involved in the service of worship help the whole congregation to understand and appreciate each generation.

We are a teaching church and believe one of the best ways to teach is through worship. We all grow in the process. Worship is truly one of the best ways to help our children on their journey to know God better and be able to respond in faith and love.

*Nancy Wheeler
First Baptist Church
Fort Morgan, CO*



Rejoice, Remember, Repent. . . (continued from page 6)



disagreement. Consider your personal choice in worship music. Would you choose hymns, choruses, gospel, classic, contemporary, loud, soft, meditative, rousing, teaching, praising? If you were choosing the music, how would you help *all* the people worship? It's not about any *one* of us; it's about God. When we sing only the songs of one generation, we're shutting the door of musical expression for many others in the congregation.

Plan ahead. Consider the age of worshipers in your church. Are they older? Provide more sitting time. Are they younger? Use more upbeat music. The music should include upbeat, rousing as well as quiet, meditative styles. Plan your program to meet various needs. For instance, start with an upbeat, rousing hymn or praise chorus. Move to a quiet meditative hymn or chorus to lead into prayer. Close with a chorus or hymn that completes the message or theme of the worship time.

**Music should help
worshipers rejoice,
remember, and repent.**

*Yvonne Whisenhunt
Music Director
First Baptist Church
Longmont, CO*

A Letter to the ABCRM Family

March 25, 2006

Dear Church Family,

The two of us went to Quaker Ridge Camp today to take a tour. We wanted to pass on to you some of our impressions of the camp and want to encourage you to think about attending and/or encouraging others to attend.

“The Sleeping Facilities” reminded Alicia of the lodge at Eco-week at Pingree Park. The very cozy rooms sleep four to eight people in bunks that are like Black Forest’s, only sturdier. The bathrooms are down the hall and are way nicer than Black Forest’s cabins’ bathrooms.

The dining hall and chapel are very nice (elegantly rustic?), but do not have wonderful views. The awesome views can be seen other places outside!

Outside there are five campfire rings. (Pray that we don’t have a dry spring!) The swimming pool is pretty good sized and looks like it will be lots of fun. They have a bunch of horses and trails that look really cool! There will be a brand new low ropes course. They already have volleyball, basketball, and tetherball, as well as air rifle for older kids.

The older kids will go white water rafting, hiking, rock climbing and repelling. The younger kids will keep plenty busy with activities on site.

But the most important thing is that many of our favorite group leaders and other volunteers will be there for our week of camp. It seems that the “family” will gather again this summer, just in a different “home.”

We both are definitely going to Quaker Ridge Camp the week of June 19. We hope you will join us! (Call us if you have questions: 970-223-0226.)

Sincerely,
Alicia Thayer (12 years old)
Lynnette Thayer (her mom)

RMAB 3/31/06

Worship means “to attribute worth” to something or someone.

True Worshipers

The English word “worship” is wonderfully expressive of the act that it describes. This term comes from the Anglo-Saxon “weorth-scipe,” which then was modified to “worthship,” and finally to worship. Worship means “to attribute worth” to something or someone. For the believer we might say that worship is an active response to God whereby we declare God’s worth.

One aching tooth can monopolize our attention and cause us to quickly forget that the rest of our body is healthy. Likewise, in the life of the believer, a single sorrow or problem can overshadow and obscure our many blessings, and cause us to be preoccupied by other things instead of God.

There is a story about a man who dreamed that an angel escorted him to church on Sunday. There he saw the keyboard musician playing vigorously, the praise team singing, the other musicians playing their instruments with gusto. But the man heard no sound. The congregation was singing, but the sound was utterly muted. When the minister rose to speak, his lips moved, but there was no volume. In amazement, the man turned to his escort for an explanation. “This is the way it sounds to us in heaven,” said the angel. “You hear nothing because there is nothing to hear.” These people are engaged in the form of worship, but their thoughts are on other things and their hearts are far away.

When we truly worship, we become totally preoccupied with God. We are intentional in giving praise and thanks to God for all of the blessings we receive. We must remind ourselves, over and over, that the focus of our worship must be on the Living Christ. We must be deliberate in opening our minds to divine occupation. Intentional worship means a worshiper is not going to church expecting that worship will just happen, but intentionality means that a true worshiper is going to church determined to make worship happen. We must learn to work at our worship so that preoccupation with God becomes delightfully habitual.

The Bible says that we should magnify and rejoice in the Lord forever. When we worship and magnify the Lord, we focus totally on God. We make God larger in our eyes, and study the Divine until we are overwhelmed with the Holy Light. We focus on God’s love, grace, care, and power.

Worshiping and magnifying the Lord brings joy to our hearts—joy that levels every mountain and fills every valley. The inviting words of the Psalmist still ring true for us today, “*O magnify the Lord with me and let us exalt his name forever*” (Psalm 34:3).



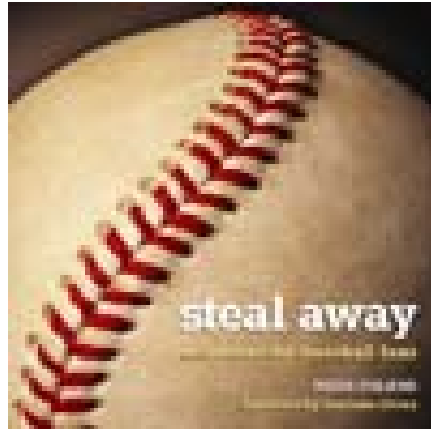
*DeWayne Moore
Assoc. Minister
Macedonia
Baptist Church
Denver, CO*

Judson Press Swings for the Fences with New Baseball Book

In what it expects will be a home run for the historic publisher, Judson Press announces the release of *Steal Away: Devotions for Baseball Fans* by Hugh Poland. With a foreword by NY Yankees closer Mariano Rivera and endorsements from former players and broadcasters, the book is already a hit.

Rivera wrote, “I sense in *Steal Away* a familiar passion both for baseball and for following Christ.” Former major league pitcher Kent Bottenfield offered his praise as well: “You will be spiritually challenged, greatly encouraged, and wonderfully entertained.” And Hall of Fame broadcaster Ernie Harwell said “Poland has hit a grand slam.”

In *Steal Away*, Poland blends America’s greatest pastime with America’s greatest strength—its spirituality. With grace and passion, the author shines light on the real soul of baseball by providing testimonies of its soldiers of the game.



Drawing upon stories from current and former players, scouts, and managers—including the famous and the unsung heroes—Poland shares life’s important lessons. *Steal Away* features Scripture combined with memorable stories about players including Don Zimmer, Orel Hershiser, John Smoltz, Jackie Robinson, Mickey Mantle, Joe DiMaggio, Roy Campanella and dozens of others. The book also reflects on noteworthy events and teams, such as the 1960 World

Series Yankees, Sammy Sosa’s corking incident, the 1979 Pittsburgh Pirates, Joe Jackson and the Chicago “Black Sox,” Mickey Owen’s dropped ball in the 1941 World Series, the 2004 Boston Red Sox, and many more. Students and fans of baseball will not only learn about the sport’s history and some of its players, but they will gain provocative insights for Christian living.

Judson Press publisher Laura Alden noted that the book had already sold more than half of its initial print run before it even released. “Given the beginning of baseball season and Father’s Day in June, we expect this book will do exceptionally well this spring,” Alden says.

Steal Away can be purchased from Judson Press at 1-800-458-3766, or online at www.judsonpress.com. Founded in 1824, Judson Press is the publishing ministry of National Ministries, American Baptist Churches USA.



Judson Press Worship Resources

To order:

www.judsonpress.com

1-800-4JUDSON

Readings in African American Church Music and Worship

by James Abbingdon

\$49.95

Reinventing Sunday: Breakthrough Ideas for Transforming Worship

by Brad Berglund

\$10.40

Reinventing Worship: Prayers, Readings, Special Services, and More

by Brad Berglund

\$11.20 (coming in May, see prepublication ad on page 3)

Total Praise: An Orientation to Black Baptist Belief and Worship

by Lora-Ellen McKinney

\$11.20

The Work of the Worship Committee

by Linda Bonn

\$7.20

Position Openings

■ IN WYOMING:

The Camp WYOBA Task Force is seeking
a camp administrator
for the 2006 camping season (May 15 - September 15).
Please contact Deanna Dyer (ddyer@caspercollege.edu)
if you or someone you know might be interested in this position.
See Camp WYOBA's website for current information: www.wyoba.org.

■ IN MAINE:

The New England Baptist Council (NEBC) is accepting applications for
Executive Director/Administrator at The Pines.
The deadline for applications is April 30, 2006.
The Pines is a HUD-Subsidized Retirement Facility For Independent Living
Located in the beach community of Ocean Park, Maine, we seek a person with
demonstrated ability in management, communications, and good interpersonal
skills. Send Resume or for more information write to:
New England Baptist Council
P.O. Box 7011
Ocean Park, ME 04063
All resumes will be due on or before April 30, 2006.
NEBC is An Equal Opportunity Employer

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