



Welcome to a new era of the BBCS Newsletter! Once again formatted and published on the church premises!

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AWANA COMPLETES 12TH YEAR!

Can you believe it? BBCS's AWANA Club just completed it's 12th year! From it's humble beginnings way back in 1996, we have seen many kids come through our doors to learn scripture memorization, hear the gospel in Counsel Time messages, and play games on a unique game circle. A child who entered club at age 12 (the oldest age) that year would now be a 24-year old adult!

Some of us will never forget when AWANA Missionaries, Marlin and Donna Fuller came to our church to introduce us to the program. Alan and Heather Hester heard the call and Alan became our first Commander, with Heather becoming our first Sparks Director! The first year we had the Cubbie (3&4 yr olds), Sparks (Kindergarten - 2nd grade), Chums, Guards, Pals, Pioneers (3rd - 6th grade boys and girls clubs), and JV (7th - 8th grade) programs. By the third year we had added a Varsity program for high
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"A Flicker of a Flame"

"Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world."

James 1:27

It was around October of 2003 when my friend and co-laborer Tim and I arrived at the Nor Loch Manor Nursing Home in separate cars. It was a Monday evening, the time being around 6:20 PM, about 10 minutes before our weekly scheduled Worship and Bible Study service was to begin. We greeted one another, then had a prayer in the parking lot before going in. We gathered our Bibles while I pulled out of my car a guitar in a case and a bag containing song books and a music stand. Tim would always grab one or the other to relieve me of carrying them both.



This had been the habit and ministry for a number of years. We lost track of how many or the year when we had become a team. A ministry that had been started by another man whom God had called to preach (at least as a lay preacher), and who, shortly thereafter, had felt led to begin another ministry in Utica. But the nursing home ministry had already been started and there was a welcome crowd of residents looking forward to the weekly encouragement in the Lord. So, initially, my wife Debbie and I had felt led to pick up the ministry. She played guitar and we both sang, then I taught the Bible Study, mostly in a sermon-like format.

After we had adopted a special needs child who was 12, the needs of caring for our daughter Sherry became a lot of work. Sherry had some serious issues that began to cause stress in the family, and we both agreed that Debbie could use Monday evenings as a time for her and Sherry to work out some of the issues together rather than expecting her to go to a nursing home with us every week. During this time I had called upon Tim to attend on some evenings when Debbie couldn't. He had graciously accepted. Once we decided that Debbie would back out of Monday evenings, we prayed that I could finally learn how to play my guitar well enough to provide the music for the service. I prayed that the Lord would give me just five songs and get me through them the next Monday evening.

To my surprise and God's goodness, when I had told Tim that Debbie would no longer be doing the ministry, he told me that he felt led to assume attending as my new partner. He patiently suffered through my mistakes and attempts to play that guitar as I learned a little more, week after week, putting the time in and praying that the Lord would get me through every song without too much embarrassment. You can imagine the delight that came to my heart the week that Tim declared, "Hey! You're getting pretty good on that thing!"

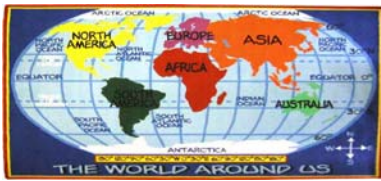
As before, when the first songs were sung, I would open up my Bible and share God's Word. Sometimes we closed with a song; other times when I was long-winded, we just ended the service with

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Call for Papers...!

The BBCS Newsletter is looking for people in our church to write articles about the ministries of the church. If you serve in a ministry and would like to write about it, contact Ken Dreier in church or at 585-313-7879. You may also email him at kdreier@msn.com. We would also like to begin a Children's Page or section. This could also be an article. Please contact Ken or leave ideas in his mailbox at the church office.

Missionary News



Our missionaries of the last three months (for focus and prayer):

- April: Bill and Lori Smith (Papua New Guinea)
Dan and Deanna Woodard (Carstairs, Alberta, Canada)
- May: Joseph and Danielle Contreras (Gijon, Spain)
- June: Pat and Mary Delaney (Taiwan)
Rick and Becky Enterline (Japan)

We had a wonderful visit from Paul and Lucy Scott, our missionaries to Viet Nam, on Sunday, April 20. We had a special welcome missionary-focus breakfast, the Scotts gave us an update on their ministry, and Paul preached a challenging message from God's Word.

Here are significant developments worldwide, including the above-mentioned and other missionaries we support:

- The Contreras are currently rounding out a 5-month furlough
See "Missionary News," (Continued on page 9)

"Flicker," (Continued from page 1)

just the closing prayer. Then we would greet everyone in the room, both residents, nurses and nurses' aids. Occasionally a resident would tell of some trial they were going through and we would pray with them. We even had the honor sometimes of talking with people about their need to receive Christ as their Savior, eventually praying with them to receive Him. The Lord occasionally brought people our way that were there for a particular message. For instance, a young nurse's aid was there for just the evening of the service and confided in us later that she had wondered why the Lord had brought her there. She shared that she got her answer after she had heard our message from the scriptures. We only saw her that night, never again (until glory, we hope!).

We saw one resident that told us that what we were teaching sounded a lot like the gospel his boss had shared with him years ago. He asked the Lord into his heart that night as we prayed with him. When we inquired of him the following week, the nurses told us that he had passed away!

There was the old African American man that often broke into spirituals at the end of the service and would cry when he broke into prayer. There was the man named Happy who had rung the Salvation Army bell in front of Sibley's (a department store that had existed on Main Street in downtown Rochester) for over 20 consecutive years.

It wasn't long before Tim asked if he could share from the scriptures. It eventually became that we would rotate week after week, often deciding to study and teach the same book together. Tim and I attribute much of our growth in the Lord as to having to study for the nursing home ministry. "If you have to teach it, you have to study it!" Tim beams.

On that evening in October of 2003, we were about to begin our usual study, when we were approached by Barbara, the Activities Director.

"This will probably be your last week here," she said, eyes looking sad and sorrowful.

"Why?" we asked, wondering what was going on.

"Next week all of these people will be transported to the sister nursing home on Lake Avenue. This building is going up for sale, and eventually both nursing homes will be closed and sold. They are building a new facility in Penfield. I will be out of a job, because the Activities Director at Lake Avenue has seniority and she will be the one transferring to Penfield. You will have to contact her to see if she has a place for your Bible Study."

It was the last time Bible Study took place in Nor Loch Manor. We did contact Bev, the Activities Director at the Lake Avenue nursing home. She allowed us to come and visit several of the folks we had ministered to at Nor Loch over the years, but didn't have the staff nor accommodations to allow for a weekly service. One resident, an African American lady named Anise Shank, insisted that we come to at least see her.

See "Flicker," (Continued on page 8)

From the Desk of Pastor Jay

Jesus and the Pharisees: Part I (of a 2-Part Article)



Introduction

One of the most intriguing relationships found in the Gospels is the interaction between Christ and the Pharisees. They battled, debated, and confronted one another for most of Christ's ministry and the Pharisees were very prominent in His condemnation to death. Various areas of study could be pursued in regards to this relationship, but I will be focusing on two major areas. In Part I, I will address the chief objections that the Pharisees had with Jesus. In Part II, I will address the chief objections that Christ had with the Pharisees. These two sides with very strong and different views collide dramatically in the Gospels. Let the conflict begin!

The Pharisees' objections with Jesus.

Objection #1: Jesus spent time with sinners.

Right from the beginning of his ministry, Jesus alienated himself from the Pharisees with his focus of ministry. He certainly came to "seek and to save the lost" (Luke 19:10) as well as to minister to "those who are sick" (Luke 5:31). This ministry focus did not sit well with the Pharisees and it solicited several episodes of confrontation and questioning of Christ's character and loyalty to Jewish laws. The Pharisees seem to be taken back by Christ in his ministry focus by the people he associated with and the settings in which he ministered to them.

The prominent people that caused the conflict for the Pharisees were the "tax collectors and sinners" (Matt. 9:11, Luke 15:2). The tax collectors or publicans were a despised lot by the Jews. Their job description was to collect taxes for the Roman government. In the process of this duty they would overcharge and steal from their own people. Any close relationship with these people was looked down upon. Israel Abrahams writes, "That the demands of the publicans and their underlings were often excessive is natural enough, and especially when the officials were native Jews, the class was consequently the object of popular resentment."¹

The disdain for tax collectors was further heightened by the Pharisees. Dr. Ron Moseley writes, "The Pharisees developed a method for excluding publicans from all public and private functions. In fact, they were not even allowed to give testimony in a Jewish court, neither could they hold any office in the Jewish community."² Needless to say the Pharisees were not thrilled with the fact that Jesus gave the time of day to tax collectors like Zacchaeus!

Not only did Jesus' relationship with tax collectors pose a problem with the Pharisees but also did His relationship with "sinners". Jesus again spent time ministering to the outcasts of society. These people were worthy of being shunned and not loved according to the Pharisees. According to the Zondervan New Testament NIV Commentary, "Sinners may include common folk who did not share all the scruples of the Pharisees. But certainly it groups

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together those who broke the Pharisaic rules of conduct—harlots, tax collectors, and other disreputable people.”³ Jesus loved the “sinners”; the Pharisees wanted nothing to do with them.

Jesus’ relationship with women also caused consternation for the Pharisees. We find in Luke 7:36-50 that the Pharisees are appalled that Jesus would accept anointing and worship from a woman of ill repute and in a Pharisees’ house no less! This woman was most likely a prostitute in the community and had a reputation that was well known to the Pharisees at the meal. Jesus accepted and forgave this woman which caused unspoken thoughts of condemnation by the host Pharisee.

Finally; although not seen directly in his dealings with the Pharisees, they most likely would have heard of Jesus’ relationship with Samaritans. Jesus healed a Samaritan leper (Luke 17:15,16), witnessed to a Samaritan woman (John 4), and used a reputable Samaritan in his Good Samaritan parable (Luke 10:30-36). Again we see Jesus interacting with people that the Pharisees did not deem worthy of respect; let alone conversation.

The primary setting with which the Pharisees objected was Jesus partaking of a meal with these “sinners”. The New Testament examples are very specific in their wording of the questions that the Pharisees ask. They wanted to know “Why does your Teacher eat with tax collectors and sinners?” (Matt. 9:11) Abrahams again writes, “The Rabbis would have been chary of intercourse with such men at all times, but especially at meals. For the meal was not regarded simply as a satisfaction of physical needs. It was a service as well, consecrated by benedictions; it was also feast of reason.”⁴ To eat with sinners was paramount to approval of their sinful activities in the eyes of the Pharisees. They objected to what they thought was a condoning of the people and their lifestyles. The Expositors Bible Commentary states, “To go as far as to “welcome” them and especially to “eat” with them, implying table fellowship, was unthinkable to the Pharisees.”⁵

Objection #2: Jesus claimed to forgive sin.

Jesus declared very specifically that he could forgive sins through his spoken words and because of his authority (Luke 5:17-26; 7:36-50). This teaching of Jesus enraged the Pharisees and resulted in their strong protests. These protests revolved around their perception of how sin could be forgiven and who could forgive sins.

According to the Pharisees; forgiveness of sins was directly related to the keeping of the Torah in all areas of a person’s life. For someone to claim through the mere speaking of words to a person that their sins are forgiven was offensive to them. John Bowker writes, “What was particularly unwelcome to the Pharisees was his (Jesus) claim that the action of God in the world of creation can be made possible simply by the expectation, or faith, that it will be so, not necessarily by making the faith visible through the acceptance and observance of Torah, both written and interpreted.”⁶ Bowker continues this thought: “Yet the contrast, in the case of Jesus, was that he appeared to be claiming that the effect of God, the relation of God to a human situation, is possible even where no attempt at all is being made to accept and implement what God has commanded in Torah: sin can apparently be forgiven by a word.”⁷

The Pharisees also rejected Jesus’ claim to have authority to forgive sins. To them this authority belonged to God alone. Anyone claiming to have this power or authority was involved in blasphemy! When Jesus forgave the sins of the paralytic man in Luke 5 the Pharisees immediate response was to challenge the person who made that statement (Jesus) as one who was speaking blasphemies. In explanation of Luke 5, the Zondervan NIV Bible Commentary states, “In Jewish law conviction of blasphemy (an overt defilement of the divine name) was a capital crime penalized by stoning. Pharisees and teachers of the law were convinced that Jesus had crossed over the line.”⁸ There was strong opposition to this claim to forgive sins.

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“Jesus and the Pharisees,” (Continued from page 4)

Claiming to have the authority to forgive sins was paramount to claiming equality with God! The Pharisees were looking for ways to trap and accuse Jesus and this teaching on forgiveness of sins would be more ammunition for their case. This teaching of Jesus is indirectly related to a third opposition that the Pharisees had against Jesus.

Objection #3: Jesus claimed to be the Son of God.

Jesus' claim to be the Son of God was not a title that he alone voiced. We see in Matthew 4:3,6 that the devil uses this title during the course of his temptation of Christ. The demons address Jesus as the Son of God in Matthew 8:29. Following the death of Christ, the centurion confirms Jesus as the Son of God.

Alongside these situations in Scripture we find that Jesus did directly and indirectly point to his position as the Son of God. This was done in front of crowds of Jews and religious leaders which most certainly would have included Pharisees. The objection of blasphemy would again surface. The Pharisees would hear him tell the healed blind man that he was the Son of God (John 9:35-40). In John 10 the Jews attempt to stone him for blasphemy in response to his claim to being equal with God and the Son of God. In his trial appearance before the Sanhedrin Jesus confirms their statement about him saying he was the Son of God (Matt. 26:63,64). William L. Coleman writes, “It is again important to try to hear as the Pharisees heard. Suppose someone stood up in church and said, ‘I am God’s younger brother.’ Our reception of the gentlemen would be less than overwhelming. Our passions would probably hit the Richter scale everywhere from sympathy for the poor guy to open anger. The Pharisees were in exactly that position and all the more so because their beliefs were rigid and inflexible.”⁹ In their final objection to Jesus’ proclaiming himself the Son of God, the Pharisees and religious leaders use this divine claim as a major point in their presentation to Pilate for the death sentence of Christ (John 19:7).

Objection #4: Jesus’ behavior on the Sabbath.

The Pharisees were very strong in their view of what could or could not be done on the Sabbath. These views included what was in the Old Testament Law and the Mishnah. It was this second set of laws that prompted their most intense objections to activities that Jesus and his disciples performed on the Sabbath. Coleman writes that “The Jews had two sets of laws: those that were written down in the Scriptures and those that were handed down orally. Rabbi Judah the Prince (born A.D. 135) compiled these oral or traditional laws into a codified written form. It included all of the currently accepted Jewish religious and legal systems of his day. Most of the contributing rabbis were Pharisees. They felt the need for changing laws since they thought that new experiences necessitated it. The Mishnah is divided into six divisions and 523 chapters.”¹⁰ Ron Moseley states this point further; “According to Josephus, the Pharisees were distinguished from the other sects in that they were the most rigidly observant and most skilled in interpreting the *Mishnah*, the Oral Law.”¹¹ No wonder we get the impression that the Pharisees were like little kids trying to catch a sibling in something wrong so they can tattle to their parents! The conflict that the Pharisees had with Jesus and the Sabbath is a fixed part of the Gospel accounts. These objections were varied but I will focus on a prominent one: Jesus healing on the Sabbath.

In Matthew 12:10-14 we see Jesus response to the Pharisees entrapment question, “Is it lawful to heal on the Sabbath?” His answer came in the form of a visual aid as Jesus boldly heals a man with a withered hand right before their eyes! Healing was permitted on the Sabbath if a life was in danger, but this clearly wasn’t the case here. The Pharisees were indignant when Jesus healed the woman who had an 18 year infirmity (Luke 13:10-17). Jesus further disturbed the Pharisees through His radical Sabbath day healings of the man at the Pool of Bethesda (John 5:1-16) and the healing of the blind man (John 9:1-6).

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“Jesus and the Pharisees,” (Continued from page 5)

Scripture gives us several insights as to the intensity of the objections the Pharisees had with Jesus’ activities on the Sabbath. These objections ran much deeper than just surface annoyance or petty disagreements. The Pharisees began to despise Jesus and this area of His life only served to fuel their passion against Him.

In the course of Jesus’ activities on the Sabbath (especially healing), the Pharisees reacted in several ways. In Mark 3:2 and Luke 14:1 we see that they watched Him closely on the Sabbath in order to find ways in which they might accuse Him. This accusing may have begun as a discrediting process but as Jesus’ popularity grew, they became increasingly resentful. In John 9:16 we notice the Pharisees judging the person of Jesus because of His Sabbath dealings. John records the Pharisees response in this manner; “Therefore some of the Pharisees said, ‘This Man is not from God, because He does not keep the Sabbath.’”¹² In heightened moments of intensity we read in Matt. 12:13 and John 5:16 that Jesus’ Sabbath dealings prompted the Pharisees to persecute Him and seek to destroy and kill Him. The Pharisees unquestionably had major issues with Jesus and His activities on the Sabbath.

Objection #5: The religious leaders were jealous of Jesus’ popularity.

This objection may be the least direct of the five stated in this paper, but I do believe it has its place on the list. The Pharisees were sincerely concerned about the popularity of Jesus in relationship to their foundational beliefs about the Messiah as well as their relationship with the Roman government. Beyond this, I believe they wielded much power and influence in the Jewish community which was being weakened or undermined by the ministry of Jesus. This objection is demonstrated in three general areas.

First, the Pharisees would not have warmed to Jesus increasing fame. Matt. 4:24 and Mark 1:28 reveal that through the teaching and healing ministry of Jesus, his fame was spreading geographically over a significant portion of the land. Based on what we know about the Pharisees reaction to other miracles, we can legitimately infer that his fame was a concern to them and that it needed to be addressed. He could no longer be passed off as another low level radical teacher, but one who was reaching a vast number of people.

Secondly, the Pharisees would have objected or been jealous of his teaching authority with the people. At least on two occasions in the Gospels the people are amazed at the teaching of Jesus as one who has authority not like the scribes. Matthew 7:28,29, “And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes”¹³, and Mark 1:22: “And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes.”¹⁴ Although related specifically to the teaching authority of the scribes, this teaching authority would have a ripple effect on all the religious leaders and their impact with the people.

Thirdly, the Pharisees were threatened by Jesus because of the many who believed and followed *Him* instead of them. Following the raising of Lazarus in John 11 many Jews believed in Jesus, and some who did not went and reported the incident to the Pharisees. They called a hasty meeting of the Sanhedrin in order to deal with the popularity of Jesus. This concern was so strong that from this point on they sought for ways to have Jesus killed. Coleman comments about this tense scene, “Of all the miracles none was more embarrassing to the Pharisees than for witnesses to see the Nazarene raise a man who had been in the grave for four days. When people started responding to the news, they began to find Jesus very appealing and extremely credible.”¹⁵ Jesus’ teaching and healing ministry distracted and detracted from the popularity of the Pharisees with the people. Also, they had never quite heard someone challenge their authority as deeply and profoundly as Jesus. This concern did



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not sit well with the Pharisees and would require severe measures.

Endnotes:

¹Israel Abrahams, *Studies in Pharisaism and the Gospels*, (New York, Ktav Publishing, 1967) 54.

²Ron Moseley, *Yeshua, A Guide to the Real Jesus and the Original Church*, (Baltimore, Messianic Jewish Publishers, 1996), 119.

³Zondervan NIV Bible Commentary, Volume 2: New Testament, (Grand Rapids, Zondervan, 1994), 44

⁴Abrahams, 55

⁵The Expositor’s Bible Commentary; Matthew, Mark, Luke, (Grand Rapids, Zondervan, 1984), 981.

⁶John Bowker, *Jesus and the Pharisees*, (London, Cambridge Press, 1973), 43

⁷Ibid., 43

⁸Zondervan NIV Bible Commentary, Volume 2: New Testament, 230.

⁹William L. Coleman, *The Pharisees’ Guide to Total Holiness*, (Minneapolis, Bethany House Publishers, 1977), 98.

¹⁰Coleman, 78

¹¹Moseley, 89

¹²The Holy Bible, New King James Version, (Nashville, Tennessee: Thomas Nelson, Inc.) 1982.

¹³The Holy Bible, New King James Version, (Nashville, Tennessee: Thomas Nelson, Inc.) 1982.

¹⁴The Holy Bible, New King James Version, (Nashville, Tennessee: Thomas Nelson, Inc.) 1982.

¹⁵Coleman, 108

Next issue: Jesus and the Pharisees: Part II

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school students. Eventually the JV and Varsity programs were moved to a separate club night due to the number of JV and Varsity clubbers who were also leaders in the younger Awana clubs. Through the JV and Varsity programs three of our teens (Ashleigh Hester, Bethany Hester, and Ashley Gallacher) participated in two short term missions trips to Albany and two of our teens (Ashleigh Hester and Ashley Gallacher) traveled to Botswana, Africa for a short term missions trip. We have also had two of our teens (Ashleigh Hester and Ashley Gallacher) earn the highest award in the Awana program, The Citation Award, for completing 12 handbooks from the 6th -12th grade, the unique aspect of this was both teens completed the 12 handbooks in the first 7 years that Awana had been at BBCS. We currently no longer offer the JV and Varsity programs at BBCS but do offer graduating T & T clubbers the opportunity to continue on independently in the Awana program.

In the past BBCS has teamed up with Grace Baptist Church of Geneva to participate in the Awana Games. During those year’s we were successful in winning 1st and 2nd place in the Chums, Guards, Pals, & Pioneer’s Division, Sparks, and JV Jam. It is our prayer that once again we will be able to participate in the Awana Games in the Sparks and T & T Division.

Throughout the 12 years that BBCS has had

the Awana program we have seen many changes in the Awana program. Among the changes included the transformation from Chums, Guards, Pals, and Pioneers to what is currently the T&T program which included new handbooks, new award systems, and what was the biggest improvement in many of the leader’s minds new uniforms. The Cubbies program has also had updates to their handbooks and new uniforms for leaders. The Sparks program is starting their first year of a three year update on handbooks, new award systems, and has had for a number of years new uniforms for leaders.

Five years ago when Alan and Heather Hester relocated to New Jersey, Tim Montondo stepped up and took over the Commander position of the Awana program. Tim has shared with the Awana leaders how this occurred in his life, while driving to work one day reflecting on the previous Sunday’s morning service held by Pastor Lou Caruana. Tim was talking to God about what God wanted Him to do to serve within the church. Tim’s son Joe had previously asked Tim about helping in the Awana club and Tim responded “No, but if Alan Hester’s position ever came up, that I would do.” Shortly after that Alan Hester announced that they were moving to New Jersey and a commander was needed. A member of the deacon’s approached Tim about taking over this position within the Awana club. Tim reminds us that when we ask God He will always respond. He

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"Flicker," (Continued from page 2)

For this writer, the regular nursing home ministry coming to an end was God beginning to prepare me for what lay ahead. Several months later Debbie and I lost our two granddaughters and their best friend in a fatal crash. Sherry, the driver, pleaded guilty to reckless driving and began a prison term for manslaughter and reckless endangerment charges. Then my oldest brother began to have financial difficulty, being developmentally disabled and unable to make responsible financial decisions. I worked with human service agencies to have psychological tests performed and qualify him for the help he'd need to successfully get him through his senior years, with my eventually becoming his Guardian. Meanwhile, another brother began to have schizophrenic problems, years after an auto accident in which he had suffered a bad head injury. Doctors and other professional people from two cities (Rochester and Syracuse) finally converged and have determined him to have TBI (a traumatic brain injury). After finally admitting that he needs help, this brother is now on his way to rehabilitation.

Tim also went through a series of trials with the loss of a job, then working for a neighbor who paid him no benefits and eventually making some poor business decisions that required him to let Tim go. He also, along with his wife, found themselves ministering to family members that had suffered through divorce and the death of a younger brother who suffered from a terminal disease.

Meanwhile, Anise Shank kept praying and occasionally sending cards to "Mr. Ken" telling me that "you and Mr. Tim need to get over here and see me." Every time she'd write, we planned to see her the following Monday. This went on through 2004 and up until last March.

During the last visit Tim and I felt such a liberty and joy to teach again, as we shared with Anise. Anise told us she was going to give my name to Bev again, who was still the Activities Director. Over pizza that evening after we left Anise, both Tim and I shared how much we'd enjoy a weekly nursing home ministry again.

About two weeks later, I received a card from Bev. She stated that she had enough staff now for a weekly ministry. Monday, Tuesday and Wednesday evenings were open if we were interested. The card instructed me to call her to set up a time to talk, if interested. Compared to some recent trials in my life, this was like a ray of light, and I thanked the Lord.

I telephoned Tim and he resounded with a "Praise the Lord!" Without hesitation, he said, "If you're going, I'm going, brother!"

We both prayed that the door would be open if this was what the Lord wanted. Both of our wives were happy for us (or happy for *them*, to be rid of us a night each week!) and gave us the "go ahead." My meeting with Bev, who introduced me to Candice, an Activities Associate who would be helping us with the residents,

confirmed an open door.

So on May 12, 2008, Tim and I held our first Bible Study and Worship Service at Aaron Manor. We had over a dozen people, including Candice, who sits in with the residents, the first night. The second week, we counted over 18 people. When there is a peace and contentment is that flicker-of-a-flame that kept a ministry alive, Anise Shank.

- K.D.

(Please remember this ministry in your prayers. Thanks! And if you happen to be near Aaron Manor in Penfield around 6:30 on a Monday evening, stop in! Tell them you're here for the Bible Study!)

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has also said, "Be careful what you pray for when you're alone in your car!"

Awana has also introduced a number of families to our church that have become active members within BBCS. A few of those would be the Hess family, the Montondo family, the Russell family, the Allen family and the Colasurdo family.

This past year we have seen three Awana families visit at BBCS a number of times. The Awana ministry at BBCS has touched the lives of many within our community and the number of children that visited the Awana program at least once and went home with a entrance book that covers the plan of salvation this year alone was 30 children. We have also had unchurched families that have faithfully brought their children to Awana on a weekly basis for 4 years or more. The Awana club reaches out to the unchurched parents of our clubbers throughout the Awana club year through events such as the Awana Grand Prix, Winter Wonderland, and for the first time this past spring Awana Sunday.

The Awana clubbers and leaders reach our beyond the walls at BBCS into the community: Awana has collected food for Thanksgiving meals, decorated trees at the Wayne County Nursing Home, presents and Christmas dinners for families in the church and community, Baskets of Love (Easter dinners and staples), and this past June parched in the Sodus Fireman's Parade handing out information about VBS, Awana and the church along with candy to the children along the parade route.

As leaders within the Awana club you are given opportunities to build relationships with unchurched children and parents. There is nothing more satisfying then to see a child accept Jesus as their Savior as a result of the teaching though the Awana program. It is also such a blessing to see the unchurched families attend a Sunday morning ser-

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"Missionary News" (Continued from page 2)

in the states

- The Enterlines are subbing for furloughing pastors in Japan
- Good News and Prison Jail Ministry Chaplain Paul Burress will be reporting to BBCS soon
- Brad and Ronda Hastings recently transitioned from New Zealand to New Mexico for health reasons
- David and Sue Johnson (Israel) will be at **BBCS July 6th** for a ministry update
- Phil and Barb Klumpp are going back **full time** to their beloved Philippines in the Fall
- Matt and Flor Patton recently welcomed **Andrew** to their family circle (born in April)
- Keep Scarlet Thread in prayer and **help fill their blue bin in the foyer**
- Paul and Lucy Scott and family (Viet Nam) are home now...making plans for future ministry
- Sally Seefried (South Africa) **was here on June 22** to fill us in on her future plans for Ambassadors International Ministries (South Africa)...David recently went home to glory after a full life of sacrifice and dedication while facing serious health issues over the years
- **Lori Smith** (Papua New Guinea) will be flying to Australia for a necessary mammogram...please pray for her

Upcoming Events to Watch for and Participate In!

<i>TBA</i>	<i>Deacon flock groups!</i>
<i>July 19</i>	<i>Free car wash!</i>
<i>July 19-20</i>	<i>Sodus Olde Tyme Faire!</i>
<i>July 25</i>	<i>Rhinos soccer game!</i>
<i>August 4-8</i>	<i>Vacation Bible School!</i>
<i>August 10</i>	<i>Redwings baseball game!</i>



("AWANA," Continued from page 8)

vice and hear the good news of Christ. As leaders we also run into our Awana clubbers within our local schools, stores, and community and the children are always quick to run up and say hello.

Building relationships with those within our community in order to show them God's love for them is why we have the Awana program at BBCS. It is our prayer that the Lord will continue to use us to share His love with those who need salvation and to build into the lives of those children who have a personal relationship with Jesus.

We invite you to participate in the Awana program starting this September. The program is open to all children from 3 years to 6th grade. If you are a teen in 9th grade through 12th grade or an adult and would like to be blessed by serving within the Awana club please contact Tim or Heidi Montondo at 589-4093.



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