



The purpose of Bethany Baptist Church is to bring glory to God by making disciples who reflect the character and priorities of Jesus Christ.

SUNDAY SERVICE SCHEDULE

9 AM Sunday School
10:30 AM Worship Service & Communion
6 PM Prayer Meeting

Nursery is available in the supervised room downstairs or the unsupervised room in the back of the sanctuary with audio

Sermon

Speaker: Pastor Peter

Scripture: 1 Cor. 11:2–16

Letting God’s Word Shape How We Worship (Part Two)

OUR ELDER SHEPHERDING GROUP

A-B → Lyndon Unger
C-D → Tim Archibald
E-H → David Street
I-M → Pastor Peter Erratt

N-R → Tom Smith
S → Cory Leniuk
T-Z → Dennis Burriss

According to the first letter of your last name, feel free to bring any questions or concerns to your assigned elder or email them at elders@bethanybaptist.ab.ca

GET TO KNOW US

✉ office@bethanybaptist.ab.ca
🌐 www.bethanybaptist.ab.ca
☎ 403-347-7900
📍 3901 44 St. Red Deer, AB T4N 1G7

Lead Pastor:
Peter Erratt
peter@bethanybaptist.ab.ca
Assistant Pastor:
Daniel Lara
daniel@bethanybaptist.ab.ca
Church Admin & Children’s Ministry Coord:
Lilian Lara lilian@bethanybaptist.ab.ca

PRAYER OPPORTUNITIES

- Health Needs: Shay Flyer, John Eng
- Email us your prayer requests or to join the Prayer Line!

MINISTRY HIGHLIGHTS

Pastors

October is Pastor Appreciation Month, and we want to take this opportunity to express our gratitude to our lead pastor, Pastor Peter, and our assistant pastor, Pastor Daniel, for their faithful service, pastoral care, and commitment to our church family. Pastoral ministry is more than a profession—it is a calling that comes with unique responsibilities and burdens. Pastors are held to higher qualifications and greater accountability, and their ministry can bring significant emotional and spiritual demands. It is also a calling that cannot simply be switched off at the end of the day. Pastors carry the joys, struggles, and spiritual needs of those they shepherd, often continuing to pray for and care for their church family long after their regular ministry responsibilities are finished. We encourage everyone to take time this month to express appreciation to our pastors. A kind word, a prayer, an encouraging note, or a simple thank-you card can go a long way in reminding them that their faithful service is noticed and valued. Pastor Peter and Pastor Daniel, thank you for faithfully serving the Lord and caring for our church family.

UPCOMING EVENTS

- TUE OCTOBER 6**
6:30 pm Adventure Club
6:30 pm Youth
- WED OCTOBER 7**
6:30 am Men’s Breakfast
9:30 am Seniors’ Ministry
- FRI OCTOBER 9**
9:30 am Ladies’ Bible Study
- SAT OCTOBER 10**
10 am Christina & Mitchell’s Wedding
- WED OCTOBER 19**
7 pm SLB Meeting
- SUN OCTOBER 25**
12 pm Potluck lunch with missionaries

JOIN OUR LIFE GROUP

- EVERY SUNDAY AFTERNOON
- Tim & Michelle Archibald
- EVERY OTHER SUNDAY
- Martin & Lorna Scholz
 - Tom & Tina Smith
 - Peter & Nancy Erratt
- EVERY WEDNESDAY
- Don & Jan Collier
 - David & Laurel Street
- EVERY THURSDAY
- Mark & Shannia Guenther
- EVERY OTHER THURSDAY
- Lyndon & Leah Unger

August Financial Report		
General Fund Donation	Monthly Budget	Received
	\$31,835	\$32,099.75
Missions Giving	Received YTD	August
	\$35,835	\$5,145

OFFERING

E-TRANSFER: treasurer@bethanybaptist.ab.ca

OR DROP OFF YOUR EVELOPE AT THE OFFICE

Donation Policy

The spending of funds received by Bethany Baptist Church is confined to Church approved programs and projects. Each gift designated toward an approved program or project will be used as designated with the understanding that when any given need has been met, or the specified program or project cannot be reasonably carried out or has not been approved, designated gifts will be used where needed most. Where appropriate, an official receipt for tax purposes will be issued as soon as possible after the year end.

MISSIONARY UPDATES

Vance & Korelei Nelson

Besides being on the road for speaking ministry in western Canada, for the last six months, I have also been working on a new book dealing with the topic of the age of our world, and why it matters to Christianity.

A mentor told me many years ago that if my interest in the evidence for creation was just a hobby horse, then I should quit. What he was trying to get at was that if there was no eternal value in the topic, and no gospel message, and no changed lives, it was essentially worthless. Interestingly, this mentor has dedicated his life to the very same message: Genesis 1-11 is true, we are all sinners, and we need Jesus Christ as our Saviour.

To many, the message of creation, or more accurately, the evidence that the Bible is true in the first eleven chapters, is interesting now and again, but not really that important overall to Christianity.

That is how many pastors, church leaders, Bible colleges, and seminaries have thought and taught: Genesis 1-11 is interesting, but there are many different views of what it means, and it is not essential to the Christian faith.

Genesis 1-11 provides the framework for the rest of Scripture. For example, every single Christian doctrine is founded in Genesis 1-11. What is sin? Back to Genesis. What is the definition of marriage? Back to Genesis. We could go on for a while.

Who am I? Where did I come from? Why do I exist? How should I live my life? Where am I going? What happens when I die? All of these are questions we ask at some point in our lives. The Biblical message from Genesis 1-11 answers some of these major questions. And the rest of the Bible answers others.

In our ministry we have had many people who have told us things like: "You changed my whole way of thinking," and "I can now believe in God," to "I have given my life to Jesus." Truth matters, and so does defending the truth. It affects people to see that what they were taught in secular school— evolutionism—is not right. Lies taught in and to our world affect how they think, how they act, and how they live, and where they will spend eternity. Truth backed up with evidence can be used of God to bring

people to Himself. This is why we share the evidence that Genesis 1-11 is true, but don't ignore the gospel message. This is not a hobby horse, this is evangelism in a world saturated with lies about origins.

The high quality books we write and produce have become the backbone of our ministry. Many people purchase the books more than once, and use them for evangelism. Many people have purchased our books by the case for their personal evangelism efforts. The books we produce are meant to bring glory to God and to His written Word. They are meant to show that Christianity is a faith that fits the facts, whereas evolutionism is a faith that is failed by the facts. It is a wonderful time to be a Bible-believing Christian. Though the world is falling apart in more than one way, we have a solid foundation in the Truth, and Jesus Christ is the way, the truth, and the life. Do you know Him? Does your family know Him? Do your friends know Him? God wishes that none would perish, but that all would come to repentance.

Please pray with us:

- for wisdom while producing new book
- for open hearts and minds
- for changed minds and salvation
- for health and safety while travelling
- for sufficient finances

Please prayerfully consider helping us get the truth out to a lost world: finances are needed.

The Gospel Coalition Article What Is a Complementarian Church?

The fact that the word “complementarian” even exists, is a testament to our changing times. In the same way that people in 1995 did not speak of “land lines” neither did Bible-believing Christians in previous generations have need of a word that means what the word “complementarian” means today. At its most basic level, the word “complementarian” means to believe that men and women are equal but different. Applied to the church it typically means that certain roles within the congregation are reserved for male officers. After that, however, things get a little bit murky.

Can a woman preach the sermon on a Sunday morning if her message has been reviewed by the male overseers? Can a woman lead a Small Group that has both men and women participating in it? Should a woman staff member be referred to as a pastor, provided she is not considered an elder? Is there a meaningful distinction between those terms? Good people who love Jesus and take the Bible seriously – and who refer to themselves as complementarians – may answer each of those questions in different ways. When issues such as these are raised some will inevitably wonder whether this is even an appropriate topic of conversation. After all, shouldn’t we focus on preaching the gospel? Shouldn’t we concentrate on what unites us as followers of Christ rather than obsessing over the handful of issues that divide us?

Most of the time the answer to those questions would be a resounding YES! Of course we should preach the gospel and of course we should gather together to celebrate our unity in Christ! However, in certain situations we require clarity and broad agreement in order to work together in common cause. Churches cannot plant other churches until they agree together who will preach the sermon, who will handle discipline and who will sit on the Board of Overseers. Denominations cannot run seminaries until they decide who they will admit to their MDiv programs, who they will prepare for pastoral ministry and what they will teach on matters of polity. Practically speaking, this means that seminaries and denominations will be required to achieve clarity as to what the term “complementarian” means and what that commitment entails at the congregational level.

This brief article might best be characterized as an attempt at ecclesiological taxonomy. In the same way that we generally recognize the value of distinguishing between the equus asinus (donkey) and the equus caballus (horse), so too there is value in identifying what distinguishes complementarian churches from their egalitarian neighbours. In the same way that there are Arabian horses, Appaloosa horses and Clydesdale horses, who nevertheless share common characteristics as a species, so too there are certain beliefs and practices which are generally considered characteristic of complementarian churches. The following descriptive list is intended to serve the cause of clarity.

3 Core Beliefs Of Complementarian Churches:

1. Men and women are equal but different

Complementarian churches affirm and celebrate the equal dignity and worth of men and women. They further affirm that both men and women are ruling creatures, having been made in the image and likeness of God. However, as created by God, men and women are distinct from each other in their maleness and femaleness. Women are uniquely gifted by God with the potential to gestate and nourish human life. Men are uniquely gifted by God for purposes of stewardship and protection. In working together in a complementary fashion, human beings have the capacity to create healthy, flourishing, productive and stable societies.

Within the church men and women have equal standing before God in Christ, are co-heirs of the Kingdom and share equally in the gifts of the Holy Spirit for their mutual joy and for the pursuit of their divinely intended ministries.

2. The oversight office is for qualified men only

Complementarian churches recognize an authoritative oversight office referred to under various terms within the New Testament. Whether referred to as elders, overseers, shepherds/pastors or superintendents, the authoritative oversight office in the church is reserved for qualified male members according to the criteria laid out in [1 Timothy 3:1-7](#) and [Titus 1:5-16](#). The unique focus of the oversight office is doctrinal stewardship and congregational discipline.

Complementarian churches typically recognize a service or deacon office that is subject to different qualifications, related to its particular scope of responsibility.

3. Teaching with authority should only be done by oversight officers

Complementarian churches recognize and safeguard the unique status of the sermon within the primary worship gathering as the primary delivery vehicle for authoritative teaching. Whereas complementarian churches may vary as to the permissibility of women teaching in other settings and providing non-authoritative exhortation during worship services, they will typically reserve a portion of the main assembly for a time of official teaching provided by one or more of the recognized oversight officers.