



"The Lord Gave the Word and Great was the Company of those Who Published it." Psalm 68:11

Bedias United Methodist Church Newsletter

C O M E H O M E A G A I N !



POINTS OF INTEREST:

- **Church Address:**
3202 Main Street
(PO Box 160)
Bedias, TX 77831
- **Church Telephone:**
(936) 395-4971
Pastor's Phone:
(979) 571-5761
- **Bedias Food Pantry**
3202 Main Street
(PO Box 115)
Bedias, TX 77831
(936) 395-2023
- **Sunday School Services:**
10:00am each Sunday
- **Worship Service:**
11:00am each Sunday
- **New Wednesday Night Prayer Service:** 6:00pm
- **New Wednesday Night Hymn Sing/Choir Practice/Praise Service:** 7:00pm
- **United Methodist Youth**
6:00pm Thursdays
Please see Page 2 for more information
- **Emmaus 4th Day Mtgs.:**
New Wednesday: 6:00pm
Thursday: 9:00am
4th Friday: 6:30pm
Please see Page 2 for more information
- **Church Web Address:**
www.bediasumc.org
- **Church E-Mail:**
bediasumc@yahoo.com
- **Pastor's E-Mail:**
wqw12@yahoo.com
- **Newsletter Editor:**
editor-bumcni@msn.com
- **West District Web Link:**
www.west-district.org
- **United Methodist Church Info:**
www.10thousanddoors.org



C h u r c h N e w s

As usual on the 1st Sunday, we will observe **Communion**, we will also hear **District Superintendent Joe Fort** speak, and following the service, we will enjoy a **Potluck Fellowship Dinner**. Please join us **Sunday, February 7th, at 11am**, we will have a great time!

There will be a **District Workshop with Rev. Bill Kemp** on his book for revitalizing ministries, **"Ezekiel's Bones,"** on **Tuesday, February 16th, (9am to 3pm)**. More information at www.west-district.org/AroundTheDistrict.htm

We plan to publish a new Church Directory very soon, please let us know of any changes to your contact information (Phone, Mailing Address, Email, Family Members you want listed, etc.).

Come Hear our Beautiful Choir!

S u n d a y S c h o o l

Our Sunday School Offerings and Leaders are the best in three counties! Come join us at 10am, Sunday mornings, and let us prove it!

**C h r i s t ,
T h e F u l f i l l m e n t
"Testimonies to Jesus as Messiah"**

P a s t o r ' s M e s s a g e

"For I Know the Plans I Have for You, Declares the Lord, Plans to Prosper You and Not to Harm You, Plans to Give You Hope and a Future." Jeremiah 29:11

Feb. 7th, Recognized by a Canaanite Woman (Matthew 15:21-28)

Feb. 14th, Declared by Peter (Matt. 16:13-27)

Feb. 21st, Witnessed by Disciples (Matthew 17:1-12)

Feb. 28th, Anointed by a Woman in Bethany (Matthew 26:6-13)

We trust you will enjoy these open and lively discussions.

"We have coffee to open your eyes and Jesus' love to open your hearts"

Come join us on Sunday morning at 10am

Come to My house on Sunday, before the game, and bring the children. —God



M a t t h e w 2 5 : 3 4 – 4 0
"Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did

we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

This past month we were all heartbroken as we helplessly watched the reports on television from Haiti. In the aftermath of what occurred January 12, one of the worst earthquakes in recent memory, we heard some who would claim that this disaster was a punishment from God



by Gary Westbrook

Continued on Page 4

E m m a u s C o m m u n i t y

by Phyllis Johnson

4th Day Emmaus Community Meetings

Please plan on joining us at 6:30pm, on February 26th, 2010 (4th Friday) for our next Dinner meeting.

There are two weekly 4th Day meetings held in the BUMC large classroom. **(New Day) Wednesday Evening** at 6pm and **Thursday Morning** at 9am.

Choose the meeting day and time that best meets your needs for that week. 4th Day is an important part of our ongoing Emmaus experience. Come, join us and be renewed by the Spirit! Questions? **Please call Phyllis at (936) 395-0175, or for more information on the Emmaus Community please visit: www.bvemmas.org**



B e d i a s F o o d P a n t r y

by Audrey Allemore

The Bédias Food Pantry serves the greater Bédias area, **we served 103 families in January**, including registering 13 new families on Saturday! A big thank you to everyone that helped and God Bless you.

The Food Pantry received several very welcome donations in December and January! Thanks to all our generous donors.

We distribute food on the 3rd Saturday of each month, your volunteer help is always needed and appreciated.

Our **Food Pantry Truck** comes around **11am** on the Thursday before our 3rd Saturday food distribution,

Freely You have Received, Freely Give **please come down and help with the unloading, if you can.**

Please contact Audrey Allemore at (936) 395-2023 or email allemore7@aol.com for registration times or for more information.

—Matthew 10:8b

U n i t e d M e t h o d i s t W o m e n

by Deanne Mackey

We will resume our regular UMW business meetings on Wednesday, Feb. 10th, at 6pm, we'd love to see you there!

Come join our Women's Group, We usually meet at 6pm On the 2nd Wednesday of the Month

U n i t e d M e t h o d i s t M e n

by Don Dean

We will hold our next regular meeting on Saturday, Feb. 13th at 8:30am.

Come Join Our Men's Group, We usually meet for Breakfast and Fellowship at 8:30am on the 2nd Saturday of the Month

We were called to be witnesses, not lawyers or judges

U n i t e d M e t h o d i s t Y o u t h

The **UMY** meet between **6pm and 8pm Thursdays**. All youth in **grades 7th thru 12th** are encouraged to participate. Please call Pastor Gary at (979) 571-5761 for more information.

Come Join Our Youth Group, We Meet for Worship, Fellowship, and Fun at 6pm Thursdays

R e m i n d e r s f r o m . . . " B e d i a s N e w s "

by Sandra Stapleton

Congratulations to **Debbie Goldstein**. She received the **Community Service Award** from the **Grimes County Chamber of Commerce** at their annual banquet on Saturday. Debbie thought the award was being given to her husband, Bob, and was doing a good job of keeping it a secret from him. She was totally surprised when **Mackie Bobo** called her name instead. This award is richly deserved as Debbie is a driving force in the Bédias community. She has served as a leader in the **Bédias Civic Club, Bédias Women's Club, Bédias Museum and Library**, Grimes County Republican Party and is always ready to serve wherever there is a need. She is a true asset to Grimes County and especially to the Bédias community. It is rare and wonderful for the north end of Grimes County to receive some positive recognition.

The **Feb. 4th** meeting of the **Bédias Civic Club** will be a political forum for all the candidates for the March 2nd primaries to introduce themselves and ask for your vote. Everyone is invited to attend and meet the candidates. The meeting will begin at **7pm**.

The **primaries** for the 2010 elections will be on **Tuesday, March 2nd**. The last day to submit an application to register to vote in the March 2 primary election is Feb. 1st, 2010. Please make sure you are registered. **Early voting** for the primary elections will begin at the **Grimes County Court House on Tuesday, Feb. 16th and end on Friday, Feb. 26th**. Times for early voting will be **Monday thru Friday from 8am to 5pm** except for Friday, Feb. 19th when

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Want to know more about our Church? Please visit our web site bediasumc.org. Back issues of our Newsletter have recently been added. Will you let us know what you think?

Have you noticed our Stained Glass Windows on the front page? Did you know that if you enlarge the picture, you can see all the beautiful detail? Try it, and please let us know what you think

Our Newsletter often includes articles which offer different and varying views on religion and faith, from religious thinkers of today and those who have gone before, in hopes that these articles may be considered as resources to enhance our own faith journey. Please let us know if you find these articles useful.

Madisonville 1st United Methodist Church Happenings:

by Betty Strawther

The Madisonville UMW meeting will be **Wednesday February 3rd at 9:45am** in the new fellowship hall. We will have a sign & someone to point you in the right the direction. After refreshments & short business meeting we will have a special program. It usually starts around 10:45am.

Sara Pugsley, our youth director's wife, will talk about her adventures in Africa. She helped a missionary in Mozambique, in 2008, at an orphanage. Sara will present a slide show and relate many stories from there.

Hope you ladies can make it (anyone interested is welcome). Any questions call: Betty Strawther at (936) 399-2219.

Reminders... Continued from Page 2
you can vote from **7am to 7pm**. If you need additional information, call the **Voter Registration Office at 936-873-4424**.

The **planning for the Bedias 2010 Homecoming is continuing, keep your eye out for updates**. The Homecoming Chairman is Debbie Goldstein.

The **2010 Bedias Homecoming** will be **Friday and Saturday, June 11th & 12th, 2010**. The theme will be **"Remember When."** An addition to the festivities will be a **Dance on Friday Night** at the Bedias Civic Center. Many volunteers are needed to make this event as successful as it has always been.

Did you pick up a copy of the **Jan. 27th Madisonville Meteor?** Please let us know what you thought of our page in the **"Churches"** supplement.

10thousanddoors.org

*It's the place to be on the Web
Go, Do, See, Connect*

10thousanddoors.org is the United Methodist Church portal to help change our world. We invite you to **Watch, Read, Listen, Go, Do, Talk, and Find** what we're about, and join us on the journey.

10thousanddoors.org is a wide-ranging, healthy, engaging, and interactive destination for Christians and seekers of truth. You can use it to find **Christian Groups, Church Programs, Ask Questions, Find Projects** that need your help and skills. Please explore the site and share with us what you found!

*May there always be work for your hands to do;
May your purse always hold a coin or two;
May the sun always shine on your windowpane;
May a rainbow be certain to follow each rain;
May the hand of a friend always be near you;
May God fill your heart with
gladness to cheer you.
And may you be in heaven a half hour
before the devil knows you're dead*

Are you on the **SPIRIT** list? Would you like to receive a daily **text message** Bible Verse on your cell phone? Just **"text"** Pastor Gary at (979) 571-5761 from your cell phone to be added to the list!

Are you receiving Pastor Gary's "Daily Devotional" Email message? Contact Pastor Gary at wgw12@yahoo.com to be added to the list!

Our Prayer List

Aiden & Hayden Hooper
Anthony Malvesti
Beulah Posey Family
Bethany—Phyllis' Niece
Beverly Heflin
Bill Pendley Family
Brad Thomas—Wounded, Iraq
Daniel & Mark Reider
Dave & Sandra Woodruff
Deborah Jones
Don Vehrs
Edith Moss
Ernest Guest
Everett Thomson—Tucson, AZ
Gerrie Eiring
Jack Park
Jackie Conrad
Jackie Jones
Jacob Rhymes
James Briggs

Jason & Laurie Flick
Jim Prater & Estel Prater
JoAnna Smith
John & Carolyn Funk
John Lipps Family
Joshua Burnett, US Army
LaNelle & Billy Don Payne
Lawrence Harris
Lois Allemore
Lou Weaver
Louis Anderson
Marlon Loveday
Martha Dees
Martha Reider & Family
Mary Ann Coleman
Matt & Eva Park
Melanie Thomson
Melvin & Arlene Fields Family
Mrs. Ryan Falcone
Nathalie Baldwin

Paul Smith
Ray Curtis
Ricardo Bucio
Richard Allemore
Richard Smith
Robin Lowe
Sam Perry
Sandy Mallon
Serenity Loveday
Shane Allemore
Sheldon Flick Family
Shorty Plaster
Sondra Burditt
Susan Williams & Family
Tim Woodruff
Violet Helms
Will Bennett

Haiti Victims & Families
Residents of Madisonville
Nursing Homes
Our Food Pantry Families
Spiritual Protection for our
Military and their Families
Including our Soldiers & their
Families at Ft. Hood
Men & Women's Spring Walk
to Emmaus
Our President, Our Leaders,
(Local, State, and National),
and Our Country

Music!

"Now Thank We All Our God"

by Bob Jones

As the New Year begins, let us be grateful to our God for all the great things that have happened in our congregation. There has been growth in numbers, as shown by the baptisms and professions of faith. Indeed there has been much evidence of the 'sweet, sweet Spirit' among us.

BUMC is stronger now than it has ever been. We have a good man of God leading us. For Gary and his family have been diligent in showing us what love can do to bring people together. Our lay leaders are filled with His Spirit.

The hymn that jumped out at me for this bit of hymnology is "**Now Thank We All Our God.**"

The words are based on **1 Thessalonians 5:18.**

*In everything give thanks;
for this is the will of God
in Christ Jesus for you*

Martin Rinkart, a Lutheran pastor (1586-1649) wrote this hymn, and it is one of only a very few hymns devoted exclusively to thanking God. In Germany this hymn is equivalent to our "**Doxology.**" Eilenberg, a village in Saxony, Germany, was a walled city. It became a refuge for many seeking safety from the devastation of the Thirty Years' War. The situation was worsened because many people were dying from famine and the plague.

Fear embraced the village. The situation was desperate, the work overwhelming. Many of the caregivers were dying. Finally, the only one left was Pastor Rinkart. There were times when he had to conduct as many as fifty funerals a day.

This man of God went to the Swedish army leaders, and preached and begged them to spare the village that had suffered so much already. His eloquence and faith brought about the end of hostilities, and Rinkart wrote "**Now Thank We All Our God**" for the survivors of Eilenberg.

Written in 1636, this hymn is sung even today, around the world.

*Now thank we all our God,
with heart and hands and voices,
Who wondrous things has done,
in Whom this world rejoices*

[Thanks Bob, we look forward to many more articles on our music programs & history!]

Drawn from "**Then Sings My Soul**" (Book 1), by Robert J. Morgan,
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Thomas Nelson, Publisher

[These books on hymns, and the stories behind them, would be a very useful addition to any Christian Library!]

**I am not what I ought to be, I am not what
I want to be, I am not what I hope to be
But still, I am not what I used to be
And by the grace of God, I am what I am**

—John Newton

Pastor's Message...
Continued from Page 1

because of something that had happened over 200 years ago in a voodoo ritual held by a group of Haitians to rebel against the French use of Haitians as slaves. I am saddened to think that there are those who call themselves Christians who would rather condemn suffering people for something that had happened so long ago, than to seek ways to assist them in their suffering today. As I considered the many stories and pictures of the sufferings of such a poor people, of young and old alike, I was reminded of the parable that Jesus taught about the sheep and the goats. Jesus tells us that whatever we do for "one of the least" of the human race, we do for him.

Our congregation gathered in worship on January 17th to remember what we had seen and to pray for not only those who lived in Haiti, but also for those who were there in rescue efforts, as well as those who would be traveling there to assist. Because we need to continue to lift these people up in prayer, I have included those

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**Therefore confess your sins to each other
and pray for each other so that you may
be healed. The prayer of a righteous man
is powerful and effective** —James 5:16

Bedias Community
Organizations &
Groups

Bedias Civic Club

1st Thursday Potluck & Table Games, 7:PM at the
Civic Center, Everyone Welcome

Bedias Women's Club

2nd Tuesday, 7:PM at the Civic Center

Bobby Twitty AMVets Post 105

2nd Thursday, 7:PM at the Civic Center
(Please contact Carl Haldt at (936) 348-4755
for information)

Senior Lunch & Bingo

(Sponsored by the Bedias Civic Club)
3rd Thursday, 11:AM at the Civic Center

Bedias Food Pantry

3rd Saturday, 9:AM—3:PM at the Bedias UMC Campus
(Please contact Audrey Allemore at (936) 395-2023
for information)

Do you know of a Community Organization that should be listed here?
Please email editor-bumcnl@msn.com with the information



January 28th, 2010

Last week was a week of funerals for me. I attended the funeral of Dr. Sam Dixon in Raleigh, North Carolina, and the one for Rev. Clint Rabb held in Austin. Both men died as result of the earthquake in Haiti. In light of their deaths, I've been contemplating a statement made more than 50 years ago by Dr. Martin Luther King, Jr. He said, "If a man [or woman] hasn't discovered something he [she] will die for, he [she] isn't fit to live." Dr. King's statement calls to mind similar words of Jesus, "Those who want to save their life will lose it, but those who lose their life for my sake will find it."

Over the last two years, I've had the privilege of working quite closely with Dr. Sam Dixon, who was the Deputy General Secretary of the United Methodist Committee on Relief. I know personally of his commitment to the humanitarian and relief work at the heart of UMCOR's mission. Last year, we went together to Cote d'Ivoire to work with several West African Bishops and leaders to help them improve the health delivery system in their Episcopal areas. Sam was determined to make the good work of UMCOR even better. I was honored to work with him.

For more than 30 years, Bob and I have been friends with Rev. Clint Rabb, who led the unit on Mission Volunteers and was formerly a staff member in Evangelization and Church Growth. Bob likes to describe Clint as 50% old-fashioned Methodist circuit rider and 50% Indiana Jones. Clint helped start new congregations in Cambodia, Vietnam, Laos, Estonia and the Baltic region and Russia. He relished introducing laity to hands-on global mission. Even as rescuers were trying to free him from the rubble, Clint told a reporter, "Tell the people of Haiti we are praying for them."

We speak often of "risk-taking mission and service." Both of these men and their families knew that phrase was a literal description of their ministries. While no one expected an earthquake in Haiti, some of situations into which they traveled were quite difficult. Nonetheless, they both felt that Christ had called them to their ministries, and they were passionate about what they did. Their lives invite us to continue their work.

Now two weeks after the earthquake, the extent of the devastation in Haiti is still unknown. It appears that the death toll will exceed 200,000 people, with as many as 1 million people homeless. Food, water and medicine are in short supply. The infrastructure needed to move assistance to the greatest area of need is limited.

As always, the people of The United Methodist Church are responding generously with both financial gifts and by volunteering to work in Haiti. Thank you.

If you haven't made a contribution, I would encourage you to do so. UMCOR is currently estimating a three to five year response to Haiti's need.

As the Texas Annual Conference, we are offering a special gift to UMCOR and the Haiti Recovery. Our own Rev. Cynthia Harvey, Director of Missional Excellence, has agreed to serve "on loan" to UMCOR for three to six months to organize mission volunteers. She will leave for New York on Monday. We send our prayers and support with Cynthia as she leads a major volunteer organization process.

I also share a current story of risk-taking mission. By Monday, our UMCOR team will have returned to the U.S. They crossed the border safely from the Dominican Republic into Haiti with antibiotics and other supplies for Port-au-Prince. While there, they experienced high level earthquake aftershocks and have been able to communicate primarily by text messages and satellite feeds. They assessed the situation and coordinated with relief partners on appropriate courses of action. UMCOR will begin to call for volunteer teams after security and sanitation improves.

Late yesterday, I spoke with Melissa Crutchfield, our International Disaster Coordinator, as they were driving to the border. I was cautioning her and the others to be careful. She replied, "We will, but the work must continue. This is what Sam would have wanted. This is what UMCOR does."

Dr. King said, "If a man [or woman] hasn't discovered something he [she] will die for, he [she] isn't fit to live." Jesus said, "Those who want to save their lives will lose them, and those who lose their lives for my sake will find them." From time to time, it is fitting to measure our own lives by those standards.

Grace and peace, [Bishop] Janice Riggle Huie

Pastor's Message...
Continued from Page 4

prayers at the conclusion of this message. I sincerely pray that you will be diligent in prayer for these many people.

We also took up a special offering to be given to **UMCOR** (United Methodist Committee on Relief) for assistance in relief efforts in Haiti. I am thankful that our congregation that day gave the entire offering toward that end. If you were not with us that day, or would like to continue to contribute to relief efforts there, please do not hesitate to give through UMCOR online at www.umcor.org, or through our church. I am also thankful that we have an avenue through which we can contribute to these kinds

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Resolutions Worth Keeping

The Origins of New Years' Resolutions, and One Famous List
Chris Armstrong—Friday, August 8, 2008

Like other Christian festivals, the celebration of New Years Day in the West started before the church came into existence.

At first, the Romans celebrated the beginning of the new year on March 1, not January 1. Julius Caesar instituted New Year's Day on January 1 to honor Janus, the two-faced god who looks backwards into the old year and forwards into the new. The custom of "New Years resolutions" began in this earliest period, as the Romans made resolutions with a moral flavor: mostly to be good to others.

When Rome took on Christianity as its official faith, the Christians kept New Years Day. Only, they traded the vaguely moral emphasis for a practice of fasting and prayer aimed at living the New Year in the New Life of Christ. Soon, however, the new year celebration reverted to March 1, and this early emphasis on spiritual things dissolved.

Or rather, it shifted to a new celebration on January 1. Beginning in the middle of the sixth century, parts of the church began to set aside January 1 as the Feast of the Circumcision, commemorating Jesus' circumcision. As with other Jewish boy babies, Jesus was circumcised eight days after his birth (Luke 2:21, "when eight days were accomplished").

But the pagans had apparently spoiled January 1 for many Christians: the Roman church did not accept this feast day until the 11th century.

It was finally in 1752, when Britain and its possessions adopted the Gregorian calendar, that January 1 again came to be recognized and celebrated as the first day of the year.

Some Christians, however, still hesitated to celebrate the day. The Puritans, for example, were leery of the associations of January 1 with the pagan god Janus—they preferred not even to say the name of the month, referring to it rather as "First Month." And of course they stood against the dissipations usually indulged during the celebration.

Instead, the Puritans urged their young people, especially, to skip the revelry and meditate on the year past and the year to come. Always ready to introspect—in famously excruciating detail—they adopted again the old custom of

**God grades on the cross,
not the curve**

making resolutions. They vowed to take more care against their besetting sins, make better use of their talents and other divine gifts, and treat others with Christian charity.

Today, some Christians may be inclined to follow the Puritans' lead, at least absenting themselves from the festivities: January 1st has clearly continued to be a day dedicated more to godless indulgence than to meditative fasting. But many have also seen, as the Puritans did, a divine opportunity in the longstanding practice of making resolutions.

In fact, this practice even harmonizes with the Feast Day: circumcision is a symbol of sanctification—that is, the "setting aside" of persons and things for God's purposes.

With or without such historical understandings, many of us may have taken New Years Eve and New Years Day as God-given opportunities. We have taken at least a few minutes to reflect, pray, and dedicate ourselves anew to our Lord—whether at a "Watch Night Service" or in private, with pen and journal (or word processor) in hand.

If you are one of these, you may wish to extend your meditations this week by reviewing a very famous list of Resolutions. This is the list created by the American Puritan divine Jonathan Edwards:

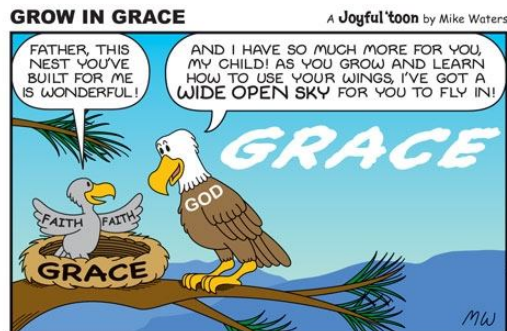
(<http://www.christianitytoday.com/ch/news/2003/dec5.html>)

He penned them, not on a single New Years' Day, but throughout two pivotal years after his graduation from Yale, during which entered his first pastorate, in Northampton, Massachusetts.

During these years, Edwards intensely considered his spiritual state and devised ways he could improve himself as a Christian. The resulting list of resolutions reminded him to dwell each day on his own death and eternal destiny and to bring his every emotion, thought, and action in line with the Word of God:

"48. Resolved, constantly, with the utmost niceness and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ or no; that when I come to die, I may not have any negligence respecting this to repent of."

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But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.

— 2 PETER 3:18 NIV

Did you know?
You can sponsor a Food Pantry Family for as little as \$9 per Month. Donations can be sent to The Bedias Food Pantry, PO Box 115, Bedias, TX 77831. Please call Audrey Allemore at (936) 395-2023 for more on how you can help.

Resolutions... Continued from Page 6
 Though I sometimes find the Puritans scary in their spiritual intensity and wonder if their strict practices sometimes erred on the side of works-righteousness, I always find this list of Edwards's not only challenging but inspiring. I am sure that, like New Years resolution-makers throughout history, he often failed to come up to the grand aspirations enshrined in these resolutions. But I also suspect he benefited greatly from the exercise of writing them and trying to live by them.

To read Edwards's full list of resolutions, click here. (<http://edwards.yale.edu/archive?path=aHROcDovL2Vkd2FyZHMueWFsZS5IZHUvY2dpLWJpbi9uZXdwaGlsby9nZXRvYmplY3QucGw/Yy4xNT03NDoxLndqZW8=>)

A footnote: Three "fresh starts"

January 1 has always been a day for "new things." Here are three in the annals of Christian history:

On this day in 1855, a fresh-faced group of ministerial hopefuls entered their first class at Garrett Theological Seminary (not far from our offices here at CH, in Evanston, Illinois). The seminary was endowed by Eliza Garrett, widow of a mayor of Chicago.

111 years later, in 1966, Pope Paul VI issued a ringing call to the U.S., Soviet Russia, Communist China, and North and South Vietnam to work towards a peaceful resolution in Vietnam.

11 years later, on Jan. 1, 1977, the first woman Episcopal priest, Jacqueline Means, was ordained at All Saints Church, Indianapolis.

The historical information in this article has been adapted from Sue Ellen Thompson's *Holiday Symbols* (Omnigraphics, 2000) and the *Oxford Dictionary of the Christian Church* (3rd edition).

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No one is useless in this world who lightens the burden of it to anyone else —Dickens

Can You Be Too Rich for Heaven?

How the early Christians explained Mark 10:21
 by Brian Matz—Tuesday, January 5, 2010

It seems much of the world is in for a slow recovery from the economic malaise of the past few years. What Christians aim to see "fixed" are not the fine points of banking laws, executive salaries, mortgage-backed securities regulations, or bankruptcy protections. Certainly, such changes have their place. Yet the Christian perspective must be far more holistic, pushing beyond corporate and governmental structures to the dispositions of individual people towards wealth and towards the

financial, environmental, educational, legal, and social needs of the poor.

Should I buy a new, high-definition TV? Is universal healthcare a right? Should I expand my business? From what manufacturers should I buy my clothing? From the Christian perspective, every aspect of stewardship—time, talents, and money—should carry a concern to restore socio-economic injustice. Fortunately, Christians today not only benefit from the voices of current leaders but also may take advantage of the wisdom of those Christians who in earlier times wrestled with many of these same questions. Early Christianity provides us with a wealth of resources to retrain our minds to think *Christianly* about wealth, poverty, and the desire to resolve economic disparities.

Case in point: In Mark 10:21 (and the parallel text in Luke 18:22), Jesus told a rich young man that he needed to "sell all that he possessed" in order to be one of his followers. This was as jarring to the early Christian readers as it sounds to us today. Was Jesus suggesting that a person can be too rich for heaven? Early Christians were divided about the question before a consensus emerged around a critique of *superfluous* wealth.

Renunciation vs. detachment

The natural reading of Mark 10:21 is that Jesus called for a lifestyle of renunciation, that is to say, a disavowal both of wealth and of one's access to wealth. During the second century, some Christian writings taught as much. The Epistle of Barnabas, for example, exhorted its readers, "Treat as common all things with your neighbor, and do not say things are 'one's own,' for if you are sharers in incorruptible things, how much more ought you to be sharers in corruptible things!" The command not to call things "one's own" is also found in Didache 4.8, a late first-or second-century document, although it is less clear in Didache that the author held strictly to a renunciation view.

Even in the second century, however, the matter was the subject of some debate. In *Against Heresies*, Irenaeus of Lyons accepted that property is morally neutral. Property itself is not to blame; rather, one's use of property should be scrutinized. In fact, the possession of property is not a right, since everything one currently has is the result of someone else's earlier labor. Thus, the property one acquires is always to be used for a morally good purpose. Irenaeus recalled how the Israelites took wealth from the Egyptians just prior to their exodus (cf. Ex 12:35), only later redeeming it when they used it to build their temple. "And we are proved to be

Continued on Page 11

ESCAPE

A Joyful 'toon by Mike Waters



Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. ACTS 13:38 NW

[Experiencing God by Bob Johnson will return next month]

Cherokee Legend

Contributed by Sandra Stapleton

Do you know the legend of the Cherokee Indian youth's rite of Passage?

His father takes him into the forest, blindfolds him and leaves him alone. He is required to sit on a stump the whole night and not remove the blindfold until the rays of the morning sun shine through it. He cannot cry out for help to anyone.

Once he survives the night, he is a MAN.

He cannot tell the other boys of this experience, because each lad must come into manhood on his own.

The boy is naturally terrified. He can hear all kinds of noises. Wild beasts must surely be all around him. Maybe even some human might do him harm. The wind blew the grass and earth, and shook his stump, but he sat stoically, never removing the blindfold. It would be the only way he could become a man! Finally, after a horrific night the sun appeared and he removed his blindfold.

It was then that he discovered his father sitting on the stump next to him. He had been at watch the entire night, protecting his son from harm.

We, too, are never alone. Even when we don't know it, God is watching over us, sitting on the stump beside us. When trouble comes, all we have to do is reach out to Him.

Moral of the story

Just because you can't see God, doesn't mean He is not there. "For we walk by faith, not by sight."

The Cracked Pot

Contributed by Hazel Weidman

An elderly Chinese woman had two large pots, each hung on the ends of a pole which she carried across her neck.

One of the pots had a crack in it while the other pot was perfect and always delivered a full portion of water.

At the end of the long walks from the stream to the house, the cracked pot arrived only half full.

For a full two years this went on daily, with the woman bringing home only one and a half pots of water..

Of course, the perfect pot was proud of its accomplishments.

But the poor cracked pot was ashamed of its own imperfection, and miserable that it could only do half of what it had been made to do.

After two years of what it perceived to be bitter failure, it spoke to the woman one day by the stream.

'I am ashamed of myself, because this crack in my side causes water to

leak out all the way back to your house.'

The old woman smiled, 'Did you notice that there are flowers on your side of the path, but not on the other pot's side?'

'That's because I have always known about your flaw, so I planted flower seeds on your side of the path, and every day while we walk back, you water them.'

For two years I have been able to pick these beautiful flowers to decorate the table.

Without you being just the way you are, there would not be this beauty to grace the house.'

Each of us has our own unique flaw. But it's the cracks and flaws we each have that make our lives together so very interesting and rewarding.

You've just got to take each person for what they are and look for the good in them

Pastor's Message...

Continued from Page 5

of relief efforts where we know that every penny we give goes to the cause we designate. As we pray and as we give, not only to Haiti, but to all, let us remember that whatever we do for the least of these, we do for Christ. Be generous in both. Amen!

GUIDANCE FOR PRAYER

Let us pray for all those affected by the earthquake; for orphaned babies with no refuge, for children who have seen too much, for young people who seek comfort from family which is no more, for the parents who grieve the loss of children, for grandparents and relatives who seek those not yet found, and for those trapped under rubble who longed for relief beyond the reach of comforting arms. Let us pray for those involved in the attempts to rescue, to relieve suffering, and to bring aid, especially where their efforts have been futile.

Let us pray for the global community, for the leaders of church, cities, and nations – that together we might work for the greater good and find new levels of compassion through cooperation.

Let us read the Holy Scriptures, finding there the stories and witness of hope borne by those who lived through ordeals to the glory of God, and hear the promises of God's Word for all who mourn.

In our prayer for the victims and survivors, let us not narrow our compassion for any who suffer, whatever their profession or creed; let no hatred or prejudice enter our hearts for anyone.

Called by the Holy Spirit to unity with all the children of God, let us enter into their suffering, repenting of our ignorance, refusing to be silent or passive, ready to respond in Christian love to those in Haiti where there is need.

Continued on Page 18

THE RIGHT TRACK

A Joyful 'toon by Mike Waters



But seek first his kingdom and his righteousness, and all these things will be given to you as well. - MATTHEW 6:33 NIV

Martin Luther King, Jr.

No Christian played a more prominent role in the 20th century's most significant social justice movement. By Russel Moldovan—Saturday, January 1, 2000

"We must keep God in the forefront. Let us be Christian in all our actions." So spoke the newly elected president of the Montgomery Improvement Association, which had just been organized to lead a bus boycott to protest segregated seating in the city buses. The president, and new pastor of Dexter Avenue Baptist, went on to say that blacks must not hate their white opponents. "Love is one of the pinnacle parts of the Christian faith. There is another side called justice, and justice is really love in calculation."



And so began his public role in the civil rights movement of the 1950s and 1960s. The movement produced scores of men and women who risked their lives to secure a more just and inclusive society, but the name Martin Luther King, Jr., stands out among them all. As historian Mark Noll put it, "He was beyond question the most important Christian voice in the most important social protest movement after World War II."

God doesn't call the qualified, He qualifies the called

He was born in Atlanta, Georgia, in 1929 as Michael King, but in 1935 his father changed both of their names to Martin Luther to honor the German Protestant Reformer. The precocious Martin skipped two grades, and by age 15, had passed the entrance exam to the predominantly black Morehouse College. There King felt drawn into pastoral ministry: "My call to the ministry was not a miraculous or supernatural something," he said. "On the contrary it was an inner urge calling me to serve humanity."

From Morehouse he moved on to Crozer Theological Seminary (Chester, Pennsylvania) and Boston University, both predominantly white and liberal, where he studied Euro-American philosophers and theologians. King was especially taken with social gospel champion Walter Rauschenbusch, whom King said "had done a great service for the Christian church by insisting that the gospel deals with the whole man, not only his soul but his body."

King also admired the nonviolent civil disobedience of Mahatma Gandhi: "Gandhi was probably the first person in history to lift the love ethic of Jesus above mere interaction between individuals to a powerful and effective social force on a large scale." King also believed "Christ furnished the spirit and motivation, and Gandhi furnished the method."

King left Boston in 1953 with his new wife Coretta to pastor at Dexter Baptist Church in Montgomery, Alabama. When he took the position, he said, he had not "the slightest idea that I would later become involved in a crisis in which nonviolent resistance would be applicable."

In December 1955, a young Montgomery woman named Rosa Parks was arrested for refusing to relinquish her bus seat to a white man. Local pastors rallied the black community for a city-wide bus boycott, named themselves the Montgomery Improvement Association, and unanimously elected King as president.

King immediately implemented his ideas, insisting throughout the boycott on a policy of nonviolence despite the threat of white violence. Even after his home was bombed, King forbade those guarding his home from carrying guns; instead, he told his followers, "Keep moving ... with the faith that what we are doing is right, and with the even greater faith that God is with us in the struggle."

Throughout the Montgomery campaign, critics complained about the ordained clergy's involvement in "earthly, temporal matters." King, however, believed "this view of religion ... was too confined." He saw his civil rights activity as an extension of his ministry: "The Christian gospel is a two-way road. On the one hand, it seeks to change the souls of men, and thereby unite them with God; on the other hand, it seeks to change the environmental conditions of men so the soul will have a chance after it is changed."

When a year later the boycott succeeded in ending bus discrimination, King was propelled into the national limelight. In 1957 he helped found the Southern Christian Leadership Conference (SCLC), an umbrella for civil rights organizations. The next year, he published his first of seven books, *Stride Toward Freedom*.

Along with increasing national attention came increasing hostility: while autographing his book in a department store, an assailant stabbed King in the chest with a letter opener. It took some time to get him proper care, and his surgeon later told him, "If you had sneezed during all those hours of waiting, your aorta would have been punctured and you would have drowned in your own blood."

In 1959 King moved to Atlanta to become co-pastor with his father at Ebenezer Baptist Church. The next years saw him organizing peaceful demonstrations in Atlanta (1960), Albany (Georgia, 1961), Birmingham (1963), St. Augustine (Florida, 1964), and Selma (1965). King received death threats, was once

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Do you have something you would like to see in our next Newsletter, or would you like to write your own column? Please let us know by Monday, February 22nd, and we will see that it is included. Please contact the editor at editor-bumcni@msn.com

MLK... Continued From Page 9

stoned, was arrested several times and held in solitary confinement.

In addition, after King criticized the FBI in 1964 for cooperating with segregation authorities, the FBI stepped up its surveillance of King. A mixture of politics and personal animosity prompted FBI chief J. Edgar Hoover to try to discredit King as a womanizer and communist. There was, unfortunately, substance to the first charge but not the second (the most that can be said is that King's early advisers had formerly been members of the Communist Party). Hoover called King "the most notorious liar in the country," and the FBI went so far as to send a letter to King suggesting he commit suicide.

King became increasingly troubled with the dichotomy between his private and public selves, and the burden of leading the SCLC often seemed overwhelming. But his preaching continued to inspire his followers. His greatest oratorical moment came on August 28, 1963, when 250,000 demonstrators gathered at the Lincoln Memorial in Washington, D. C. All speakers had their speeches

If one man gains spiritually, the whole world gains with him, and if one man fails, the whole world fails to that extent

—Mahatma Gandhi

pre-approved, but in King's original, the now-famous phrase, "I have a dream," never appeared. King was the last speaker of the long, hot day. He noted the fatigued state of his audience, and he remembered a phrase he'd heard spoken by a young women who had some months earlier led a service at the remains of a torched church. "I have a dream," he began, "that one day on the red hills of Georgia, sons of former slaves and sons of former slave-owners will be able to sit down together at the table of brotherhood. ..."

"I have a dream my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

"In 1964, at the height of his influence, King became Time magazine's first black "Man of the Year," then the youngest person ever to win the Nobel Peace Prize. He donated the prize money (\$54,600) to civil rights organizations.

Beginning in 1965, King's popularity waned as his "dream" grew to include peace in Vietnam. With this, most of white America, as well as many African Americans, distanced themselves from King. But he refused to soften his language about the war: "On some positions, cowardice asks the question, is it expedient? And then expedience

comes along and asks the question—is it politic? Vanity asks the question—is it popular? Conscience asks the question—is it right?"

In spring of 1968, King was in Memphis to help with a sanitation strike. On April 3, he told his audience, "I may not get there with you, but I want you to know that tonight that we as a people will get to the promised land." The following day, James Earl Ray shot and killed King as he stood on the balcony of the Lorraine Motel.

The nation mourned King's death, and the civil rights movement fragmented irreversibly. King's influence may have waned in the last two years of his life, but 20 years after his death, his legacy was deemed so crucial to the nation's history that a national holiday was named after him.

Russel Moldovan is pastor of Blanchard (Pennsylvania) Church of Christ, and author of Martin Luther King, Jr.: A History of His Religious Witness and His Life (American Universities Press)

Timeline

- 1929 Michael (later Martin) King born in Atlanta
- 1930 Black Muslims, a nationalist religious movement, formed in Detroit
- 1934 Elijah Muhammad assumes leadership of Black Muslims
- 1954 King becomes a pastor in Montgomery, Alabama
- 1955-56 Leads Montgomery bus boycott
- 1957 Becomes president of the Southern Christian Leadership Conference
- 1960s Black Muslim leader Malcolm X preaches revolutionary violence to gain justice for blacks
- 1963 March on Washington culminates in King's "I Have a Dream" speech
- 1964 King wins the Nobel Peace Prize
- 1965 Leads Selma-to-Montgomery march; Malcolm X assassinated
- 1968 King assassinated in Memphis
- 1976 Black Muslim Louis Farrakhan leads a splinter group to form the Nation of Islam
- 1986 King's birthday becomes a national holiday

You Are There

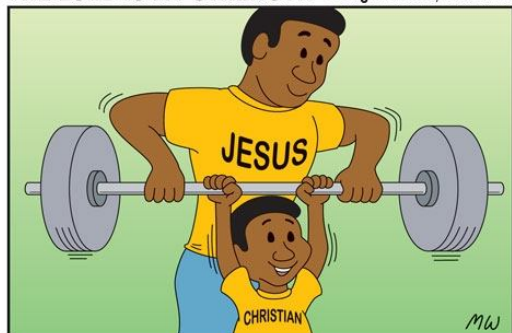
By January 1956, with the Montgomery bus boycott in full swing, threatening phone calls, up to 40 a day, began pouring into King's home. Though he put up a strong front, the threats unsettled him. One midnight as he sat over a cup of coffee worrying, the phone rang again, and the caller said, "Nigger, we are tired of you and your mess now. And if you aren't out of this town in three days, we're going to blow your brains out and blow up your house." King later described what happened in the next few minutes:

I sat there and thought about a beautiful little daughter who had just been born. ... She was the darling of my life. I'd come in night after night and see that little gentle smile. And I sat at that table thinking about that little girl and thinking about the fact that she could be taken away from me any minute.

And I started thinking about a dedicated, devoted, and loyal wife, who was over there asleep. And she could be taken from me, or I could be taken from her.

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THE LORD IS MY STRENGTH A Joyful 'toon by Mike Waters



I can do everything through him who gives me strength. — PHILIPPIANS 4:13 NIV

MLK... Continued From Page 10

And I got to the point that I couldn't take it any longer. I was weak. ...

And I discovered then that religion had to become real to me, and I had to know God for myself. And I bowed down over that cup of coffee. I never will forget it. ... I prayed a prayer, and I prayed out loud that night. I said, "Lord, I'm down here trying to do what's right. I think I'm right. I think the cause that we represent is right. But Lord, I must confess that I'm weak now. I'm faltering. I'm losing my courage. And I can't let the people see me like this because if they see me weak and losing my courage, they will begin to get weak. ..."

And it seemed at that moment that I could hear an inner voice saying to me, "Martin Luther, stand up for righteousness. Stand up for justice. Stand up for truth. And lo I will be with you, even until the end of the world. ..." Almost at once my fears began to go. My uncertainty disappeared.

For more information on this topic:
 The Martin Luther King, Jr., Center for Nonviolent Social Change
<http://www.thekingcenter.com>
 Martin Luther King, Jr. Papers Project
<http://www.stanford.edu/group/King>
 LIFE Martin Luther King Jr. Tribute
<http://www.pathfinder.com/Life/mlk/mlk.html>

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Too Rich... Continued from Page 7

righteous by whatsoever else we do well, redeeming, as it were, our property from strange hands." The implication of this argument for later Christians was that, just because you labored in a field for a planting and harvesting season, you do not have the right to declare that all that is harvested from the field is your own. All property is the result of someone else's earlier labor. Someone in an earlier time acquired the raw materials. People in earlier times designed the tools used in harvesting or trade-crafts. Land and any rain that falls upon it are a divine gift and not the product of human labor. Thus, property could never really be considered "private" because no one person could ever claim to have produced every part of it!

Irenaeus's arguments resonated in the third century. One of the bishops of Alexandria, Clement, articulated what we now call a detachment view of wealth and property in *Who Is the Rich Man that Shall Be Saved?* Clement's text specifically addressed Jesus' teaching in Mark 10, and he applied a spiritual style of exegesis that had

gained some currency in his day. A spiritual reading of the text was necessary, argued Clement, for Jesus would otherwise be requiring the renunciation of property in one text while requiring that we regularly share our resources with the poor in another text (cf. Matt 25).

[[I]f no one had anything, what room would be left among men for giving? And how can this dogma fail to be found plainly opposed to and conflicting with many other excellent teachings of the Lord? ... How could one give food to the hungry, and drink to the thirsty, clothe the naked, and shelter the houseless, for not doing which He threatens with fire and the outer darkness, if each man first divested himself of all these things? (Clement, Who is the Rich Man that Shall be Saved 13)

Clement articulated a vision for wealth and property in which a person may freely possess what he or she needs or is useful to him or her, but must give all that is *superfluous* to the poor or otherwise needy. Clement therefore opened a more fruitful course of inquiry: how much is *enough*?

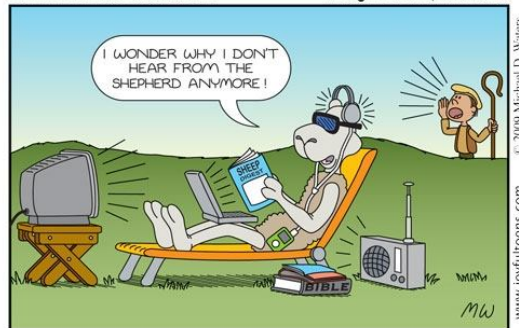
The rich and the merciless Clement's critique of *superfluous* wealth became the standard interpretation of Mark 10:21 for later Christian preachers and theologians. Yet the renunciation view never fully disappeared. In the mid-fourth century, Epiphanius condemned adherents to a renunciation view in his *Panarion*. A fifth-century Pelagian text, "On Riches," insisted that only renunciation of property and wealth would ensure elimination of poverty for others. Even so, more and more of the ecclesiastical elite articulated the detachment view.

One of Clement's early successors in Alexandria, Peter, preached on the need for detachment from property in his sermon *On Riches*. Peter said two important things that were echoed in many later Christian texts. First, he argued that God makes a distinction between the rich person and the *merciless* rich person. The former liberally dispenses his superfluous wealth to the poor; the latter is consumed with thoughts of wealth and despises the needs of the poor. Only the *merciful* rich person has standing before God. Second, Peter argued that there is a direct connection between the giving of alms by a rich person and that person's fate after death. The distribution of alms to the poor is the starting point for those

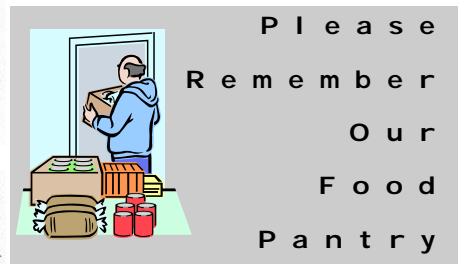
Continued on Page 13

SHEPHERD'S VOICE

A Joyful 'toon by Mike Waters



My sheep listen to my voice; I know them, and they follow me. - JOHN 10:27 NIV



We need to talk.
 —God

Gleaning in the Fields of Boaz

She [Ruth] went, and came, and gleaned in the field after the reapers —Ruth 2:3

Ruth's gathering of grain in the fields of Boaz is the best example in the Bible of the practice of gleaning. After crops had been harvested, poor people were allowed in the fields and orchards to pick up any grain or fruit that had been left behind.

Old Testament law specified that the corners of fields were not to be harvested by landowners. Grain in these spots was to be left for the poor. Likewise, a sheaf of grain left accidentally in the field was to remain there as provision for the poor.

Some generous landowners went beyond the letter of the law and deliberately left part of the harvest in the fields for the poor. For example, when Boaz learned about Ruth gleaning on his property, he instructed his workers, "Pull out some stalks for her from the bundles and leave them for her to pick up."

From *The Illustrated Guide to Bible Customs and Curiosities*, © 2007 published by Barbour Publishing, Inc. Used by permission

What Can a Child Do?

Over the Christmas holidays, when 7-year old Jonathan Slack saw a destitute woman in Chicago with a sign that said she had no place to live, he was moved to tears—and then to action. He wrote a letter to his community of Orland Park, Ill., asking residents to help the homeless, distributing photocopies around the neighborhood. Within 10 days, Jonathan's neighbors responded with four trucks of food and toys, which he sent to Chicago's Su Casa Catholic Worker homeless shelter. "I'd like to think it was divine intervention," said his mother.

[Drawn from *The Week* magazine, (Jan. 15, 2010)]

*There's work to do, deadlines to meet;
You've got no time to spare,
But as you hurry and scurry—
ASAP—Always Say a Prayer
In the midst of family chaos,
"Quality time" is rare
Do your best, let God do the Rest—
ASAP—Always Say a Prayer*

We don't change the message, the message changes us

*It may seem like your worries
Are more than you can bear,
Slow down and take a breather—
ASAP—Always Say a Prayer
God knows how stressful life is;
He wants to ease our cares,
And He'll respond to all your needs—
ASAP—Always Say a Prayer*

—Sonrise Reunion Group, Caldwell, BVEC

Hazel Weidman sent along this thought provoking web link:

www.cultureunplugged.com/play/1081/Chicken-a-la-Carte

Please take a look and let us know what you thought!

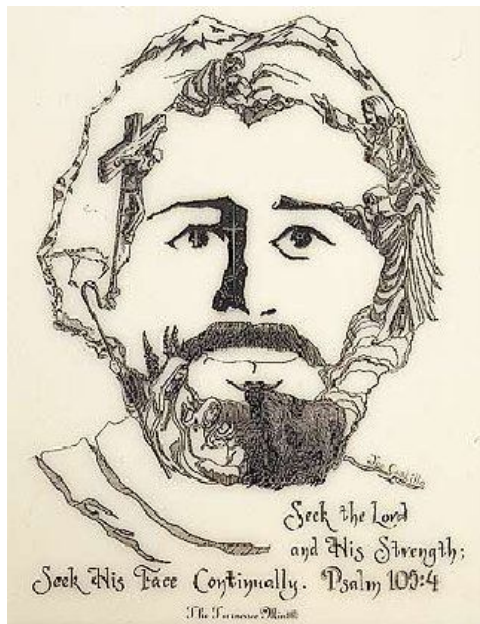
Twenty-Seven Names of Jesus

This is a series of meditations for the Newsletter based on the book, *Praying the Names of Jesus*, by Ann Spangler. We encourage you to pick up the book and study the Names more fully. We plan to publish one Name each month. Please join us in meditating on each name for the month

Lord —Kyrios

Philippians 2:9-11

Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father



Too Rich... Continued from Page 11
 with greater financial means who wish to ensure that their wealth is not a hindrance to their relationship with God.

So Clement and then Peter set the stage for Christian teaching about Mark 10 that continued throughout late antiquity (and, arguably, continues in our own day). The mid-to late-fourth century theologian Gregory of Nazianzus preached a homily encouraging love for the poor, particularly those with serious health problems. He observed in his homily that inordinate affection for property was responsible for the strife between persons and between nations.

Men squirrel away gold and silver and quantities of soft and superfluous clothes and glittering jewels and similar items that bear the stamp of war and dissension and of the first act of rebellion, and then in their folly arch their brows and refuse to show compassion towards the unfortunate among their kinsmen.
 (Gregory, *Oration 14.25*)

Love for the poor begins, in part, with the recognition that wealth and property truly belong only to God. Similarly, in his homily *The Unjust Steward*, Asterius of Amasea, a near contemporary of Gregory's, balanced a concern for the temporariness of property with each person's responsibility towards God. Everyone will be obliged one day to give an account before God of his or her use of wealth and property.

A test of virtue

Bridging the fourth and fifth centuries was the preaching career of John Chrysostom. In several homilies Chrysostom framed the wealth question this way: Wealth exists to test human virtue, and whether or not we are virtuous depends on the extent to which we willingly give of

**God has included you in his plans;
 Have you included God in yours?**

our possessions to the poor. In his Homilies on Matthew, he argued giving to the poor is, in fact, giving to them what was already theirs in the first place. God has simply entrusted the rich with the responsibility to dispense it. This is echoed in his Homilies on 2 Corinthians, in which he defined superfluous property as all things that go beyond what is needed to live healthfully and respectably.

I require you to cut off superfluities and to desire a sufficiency alone. Now the boundary of sufficiency is the using those things which it is impossible to live without. No one keeps you from these nor forbids you your daily food. I say food, not feasting; raiment, not ornament [T]hat is superfluous which is more than we

need. (John Chrysostom, *Hom. 2 Cor 19.3-4*)
 He exhorted his hearers not to spend their money on unnecessary things, which are not really theirs at all—they ultimately belong to God and to his designated heirs, the poor. Furthermore, he taught that a gradual reduction in one's concern for the body will lead to a gradual reduction of one's acquisition of superfluous property and, correspondingly, a gradual increase in one's willingness to give alms.

Can you be too rich for heaven? According to the early Christians, the answer is most certainly yes. When they read Mark 10:21, they understood Jesus to be saying that *superfluous* wealth is a clear hindrance to a relationship with God. They appreciated the temporariness of wealth and property, which corresponds to the temporariness of human life on earth. They also recognized that God will require of the rich an account of how they managed that wealth for the benefit of the needy. Finally, the early Christians acknowledged that God intended all of creation to be for the benefit of all. They believed God intended for the rich and poor to share with one another—even if that was conceived in so simple terms as the rich sharing their superfluous wealth and the poor sharing their life of prayer and nearness to God.

Brian J. Matz is assistant professor of historical theology at Carroll College in Helena, Montana. He has doctoral degrees in both early Christian studies and social ethics. Dr. Matz was a research staff member with the Centre for Catholic Social Thought at the Catholic University of Leuven from 2005-2009.

For Further Reading

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 Rainer Kampling, "'Have We Not Then Made a Heaven of Earth?' Rich and Poor in the Early Church," *Concilium* 22 (1986): 51-62.
 John A. McGuckin, "The Vine and the Elm Tree: The Patristic Interpretation of Jesus' Teaching on Wealth," in *The Church and Wealth: Papers Read at the 1986 Summer Meeting and the 1987 Winter Meeting of the Ecclesiastical History Society*, eds. W.J. Shiels and Diana Wood (Oxford: Basil Blackwell, 1987)

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**The task ahead of us is never as great as the
 Power behind us**

*Work like you don't
 need the money.
 Love like you've
 never been hurt.
 Dance like nobody's watching.
 Sing like nobody's listening.
 Live like it's Heaven
 on Earth*



Nations are in uproar, kingdoms fall; he lifts his voice, the earth melts. The LORD Almighty is with us; the God of Jacob is our fortress.
 — PSALM 46:6-7 NIV

Christ's Bell

Contributed by Sandra Stapleton

THE BELL

I KNOW WHO I AM

I am God's child (John 1:12)

I am Christ's friend (John 15:15)

I am united with the Lord (1 Cor. 6:17)

I am bought with a price (1 Cor 6:19-20)

I am a saint (set apart for God). (Eph. 1:1)

I am a personal witness of Christ. (Acts 1:8)

I am the salt & light of the earth (Matt 5:13-14)

I am a member of the body of Christ (1 Cor 12:27)

I am free forever from condemnation (Rom. 8: 1-2)

I am a citizen of Heaven. I am significant (Phil 3 :20)

I am free from any charge against me (Rom. 8:31 -34)

I am a minister of reconciliation for God (2 Cor 5:17-21)

I have access to God through the Holy Spirit (Eph. 2:18)

I am seated with Christ in the heavenly realms (Eph. 2:6)

I cannot be separated from the love of God (Rom 8:35-39)

I am established, anointed, sealed by God (2 Cor 1:21-22)

I am assured all things work together for good (Rom. 8:28)

I have been chosen and appointed to bear fruit (John 15:16)

I may approach God with freedom and confidence (Eph. 3: 12)

I can do all things through Christ who strengthens me (Phil. 4:13)

I am the branch of the true vine, a channel of His life (John 15: 1-5)

I am God's temple (1 Cor. 3: 16). I am complete in Christ (Col. 2: 10)

I am hidden with Christ in God (Col. 3:3).. I have been justified (Romans 5:1)

I am God's co-worker (1 Cor. 3:9; 2 Cor 6:1). I am God's workmanship (Eph. 2:10)

I am confident that the good works God has begun in me will be perfected. (Phil. 1: 5)

I have been redeemed and forgiven (Col 1:14). I have been adopted as God's child (Eph 1:5)

I belong to God

Do you know

Who you are?

YOU REAP WHAT YOU SOW

Contributed by Sandra Stapleton

Good morning said a woman as she walked up to the man sitting on ground.

The man slowly looked up. This was a woman clearly accustomed to the finer things of life. Her coat was new.. She looked like she had never missed a meal in her life.

His first thought was that she wanted to make fun of him, like so many others had done before.. "Leave me alone," he growled....

To his amazement, the woman continued standing. She was smiling -- her even white teeth displayed in dazzling rows. "Are you hungry?" she asked.

"No," he answered sarcastically. "I've just come from dining with the president. Now go away. "The woman's smile became even broader. Suddenly the man felt a gentle hand under his arm.

"What are you doing, lady?" the man asked angrily. "I said to leave me

Continued on Page 15

Who the heck was KILROY?? KILROY WAS HERE!

Contributed by Hazel Weidman

During WWII, I lived with Aunt Lucy and Uncle Martin in Texas City, in a little shotgun house across from a saloon. It actually was a saloon. Can't remember it's name ...but I remember seeing a huge Kilroy was here sign with his face and long nose over the fence. It was painted on the front of the saloon. I started drawing the sign, so easy to do. Never knew the story behind it. I think I was in the 2nd grade at the time. Glad to finally know the real story after all these years. I'm sure none of my children ever heard of Kilroy. Am sending it on to them.

In 1946 the American Transit Association, through its radio program, "Speak to America," sponsored a nationwide contest to find the REAL Kilroy, offering a prize of a real trolley car to the person who could prove himself to be the genuine article.

Almost 40 men stepped forward to make that claim, but only James Kilroy from Halifax, Massachusetts had evidence of his identity.

Kilroy was a 46-year old shipyard worker during the war. He worked as a checker at the Fore River Shipyard in Quincy His job was to go around and check on the number of rivets completed. Riveters were on piecework and got paid by the rivet.

Kilroy would count a block of rivets and put a check

mark in semi-waxed lumber chalk, so the rivets wouldn't be counted twice. When Kilroy went off duty, the riveters would erase the mark.

Later on, an off-shift inspector would come through and count the rivets a second time, resulting in double pay for the riveters.

One day Kilroy's boss called him into his office.

The foreman was upset about all the wages being paid to riveters, and asked him to investigate. It was then that he realized what had been going on.

The tight spaces he had to crawl in to check the rivets didn't lend themselves to lugging around a paint can and brush, so Kilroy decided to stick with the waxy chalk. He continued to put his checkmark on each job he inspected, but added KILROY WAS HERE in king-sized letters next to the check, and eventually added the sketch of the chap with the long nose peering over the fence and that became part of the Kilroy message. Once he did that, the riveters stopped trying to wipe away his marks.

Ordinarily the rivets and chalk marks would have been covered up with paint. With war on, however, ships were

Continued on Page 15

Kilroy... Continued from Page 14
 leaving the Quincy Yard so fast that there wasn't time to paint them.

As a result, Kilroy's inspection "trademark" was seen by thousands of servicemen who boarded the troopships the yard produced. His message apparently rang a bell with the servicemen, because they picked it up and spread it all over Europe and the South Pacific. Before the war's end, "Kilroy" had been here, there, and everywhere on the long haul to Berlin and Tokyo.

To the unfortunate troops outbound in those ships, however, he was a complete mystery; all they knew for sure was that some jerk named Kilroy had "been there first." As a joke, U.S. servicemen began placing the graffiti wherever they landed, claiming it was already there when they arrived.

Kilroy became the U.S. super-GI who had always "already been" wherever GIs went. It became a challenge to place the logo in the most unlikely places imaginable (it is said to be atop Mt. Everest, the Statue of Liberty, the underside of the Arch De Triumphe, and even scrawled in the dust on the moon.)

And as the war went on, the legend grew. Underwater demolition teams routinely sneaked ashore on Japanese-held islands in the Pacific to map the terrain for the coming invasions by U.S. troops (and thus, presumably, were the first GI's there). On one occasion, however, they reported seeing enemy troops painting over the Kilroy logo! In 1945, an outhouse was built for the exclusive use of Roosevelt, Stalin, and Churchill at the Potsdam conference.

The first person inside was Stalin, who emerged and asked his aide (in Russian), "Who is Kilroy?"

To help prove his authenticity in 1946, James Kilroy brought along officials from the shipyard and some of the riveters. He won the trolley car, which he gave to his nine children as a Christmas gift and set it up as a playhouse in the Kilroy front yard in Halifax, Massachusetts.

"And that's the way it was, December 25, 1945."

Encourage one another daily... so that none of you may be hardened by sin's deceitfulness

—Hebrews 3:13

Reap... Continued from Page 14
 alone. Just then a policeman came up. "Is there any problem, ma'am?" he asked.

"No problem here, officer," the woman answered. "I'm just trying to get this man to his feet. Will you help me?"

The officer scratched his head. "That's old Jack. He's been a fixture around here for a couple of years. What do you want with him?"

"See that cafeteria over there?" she asked. "I'm going to

Scripture Readings for February 2010

February 7th

Fifth Sunday after the Epiphany

Isaiah 6:1-13; Psalm 138

1 Corinthians 15:1-11; Luke 5:1-11

February 14th

Transfiguration Sunday

Exodus 34:29-35; Psalm 99

2 Corinthians 3:12-4:2; Luke 9:28-36 (37-43)

February 17th

Ash Wednesday

Joel 2:1-2, 12-17; Psalm 51:1-17

2 Corinthians 5:20b-6:10; Matthew 6:1-6, 16-21

February 21st

First Sunday in Lent

Deuteronomy 26:1-11; Psalm 91:1-2, 9-16

Romans 10:8b-13; Luke 4:1-13

February 28th

Second Sunday in Lent

Genesis 15:1-12, 17-18; Psalm 27

Philippians 3:17-4:1; Luke 13:31-35

His compassions fail not. They are new every morning, great is Thy faithfulness

Lamentations 1:22-23 (KJV)

We are continuing a new feature for the newsletter, as suggested by Pastor Gary, and we are asking you to answer these questions:

"My Perspective/Why I Belong"

Q. *What part of our worship service is most meaningful to me and/or my family, and what that means to me in my worship and life.*

Q. *What being a part of this congregation means to me and/or my family and my relationship with Christ and my Christian walk in this world.*

Your contribution need not be more than a few lines, or it may be several paragraphs. You are welcome to post your thoughts with or without using your name.

We hope many members of our congregation will take the opportunity to share their worship experience with us in this feature.

Please contact Pastor Gary at wgw12@yahoo.com or the editor at editor-bumcnl@msn.com with your ideas and any questions you may have.

get him something to eat and get him out of the cold for awhile."

"Are you crazy, lady?" the homeless man resisted.

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Please Remember Change for Change

Who's Who in the Early Church

Could you pick out Ignatius of Antioch in a police lineup? Or in a history book, for that matter? Take this quiz to see how well you know some of the movers and shakers in the first few centuries of Christianity. Then check out the Early Church section of our archives



1 He was the first person to list the 27 books of the New Testament as we have it today.

- Eusebius of Caesarea**
- Athanasius, bishop of Alexandria**
- Marcion**
- Emperor Constantine**

2 While on trial for his life, he pointed to a pagan crowd and said, "Away with the atheists!" His judges were not amused.

- Justin Martyr**
- Pliny the Younger**
- Polycarp, bishop of Smyrna**
- Ignatius, bishop of Antioch**

3 This early Christian apologist defended Christianity against the charges of incest and cannibalism and left us one of the earliest descriptions of a Christian worship service.

- Justin Martyr**
- Pliny the Younger**
- Polycarp, bishop of Smyrna**
- Irenaeus, bishop of Lyons**

4 Concerned that false teachers were luring members of his church away from the apostolic faith, this pastor wrote *Against Heresies* to explain how the Gnostics misinterpreted Scripture.

- Augustine of Hippo**
- Clement of Alexandria**
- Irenaeus of Lyons**
- Origen**

5 His nickname means "golden-mouthed" because he was such an eloquent preacher, but his preaching got him into trouble with the empress Eudoxia, who exiled him.

- Ambrose**
- John Chrysostom**
- Augustine of Hippo**
- Antony of Egypt**

6 This pioneer of monasticism is famous for his battles with demons.

- Antony of Egypt**
- Paul of Samasota**
- Demetrius of the Desert**
- Plutonus the Mad**

7 He prayed, when he knew he should stop seeing prostitutes, "Lord, grant

me chastity, but not yet." Later, he became one of the greatest theologians in the history of the church.

- Pelagius**
- Origen**
- Augustine of Canterbury**
- Augustine of Hippo**

8 This brilliant, controversial Christian scholar was one of the leading proponents of the allegorical approach to interpreting Scripture. He was eventually accused of heresy for suggesting, among other things, that even the devil would one day be saved.

- Augustine of Hippo**
- Origen**
- Arius**
- Clement of Alexandria**

9 This well-educated Roman noblewoman became a close friend of the biblical scholar and translator Jerome. In 385-386, she traveled to the Holy Land with Jerome and founded convents in Bethlehem.

- Macrina**
- Perpetua**
- Paula**
- Helena**

10 He is called "the father of church history."

- The apostle Paul**
- Augustine of Hippo**
- Emperor Constantine**
- Eusebius of Caesarea**

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Book Report

"have a little faith, a true story"

Written by Mitch Albom, author of *"Tuesdays with Morrie,"* *"The Five People You Meet in Heaven,"* and *"For One More Day."*

"Have a Little Faith," like his other books, is a story about life and death, and a search for deeper meaning in both.

This is the true story of two men of God, how they lived their lives, and how they effected those around them.

Please give this book (and the others a read), you won't be sorry!

[Both "The Five People You Meet in Heaven" and "For

1) B. Athanasius, bishop of Alexandria. In 367, in his annual letter to all the churches and monasteries under his jurisdiction, he called these 27 texts "springs of salvation" and added that "only in them is the teaching of true religion proclaimed as the 'Good News.' Let no one add to these or take anything away from them." Christians had long debated which books should be regarded as authoritative, and there were continuing differences of opinion after Athanasius' letter, but his list stuck.

2) C. Polycarp, bishop of Smyrna. The early Christians in the Roman Empire knew as atheists because they would not worship the pagan gods. When Polycarp was in the arena, he was given the option of recanting his faith by saying, "Away with the atheists." The clever old man turned the comment back on his accusers. Polycarp was soon martyred around 155. You can learn more about Polycarp and other early Christian martyrs in issue 27: Persecution in the Early Church.

3) A. Justin Martyr. When Christianity was first spreading through the Roman Empire, many rumors and misunderstandings arose about its unfamiliar practices. People heard that Christians had secret meetings in which they kissed their "brothers" and "sisters" and ate flesh and blood (see issue 57: Converting the Empire: Early Church Evangelism). Around the year 153, Justin, who wrote his first Apology (defense) to the Roman emperor in order to explain what Christians actually did when they gathered (see issue 37: Worship in the Early Church).

4) C. Irenaeus of Lyons. One of the early church's great defenders of apostolic Christianity, Irenaeus read Gnostic literature and talked to Gnostic teachers in order to argue more effectively against them, so Against Heresies (c. 180) provides us with a very careful (but biased) account of a variety of Gnostic beliefs. Irenaeus was also the first Christian to use the term "canon—"the Rule of Faith"—that had been passed down orally from the apostles. To learn more about Irenaeus and early Gnosticism, see issue 96: The Gnostic Hunger for Secret Knowledge.

5) B. John Chrysostom. Eudoxia was especially irritated after John, who was the bishop of Constantinople, preached a sermon on the ices of women. John died in exile in 407. He is revered as one of the greatest preachers of the early church. To learn more, see issue 44: John Chrysostom: Legendary Early Church Preacher.

6) A. Antony of Egypt. Antony was a hermit who gave away his possessions and moved to the Egyptian desert around 285. There he is said to have battled demons that took the form of wild beasts. Stories of his holiness attracted others who were distressed with the decadence of the times, and many other Christians moved to the desert to seek a similar lifestyle of radical devotion to God—launching the monastic movement. Read more in issue 64: Antony and the Desert Fathers: Extreme Faith.

7) D. Augustine of Hippo. Augustine (354-430) recorded this in Augustine's other famous book, *The City of God*. It is one of the classic theological texts of Christianity. He has been so influential in the history of the church that Christian history devoted two entire issues to him: issue 15: St. Augustine of Hippo and issue 67: St. Augustine: Sinner, Bishop, Saint.

8) B. Origen. Origen (185-254) sought to relate Christian teaching to Greek philosophical thought. He wrote one of the classic intellectual defenses of Christianity, *Against Celsus*. His approach to biblical interpretation—finding the hidden, symbolic meaning beneath the literal meaning—became the dominant approach through the Middle Ages. But his theological speculations made some Christians question his orthodoxy. You can read about the complicated legacy of Origen in "Origen: Friend or Forerunner?" and "Origen: Model or Heretic?"

9) C. Paula. Paula studied Scripture with Jerome, learned Hebrew, copied manuscripts, and served as his intellectual companion. She and other wealthy Christian women gave generously to finance buildings and support the work of the church. Women played an enormous, though often understated, role in the early church. See issue 17: Women in the Early Church.

10) D. Eusebius of Caesarea. His *Ecclesiastical History* (published c. 324-325) was the first work of its kind—a comprehensive account of the church up until Eusebius' day. Though certainly not unbiased scholarship by modern standards, it remains an essential source for understanding the early church.

One More Day," were made into movies, you might enjoy seeing them!]

Dave Woodruff



Reap... Continued from
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"I don't want to go in there!" Then he felt strong hands grab his other arm and lift him up. "Let me go, officer. I didn't do anything."

"This is a good deal for you, Jack" the officer answered. "Don't blow it," and with some difficulty, the woman and the police officer got Jack into the cafeteria and sat him at a table in a remote corner.

It was the middle of the morning, so most of the breakfast crowd had already left and the lunch bunch had not yet arrived... The manager strode across the cafeteria and stood by his table. "What's going on here, officer?" he asked. "What is all this, is this man in trouble?"

"This lady brought this man in here to be fed," the policeman answered. "Not in here!" the manager replied angrily. "Having a person like that here is bad for business.."

Old Jack smiled a toothless grin. "See, lady. I told you so. Now if you'll let me go. I didn't want to come here in the first place."

The woman turned to the cafeteria manager and smiled.. "Sir, are you familiar with Eddy and Associates, the banking firm down the street?"

"Of course I am," the manager answered impatiently. "They hold their weekly meetings in one of my banquet rooms."

"And do you make a goodly amount of money providing food at these weekly meetings?"

"What business is that of yours?"

I, sir, am Penelope Eddy, president and CEO of the company."

"Oh."

The woman smiled again. "I thought that might make a difference." She glanced at the cop who was busy stifling a giggle. "Would you like to join us in a cup of coffee and a meal, officer?"

"No thanks, ma'am," the officer replied. "I'm on duty."

"Then, perhaps, a cup of coffee to go?"

"Yes, ma'am. That would be very nice."

The cafeteria manager turned on his heel, "I'll get your coffee for you right away, officer."

The officer watched him walk away. "You certainly put him in his place," he said.

"That was not my intent. Believe it or not, I have a reason for all this."

She sat down at the table across from her amazed dinner guest. She stared at him intently.. "Jack, do you remember me?"

Old Jack searched her face with his old, rheumy eyes. "I think so -- I mean you do look familiar."

"I'm a little older perhaps," she said. "Maybe I've even filled out more than in my younger days when you worked here, and I came through that very door, cold and hungry."

"Ma'am?" the officer said questioningly. He couldn't believe that such a magnificently turned out woman could ever have been hungry.

"I was just out of college," the woman began. "I had come to the city looking for a job, but I couldn't find anything. Finally I was down to my last few cents and had been kicked out of my apartment. I walked the streets for days. It was February and I was cold and nearly starving.

I saw this place and walked in on the off chance that I could get something to eat."

Jack lit up with a smile. "Now I remember," he said.. "I was behind the serving counter. You came up and asked me if you could work for something to eat. I said that it was against company policy."

"I know," the woman continued. "Then you made me the biggest roast beef sandwich that I had ever seen, gave me a cup of coffee, and told me to go over to a corner table and enjoy it. I was afraid that you would get into trouble... Then, when I looked over and saw you put the price of my food in the cash register, I knew then that everything would be all right."

"So you started your own business?" Old Jack said.

"I got a job that very afternoon. I worked my way up. Eventually I started my own business that, with the help of God, prospered." She opened her purse and pulled out a business card.. "When you are finished here, I want you to pay a visit to a Mr. Lyons... He's the personnel director of my company. I'll go talk to him now and I'm certain he'll find something for you to do around the office." She smiled. "I think he might even find the funds to give you a little advance so that you can buy some clothes and get a place to live until you get on your feet... If you ever need anything, my door is always opened to you."

There were tears in the old man's eyes. "How can I ever thank you?" he said.

"Don't thank me," the woman answered. "To God goes the glory. Thank Jesus... He led me to you."

Outside the cafeteria, the officer and the woman paused at the entrance before going their separate ways....

"Thank you for all your help, officer," she said.

"On the contrary, Ms. Eddy," he answered. "Thank you. I saw a miracle today, something that I will never forget. And... and thank you for the coffee."

When you "cast your bread upon the waters," you never know how it will be returned to you. When God leads you to the edge of the cliff, trust Him fully and let go. Only 1 of 2 things will happen, either He'll catch you when you fall, or He'll teach you how to fly!

Just think... You're here not by chance, but by God's choosing. His hand formed you and made you. He compares you to no one —you are one of a kind. You lack nothing that His grace does not provide. He has called you to be here at this time to fulfill His special purpose for this generation

—Roy Lessin

Pastor's Message...
Continued from Page 8

Prayer: *Loving God, We pause to remember the untold thousands of individuals who perished in this disaster. They were people who belonged to cities and villages, communities and places of worship. With their friends and families we pause to remember that you gave them life and loved them. We know that they are more to you and to us than numbers and statistics; created in your image; more precious than sparrows. In our present helpless state, we are comforted to know that you know each person by name.*

We pause to remember the untold thousands of family members who grieve. With their friends and families we affirm that you gave them life and loved them. We pray for those who lost loved ones and now face the terrible responsibility of continuing to live in the midst of so much death; for parents without children and children without parents; spouses missing; loved ones lost; families torn apart; for those who struggle for an opportunity for a funeral in the midst of chaos. Lord, have mercy upon all who mourn on this day—in Haiti and around the world.

Loving God, We remember that we are stewards of the manifold resources you have entrusted to us. We are people who belong to families, churches, cities and nations just like those who perished. With their friends and families we pause to give thanks that you gave them life and that you loved them. We give you thanks that in this present moment we are not entirely helpless—we believe that prayer does make a difference.

Gracious God, guide our prayers. Let us see what Jesus sees and hear what Jesus hears. Open our hearts and empower our acts of compassion and justice that suffering might be relieved, villages rebuilt, and lives restored.

Bless our acts of obedience that in some small way, we might be used to restore hope, and increase faith, and widen the pathway to peace—as we offer our prayer in the name of your Son, our Savior, the Prince of Peace.

Amen.



In God We Trust

Contributed by Hazel Weidman

'A woman's heart should be so hidden in Christ that a man should have to seek Him first to find her.'

When I say that 'I am a Christian', I am not shouting that 'I am clean living. I'm whispering 'I was lost, but now I'm found and forgiven.'

When I say 'I am a Christian' I don't speak of this with pride. I'm confessing that I stumble and need Christ to be my guide.

When I say 'I am a Christian' I'm not trying to be strong. I'm professing that I'm weak and need His strength to carry on.

When I say 'I am a Christian' I'm not bragging of success. I'm admitting I have failed and need God to clean my mess.

When I say 'I am a Christian' I'm not claiming to be perfect. My flaws are far too visible, but God believes I am worth it.

When I say 'I am a Christian' I still feel the sting of pain. I have my share of heartaches, so I call upon His name.

When I say 'I am a Christian' I'm not holier than thou, I'm just a simple sinner who received God's good grace, somehow!

Pretty is as Pretty does but, Beautiful is just plain Beautiful.

EXPLANATION OF GOD:

Attributed to 8-year-old Danny Dutton, of Chula Vista, CA.

"One of God's main jobs is making people. He makes them to replace the ones that die, so there will be enough people to take care of things on earth. He doesn't make grownups, just babies. I think because they are smaller and easier to make. That way he doesn't have to take up his valuable time teaching them to talk and walk. He can just leave that to mothers and fathers."

"God's second most important job is listening to prayers. An awful lot of this goes on, since some people, like preachers and things, pray at times beside bedtime. God doesn't have time to listen to the radio or TV because of this. Because he hears everything, there must be a terrible lot of noise in his ears, unless he has thought of a way to turn it off."

"God sees everything and hears every-

thing and is everywhere which keeps Him pretty busy. So you shouldn't go wasting his time by going over your mom and dad's head asking for something they said you couldn't have."

"Atheists are people who don't believe in God. I don't think there are any in Chula Vista. At least there aren't any who come to our church."

"Jesus is God's Son. He used to do all the hard work, like walking on water and performing miracles and trying to teach the people who didn't want to learn about God. They finally got tired of him preaching to them and they crucified him. But he was good and kind, like his father, and he told his father that they didn't know what they were doing and to forgive them and God said O.K."

"His dad (God) appreciated everything that he had done and all his hard work on earth so he told him he didn't have to go out on the road anymore. He could stay in heaven. So he did. And now he helps his dad out by listening to prayers and seeing things which are important for God to take care of and which ones he can take care of himself without having to bother God. Like a secretary, only more important."

"You can pray anytime you want and they are sure to help you because they got it worked out so one of them is on duty all the time."

"You should always go to church on Sunday because it makes God happy, and if there's anybody you want to make happy, it's God!

Don't skip church to do something you think will be more fun like going to the beach. This is wrong. And besides the sun doesn't come out at the beach until noon anyway."

"If you don't believe in God, besides being an atheist, you will be very lonely, because your parents can't go everywhere with you, like to camp, but God can. It is good to know He's around you when you're scared, in the dark or when you can't swim and you get thrown into real deep water by big kids."

"But...you shouldn't just always think of what God can do for you. I figure God put me here and he can take me back anytime he pleases."

And...that's why I believe in God.."

Contributed by Hazel Weidman

WE'RE ON THE WEB!
WWW.BEDIASUMC.ORG



Bedias United Methodist Church

The Bedias United Methodist Church serves the Bedias and surrounding communities in Grimes County, Texas with a variety of Christian ministries to accomplish the good works of Jesus Christ and to meet the needs of the world around us.

We are located just three blocks West of the intersection of State Highway 90 and FM 1696/Loop 361 (the Bedias Bank/flashing light is on this corner), at 3202 Main Street. We look forward to seeing you next Sunday!

COME HOME AGAIN!

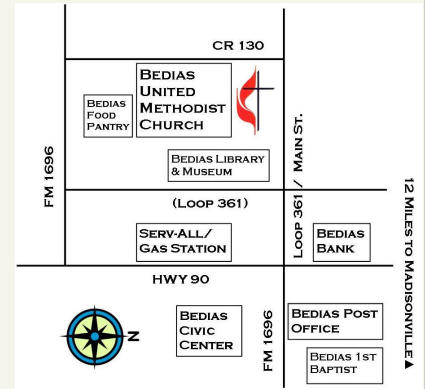
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Sunday School
 10am each Sunday

Worship
 11am each Sunday

United Methodist Youth
 6pm each Thursday



 **Open Hearts, Open Minds, Open Doors**
The People of Bedias United Methodist Church

February 2010

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4 UMY Thursdays 6pm to 8pm	5	6
7 1st Sunday Communion** & Fellowship Dinner	8	9	10 UMW 6pm	11	12	13 UMM 8:30am
14 Transfiguration Sunday	15	16	17 Ash Wednesday	18 Food Pantry Truck	19	20 Food Pantry Distribution
21 1st Sunday in Lent	22 (Newsletter Articles Due)	23	24	25 (Publish NL Today)	26 Emmaus Dinner Mtg. 6:30pm	27
28	**District Superintendent to Speak					