Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme will find perplexities vanish and a plain path before their feet.

- Ellen G. White, Help in Daily Living, p. 13

Communications & Media

What’s Your Reputation? Part 3:
Keeping on top of social media, continued

By Rajkumar Dixit

Retweet the Compliments: If somebody Tweets that they had a good experience at your church or organization, share it! After enjoying a fabulous meal at a well-known restaurant in Washington DC, called Founding Farmers, I tweeted my experience while still in the restaurant. In response, that restaurant retweeted my comment for their thousands of followers to read. Once upon a time, companies would post a complimentary letter for their employees and patrons to read on a bulletin board. With the advent of social media and internet blogging, you have a worldwide Internet audience to share the compliment with.

Google your Organization or Church: Type in the name of your church or organization. You may want to use many variations of your name. For example, New Hope Adventist Church, New Hope SDA Church, New Hope Church, New Hope Adventist, New Hope Adventist Maryland, etc. What information is coming up? Is the information current? Is it correct? Are people writing comments and reviews of you? If so, what are they saying?

Invite members to write a review: Ask members of your church or organization to write short review about their experience of your church. This is critical for first time visitors who are thinking about attending. Reading someone’s personal experience can be a compelling reason to attend.

Rajkumar Dixit is a pastor, and the author of Branded Faith: Contextualizing the Gospel in a Post-Secular World. You can read more at rajkumardixit.com.
Creative Ministry

The Daniel Challenge
by Jared Thurmon, The Beehive, Scottsdale and Atlanta

Note: After a "Reading for Pastors" segment a few weeks ago about Rick Warren's "Daniel Plan" health initiative at Saddleback, Jared Thurmon from the self-supporting organization The Beehive wrote me about a far-reaching health evangelism program they're putting together. I was intrigued by it, and asked Jared to tell us about it. LGS

The Daniel Challenge was designed as a way to reach the students on secular college campuses with the gospel of health. It consists of 10 presentations on sunshine, exercise, nutrition, service to others, water and more. Since launch last year, we've moved beyond churches to corporations wishing to lower health care costs.

We were encouraged a few weeks back when Rick Warren launched something called 'The Daniel Plan' along with Dr. Oz and others. It is based on principles that we believe are not in accordance with the Bible but we felt it was confirmation that we were on the right track with what God had given us.

People in a number of locations have expressed interest in the Daniel Challenge and several campuses getting ready to launch a 10-week event in the next month or so. We also are seeing more churches show an interest in hosting the Daniel Challenge, as far away as Johannesburg, South Africa.

We tried to make it easy for schools and churches to take advantage of The Daniel Challenge, with a kit of files for banners, fliers, postcards, PowerPoint presentations and nightly handouts. When someone contacts us we are able to email them the files, or send them to printing companies who are prepared to work with them. This allows us to focus on content creation—nor do we have to charge anyone who wants to hold The Daniel Challenge.

We're also planning a "Taste 'n See" Tour scheduled to launch in the summer—a tour of the largest cities in the US with RV's equipped to teach simple healthful ways to live better and be healthier. We just recently were donated an RV and we look to get 9 more to launch our Tour.

What's next? A book that goes along with The Daniel Challenge to help people keep track of their daily progress, and soon a cookbook of the best plant-based recipes we have ever seen. These will be available on www.TheDanielChallenge.com.

We plan to link this to "The Daniel Challenge part 2: The Mysteries of Babylon." This will be a further step into the science of better health as well as journey into the prophetic elements of Daniel.
Hundreds of followers of Jesus from the Seventh-day Adventist denomination gathered in Atlanta February 7, 8, for 'the One project'. You didn't get a chance to attend? You can still reap the benefits by listening to the messages:

- Why the One project? Japhet De Oliveira
- Jesus in our Church: Tim Gillespie
- Jesus in our History: Sam Leonor
- Jesus in our Theology: Alex Bryan
- Jesus in our Mission: Eddie Hypolite
- Jesus in our Experience: Terry Swenson
- Jesus. All: Dany Hernandez

A Visit to Marion Ohio: Marion Seventh-day Adventist Church, founded in 1888 has long passed its glory days. Pastor Mar de Oliveira, trying to bring some life back into the church alienates the key leaders and he is left with as few as eight people attending. Listen to Mar as he tells Aaron Purkeypile the story of how the church is beginning to rediscover itself after the church leadership meltdown.

If you watched the Grand Ave Documentary in the Stained glass series you may be interested in the story behind the making of the documentary. In this interview film maker Brian Bazemore tells how the making of the film changed his life for all eternity.

If you missed the Oakland Grand Ave documentary you can find all of the episodes on the Stained Glass website.

Reading for Pastors

A Sabbath iPhone app - and other smartphone apps for the religious life.

One of my favorite Christian essayists, Tom Kapanka, on patterns of behavior. Quote: "This does not mean that single events don’t matter, they do, but they deserve far more attention when they become patterns. Determining whether or not something is a pattern requires the passage of shared time and space, which is the context for the best kind of learning. Shared time and space and the assumption we will meet again tomorrow is the essence of relationships that matter. Life is not a one-page book."

Seventh-day Adventists in the news: A Canadian woman challenged and won the right to not join a labor union.

Has the ecumenical movement worked? Not well, according to Hywel R. Jones. Quote: "Such a melting pot has made us more conscious of our ecclesiastical distinctiveness and determined not to blur it." (So what do we do with “one Lord, one faith, one baptism, one God and Father of us all”?)

Even hurtful speech is protected, says SCOTUS in the Westboro Baptist case. NYT has the best coverage.

A clarification on something I thought we already knew: B16 says in a new book that the Jews in general weren’t responsible for the death of Jesus, but only the temple elite.

As we approach the Easter season, S.M. Baugh talks about the many attempts through the centuries to discredit faith in an actual resurrection. Quote: "Both modern hoax theories and these modern "vision" theories arise from an anti-supernaturalist starting point that Jesus could not have risen from the dead. The theorists claim that they are pursuing the issue through ‘scientific’ historical inquiry, yet they exclude the only plausible conclusion from the start."

Is Christianity the reason for America’s success? Apparently some Chinese think so. Quote: "The Christian moral foundation of social and cultural life was what made possible the emergence of capitalism and then the successful transition to democratic politics. We don't have any doubt about this." How should we feel should people decide to accept Christianity so they can be as rich as we are?

Michael S. Horton on Quitting Church. Quote: "We are entering an era of zeal without knowledge, fervor without content, faith without an object, and a bland moralism that is always our default setting as sinners."

To the Point

At the all-important pivot of human history, the worst sin ever committed served to show the greatest glory of Christ and obtain the sin-conquering gift of God's grace. God did not just overcome evil at the cross. He made evil serve the overcoming of evil. He made evil commit suicide in doing its worst evil.

- John Piper, Spectacular Sins

God has a strategy to exalt his Son and magnify his grace. That strategy is to choose the foolish, weak, and lowly people of the world as his own. The world esteems the intellect of professionals, the influence of the powerful, and the nobility of the
upper classes. It thinks these things matter. But our boast is in Christ Jesus. He alone is our righteousness, holiness, and redemption. Our standing before God is wholly unrelated to our intellect, social class, or wealth. It is all of his grace. And unless we adopt their despised and lowly status, we can have no part in God's topsy-turvy kingdom (Matthew 18:1-5). God gives the gift of faith disproportionately to the marginalized.  

- Tim Chester and Steve Timmis, *Total Church*

God did not abolish the fact of evil: He transformed it. He did not stop the Crucifixion: He rose from the dead.  

- Dorothy Sayers, *Letters to a Diminished Church*

In Christ are treasures that will require digging to the end of the world.  

- Thomas Goodwin

Our God being love, and mercy his delight, he would gladly show how well he could love creatures; he was most glad of the greatest opportunity to show it. Therefore he resolves upon this course, to reconcile enemies, whatever the cost - for the more they should cost him, the gladder should they be. The making of a thousand new friends could not have expressed so much love as the reconciling of one enemy.  

- Thomas Goodwin

We see that our whole salvation and all its parts are comprehended in Christ. We should therefore take care not to derive the least portion of it anywhere else. If we seek salvation, we are taught by the name of Jesus that it is 'of him.' If we seek any other gifts of the Spirit, they will be found in his anointing. If we seek strength, it lies in his dominion; if purity, in his conception; if gentleness, it appears in his birth. For by his birth he was made like us in all respects that he might learn to feel our pain. If we seek redemption, it lies in his passion; if acquittal, in his condemnation; if remission of the curse, in his cross; if satisfaction, in his sacrifice; if purification, in his blood; if reconciliation, in his descent into hell; if mortification of the flesh, in his tomb; if newness of life, in his resurrection; ... if inheritance of the heavenly kingdom, in his entrance into heaven; if protection, if security, if abundant supply of all blessings, in his kingdom; if untroubled expectation of judgment, in his power given him to judge. In short, since rich store of every kind of good abounds in him, let us drink our fill from this fountain, and from no other.  

- John Calvin

**News, Ideas & Reminders**


- Humor? I'm not sure whether to laugh or cry. Will some pastors do anything to attract attention?

- Previous resource links:
  - Andrews Study Bible
  - *Branded Faith,* by Rajkumar Dixit
  - Matt Gamble, VagaBondservant ministry
  - *The Hope of Survivors,* ministry to victims of pastoral sexual abuse
  - ifFollow website
  - Dissertation on house churches from Milton Adams
  - NAD NewsPoints (formerly Friday Fax): by email, or on a web page.
  - A way to block time-wasting web sites

Got a tool, resource, site, article, idea or seminar that you like a lot? Share it with us at BestPractices@ameritech.net.

**Upcoming NAD Events**

**Do you have an event you'd like to invite NAD pastors to? Send details to BestPractices@Ameritech.net.**


**Andrews University Music & Worship Conference.** Mar 24, 2011 - Mar 26, 2011, Andrews University, 100 US 31 Highway, Berrien Springs, MI 49104. The eighth annual Andrews University Music and Worship Conference. If you're interested in exploring worship and worship music in ways that are theologically profound, practical, and inspiring, you will definitely want to join us. Sponsored by the NAD Church Resource Center and Andrews University's Department of Music, Department of Christian Ministry and Center for Youth Evangelism. Phone: 800-968-8428 x4 or 269-471-8352. For more information, email: worshipconference@andrews.edu.

**Parents, Educators, Supervisors, & Ministry Leaders Invited to Attend IGNITION.** Discover key principles for working and ministering with today's young adults at IGINTION Summit, April 4-6, 2011, Dallas/Ft. Worth, TX. Dr. Tim Elmore, president of Growing Leaders, will be among the featured presenters. To register and for more information, follow www.IGNITIONblog.wordpress.com.
United Youth Congress 2011 - iServe. Apr 6, 2011 - Apr 9, 2011, Orange County Convention Center, 9860 Universal Blvd, Orlando, FL 32819. Youth, young adults, youth leaders and parents/chaperones are invited to attend. We will have inspiring worship, training seminars, service projects in the community, an evening at Universal Studios, Saturday night concert, recreation, and much more! This package includes hotel and meals. For those who do not want hotel and meals, [click here](#). For Sabbath Only, [click here](#). Phone: 800-732-7587. For more information, email: events@adventsource.org

From Walt Williams, Andrews University InMinistry Center Director, the [list of Spring 2011 InMinistry intensive classes for each union](#) - April 3-14

**STANDOUT.** Apr 15, 2011 - Apr 17, 2011, Andrews University, Berrien Springs, MI. STANDOUT is a spiritual retreat for high school students, hosted on the campus of Andrews University. Throughout two days of spiritual exercises and group activities, we'll challenge you to tap into the amazing power of God so that you will STANDOUT and set your faith in motion! Phone: 269-471-6372. For more information, email: standout@andrews.edu


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Religion on your iPhone? Faith apps grow in availability, popularity

By Lisa Fernandez

lfernandez@mercurynews.com

Posted: 02/27/2011 06:49:34 PM PST
Updated: 02/28/2011 08:19:40 AM PST

Ilyas Anwar, 31, right, father to Abdullah and Ahmad, helps... (Jim Gensheimer, Mercury News)

Just before sundown Friday, a group of plugged-in Jews released a custom-made app to alert their Facebook friends and Twitter followers that they were checking out, logging off and generally not answering their e-mails for the next 25 hours.

Then, with iPhones tucked away in a cutesy sleeping bag, these frenetic, high-tech Jews met -- in real time -- at an organic ranch in Los Altos Hills to drink wine, break bread and honor the Jewish mandate of not using technology on Shabbat.

This just-off-the-shelf smartphone application, the Sabbath Manifesto, was designed by members of a Jewish nonprofit called Reboot. And it's just one of a plethora of religious apps bombarding the online landscape as each faith tries to stake its claim.

Many see these electronic forms of religion as an extension of age-old concepts of study, prayer and evangelism. Others see the apps as potentially controversial, or confusing at best, when a Buddhist meditation timer or the teachings of Jesus are juxtaposed next to "Angry Birds" and a Netflix account.
What's clear, however, is that the number of religious apps is growing at a pace impossible to count.

"Everyone wants their religious presence on that space," said Rachel Wagner, an assistant professor of religion at Ithaca College, author of "Sacred Texting" and an upcoming book, "Godwired: Religion, Ritual and Virtual Reality." "They want the online world to be colonized by their apps."

A Roman Catholic app, Confession, generated international buzz earlier this month when the creator, Little iApps, invited users for $1.99 to confess and keep track of their sins online, even though to receive absolution, believers still would have to physically see a priest at church.

Other religions, and different branches within them, offer apps too. Hindu apps present virtual incense and coconut offerings to the elephant-headed god Ganesh. The Gurbani World app allows Sikhs to listen and watch morning and evening Sikh prayers. Buddhists can download the Ultimate Buddhist Library, and numerous mobile Koans, or riddles. Bible Shaker offers Bible verses at the touch of the screen, with the option to e-mail Romans 5:11, for example, to all your friends.

As Wagner and others have pointed out, these religious apps sometimes raise curious questions. Can you bring a smartphone with a downloaded Koran or Torah into the bathroom? Is it rude to stare at your iPhone or Droid in church even if you're staring at a New Testament app? Do virtual offerings to the Hindu gods count?

Tahir Anwar, whom some have nicknamed the "high tech imam" at the South Bay Islamic Association where he works and regularly is plugged in to his Apple products, has no problem with religious apps.

"There's never a shortage of people who are quick to judge," Anwar said. "But all those who understand this mobile technology are not concerned about such issues. Of course, we would not read or listen to the Quran, for example, in the bathroom. But then, who would?"

In fact, Anwar helped design a few apps now being offered both for free and for sale, at his friend Azmat Tanauli's company, Salik Productions, in Sunnyvale. Anwar's sons, Adam, 9, and Mohammad, 4, and his nephews, Abdullah, 8, and Ahmad, 7, regularly whip out an iPad or other electronic device to listen to the Arabic translations of the 99 names of Allah through an app, Divine Names, or study the 569 words in the Koran with Quranic Words. Anwar also helped create an app to advise Muslims on what to do, step-by-step, on their first hajj, or pilgrimage, to Mecca.

"Every day, there are about 1,000 new downloads," Tanauli said. "People are downloading from everywhere -- the UK, China, Indonesia."

Since the company launched these apps in March 2009, Tanauli said, about 500,000 sacred Muslim apps have been downloaded. By far, learning the words in the Koran has been most popular, he said, despite the regular fee of nearly $15 for the app. Tanauli and Anwar soon will
release a new application called MyMasjid, where users can search for the mosque closest to them, which also will link them with websites, addresses and prayer times.

Following on last week's intimate affair at Hidden Villa in Los Altos Hills, members of Reboot, with offices in San Francisco, Los Angeles and New York, are kicking off the group's second annual National Day of Unplugging this Friday at sundown through Saturday night. They're asking everyone, Jewish or not, to disconnect from their computers and spend a meaningful day of rest.

Of course, this year, they have a new app to remind them by text to shut down and a simultaneous post to their social networks with a "Check Out" tab to alert friends they'll be offline for a while.

"Believe me, we fully appreciate the irony of using a high-tech app to announce a low-tech day," said Reboot spokeswoman Tanya Schevitz of San Francisco. "But really, what better way to tell your followers that you won't be tweeting on the weekend?"

Contact Lisa Fernandez at 408-920-5002.
Looking Back on the Football Season

The Groundhog Day Blizzard of 2011

It's a "Watch" Not a "Warning" But Consider Yourse...

Big Night for Nat and Big Day for Nora!

Another Ten Inches To Boot

Snow Day Today

Between Brilliance

My Daughter Emily Sent This Christmas Eve day...

Familiar Rooms

FRIDAY, FEBRUARY 11, 2011

Life is Not a One-Page Book (revisited)

Sometimes something I wrote a couple years ago comes back into my life, and to my surprise, I can read the words as if they were not my own and be helped by them in reading as I was in first writing them. If that makes any sense.

A couple nights ago, I was really missing my parents, missing their counsel, missing their voices, missing the sense that they are praying for me and my family. (Strange that at my age such needs are still inside me. I suppose to some extent they always will be.) Thinking about these things that night, I realized that when I took a year of late-nights to write about the years we cleared the land and built the house, it was a form of useful grief.

So anyway, this chapter from February 2009 came back to me, and I thought I'd repost it. Maybe it will be of help to someone else.

Life Is Not a One-page Book

There is a word that repeats itself in my writing and in my conversations with people. It’s not deliberate and hopefully not too obvious, though once I mention the word, it may seem blatant, considering the title I’ve used for many years.

The word is PATTERNs. It’s a good word, and the meaning behind how I typically use it is good for tracing and tracking the human condition. We
understand the presence of patterns in art and music but sometimes overlook them in life.

Sometimes when I talk with the faculty and staff at school, I remind us that, beyond the books, we are working with the home to help students form good patterns of life (and avoid getting into bad patterns). This simple reminder helps moderate our responses to the routines (and, yes, rules) we are expected to follow. Anyone can be tardy, but is it a pattern? Anyone can not complete an assignment, but is it a pattern? Anyone can say a cross word, but is it a pattern. When we choose to focus more energy on patterns than on single incidents, we become people who RESPOND to incidents rather than REACT to them.

This does not mean that single events don’t matter, they do, but they deserve far more attention when they become patterns. Determining whether or not something is a pattern requires the passage of shared time and space, which is the context for the best kind of learning. Shared time and space and the assumption we will meet again tomorrow is the essence of relationships that matter. Life is not a one-page book.

Let me say that again because it hit me as I wrote it: “the assumption we will meet again is the essence of relationships that matter.” When we assume time is shortly shared or that we’ll never meet again (even if it’s true) we diminish the importance of current interaction and its impact on our future. I’m sure the percentage varies from setting to setting, but relationships dictate much of perspective and productivity. The more we observe patterns of life rather than snapshots in time, the more inclusive the context of our relationships. The more inclusive the context, the more thoughtful the response; the more thoughtful our responses, the more pleasant and productive the patterns of life. [This paragraph added 2-20-09]

Our goal as a school is to maintain not a problem-free setting (no such place exists) but a setting in which the “problems” that are to be expected in a fallen world are responded to appropriately.

Nobody likes “gotcha” moments. You know what I mean: those times when you get nailed for doing something that is not typical of you, not a pattern of behavior, and yet you did it and the one time you did--GOTCHA!--comes from someone who has the power to make you regret it. Whether it’s a referee on the basketball court, a policeman at a speed trap, a teacher at the door when the tardy bell rings, a boss who watches the staff parking lot ten minutes before quitting time... GOTCHA is an unpleasant world to live in.

We’ve all heard the term “knee-jerk” reaction, which refers to actions that by-pass the brain. A knee-jerk reaction is fine on the doctor's
examination table after that little red-triangle hammer taps the knee. It means the patient is alive and well. Dealing with the human body, however, is not the same thing as dealing with human beings. Knee-jerk reactions when dealing with people are never helpful. It’s never good when a “REACTION” to people by-passes the brain (or heart).

We’ve all knee-jerked before, and we all know people who tend to be in such patterns. Sometimes they’ve learned to excuse it with statements like "Well, at least people know what I’m thinking," but reactions typically reflect *impulse* rather than *thought*. Or "Well, at least people know how I feel," which should never trump how what was said *makes others feel*. Given the chance, most people would rather learn from thoughtful "responders" than impulsive reactors.

Even in an emergency, a quick-thinking mind and body that RESPONDS appropriately is a better bet than mere REACTING. Well-trained emergency professionals, *heroic pilots*, or Hall-of-Fame quarterbacks may look like they’re reacting without thought, but they are more likely directing their agility and intuitive responses as repeatedly practiced.

Understanding the patterns of life and of people is one of the best ways to avoid knee-jerk reactions in a GOTCHA world. To whatever extent I model these thoughts in my dealings with students, parents, and the teachers I serve it reflects my understanding of *God the Father*. Oh, how I’m glad He does not run a GOTCHA world. He is *long-suffering*. He sees the big picture and the road ahead. He is far more concerned with the direction of *our path*, than a slip along the way. His path for us is not random; there’s a plan; there’s a pattern to follow.

My parents were far from perfect, but in the shared time and space God granted us as a family, I learned to sense the rhythms of life, the ebb and flow of events, the patterns of meaning, and the meaning of deviations from those patterns. The following chapter is just one example of such a lesson.

The line "Stuck in reverse" from this Coldplay song subtly foreshadows the second link’s events.
If you would like to read the chapters from "Unsettled" that followed these thoughts entitled "Life is not a One-page Book," CLICK HERE, and after that chapter CLICK HERE.

posted by patterns of ink | 3:47 PM  

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Adventist Wins Fight Not To Join Union

March 16, 2011

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This is the print preview: Back to normal view »
TORONTO -- A labor relations board in Canada has granted an Adventist worker the right to not join a union because of her religious beliefs, raising questions about whether religion should trump labor laws.

The Saskatchewan Labor Relations Board ruled last month (Feb.) in favor of an unnamed 24-year-old woman who argued that her Seventh-day Adventist beliefs forbid her from joining trade unions, allowing her the right to opt out.

However, she will still be subject to any collective bargaining agreements, and her union dues will be collected but diverted to charity.

Ken Georgetti, president of Canadian Labor Congress, told the National Post that workers -- religious or otherwise -- should not be allowed to opt out of a system that gives them economic and social benefits. "I'm sure the woman is not going to give up her pension benefits or her overtime pay," he said.

The right of Canadian workers to forgo union membership "should be universal rather than specifically religious," Niels Veldhuis, a senior economist at the conservative Fraser Institute, told the Post.

The federal government and most Canadian provinces have religious opt-out clauses from union membership.

Seventh-day Adventists "are to preserve our individuality. We are not to unite with secret societies or with trade unions," says the denomination's website.
Five Things Everyone Should Know About The Bible, Believe It Or Not

Equal Pray For Women

HOT ON FACEBOOK
2RgnQXLoEfImSGDV8i8TKPvBq8xPkmgYINREC4w8w%3D
iJKomeBLqmM3QvAVQ0trgPTAYkCdRanfpr%2BnvSQA9QM%3D
jpeKJKgSs0bJPlRX0pV4Fss35VaaM%2Fhsd5ArrOaf1yA%3D oy1Fhkh5B4lbcNnP2D%2F4dQ%3D%3D
1 of 3

The Rob Bell Controversy: Does Anyone Go To Hell?
Like
1K

The Heretical Rob Bell And Why Love Wins
Like
1K

HOT ON TWITTER
2RgnQXLoEfImSGDV8i8f8ym0hHXTuf iJKomeBLqmM3QvAVQ0trgDrc%2BaNUFZ3B
1 of 2

queenscene
Rapper Nate Dogg has reportedly died at age 41: http://huff.to/hjYONo

mediabistro
Radiation Found On Lester Holt, NBC News Crew In Japan (VIDEO) http://huff.to/hhNYyq (via @HuffingtonPost)

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Hillary Clinton

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Japan Earthquake
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Unity and Division
Hywel R. Jones

In the 1960s and '70s there was considerable debate concerning the doctrine of the church in the United Kingdom. It was an agonizing and perplexing time, and recent events have reminded me of it.

For almost a century now a kind of Ecumenism has been in the air. Earnest attempts have been made towards bringing denominations together in full communion with each other, notwithstanding the interruptions and alienation caused by two world wars. Although this has not met with success (yet) it has served to highlight how deeply the dividedness of the visible church runs. It has also (but inadvertently) so publicized the presence of grievous error in the church that many who adhered to the truth about Christ and his work as laid down in apostolic scripture were obliged to examine their ecclesiastical allegiance. Upholding the principle of *semper reformanda* they either distanced themselves from involvement in the World Council of Churches, forming new associations, or they strove to recall their denominations to paths that had been forsaken. Sad to say, the degree of difficulty involved in doing this has been greatly increased because churches that call themselves "evangelical" minimize the importance of doctrinal truth and now groups are "emerging" from that diffusel movement that are willing to embrace anything religious.

Such a melting pot has made us more conscious of our ecclesiastical distinctiveness and determined not to blur it. Not one of us has used a pick 'n mix method in determining his church allegiance or "mental reserve" when taking vows, whether as members or office-bearers. Church-wise, each of us is where he or she is in good conscience. Upholding this is therefore a matter of solemn duty. But it is not the sum-total of our duty for we all also believe that there is "one holy catholic and apostolic church." This is not just something to say and mean *coram Deo*. We are to seek to manifest it and pursue it because we ourselves are not as united as we should be.

How then are we to seek greater unity on an inter-church level? Some of you may think it foolish of me to raise a question of such magnitude when I have only an 800-word limit. But raising the question is what I am seeking to do because it is not often thought about. However, I see (thanks to word count!) that I have more than 400 words left. So I will sharpen the question a little and make an appeal.

The question is "Should we seek to promote better relations between (and of course within) denominations where the *solas* of gospel truth are upheld and God's gracious power is at work?" That question demands a positive answer given the composition of Westminster Seminary California, its friendly relationship with the Institute of Reformed Baptist Studies, and the incorporation of White Horse Inn Ministries. We recognize such gatherings as truly Christian. Are there any further steps that can be taken towards a closer fellowship between us as churches?

The appeal is that we do not turn our churchly differences into barriers. If we think that there are no steps of the kind just referred to that we can take, let us not deny the term "church" to each other but strive earnestly "to preserve the unity of the Spirit in the bond of peace" because "there is [but] one body." The Lord Jesus Christ spoke about building [his] church. He lived and died for her and he prays for her. The church is not ours. Our denomination or association is only part of it.

To conclude here is an excerpt on this matter from my favorite 17th century theologian, John Owen. He was to the fore in the effort that was made to bring about union among Protestants towards the end of his life. In his treatise *On the Nature of Schism* he wrote,

I confess I would rather, much rather, spend all my time and days in making up and healing the breaches and schisms that are amongst Christians than one hour in justifying our divisions even therein wherein, on the one side, they are capable of a fair defense. But who is sufficient for such an attempt? The closing of differences amongst Christians is like opening the book in the Revelation, - there is
none able or worthy to do it, in heaven or in earth, but the Lord: when he will put forth the greatness of his power for it, it shall be accomplished, and not before. In the meantime, a reconciliation among all Protestants is our duty, and practicable, and had perhaps ere this been in some forwardness of accomplishment had men rightly understood wherein such a reconciliation, according to the mind of God, doth consist. When men have labored as much in the principle of forbearance as they have done to subdue other men to their opinions, religion will have another appearance in the world.
Justices Rule for Protesters at Military Funerals

By ADAM LIPTAK

WASHINGTON — The First Amendment protects hateful protests at military funerals, the Supreme Court ruled on Wednesday in an 8-to-1 decision.

“Speech is powerful,” Chief Justice John G. Roberts Jr. wrote for the majority. “It can stir people to action, move them to tears of both joy and sorrow, and — as it did here — inflict great pain.”

But under the First Amendment, he went on, “we cannot react to that pain by punishing the speaker.” Instead, the national commitment to free speech, he said, requires protection of “even hurtful speech on public issues to ensure that we do not stifle public debate.”

The decision, from which Justice Samuel A. Alito Jr. dissented, was the latest in a series of muscular First Amendment rulings from the Roberts court. Last year, the court struck down laws limiting speech about politics and making it a crime to distribute depictions of cruelty to animals.

In the current term’s other major First Amendment case, the court seems likely, based on the justices’ questioning, to strike down a law banning the sale of violent video games to minors. Only the interest in national security has in the recent run of decisions been ruled substantial enough to overcome free-speech interests.

Chief Justice Roberts used sweeping language culled from the First Amendment canon in setting out the central place free speech plays in the constitutional structure. “Debate on public issues should be robust, uninhibited and wide-open,” he wrote, because “speech on public issues occupies the highest rung of the hierarchy of First Amendment values.”

The case decided Wednesday arose from a protest at the funeral of a Marine who had died in Iraq, Lance Cpl. Matthew A. Snyder. As they had at hundreds of other funerals, members of the Westboro Baptist Church of Topeka, Kan., appeared with signs bearing messages like “America is Doomed” and “God Hates Fags.”

The church contends that God is punishing the United States for its tolerance of homosexuality.

The father of the fallen Marine, Albert Snyder, sued the protesters for, among other things, the intentional infliction of emotional distress, and won a substantial jury award that was later...
overturned by an appeals court.

Chief Justice Roberts wrote that two primary factors required a ruling in favor of the church. First, he said, its speech was on matters of public concern. While the messages on the signs carried by its members "may fall short of refined social or political commentary," he wrote, "the issues they highlight — the political and moral conduct of the United States and its citizens, the fate of our nation, homosexuality in the military and scandals involving the Catholic clergy — are matters of public import."

Second, the members of the church "had the right to be where they were." They were picketing on a public street 1,000 feet from the site of the funeral; they complied with the law and with instructions from the police, and they protested quietly and without violence.

"Any distress occasioned by Westboro's picketing turned on the content and viewpoint of the message conveyed," Chief Justice Roberts wrote, "rather than any interference with the funeral itself."

All of that means, the chief justice wrote, that the protesters' speech "cannot be restricted simply because it is upsetting or arouses contempt."

Chief Justice Roberts suggested that a proper response to hurtful protests is general laws creating buffer zones around funerals and the like, rather than empowering juries to punish unpopular speech. Maryland, where the protest took place, now has such a law, as do, the chief justice said, 43 other states and the federal government.

In his dissent, Justice Alito said such laws offer insufficient protection. "The verbal attacks that severely wounded petitioner in this case," he wrote, "complied with the new Maryland law regulating funeral picketing."

The majority opinion acknowledged that "Westboro's choice added to Mr. Snyder's already incalculable grief" and emphasized that the ruling was narrow and limited to the kinds of protests staged by the church.

But the language of the opinion was sweeping.

"Westboro's funeral picketing is certainly hurtful and its contribution to public discourse may be negligible," Chief Justice Roberts concluded. "But Westboro addressed matters of public import on public property, in a peaceful manner, in full compliance with the guidance of local officials."

Justice Stephen G. Breyer joined the majority opinion but wrote separately to say that other sorts of speech, including television broadcasts and Internet postings, might warrant different treatment.
The case initially did concern not only public protests but also an Internet posting created by the church group that denounced the Snyders by name. But Chief Justice Roberts said the Snyders had failed to pursue their arguments concerning the posting in the Supreme Court and so it “does not factor in our analysis.”

The Reporters Committee for Freedom of the Press and 21 news organizations, including The New York Times Company, filed a brief supporting the church.

“To silence a fringe messenger because of the distastefulness of the message,” the brief said, “is antithetical to the First Amendment’s most basic precepts.”

In his dissent, Justice Alito likened the protest to fighting words, which are not protected by the First Amendment. “Our profound national commitment to free and open debate,” Justice Alito wrote, “is not a license for the vicious verbal assault that occurred in this case.”

Justice Alito was also the lone dissenter in United States v. Stevens, last year’s decision striking down a ban on videos and other depictions of animal cruelty.

In Wednesday’s decision, Snyder v. Phelps, No. 09-751, Justice Alito wrote that the Westboro church may speak out in many ways in many places and should not be allowed to capitalize on the private grief of others.

“In order to have a society in which public issues can be openly and vigorously debated,” he wrote, “it is not necessary to allow the brutalization of innocent victims.”
VATICAN CITY (Reuters) - Pope Benedict, in a new book, has personally exonerated Jews of allegations they were responsible for Jesus Christ's death, repudiating the concept of collective guilt that has haunted Christian-Jewish relations for centuries.

Jewish groups applauded the move. The Anti-Defamation League called it "an important and historic moment" and hoped that it would help complicated theology "translate down to the pews" to improve grass roots inter-religious dialogue.

The pope makes his complex theological and biblical evaluation in a section of the second volume of his book "Jesus of Nazareth," which will be published next week. The Vatican released brief excerpts on Wednesday.

The Roman Catholic Church officially repudiated the idea of collective Jewish guilt for Christ's death in a major document by the Second Vatican Council in 1965. It was believed to be the first time a pope had made such a detailed dissection and close comparison of various New Testament accounts of Jesus's condemnation to death by the Roman governor, Pontius Pilate.

"Now we must ask: Who exactly were Jesus' accusers?" the pope asks, adding that the gospel of St John simply says it was "the Jews."

"But John's use of this expression does not in any way indicate -- as the modern reader might suppose -- the people of Israel in general, even less is it 'racist' in character," he writes.

"After all John himself was ethnically a Jew, as were Jesus and all his followers. The entire early Christian community was made up of Jews," he writes.

Benedict says the reference was to the "Temple aristocracy," who wanted Jesus condemned to death because he had declared himself king of the Jews and had violated Jewish religious law.

He concludes that the "real group of accusers" were the Temple authorities and not all Jews of the time.

"MAJOR STEP FORWARD"

Elan Steinberg, vice-president of the American Gathering of Holocaust Survivors and their Descendants, welcomed the pope's words.

"This is a major step forward. This is a personal repudiation of the theological underpinning of centuries of anti-Semitism," he told Reuters.

"This pope has categorically stated that the canard that Jews were Christ killers is a gross theological lie and this is most welcome in view of the setbacks that we have seen in the past few years."

The question of Jewish responsibility for Christ's death has haunted Christian-Jewish relations for nearly 2,000 years. Benedict, elected in 2005, has had his share of problems in Christian-Jewish relations.

In 2009, he decided to advance wartime Pope Pius XII on the path toward sainthood by recognizing his "heroic virtues."

Many Jews accuse Pius, who reigned from 1939 to 1958, of having turned a blind eye to the Holocaust. The Vatican says he worked quietly behind the scenes because speaking out would have led to Nazi reprisals against Catholics and Jews in Europe.

Jews responded angrily last year when the pope said in another book that Pius was "one of the great righteous men and that he saved more Jews than anyone else."

Jews have asked that the process that could lead to making Pius a saint be frozen until after all the Vatican archives from the period are opened and studied.

Earlier in 2009, many Jews and others were outraged when Benedict lifted the excommunication of traditionalist Bishop Richard, who caused an international uproar by denying the full extent of the Holocaust and claiming that no Jews were killed in gas chambers.

(Editing by Andrew Dobbie)
The Resurrection
S. M. Baugh

It is strange, is it not, that perfectly rational, even brilliant people should believe the most untenable of fables but disbelieve the most believable of historical events? No, it is beyond strange: it is downright tragic, because to deny this one historical fact—the resurrection of the Lord Jesus Christ—means to die in pitiful despair (1 Cor 15:17–19).

Yet people through the ages have replaced the resurrection of Christ with some fabulous theories of their own. They must do something, because Christ’s resurrection cannot be ignored by anyone who goes under the name of Christian. An enraged bull in a pasture you speed past on the highway is merely of possible interest, but he necessarily becomes an item of urgent attention when he shows up in your living room! The resurrection of Jesus Christ is squarely in the living room of Christianity.

It seems that virtually all possible theories to turn aside from believing in Christ’s resurrection have been advanced at one time or another. But they always fade away in light of the overwhelming evidence and truth of the resurrection of Jesus Christ from the dead. His resurrection today is as real and demanding for the unbeliever as that snorting bull parked in the living room.

Hoax Theories

The very first alternative theory proposed said that the disciples stole Jesus’ body and were lying about his resurrection. Indeed this was spread by those who crucified the Lord (see Matt. 28:11–15). In subsequent centuries the rudimentary hoax theory was modified to say that either Judas or Simon Magus substituted himself on the cross for Jesus who subsequently went into hiding. More recent times have witnessed several versions of the hoax theory. In 1778, a deist professor of Oriental languages in Germany, H. M. Reimarus, advanced the old line that the deceitful disciples stole Jesus’ body. In 1828 another German professor named H. E. G. Paulus defended his “swoon theory” which says that Jesus merely fainted on the cross and came out of his grave a few days later to live out his days in hiding. A newer and more complicated hoax theory was advanced with much media publicity in 1965 by Hugh Schonfield (The Passover Plot) who said that Jesus provoked his own crucifixion which he survived—with the help of some drugged vinegar from conspirators Judas and Joseph of Arimathea—in order to dupe his gullible disciples into believing that he was raised to eternal life.

The original hoax theory fails on the simple point that all it would have taken to explode the Christian story of Jesus’ resurrection was to exhume his body. Peter himself remarks that all his contemporaries knew that David “is both dead and buried, and his tomb is with us to this day,” yet “This Jesus God has raised up, of which we are all witnesses” (Acts 2:29, 32). It is impossible to believe that an early Christian testimony like this could stand if Jesus’ body were still in his tomb for the authorities to produce in order to expose a hoax. It is equally impossible to believe that the demoralized, confused group of disciples would have dreamed of stealing Jesus’ body from under the noses of armed guards in order to perpetrate some grand fraud about his resurrection. What would be the point? They gained nothing by their belief in Jesus’ resurrection except great risk to their lives and families—indeed, many paid the extreme price for their faith.

Hugh Schonfield’s fanciful reconstruction has been called a thin “tissue of imagination,” and the same could be said of all the other hoax theories. Are we to believe that all of the earliest Christians were a credulous lot of dupes to be taken by some incredibly stupid scheme? How could anyone have provoked his own crucifixion with the intention of surviving and pulling off some exceptionally complicated ruse? And are we to believe that Jesus and his apostles, who consistently taught and modeled the highest of ethical standards, were rank liars and frauds (e.g., Rev 21:8; 22:15)? Frankly, these theories are much more preposterous than the Bible’s clear testimony that Jesus was indeed raised from the dead.

Phantom Theories
A second theory reaching into the earliest days of Christianity was particularly attractive in a pagan Greek world in which many denigrated bodily existence and exalted the soul. Hence, some independent teachers arose on the outskirts of Christianity who taught that Jesus did not rise from the dead in the body, because he never had a body to begin with—he merely appeared to come “in flesh.” This teaching is called “docetism” after the Greek word for “to appear,” and was opposed very early on by the Apostle John (1 John 4:1–3; 2 John 7) and the early church father, Ignatius of Antioch (especially in his Trallian and Smyrnean epistles). This “docetic” teaching was propagated later among various Christian fringe groups, especially by the pseudo-philosophical works of those known as “Gnostics” and Manichaean.

Interestingly, there is a short Gnostic treatise on the resurrection found among the famous collection from Nag Hammadi in Egypt, which asserts that Christ’s body was indeed raised from the dead. The author makes a very perceptive point when he says that it is more suitable to believe that the world is illusory than that the resurrection is. Some religions, of course, teach that the world is an illusion, but this notion has no support whatsoever in the biblical world view. In the end, this ancient Gnostic teacher’s statement is a most perceptive critique of the docetic dream that Christ was a phantom all along. “Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have” (Luke 24:39).

Vision Theories

Finally, some alternative theories state that Jesus truly died and his body stayed in the tomb. How then do they explain the testimony of the earliest disciples that they had seen the risen Christ? Various explanations have been advanced by twentieth century scholars like Rudolf Bultmann, Johannes Weiss, Michael Perry, and most recently, by Gerd Luedemann. The disciples honestly believed that Jesus arose from the dead, but, we are told, they were only experiencing a mental picture of him. For some, this vision was a subjective dream induced by the disciples’ own crushing disappointment at Jesus’ crucifixion. For others, the vision of the risen Christ had an objective core as a paranormal telepathic experience. For Luedemann, for instance, religion is a “pschyodynamic” grappling with the unconscious, so that what the disciples experienced was induced by a kind of religious ecstasy. He writes that, after all, ancient people were incapable of distinguishing between illusory experiences like this and the experience of external, physical events.

Both modern hoax theories and these modern “vision” theories arise from an anti-supernaturalist starting point that Jesus could not have risen from the dead. The theorists claim that they are pursuing the issue through “scientific” historical inquiry, yet they exclude the only plausible conclusion from the start. Despite their claims, this is not unbiased historiography at work. And if the ancients were unable to distinguish a vision from real life, why do we read in the Gospels that Thomas and others did not believe in Jesus’ resurrection until they could verify that he was physically raised, by touching him and seeing the evidence of crucifixion, and seeing him eat (John 20:24–29; Mark 16:14; Luke 24:41–43; cf. Matt 28:17)? Perry, Luedemann, and others would have us place our faith in the highly dubious area of parapsychology (telepathy, clairvoyance, psychokinesis, etc.) and the study of the “unconscious” on which various psychological theories have widely divergent views. Orthodox Christianity has chosen instead to believe the testimony of men who insisted that they touched and saw these things with their own eyes and hands (e.g., 1 John 1:1–3; 2 Pet 1:16–21; Heb 2:1–4). It seems much more difficult to believe that over 500 people (1 Cor 15:6) experienced the same hallucination induced by some sort of religious frenzy sustained for almost six weeks.

The alternatives proposed throughout history to the Bible’s presentation of a loving and omnipotent God who raised his incarnate Son from the dead for our redemption are hardly persuasive. In the end of the day it comes down to whose testimony we can believe. “For we did not follow cunningly devised fables . . . but were eyewitnesses” (2 Pet 1:16).
1 / 20 / 2011

Systematic Theology, Christ
Christianity the reason for West's success, say the Chinese

Author: Tom O'Gorman
Date: 3rd March 2011

In the West we are doing our best to destroy our Christian heritage but in China, Chinese intellectuals are coming around to the view that it is precisely this heritage that has made the West so successful.

Former editor of the Sunday Telegraph, Dominic Lawson, in a review in the Sunday Times of Niall Ferguson's new book, 'Civilisation: The West and the Rest', carries a quote from a member of the Chinese Academy of Social Sciences in which he tries to account for the success of the West, to date.

He said: “One of the things we were asked to look into was what accounted for the success, in fact, the pre-eminence of the West all over the world.

“We studied everything we could from the historical, political, economic, and cultural perspective. At first, we thought it was because you had more powerful guns than we had.

“Then we thought it was because you had the best political system. Next we focused on your economic system.

“But in the past twenty years, we have realised that the heart of your culture is your religion: Christianity. That is why the West is so powerful.

“The Christian moral foundation of social and cultural life was what made possible the emergence of capitalism and then the successful transition to democratic politics. We don’t have any doubt about this.”

Note the source. It isn’t from a religious leader, or some religious think-tank. The Chinese Academy of Social Sciences is an instrument of the Chinese Communist government which spends a not inconsiderable amount of time and money persecuting Christians and is officially atheistic.

If this is the conclusion it has come to, maybe Europe needs to reconsider whether it mightn't be an idea to encourage rather than eradicate Christianity.

Incidentally, just to drive home the point, Lawson also refers to this data point in Ferguson's book: Wenzhou, the Chinese city which is rated as the most entrepreneurial in the country, is also home to 1,400 churches.

Lawson refers to a quote in the book from a prominent Wenzhou business leader, a Mr Hanping Zhang, who argues that “an absence of trust had been one of the main factors holding China back; but he feels he can trust his fellow Christians because he knows that they will be honest in their dealings with him”.

It has long been accepted that Christianity is one of the core elements of Western civilisation; it is too little understood that it is also one of the secrets of the stunning success of that civilisation.
Quitting Church
Michael S. Horton

Some interesting things have happened over the last 18 months to justify my sense that contemporary evangelicalism is literally unchurching the churched. Admittedly, it's an odd conclusion, but it is supported by a number of developments. Not only has there been a decline in the percentage of professions of faith in American churches during the megachurch era; numerous studies over the last few years have documented a massive decline in the knowledge of even the basics of Christian faith and practice among professing believers.

However, I never thought I would see the day when high-profile pastors and church leaders would justify this unfaithfulness. In 2007, the Willow Creek Association published its findings that the most highly committed Christians at Willow Creek Community Church (in the Chicago suburb of South Barrington) were most dissatisfied with their own personal growth and the ministry of their church. Expressing their concern for deeper instruction and richer worship, these respondents were the most likely to be ready to leave Willow Creek. The obvious conclusion drawn by the church's leadership was that the church becomes less important for personal growth as believers mature and they should be taught to become "self-feeders." Believers grow out of their dependence on the church's ministry the same way children outgrow their parents' supervision, the leadership concluded. Over this same period, church marketing expert George Barna wrote two books urging that we move beyond the organized church altogether and find our "spiritual resources" elsewhere, particularly through Internet "communities." He offered statistics to back up his triumphalistic claim that this is already happening. People need spiritual coaches, he insisted, but not the church.

In the summer of 2008, Baker released a book titled Quitting Church, by Washington Times journalist Julia Duin, pointing to a growing exodus from evangelical churches, just as many of their parents had left mainline Protestantism. According to Duin, the reasons many people gave for leaving include shallow preaching and teaching, trivial worship, and a lack of any real sense that it makes any difference.

Ironically, Willow Creek and Barna interpret the failure of churches as evidence of the need for the sheep to become their own shepherds, while Duin and numerous writers for secular newspapers recognize that this makes the church virtually irrelevant.

In my book, Christless Christianity, I argue that we are entering an era of zeal without knowledge, fervor without content, faith without an object, and a bland moralism that is always our default setting as sinners. No one has to teach us that we are basically good people who need a few good plans and maybe a good coach to help us save ourselves and our world. No one has to catechize us in self-centered spirituality. On the contrary, we have to be taught out of this natural religion by the Word and sacraments that Christ has ordained.

I do not expect schools like Westminster Seminary California—or the churches they serve—to thrive under these conditions. However, we do have Christ's promise that he will build his church, through his means, with his enduring presence to the end of the age. At a time when many seminaries are capitulating to the market forces and trading crucial tools of biblical exegesis for courses in appealing to niche demographics, it is more important than ever that those who demand fidelity to Scripture support institutions committed to training future pastors, missionaries, teachers, and evangelists for the future. Jesus asked Peter, "Do you love me?" and followed his disciple's affirmative answer with the command, "Feed my sheep." Sheep are not self-feeders, although many are having to find sustenance here and there wherever they can outside of the ordinary ministry of the church. Shepherds need first to be fed themselves and to be given the resources to find lush pastures for their flock. If we want more faithful shepherds, we need to be more willing than ever to contribute to their training—and the schools that train them—for a lifetime of ministry.
12 / 30 / 2010

Practical Studies, Church
The smelly truth about stuff we do, or deal with, but won't admit!

Beginning the weekend of Jan 15/16, North Point is starting a new series called “Whoopee Cushion Life”. Yes, we know ….. this might be our most junior high moment yet for our creative team with these sermon titles. However, the subject matter of this series is going to be something that every one of us deal with. This will be a very important series.

January 15/16 - “Pull My Finger” - Sex! Sexual sin and how prevalent it is. How many people suffer from it. How dangerous it is. What the bible says about lust. How easy it is to get caught up into porn, an affair, and how easy it is for our kids to get into it.

January 22/23 - “Silent but Deadly” - The dangers of keeping your stuff/sin a secret. Too ashamed or scared to get it out there. The enemy attacks best when you live in isolation. Habits, addictions, attitudes, sin! Sin loses some of its power when you get it out in the open.

January 29/30 - “Blame it on the other guy in the elevator” - Judgmental attitudes toward people who struggle. Pharisee attitude toward pet sins like addiction and sexual sin. Log in your eye attitude.

February 5/6 - “He who smelt it dealt it” - Finding accountability with others to keep you on the right track.

Keep up to date with North Point’s messages by subscribing to one of our feeds:
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| All In |
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| Whoopee Cushion Life |
| The smelly truth about stuff we do, or deal with, but won't admit! Beginning the weekend of Jan 15/16, North Point is... |

| New |
| Start the New Year off right with North Point and a "New" series. This 2 week teaching series will help you kick start... |

| Peace |
| There will no services on Dec 25 (Merry Christmas!). Services will resume Dec 26 - 8:30am, 10am, 11:30am and 1pm. Join... |

| Christmas Unplugged |
| Four straight weeks of Christmas! Starting November 27/28 we'll have: Face melting lasers Special unplugged sets... |

| Hurt |
| Forgiveness... It can free you from your past It can give you power over your circumstances It can restore what's b... |

| 2 Locations, One ImpACT |
| 4 Global Giants: Spiritual Emptiness, Illiteracy, Poverty, Disease... Find out how we've made an impact against them ... |

| Practical Atheist |
| You say you believe in God. Do you really? Do you live your life as if God is in the room, or do you assume he's not ... |

| That's What She Said |
| You'd be surprised by what these women of the Bible said... August 28/29 For such a time as this Septe... |
featured videos

Changed Life Celebration

The Importance of Music
From Director of Music & Creative Arts, Joe Freeman.

Welcome to North Point!
A personal message from Lead Pastor Tommy Sparger.

upcoming events

NPCU Classes Begin - Weds | Mar 16 | 7:00p

2nd Saturday - Sat | April 9 | Multiple Times

service times

Norton Road Campus
3401 W Norton Road, Springfield
Saturday: 5p & 6:30p
Sunday: 9:30a, 11a, & 12:30p

East Sunshine Campus
2951 E Sunshine, Springfield
Sunday: 9:30a, 11a, & 12:30p

Contact Us:
Info@northpointchurch.tv
417-833-1950
Office Hours: 8:30a - 5p | Monday - Thursday
# 2011 InMinistry Classes

*Color = ’09, ’10 & ’11 MDiv cohorts: but open to MAPMin*

(Course descriptions, registration, and site information will be activated once all information is received from professors)

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