

NEW HORIZONS

≡ *in the* ORTHODOX PRESBYTERIAN CHURCH ≡

3 The Work of the Gospel
in Karamoja // by
Albert J. Tricarico, Jr.

MAY 2015

6 Another Sower Provided
for the Church // by a
Missionary in Asia

Sowing the Seed

OPC FOREIGN MISSIONS



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in the Orthodox Presbyterian Church

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On March 20, participants in the 2015 Timothy Conference visited Westminster Theological Seminary and heard OP minister Richard Gaffin, Jr., lecture on "Acts and Paul." Front row: Gaffin, Gabriel Wellons, Zachary Fiol, Thomas Rolf, Ethan Delaney, Samuel Daigle, Danny Dieckmann; second row: Jedidiah Smith, Ben Hoekstra, Emeka Druji, Will Lyle, Daniel Benoit, Asher Westerveld, Danny Lyman; third row: Achu Mba, Logan Frazier, Paul Lauer, Joshua Young, Rob Muether.



THE WORK OF THE GOSPEL IN KARAMOJA



ALBERT J. TRICARICO, JR. // Ten years ago my family moved from the suburban United States to rural Uganda—to the village of Nakaale in a region of the country called Karamoja. We arrived to join a team assembled to work, by the grace of Christ, toward the formation of a national church. While it was difficult to leave dear

friends and family, we were pleased that the Lord had led us to a new sphere of life and work. We were excited at the prospect of serving him in Africa.

Several things were in place when we arrived. A congregation, under the care of the OP Uganda Mission, had been established the year before. There were two venues for Sunday worship and two midweek Bible studies in nearby villages. Diaconal efforts were being made through the work of our medical clinic, our work-for-food farm, and our well-drilling ministry. Meetings were taking place in local schools, where Mission members delivered Bible teaching to the students. Other things were going on as well, and I was glad to be joining such a robust work of mercy-filled gospel witness.

I must say, though, that thinking back on our first months in Nakaale raises mixed memories. I recall the excitement of being in Africa and gazing upon the rugged beauty of the fields surrounding our compounds. I was thrilled to meet and learn about my fellow missionaries. I was glad that my children

enjoyed such a positive entry into life in Africa. At the same time, I felt uneasy about living here and wondered whether things would work out. I had spent most of my years in the suburbs of New York and Washington, D.C. Now I had to find my way in a place that had no paved roads, no phone service (at that time), and no hot showers. Brrrr.

Preaching was a daunting task to me. I wondered if I would be understood, if illustrations would hold, and if I might unwittingly offend. Speaking through an interpreter felt awkward to me. And I did not imagine how I would ever connect with pastoralist people who grow sorghum, wear blankets, and keep livestock.

I began to discover what I thought I had already learned. No matter how different people are, there are two great realities that equalize—sin and the gospel. We are all, by nature, in trouble with God. We are all invited to believe. We who belong to Jesus have been rescued from sin, death, and hell by grace alone. I had come to Uganda with a message that had transformed my life, and I re-

joiced at the thought of gently bringing that message to my new friends. Over time, the differences that unsettled me at the beginning lost much of their force. I have learned, and continue to learn, to connect with my neighbors. I thank Jesus for that.

I have also learned, and continue to learn, that the Lord equips his servants for the work he calls them to do. I thank Jesus for that. I have come to enjoy thinking of ways to communicate and illustrate gospel truths in a culture that is not my own. I have grown in my love for the Karimojong people, who have taught me so many things about their lives and even about myself. I have learned to handle, and sometimes enjoy, cold showers. I report these things as testimonies of grace. God has been kind to help me adjust and serve with the strength he provides (1 Peter 4:11). Glory to him!

The Goal of OPC Foreign Missions

The foreign missions program of the OPC operates with a specific goal in view. That goal, as expressed in the



Reception of a new member by profession of faith at Nakaale Presbyterian Church



Distributing the bread during the Lord's Supper at Nakaale Presbyterian Church

Foreign Missions booklet *Making Disciples of All the Nations*, is to establish in each fully operational field “a healthy indigenous national church”:

- that is firmly and fully committed to the Reformed standards
- that is self-supporting, self-governing, and self-propagating
- with whom the OPC may have fraternal relations
- that is itself sending out foreign missionaries to other nations
- which no longer needs the services of OP foreign missionaries. (p. 4)

As I reflect on the early days, I do so with the above statement in mind. Missions is the work of the church. The church is also the fruit of the church's work of missions. The church sends

workers who labor to see the church formed in their fields. The mission objective is to establish a mature church



Al Tricarico leading devotions at the clinic

that fulfills that fivefold description.

The ministries I found when I arrived in Uganda were meant to support this vision. Worship, the sacraments, preaching, prayer, and Bible instruction are the means of grace for needy people. That is why our Mission put them in place early on. Acts of mercy are vital expressions of love, which is the ID of the Christian (John 13:35). These worthy works adorn the gospel we profess, and, in fact, they save and heal the lives of people who were created by God, are loved by God, and bear the image of God.

The commitments I noticed at the beginning have not changed. There is more going on now, but the gospel-centered, church-forming objectives remain. Here are some of the things the Mission is doing to proclaim Christ in Karamoja:

- Sunday worship continues in our home village of Nakaale (at Nakaale Presbyterian Church). Attendance is strong and growing. New members are being received.
- Twelve villages host weekly Bible studies.
- Three men have been trained to teach, and are teaching, the village studies.
- One promising candidate for formal theological training has been identified.
- An indigenous mercy committee has emerged in the church.

- Written materials are being published and distributed.
- The gospel is regularly delivered at our clinic, in our preschool, at the local public schools, in villages in addition to those that host meetings, and around the living compounds.

We in the Mission rejoice that so many people are hearing the gospel of Christ. Some are coming to faith, and we thank God for them. But as we look carefully at the goal, we see how much work remains to be done. As we think of the next stage in developing the work, here are three things we would like to see—and believe we will see—in the coming years. Please pray as you read them:

1. Indigenous, Ordained Leadership in the Church

The prospect of developing indigenous, ordained leadership is exciting. Dave Okken and I have worked with several young men who love Christ, have shown faithfulness in their walk, and possess substantial gifts for teaching. One has become something of a teaching mentor of the others. They all love their families and pray for their neighbors. We want to be careful not to ordain men before their time, but, at the same time, we do want to challenge our brothers to think about the part they might play in the future leadership of Christ's church in Karamoja.

This would, of course, have a significant, positive impact on many aspects of the gospel ministry. For the ministry to include the thoughtful spiritual care of families, for instance, the church needs indigenous pastors, elders, and deacons who understand the Karimojong language and culture in ways that may never be within the reach of missionaries from another continent.

The church should be marked by deep fellowship, fervent prayer, generous giving, and faithful service. Along with the Word and sacraments, church discipline must be practiced. Most of these elements are present now, and we are committed to doing what we can to



Al Tricarico talking with a worshipper after a morning service

maintain them. But in their best forms, they are still overseen by people from other places. What will serve Christ best is for the work to be taken up by Karimojong brothers called to humbly serve as officers of Christ's church.

2. Indigenous Administration of Mercy in the Church

Mercy is already beginning to be administered indigenously. Four members of the congregation have come together to form what they call a "mercy committee." So far, they have met three times (with some missionaries present) to discuss how they might care for the needy in the church. These were uplifting times of searching the Scriptures and praying for help to do the work.

It was especially encouraging to receive the suggestion to form such a committee from a member of the congregation. He is a man with a loving heart and a burden to serve widows and others who are in need of help. He has shown much generosity himself, knows the blessing that comes with generosity (Acts 20:35), and wants others in the church to enjoy the same blessing.

At one meeting, we spoke of a partnership in the work. The missionaries joyfully bring biblical instruction and wisdom to bear upon the church's work of showing mercy to the poor. The church members, however, are better equipped to visit people, assess resources, and discern need. The commit-

tee members seemed genuinely pleased to think about all of us doing our part in serving Christ and helping the needy for his glory.

3. Deliberate Theological Training and Our Confessional Standards

The Westminster Shorter Catechism has been translated into Karimojong, although some editing remains to be done before we make regular use of it. This text will play a significant part in our training efforts, and we are glad that it is almost ready. The Children's Catechism is also completed and will soon be available for use.

Our mission has a school in Mbale (Knox Theological College) where men attend and receive outstanding training for the ministry. The ministers of the Mission are just now talking about how to provide the training for men in Karamoja without separating them from their families. Stay tuned and pray.

We who serve in Uganda deeply appreciate the prayers of God's people. Thank you for thinking of us, supporting us, and especially for remembering us as you pray. God has blessed our work and blessed us as laborers in his vineyard. There is much work still to be done. It is good work, we believe. And it is your work. Thank you for joining us in the harvest. □

The author and his wife, Laurie, are missionaries to Karamoja, Uganda.

ANOTHER SOWER PROVIDED FOR THE CHURCH

A MISSIONARY IN ASIA // “For they all seek their own interests, not those of Jesus Christ. But you know Timothy’s proven worth, how as a son with a father he has served with me in the gospel” (Phil. 2:21–22).

What a blessing it is for a man, when, in the upper middle age of life, God grants him a new, meaningful endeavor on which he can work—especially when that endeavor involves

passing the baton on to a faithful younger man!

For my family and me, this is the twenty-first year of service on behalf of the Lord and his church here in Asia. During most of this time, while teaching English at a university, I have worked with teams of missionary associates in personal evangelism, the discipleship of young Christians, and the training of a new generation of leaders for the evangelical churches that already exist here on our access-restricted field. I thank the Lord for each coworker, for each soul he has saved, for each year of protection, and for every ounce of good Reformed influence that has come to the churches. This work has been quite fruitful, personally fulfilling, and appreciated by the local churches. This work is continuing.

However, over the last eighteen years, the sovereign Lord has been preparing something new for our mission field: the planting of a new Reformed church! Let me tell you the story of how the Lord provided a faithful man who would do the work of sowing the

gospel seed, cultivating saplings, and gathering the harvest into the barn.

In the spring of 1997, during a personal office interview, a fellow professor of English at the university solicited from a certain second-semester freshman a prayer of acceptance of Jesus as



Mr. X

his Lord and Savior and a promise to attend church. The student—let’s call him Mr. X—was not sure about what he was doing, but he wanted to get the professor off his back—and he did keep his promise (at least some of the time). But it all became real to this young man six months later, when his mother suddenly died because of a surgeon’s error. As Mr. X mourned, he traveled a whole day on the train to retrieve his mother’s body, and—if he could get the money in her bank account and from an insurance policy—to gather a few family members and conduct a funeral. But at every turn his way seemed blocked: the hospital refused to release the body, the bank and insurance company would not give him her money, and even though he went through the bureaucratic steps they required, they still would not cooperate.

Frustrated and angry, Mr. X did not know what to do, but then he remembered his promise, and he wondered if God could help him. He got into a taxi and told the driver to take him to the nearest church. When he

went in, he saw all kinds of statues and pictures, and something did not seem right, so he went back out on the street. Someone helped him find a Protestant church, but the door was locked. At his wit's end, Mr. X fell on his knees right there in the street in front of the locked church and cried out to God, "Help me!... God, help me!!!" Mr. X did not know what would happen, but he felt peace in his heart.

That afternoon, when he arrived at the bank, Mr. X complained loudly about his problem. An important official who happened to be visiting heard the commotion, came over, and asked what the matter was. When Mr. X told her, she used all of her authority to retrieve his mother's money. In the next few days, the problems were solved one by one, and Mr. X held the funeral for his mother, giving thanks to God, who had heard his prayer.

Mr. X, now a sincere Christian, attended church regularly, was baptized, and began serving the church in various ways for the rest of his college career. As a senior, encouraged by his church and professors, he began to sense that God was calling him to pastoral ministry. That's when I met him. He came into my office and asked me to teach him the Bible in English, so that he could pass the English part of the seminary entrance exam.

I worked with him, and while we did the obligatory English, Mr. X got very excited when he saw how God's absolute sovereignty served as a key integrating theme to the whole of God's Word. While he was in seminary, he gathered other students to read



Worship led by Mr. X

Reformed theological books to supplement the lectures, and during vacations he came and asked me to give him more training (and we played soccer together!). During this time, he also got to know a beautiful Christian young lady, who graduated from the same university and whom the Holy Spirit brought to faith through our Mission's English Corner ministry. In 2004, Mr. X married her and soon became a full-time pastoral intern at their church, ministering the gospel bilingually.

As time allowed, Mr. X continued studying the Bible and Reformed theology with me. He was thankful for the church and its pastor, but was finding it increasingly difficult to put up with the authoritarian leadership style and theological compromises. It was becoming clear to him that ordination in this system, where women and anti-Christian government officials would be included among those who laid hands on him, was no longer an option. So he built up his courage, said good-bye, and took his family to a nearby country, where he could attend a small, consistently Reformed theological academy for his second, "let's-do-it-right" M.Div.

Four years later, in the fall of 2014, Mr. X returned to work with me here

in the planting of a new, consistently Reformed church. A provisional presbytery has been established to oversee this work, providing it with borrowed elders from the very start. This brand-new church has only six communicant and five noncommunicant members. One additional person is preparing to make a public profession of faith and be baptized. Four visitors are thinking about making a com-

mitment to attend regularly. Average attendance on the Lord's Day morning is eighteen. On the day of largest attendance so far, there were twenty-two at Lord's Day worship. Mr. X was licensed to preach the gospel last fall, and is now preparing for ordination—perhaps this coming fall, at which time he hopes to start a worship service in his second language. A second pastoral intern has already begun his studies at the same theological academy, with a view to planting the second church of the presbytery in a nearby town. Mr. X has already made one church visit to a Reformed presbytery in a slightly more advanced stage of development in a city farther away.

My friendship with Mr. X has been the most joyful part of my ministry here, and the planting of this new church is its blessed manifestation. I have a new realization of how these new churches are the apple of our heavenly Father's eye. And thank you for giving special attention in prayer to this new work—thanking the Lord for providing his church with a sower. Please pray with us that the newest church to be planted on an OP mission field will soon become truly self-governing, self-propagating, and self-supporting. □

HOME CHURCHES?



M. SCOTT JOHNSON // One thing I love about Alaska is the pioneering spirit of independence evident in so many people here. “Do it yourself” is just a way of life for many Alaskans.

But this mind-set doesn’t carry over very well to a Christian’s relationship to the church. Many Christians have left traditional

churches in favor of forming loosely organized groups of people who fellowship and worship together at someone’s house. These “home churches” are a kind of do-it-yourself or homemade church, with no formal organization or structure, and no ties to established ecclesiastical bodies. (To be clear, by “home church” I don’t mean small congregations with proper ecclesiastical connections that meet in someone’s house).

I’ve been an OP pastor in Wasilla, Alaska, for about seven years, and our congregation has seen people leave to join home churches. Obviously, I don’t want people to leave, but I also believe that a careful consideration of biblical teaching will bear out my concerns.

My aim is not to impugn the faith, sincerity, or character of those who have chosen home churches over traditional churches. But I believe they are making a mistake. Here are my concerns:

The Biblical Norm for Churches

First, *home churches fail to conform to the New Testament description of churches.*

We sometimes get the impression that the first Christians enjoyed a sort of pure fellowship, blissfully free from the suffocating structure of institutionalization. Indeed, the book of Acts does describe a wonderful, Spirit-wrought harmony and joyful fellowship among the initial converts to Christ (Acts

2:42–47). It’s hard to picture them at a congregational meeting, debating the finer points of *Robert’s Rules of Order*.

But the Lord did give to the early church a definite order and organization. Churches may disagree on the shape of that order, but all agree that in the early church there was an organized system of church government.

Clearly, the church had an appointed and acknowledged leadership. The ascended Jesus gave leaders to the church: apostles, prophets, evangelists, and pastors and teachers (Eph. 4:11). Paul told Titus, as part of his assignment, to “put what remained into *order*” and to “appoint elders in every town” (Titus 1:5). In Acts 6:1–7, in an orderly fashion, men (probably the first deacons) were chosen and appointed to assist with distributing food to needy widows. And when Paul greeted the Philippians, he included “the overseers and deacons” among them (Phil. 1:1).

Surely if the Lord Jesus considered ordained leadership to be incidental to the health and well-being of his people, or merely optional, he would not have provided for them in every congregation (Acts 14:23; Titus 1:5).

The first Christians were commanded to “obey your leaders and submit to them” (Heb. 13:17), and to “respect those who labor among you and are over you in the Lord and admonish

you” (1 Thess. 5:12). These commands presuppose that certain men were officially set apart and acknowledged as church leaders.

Also, the worship of the church necessitated some degree of order and structure. Who would teach and preach? Who would decide who would be baptized, and who would do the baptizing? How was the Lord’s Supper to be administered? If worship was to be done “decently and in order” (1 Cor. 14:40), then some formal organization was needed to maintain that order.

Next, the Bible’s several provisions for church discipline (Matt. 18:15–20; 1 Cor. 5:12–13; 6:4; Titus 3:10) assume a structure of authority in the church. And they require some provisions for due process. It’s impossible to conceive how church discipline can be carried out fairly and consistently in the absence of recognized leadership, without church membership, and without some rules ensuring a just proceeding.

In the book of Acts, the Holy Spirit quietly brought organization to the church. When there was a sharp disagreement among believers concerning circumcision, the “apostles and the elders” held a council in Jerusalem to adjudicate the matter (15:22). Their decision was binding on all the churches. Again we see the presence and activity of acknowledged authorities and

discernible structure in the church. The churches in the apostolic age had a definite structure, given by Christ himself (Eph. 4:11–12).

Home churches, on the other hand, lack ordained leadership and formal organization. They have no provisions for ordination. The organization and structure necessary for faithful church discipline is lacking. In this way, home churches fall short of the biblical norm for Christian congregations.

Now I don't deny that Christians may be blessed by the fellowship they enjoy in a home church. They may love the people in their group, and they may receive edifying teaching. But *if* the structure of New Testament churches is normative, and *if* that structure includes officers and provisions for church discipline, then are we being as faithful as we should be to the body of Christ if we are not involved in a church that has those characteristics? Churches must seek to mirror the New Testament model.

If you are in a home church, let me ask more pointedly: who are the church leaders whom you are called to obey (1 Thess. 5:12; Heb. 13:17)? Were they made leaders by others, or were they self-appointed? If they decide to exercise church discipline with you, have you formally submitted to their authority? If they are unfair, how would you appeal?

Proper Leadership

My second concern is that *home churches are more vulnerable to poor, and even abusive, leadership.*

Of course, no church structure can guarantee the full protection of God's people from leaders who are incompetent or even hurtful. That is why the right selection procedures and accountability mechanisms are important.

Paul lays down certain qualifications for elders (1 Tim. 3:1–7; Titus 1:5–9). Peter, knowing the danger of heavy-handed leadership, warns elders not to domineer over those in their charge, but to be examples to them (1 Peter 5:1–4). In fact, we even see in the Bible a certain circumspection re-

garding church leadership. James 3:1 says, "Not many of you should become teachers," and 1 Timothy 5:22 warns, "Do not be hasty in the laying on of hands." Clearly, a church must take great care in how it selects, trains, and tests her potential leaders. But is this possible without some formal process in place?

What's more, each church should have a mechanism in place that ensures some accountability for leaders. In Presbyterian churches, pastors and ruling elders are accountable to their session and to their presbytery. If a church member has a complaint about the leadership, he will be heard by the session. He may even bring it to the presbytery if he believes the elders have not fairly handled his complaint. And if still not satisfied, he can appeal all the way to the general assembly.

This provision of accountability is a biblical principle, not the invention of Spirit-quenching church bureaucrats. Paul gives specific directions on how charges against elders are to be handled (1 Tim. 5:19).

Underlying these formal constraints against poor or abusive leadership is the biblical understanding of human sin. Even otherwise godly men may overstep their bounds once they are in a position of authority, or they may have certain flaws that render them unfit for leadership.

My concern is that in an informal home church that lacks appropriate provisions for leadership and accountability for leaders, the wrong people are more likely to become leaders. Leaders may emerge based on the strength of their personality, or based on their knowledge of Scripture or ability to teach. They may be natural leaders, but they may not possess the biblical qualifications, or even the character, to lead in a way that is humble and not self-seeking.

Resources of the Broader Church

My third concern is that *home churches may rob believers of the resources of the broader church.*

Most likely, a home church will not have the services of a trained pastor and preacher. But Christians are ordinarily better off sitting under the teaching of a man who has spent time studying the Scriptures, theology, and the work of ministry, and whose overall fitness for pastoral work has first been tested by others.

I don't want to sound like a clerical snob; I know all too well my own shortcomings as a pastor and teacher. And I admit that there are men who may be more gifted and better than I at preaching and teaching, but who have never had an opportunity for theological study or ministerial training. But on balance, churches that have the structures and means to produce a learned and trained ministry will receive better teaching and leadership than those that do not.

In traditional churches such as ours, ruling elders and deacons are also trained and tested. Again, this doesn't make our church perfect—not by a long shot. But the point of all this is that traditional churches have far more resources available to them for the raising up of qualified leaders and servants in the church.

Furthermore, a home church, because it is by definition unaffiliated with a larger ecclesiastical body, and because it does not have a formal commitment to any particular body of doctrine, will not benefit from a developed and time-tested confession of faith or system of Christian theology to ground its teaching and worship.

Both a trained ministry and a shared body of doctrine (such as a confession of faith) will help prevent what may be a particular vulnerability with a home church, namely, a teacher who focuses on his own personal interests or passions. Indeed, a home church will probably tend to attract like-minded people to its fellowship, thus only magnifying the potential for a teaching ministry to dwell inordinately on a few choice issues. For these reasons, it seems less likely that in a home church,

[Continued on page 19]

HELPING MARRIAGES IN THE CZECH REPUBLIC

// JEROME A. FARNIK



A newly married couple in the Czech Republic

Seminary can be quite overwhelming. In the midst of my studies, I sometimes wondered how practical all the assignments would end up being on the mission field. I asked myself, “Which of these assignments will I actually use?” One professor, teaching a course on marriage, insisted that his assignment (the preparation of a series of premarital counseling sessions) would not only be useful, but essential for our future ministry after seminary. At the time, I was not convinced, but several years later, he was proved right.

Alongside our work of church planting and theological training in the Czech Republic, providing instruction about Christian marriage is a door God continues to open. In our early years in college ministry, many students got engaged and needed preparation before entering into marriage. Marilyn and I drew from our own seminary coursework and materials from other colleagues to put together a series of premarital counseling sessions. At first, we just met with young couples involved in our student work, but eventually other young couples were referred to us from various churches. This ministry has continued throughout the years, and we have been blessed with the opportunity to help quite a few young people prepare to honor the Lord through their marriages. Occasionally, we touch base with these friends or see them at some event, and we thank God that he has kept them together!

Marilyn and I think of this ministry to young couples as a broader investment in the Czech church. To a certain degree, the strength of a church can be measured by individual families within it. Marriage is a lifelong commitment. If a couple can reflect the close bonds of love and unity that Christ has with his church, much good can be accomplished, and a beautiful testimony to God’s goodness can be given to those around them. Almost all of the couples that God has brought into our lives are involved somehow in serving Christ in this largely atheistic country.

Premarital counseling is an important starting point for any engaged couple, but putting biblical principles into practice throughout a marriage is much more of a challenge. Everything that goes amiss in a marriage and family can be traced back, at least in seminal form, to the sin that entered the world through Adam and Eve, the first couple (Rom. 5:12). Although God’s plan is that two people become one flesh, sin has a way of pulling couples apart. Areas of sin in our life that we were previously not even aware of seem to raise their ugly heads in marriage even before the honeymoon is over!

The truth is that God’s marvelous work of sanctifying his church occurs regularly in the context of marriage. The apostle Paul writes, “Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator” (Col. 3:9–10). This is an exhortation for all Christians, but later in this same chapter, Paul applies the truth of this text to specific groups of people in the Colossian church, beginning with wives and husbands (Col. 3:18–19). It is God’s will that we put aside deeds of the flesh and be renewed in the image of the God who created us. We need to put on Christ in order to serve one another.

In addition to doing premarital counseling, Marilyn and I try to help Christian couples who are struggling in their marriages, but want to grow in their love for one another. Recently, we have been meeting with a young couple to work through some difficulties they are experiencing. Thankfully, they are very open to biblical counsel and willing to work on their problems. They are discovering that hurtful patterns really can be broken and replaced with new ways of communicating and living. It is encouraging to see God give them hope! They have mentioned that other couples in their church need to hear the biblical principles we are discussing. We hope and pray that this couple will be an encouragement to these brothers and sisters in Christ.

In Colossians, Paul urges us not only to study the Word

of God ourselves, but to be committed to imparting it to others: “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God” (Col. 3:16).

When we have taught courses on marriage, it has been a blessing to see some of the students develop a strong desire to pass on what they are learning. Last year, one couple talked with the leadership of their church about the possibility of beginning a marriage ministry in their church. They themselves have been married for ten years. Upon getting permission, they also asked us if we would give them some advice on how to counsel individual couples. We continue to meet with them from time to time to discuss how to address particularly difficult marital problems. Their own example of love and unity, as well as their desire to be biblical and serve people, has opened up some remarkable opportunities. God is using them to help many couples reconcile and grow in their commitment to each other.



Jerry Farnik speaking at a men's conference

In February, I was invited to speak at a men's conference in Silesia (a Polish- and Czech-speaking region of the Czech Republic) for the Silesian Evangelical Church of the Augsburg Confession. I was grateful for the opportunity because the conference organizer assigned me the task of challenging about three hundred men from God's Word on a topic important to me: “Your Marriage for the Next Ten Years.”

In my message, I talked about what the command means: “Husbands, love your wives, and do not be harsh with them” (Col. 3:19). I also encouraged the men to think about a larger context for their marriage. This larger context encompasses the renewal in Christ that the apostle Paul lays out in

Colossians 3 and the building of Christ's kingdom here on earth. One reason why husbands and wives should love one another is that there just isn't time for quarrels, competition, hurtful words, indifference, misunderstandings, and unkind acts. Our days need to be used to build Christ's kingdom for God's glory alongside our marriage partner.

Regarding the urgency of the hour, Paul writes the following in Romans: “Love does no wrong to a neighbor; therefore love is the fulfilling of the law. Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light” (Rom. 13:10–12).

In Psalm 90, Moses also reminds us of the brevity of our lives here on this earth: “The years of our life are seventy, or even by reason of strength eighty; yet their span is but toil and trouble; they are soon gone, and we fly away” (Ps. 90:10).

In a country like the Czech Republic, a godly marriage and family are like a bright light that shines in one of the darkest corners of the world. God began his work of creation with a couple, and he still wants to use committed couples, made in his image, to bring himself honor as they serve him together. Please pray that God would bless the Czech Republic and his church here with many faithful Christian families.

What's New

// Appointments

Mr. Michael S. Durant (Calvary OPC, Hudsonville, Mich.) has been appointed to serve as a missionary associate to a country in Asia for one year, beginning in August 2015.

Miss Fiona K. Smith (College Hill Reformed Presbyterian Church, RPCNA, Beaver Falls, Pa.) has been appointed to serve as a missionary associate in Karamoja, Uganda, for one year, beginning in September 2015.

Mr. David I. Voytek (Rehoboth Reformed Church, RPCNA, Cerritos, Calif.) has been appointed to serve as a missionary associate to a country in Asia for one year, beginning in August 2015.

// Comings/Goings

At its February 2015 meeting, the Committee on Foreign Missions, at the request of the Presbytery of New Jersey, extended **the Rev. Calvin K. Cummings's** term of service for an additional eight months, through October 2015. Cal and Edie Cummings will be spending the first four months on home leave in the U.S. They plan to return to Japan in July, for four months, in order to wrap up their labors there.

WHY DO WE HAVE BIBLE CAMP?

// RICHARD TRAVIS



The OPC-PCA Bible Camp at Camp Judson in Keystone, South Dakota

The time for Bible camp is fast approaching. Preparations are well under way. Active committees are looking for counselors, teachers, nurses, activity leaders, and recruits—and the list will grow. They will go to camp. The volunteers will take time away from their usual routines to dedicate a full week to be engaged with God’s children.

Day and night they will oversee a cabin with those campers, and they will teach a group of fourth graders to seniors in high school (depending on their camp structure). Volunteers will participate in activities that will entertain them all. Amazingly, God forms them into a cohesive group. By the end of a week of counseling, preaching, teaching, singing, acting, hiking, and sweating, the volunteers may ask themselves, “Was camp worth the work?” My answer is, “Yes! Bible camp is worth the work!”

Procuring Camp Workers

The summer of 2014 was the last time I participated in the OPC-PCA Bible Camp in South Dakota. I did this ministry for twenty-seven years. I would promote the Youth Camp during the Presbytery of the Dakotas’s meetings by urging everyone there, “Come to camp and work for food and lodging for a week!” I could do that because the campers paid the rate and we had enough in the bank to pay counselors, teachers, and the director. It was a good way to sell the program. Most people who participated in this ministry had to take vacation days and/or time off from work without pay. Along with city folk, we had a lot of farmers and farmers’ wives participating, so the hook was that they didn’t have to pay. Pastors would have to have someone fill their pulpit.

Camp is a time when participants do something completely out of the ordinary. Campers see their pastors, elders, and deacons in a different setting and as people who are just like them. Counselors and teachers are edified as they lead

devotions and learn the importance of those devotions. Bible camp shows counselors, teachers, and campers that children are the same, no matter where they come from or what they know. Everyone has to come out of his or her comfort zone. So the next question is, “Why not participate?”

More Blessings Than Sorrows

During my twenty-seven years in this ministry, there were more blessings than sorrows. I cannot name all of the people I worked with, because there are too many. But I will mention two men, Rev. Floyd Haan, the PCA pastor in Pollok, South Dakota, who was the camp director for many years, and Rev. Darren Thole, the OPC pastor who taught me how to prepare lessons and devotions.

I cannot name all of the campers who came to youth camp. Some came for one year, and others for more. Some campers came for nine years (fourth grade through twelfth grade) and then came back as counselors. Some campers met their spouses at camp and now have children who come to camp. Some campers became pastors, elders, and deacons. Bible Camp is a blessing to the church.

Yes, sometimes there was conflict, but there will always be some conflict when there is such a gathering. But all in all, the blessings outweigh the conflicts. When I announced that I was leaving Youth Camp, a couple of the campers approached me after the worship service and lamented, “Camp will not be the same without you!” My response was, “No, it will be better because you will be there.”

Relevant Scripture Passages

Some relevant verses (from the NIV) are:

- “Train a child in the way he should go, and when he is old he will not turn from it.” (Prov. 22:6)
- “The fear of the LORD is the beginning of knowledge, but fools despise wisdom and discipline.” (Prov. 1:7)

And concerning the laws of God:

- “Impress them on your children. Talk about them when you sit at home and when you walk along the road.” (Deut. 6:7)

We are commanded by the Lord to teach our youth, not only on the Lord’s Day, but every day.

The Lord blessed our camps in many ways while I was there. I am so blessed that I was able to participate in this ministry. I thank God that he gave me the strength to do it. My prayer is that there are others who will be a part of the Bible Camp ministry.

The author, a ruling elder, is also a deacon working at Park Hill Presbyterian Church in Denver, Colo.

OPC SUMMER CAMPS AND CONFERENCES

ALASKA—Family Camp

(Grace OPC, Wasilla, Alaska)

No camp this year.

Scott Johnson, johnson.3@opc.org

CALIFORNIA—Blue Ridge Bible Conference

(Presbytery of Southern California)

PineCrest Christian Conference Center, Twin Peaks, CA

Family/all ages, June 15–19

www.blueridgebibleconference.org

CALIFORNIA—Sierra Christian Conference

(OP churches in Northern California)

Sierra Christian Conference Association, Groveland, CA

Memorial Weekend Family Camp, May 22–25

For information, contact Brad DeBoer at 209-577-4341

or bradandjanetdeboer@yahoo.com

CALIFORNIA—Summer Bible Camp

(Presbytery of Northern California and Nevada)

Redwood Christian Park, Boulder Creek, CA

Family/all ages, July 13–17

www.pncnopc.org/calendar/2015-presbytery-summer-bible-camp

FLORIDA—Reformed Youth Conference

(Presbytery of the South)

RYC High/Middle School Youth Camp, June 15–20

Youth entering 6th grade (or 11 by August 31) through completing 12th grade

Lakewood Retreat Center, Brooksville, FL

www.lsopc.org/ryc

[Continued on page 20]

ABCs of PRESBYTERIANISM

Guidance from the Lord (3)

Larry Wilson

If the Head of the church himself guides his people to select the men of his choice, then why does this process sometimes go awry? Why do churches sometimes get leaders who tear down, rather than build up—who hurt, rather than help?

The answer, in a word, is *sin*. The Good Shepherd is gathering and perfecting his flock, but his sheep are prone to wander. “My people are bent on turning away from me,” says the Lord (Hos. 11:7).

Sometimes it’s the undershepherds who wander. The apostle Paul warned the elders at Ephesus that “from among your own selves will arise men speaking twisted things, to draw away the disciples after them” (Acts 20:30). Leaders may start well, but then shipwreck their faith and their ministries (1 Tim. 1:19).

Sometimes it’s the sheep who wander. Perhaps they select officers without seeking the Lord, but instead are pursuing their own personal goals. Pursuing good ends, while not relying on the Lord, can sometimes be more destructive than pursuing bad ends. It gives the illusion of walking in faith, when all the while hearts are far from God, devoted to self-seeking, just like the Pharisees.

Perhaps they fail to wait on the Lord to give them the leaders of his choice. Like Abraham, Sarah, and Hagar, they take shortcuts, compromising God’s standards and reaping sorrow.

Perhaps they rebel against good leaders, so that God chastens them. People often get the leaders they deserve. God will bless godly people with godly leaders. But corrupt people can expect to have corrupt leaders (cf. Hos. 4:9).

There may be any number of reasons, but they all boil down to one: *sin*. What is the solution? In each case, believers and churches must treat sin as sin, confront and correct it, confess and forsake it, and rededicate themselves to listening to the voice of the Good Shepherd, maintaining vital contact with him, and following him in ongoing repentance and faith (John 15:4; Col. 2:19; Rev. 3:15–22).

● Out of the Mouth . . .

While preparing for my son Samuel’s third birthday, I informed him that there would be a lot of presents. He responded emphatically, “The presents of the Most High God!”

—Danelle Jensen
Atlanta, Ga.

Note: If you have an example of the humorous “wisdom” that can come from children, please send it to the editor.

A TALE OF TWO CITIES

// SEAN D. GREGG



The service at Gorzycki Middle School, during which South Austin Presbyterian Church was organized as a new and separate congregation

Austin, Texas

Having grown by 37 percent during the first decade of the century, and with no slowdown in sight, Austin, Texas, is one of the fastest growing cities in the country. People are filling jobs in the booming technology and energy fields. New high-rises are going up downtown, and housing developments are springing up in the suburbs. When John Terpstra moved to the Austin area from Utah in 2006, he began driving some thirty miles to Providence Presbyterian Church in Pflugerville. An OP church was needed in Austin itself.

In 2009, several Providence families from south and central Austin began meeting to study the Bible and Reformed doctrine. As time went on, the group had an increasing desire to see a church planted in South Austin. While living in Utah, Terpstra served as a ruling elder, and Rev. Jason Wallace drove home the importance of church planting.

In late 2013, it became clear that a church plant in South Austin was going to be a reality. After a pastoral search, the Rev. James J. Cassidy was called in May 2014, and he arrived with his family in July. Amidst this excitement, though, there was a problem. The group contacted just about every church in the area, looking for an inexpensive place to worship. All had said no, and there was only one more church on the list. Nearly ready to give up, Terpstra left work early one Friday

and met Southwest Family Fellowship's pastor in the church's parking lot. When he explained the situation, the pastor responded, "You've found your place."

The congregation began meeting for worship in July 2014, shortly after Cassidy arrived. They continued to meet at Southwest Family Fellowship for about seven months, thankful for the space, but limited to an afternoon worship service. Early this year, the group moved to Gorzycki Middle School. Meeting at the school means more work to get things ready, but Cassidy says the congregation now enjoys each Lord's Day with a regular rhythm of morning and evening worship, along with Sunday school.

South Austin Presbyterian Church was organized as a new and separate congregation on February 27. The majority of the congregation still consists of families from the mother church, but several others have joined them. "There's a lot of work to be done, and it's wonderful," said Terpstra. "We've got every shoulder to the plow. These people understand that it will be hard work to establish a consciously Reformed and Presbyterian church."

Families have been encouraged to canvas their neighborhoods using the OPC's new *Christ Proclaims a Better Way* brochures. After these areas have been reached, the brochures will be mailed to a broader area. The year began with a good number of visitors, but there have been few recently. Pray that new residents and longtime Austinites alike will hear the gospel faithfully preached at South Austin Presbyterian Church. Pray that the congregation will increasingly become mindful of the



Jim and Eve Cassidy after the service

need and opportunity for outreach. Pray too that the people on Austin's northern end will be blessed by Providence Presbyterian Church in Pflugerville, and that the families which left to form the daughter church will be replaced by new ones.

The church's website appears near the top of a web search of the words *Reformed* and *Austin*. They are reaching out to the community with social media and by word of mouth. Plans are being made for more organized outreach in the fall. Cassidy is wrapping up an officer training class, and the church hopes to have its first deacon ordained and installed in the coming months.

Springfield, Ohio

People responding to a 2012 Gallup Poll named Springfield, Ohio, as the unhappiest city in America. About 60,000 people call Springfield home, but the number is dropping as manufacturing plants, once the economic backbone of the region, close down. One of the OPC's newest mission works is seeking to reach this city with the hope of the gospel.

Covenant Presbyterian Church, in Dayton (Vandalia), located about half an hour west of Springfield, called the Rev. Bradley M. Peppo as an evangelist, and he now serves as the organizing pastor for Living Water OPC in Springfield. Five Covenant families from the Springfield area formed the original core group, and three other Springfield families have been added.

Living Water's first public worship service was held on February 1 at the Courtyard by Marriott on appropriately named Fountain Avenue in downtown Springfield. With a good number of supporters from their mother church in Vandalia, about sixty people gathered that first week. Since then about forty have gathered for worship each Lord's Day.

There is plenty of room for growth in the room that holds about one hundred people. The group has no storage space at the hotel, but they've got set-up down to a science. A team of guys goes to Covenant to get all the needed copies of the three different songbooks used in worship. The sound system, keyboard, and stringed instruments used to accompany singing must all be brought in each week as well.

Peppo is still living in the Vandalia/Dayton area, and currently spends three days a week in Springfield, including Sunday. Not having an office has given Brad opportunities to meet locals as he studies. He spends most of his time in Springfield at Panera Bread. Some of the people he has met there have already visited worship.



Living Water OPC finding joy in the unhappiest city in America

He might also be found at Post 95, a coffee shop on the campus of Wittenberg University. There is no organized outreach there yet, as organizations on campus must be run by students. Some students from Cedarville University, about fifteen minutes from Springfield, have also come to worship services.

After attending the Church Planter Training Conference in Atlanta earlier this year, Peppo wanted to use the Christianity Explored curriculum. A small group is going through the material as a test run.

Peppo is no stranger to engaging unbelievers. He regularly interacted with atheists in Dayton. In fact, the Miami Valley Skeptics in Dayton, Ohio, recently invited him to present the "Transcendental Argument for the Existence of God" on one of their recent podcasts. The result was a "friendly discussion" between Peppo and the hosts. He has hosted campfire discussions at his home to facilitate civil, fruitful discussions about faith. He hopes to continue that practice in Springfield. Pray that this and other efforts will provide opportunities for the people of Living Water OPC to interact with many unchurched people in Springfield.



Brad Peppo

Home Missions Today

For up-to-date Home Missions news and prayer updates, e-mail HomeMissionsToday@opc.org.
New editions: May 6, 20.

OUR GRATITUDE OF HEART

// JOHN H. TERPSTRA

There are times in our lives when the Lord causes us to take special note of his word. Consider the words of Jesus recorded by the apostle John: “I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.... You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you” (John 15:5, 16).

As the children of the covenant, we owe the very essence of our being to the grace and mercy of the Lord, having been chosen in Christ before the foundation of the world (Eph. 1:4). The very fact of our faith has its origin in the electing work of Christ himself—it is not of our choosing. The life we live is graciously given to us as the vine nourishes the branches and provides the sap of life that causes each to blossom. All who are in Christ are appointed to bear fruit.

Even in the depth of anguish, Job could declare, “Naked I came from my mother’s womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD” (Job 1:21). Job’s pain and anguish must have been extreme at the time he had such presence of mind, yet his words bear witness that apart from the giver we can do nothing. All we receive is a gift, that we may learn to be good stewards. Our stewardship, however, is futile unless it is harnessed by gratitude and service directed toward the giver. Gratitude is the hallmark of the life of the believer.

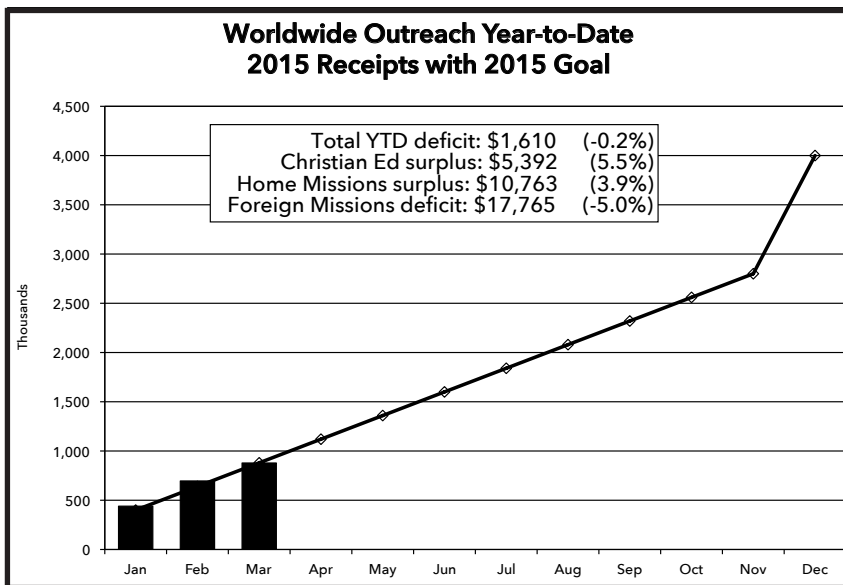
For what shall the believer ask, that the Lord may give it? It is important to ask for the Holy Spirit: “If you then, who are evil,

know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!” (Luke 11:13). Jesus does not give us leave to ask for whatever we may fancy. God would not sustain our welfare if he were to yield to us, for we know that we often indulge in foolish and extravagant desires. Our heavenly Father is glorified when we, as good stewards, make our petitions for the things that bring him glory. Oh, that we may cling to the words of Psalm 7:17, “I will give to the LORD the thanks due to his righteousness, and I will sing praise to the name of the LORD, the Most High.”

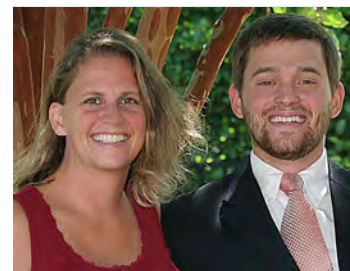
Let the Spirit open our hearts, so that we may respond to the needs of Christ’s saints and then experience the joy of giving with a cheerful heart, giving all that the Lord gives us pleasure to provide for the work of his church. Let us first declare, “Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation. With joy you will draw water from the wells of salvation” (Isa. 12:2–3).

The sacrifice acceptable to our God is a broken and contrite heart. As we yield to the building of his kingdom, the Lord directs our ways and enables us to bear much fruit. As we pay the tribute of the tithe, make good our vows, or freely give out of what the Lord has given us, may our hearts be set on the glory of the King of kings.

The author is an elder at South Austin Presbyterian Church in Austin, Tex.



1. **Mark and Jeni Richline**, Montevideo, Uruguay. Pray for Mark's ministry as he serves the church in Montevideo. / **Robert and Christy Arendale**, Houston, Tex. Pray that the Word and the Spirit would build up and sustain Cornerstone OPC. / Pray that the flooded and damaged warehouse of **Great Commission Publications** will be efficiently repaired.
2. **Mike and Katy Myers**, Hartwell, Ga. Pray that God would save local families and bring them to worship at Heritage Presbyterian Church. / **Ray and Michele Call**, Montevideo, Uruguay. Pray for a bold witness as they interact with unbelievers. / **Jeff (and Diane) Downs**, yearlong intern at Covenant OPC in Orland Park, Ill.
3. **Mr. and Mrs. F.**, Asia. Pray for the continued growth and development of the new Reformed church plant. / **Jay and Andrea Bennett**, Neon, Ky. Pray for Neon Reformed Presbyterian Church as they seek to bring people under the ministry of the Word. / **Mark Stumpff**, office assistant for various committees.
4. **Tom and Martha Albaugh**, Pittsburgh, Pa. Pray for unity and growth at Redeemer OPC Mission. / Missionary associates **C. B. and T. D.**, Asia. Pray that God would equip them to disciple the students they teach. / **Jeffrey (and Maryfrances) Carter**, yearlong intern at Calvary OPC in Glenside, Pa.
5. Pray for tentmaker missionary **T. L. L.**, Asia, as she ministers one-on-one to a number of young women at the university. / **Brian and Sara Chang**, Cottonwood, Ariz. Pray for growth from within the community at Verde Valley Reformed Chapel. / **Caleb T. Nelson**, yearlong intern at First Church of Merrimack in Merrimack, N.H.
6. **Christopher and Ann Malamisuro**, Cincinnati, Ohio. Pray that Good Shepherd OPC's spring and summer outreach efforts will bear fruit. / Missionary associates **Mr. and Mrs. C.**, Asia. Pray that they will have opportunities to present the gospel to seekers. / **Kathy Bube**, Loan Fund administrator.
7. **Bill and Sessie Welzien**, Key West, Fla. Pray for God's Spirit to direct and empower Keys Presbyterian Church's gospel witness. / **Mr. and Mrs. M.**, Asia (on furlough). Pray for balance in their scheduling of travel, study times, and rest and relaxation with family. / Navy chaplain **John (and Linda) Carter**.
8. Home Missions staff administrator **Sean Gregg**. / **Brian and Dorothy Wingard**, South Africa. Pray that mentoring relationships between lecturers and students at Mukhanyo Theological College will develop. / Pray for the complete recovery to health of **Lou Ann Shafer**, music editor for the Psalter-Hymnal Committee, after her stroke.
9. Pray that missionary associate **Mary York**, Czech Republic, will be an encouragement to her students. / **Jonathan and Kristin Moersch**, Capistrano Beach, Calif. Give thanks for recent growth and pray for wisdom at Trinity Presbyterian Church. / **Jim Scott**, *New Horizons* managing editor and Christian Education's publications coordinator.
10. **Jim and Eve Cassidy**, Austin, Tex. Pray for South Austin Presbyterian Church, that God's elect will be brought in. / Affiliated missionaries **Jerry and Marilyn Farnik**, Czech Republic. Pray that those attending outreach activities will come to know Christ. / **Charlene Tipton**, database administrator.
11. Pray for the day-to-day needs of retired missionaries **Betty Andrews, Greet Rietkerk, Young and Mary Lou Son**, and **Fumi Uomoto**. / **Joseph and Carla Fowler**, Gastonia, N.C. Pray that the Lord would add several new families to Reformation OPC. / Pray for **the instructors and students** of the Ministerial Training Institute of the OPC as they participate in Intensive Training this week.
12. **Brad and Cinnamon Peppo**, Springfield, Ohio. Pray that preaching from Ephesians will provide a strong foundation for Living Water OPC. / **Woody and Laurie Lauer**, Numazu, Japan. Pray for Woody as he works to revise a Japanese Bible translation. / Army chaplain **Graham (and Carla) Harbman**.
13. **Cal and Edie Cummings**, Sendai, Japan (on furlough). Pray for good visits in OP churches. / Pray for **Lacy Andrews**, regional home missionary for the Presbytery of the Southeast, as he visits mission works and organized congregations. / Pray for **Rodney King**, chairman of the Subcommittee for Internet Ministries, which oversees OPC.org.
14. **Joshua and Jessica Lyon**, Carson, Calif. Pray for the continued development in the ministry of Grace OPC. / **Kaz and Katie Yaegashi**, Yamagata, Japan. Pray that Yamagata Chapel will continue to develop strategies for growth in different areas of ministry. / **Jan Gregson**, assistant to the finance director.
15. Affiliated missionary **Linda Karner**, Japan. Pray for her preparations to teach a Bible class to ESL students. / **Eric and Donna Hausler**, Naples, Fla. Pray that the Lord would bring more families with children to Christ the King Presbyterian Church. / **James Jordan**, yearlong intern at Church of the Covenant in Hackettstown, N.J.



Joseph and Carla Fowler

- 16. Jim and Tricia Stevenson**, Tulsa, Okla. Pray that Providence OPC will grow, both numerically and in love for the Savior. / Affiliated missionaries **Craig and Ree Coulbourne**, Japan (on furlough). Pray for those leading the church's ministry activities while the Coulbournes are in the U.S. / *Ordained Servant* proofreader **Diane Olinger**.
- 17. Tony and Mica Garbarino**, Morgan Hill, Calif. Pray that visitors to Providence Presbyterian Church will desire to join in communicant fellowship. / **Heero and Anya Hacquebord**, L'viv, Ukraine. Pray for Heero as he leads weekly Bible studies. / **Andrew (and Samantha) Fortenberry**, yearlong intern at Trinity OPC in Hatboro, Pa.
- 18. Kim and Barbara Kuhfuss**, Eau Claire, Wis. Pray for the discipleship and ministry of Providence Reformed Church. / **Al and Laurie Tricarico**, Nakaale, Uganda. Pray for God's blessing on efforts to translate Reformed materials into Karimojong. / **Janet Birkmann**, Diaconal Ministries administrative assistant.
- 19. David and Sunshine Okken**, Nakaale, Uganda. Pray for God's provision of officer candidates. / **Ben and Sarah Miller**, Huntington, N.Y. Pray that Trinity Church will be used in the conversion of at least a dozen unchurched people from the surrounding community. / Navy chaplain **Tim (and Janine) Power** (deployed).
- 20. Everett and Kimberly Henes**, Hillsdale, Mich. Praise God for recent growth at Hillsdale OPC. / **James and Jenny Knox**, M.D. and R.N., Nakaale, Uganda. Pray that Jim will be able to encourage patients spiritually, even as they struggle with physical ailments. / **Robert (and Adelinda) Canode**, yearlong intern at Providence Presbyterian Church in Pflugerville, Tex.
- 21. Bob and Martha Wright**, Nakaale, Uganda. Pray for Bob as he oversees the Mission's farm project. / **Andrew and Billie Moody**, San Antonio, Tex. Pray that San Antonio Reformed Church will continue to mature spiritually. / **David Haney**, director of finance and planned giving for the Committee on Coordination.
- 22. Chris and Megan Hartshorn**, Anaheim Hills, Calif. Pray that visitors will join Anaheim Hills Presbyterian Church. / Missionary associates **Erika Bulthuis** and **Taryn Dieckmann**, Nakaale, Uganda. Pray for good rapport with their students. / *New Horizons* cover designer **Chris Tobias**.
- 23. Eric and Dianna Tuininga**, Mbale, Uganda. Pray for wisdom as decisions are made regarding diaconal assistance. / **Drew and Sonya Adcock**, Williamsport, Pa.



Bob and Martha Wright

- Pray that the preaching of the Word will bring edification and conversion at Omega OPC. / **Roberto (and Irma) Quiñones**, yearlong intern at Primera Iglesia Presbiteriana in San Juan, P.R.
- 24.** Home Missions general secretary **John Shaw**. / Missionary associates **Christopher and Chloe Verdick**, Nakaale, Uganda. Pray for Christopher as he assists with the publication of Reformed materials in Karimojong. / Pray for stated clerk **Ross Graham** as he finalizes preparations for the 82nd General Assembly, which will be held June 3-9 at Dordt College.
- 25.** Pray for Foreign Missions general secretary **Mark Bube** as he speaks in the Presbytery of the Southwest this week. / **Jim and Bonnie Hoekstra**, Andover, Minn. Pray that more people will be added to the core group at Immanuel OPC. / Pray for **Danny Olinger**, Christian Education general secretary, as he prepares for the 82nd General Assembly in June.
- 26. Phil Strong**, Lander, Wyo. Pray for the outreach and evangelism of Grace Reformed Fellowship. / Foreign Missions administrative assistant **Linda Posthuma** and secretary **Abigail Yates**. / **Matthew (and Melinda) Cole**, yearlong intern at Immanuel Presbyterian Church in Bellmawr, N.J.
- 27. Ben and Melanie Westerveld**, Quebec, Canada. Pray for wisdom as church members seek to use their gifts for the ministry of the church. / **Jonathan and Lauryn Shishko**, Queens, N.Y. Pray that new visitors will come to Reformation Presbyterian Church. / **Pat Clawson**, editorial assistant and CCE secretary.
- 28. John and Wenny Ro**, Chicago, Ill. (downtown). Pray for unity and growth at Gospel Life Presbyterian Church. / Pray for missionary associate **Jennifer Nelson**, Quebec, Canada, as she assists in a number of St-Marc Church's outreach programs. / Part-time staff accountant **Doug Watson**.
- 29.** Pray for Foreign Missions associate general secretary **Douglas Clawson**, speaking at a missions conference in New Hampshire this weekend. / **Mika and Christina Edmondson**, Grand Rapids, Mich. Praise God for his continued blessing on New City Fellowship. / **Sarah Pederson**, *New Horizons* proofreader.
- 30.** Pray for **Jim Bosgraf**, regional home missionary for the Presbytery of the Midwest, as he gives counsel to organizing pastors and overseeing sessions. / **Ben and Heather Hopp**, Haiti. Pray for their safe travel on the roads. / Short-term missions coordinator **David Nakhla**. Pray for the teams and individuals preparing for short-term missions projects this summer.
- 31.** Associate missionaries **Octavius and Marie Delfils**, Haiti. Pray for those desiring to join the church through profession of faith and baptism. / **Greg and Stella Hoadley**, Fargo, N.Dak. Pray that God would bless Grace OPC with additional families. / **Matthew (and Trina) Patton**, yearlong intern at Bethel Presbyterian Church in Wheaton, Ill.

HOME CHURCHES?

[Continued from page 9]

especially in the long run, a believer will hear “the whole counsel of God” (Acts 20:27) and be exposed to a faithful ministry of systematic, Christ-centered, scriptural exposition.

A Vision of the Kingdom of God

My fourth concern is that *home churches may offer a narrow vision of the kingdom of God.*

Because home churches lack ties with larger ecclesiastical bodies, it seems inevitable that they will struggle to maintain and communicate a vision of the kingdom of God that is broader than the personal concerns and ties of the people in their small circle. What may develop is a kind of spiritual myopia, in which the work of Christ beyond the small orbit of the home church gradually fades from view.

Although the church I serve is small, we belong to a larger denomination and have a stake in its various ministries at home and abroad. We pray for missionaries throughout the world and for other churches in our denomination. We have had speakers visit from other places who are engaged in different types of ministry, including church historians, biblical scholars, Christian authors, missionary workers, pastors, and others. They have broadened our horizons.

If home churches lack that broader vision of Christ’s church, will their children grow up with an interest in devoting their lives to some form of full-time service in the greater church? Or do they view the work of missions, pastoring churches, theological instruction, etc., as concerns that are alien to them? It would be a shame if home churches inadvertently kept talented and gifted young Christians from devoting their lives to full-time Christian service in the broader church.

In addition to that sort of danger, a home church may be prone to a similar shortsightedness. Will the home church

be the same home church for their children, for their children’s children, and so on? A home church arrangement may serve well in the present circumstances of the families involved, but without some formal structure that survives the present, I don’t see how a home church can continue down through the generations. For all the problems of church tradition divorced from a living faith, Bible-based tradition (including forms of worship, a codified body of doctrine, and provisions for church government) provides a wonderful mechanism for enabling future generations to inherit the “faith of our fathers.” Paul certainly looked far beyond his own time when he commanded Timothy to take the teaching he heard from him and “entrust [it] to faithful men who will be able to teach others also” (2 Tim. 2:2).

Conclusion

I’ll admit that the programs, committees, bureaucracies, and other creations of institutional churches can have a negative effect on Christians who long for the pure joy of fellowship and worship with others. A home church holds out the prospect of undiluted Christian fellowship, free from institutional constraints. That seems to be an attractive promise.

But structure and organization need not be the enemy of true fellowship and joyful worship in the body of Christ. Ideally, in fact, they facilitate these things. Like a well-built system of aqueducts, proper church structure and organization are stable channels through which God’s grace flows freely to bless his people. Neither is church authority necessarily oppressive and antithetical to Christian freedom. When leaders are faithful to Christ, their authority is nothing more than a ministry of the lordship of Christ, obedience to whose will is the very key to true freedom and liberty.

Let’s remember that God is a God of order. “God is not a God of confusion” (1 Cor. 14:33). The creation reflects his concern for order. God gave order to marriage and the family. The Old

Testament people of God lived under a divinely given and structured system of laws governing all aspects of their lives. The New Testament church possesses a definite order of government.

If God is the author of order, even of the order of institutional structure, then why would we seek to establish a separate Christian community that rejects the structure and order of every existing church in the community? Why do that, especially when there are churches nearby that are faithful to Christ, proclaiming the gospel and ministering the Word of God? Why not unite with such a congregation, rather than forming a home church that is arguably, in essence, a new and separate denomination? Is this not a further severing of the already tragically splintered body of Christ?

One final observation. It’s safe to say that Christians in home churches are virtually all Protestants. And, from what I understand, some people in home churches are even sympathetic to historic Reformed theology. But the rejection of the institutional church *per se* is an idea that was anathema to the original Protestants, especially the Reformers. With that in mind, let’s give John Calvin the last word:

[It is] the church, into whose bosom God is pleased to gather his sons, not only that they may be nourished by her help and ministry as long as they are infants and children, but also that they may be guided by her motherly care until they mature and at last reach the goal of faith. “For what God has joined together, it is not lawful to put asunder” [Mark 10:9], so that, for those to whom he is Father the church may also be Mother.

A home church just isn’t the same as the church as it has been understood historically, by Calvin and others. And, more importantly, a home church is not the same as the church that was founded by Christ. □

The author is the pastor of Grace OPC in Wasilla, Alaska.

OPC SUMMER CAMPS AND CONFERENCES

[Continued from page 13]

MAINE, NEW HAMPSHIRE—Deerwander Bible Conference

(Presbytery of New York and New England)
Junior High (entering 6th–8th), dates TBD
Windsor Hills Camp, Windsor Hills, NH
Senior High (entering 9th–12th), August 15–22
Chop Point Camp, Woolwich, ME
www.deerwander.org

MICHIGAN—OPC Family Camp

(Presbytery of Michigan and Ontario)
Lincoln Lake Baptist Youth Camp, Gowen, MI
Family/all ages, August 10–14
www.harvestopc.org (select “WALK,” then “Family Camp”)
www.facebook.com/OPCFamilyCamp

OHIO—Youth Camp

(Presbytery of Ohio)
4-H Camp Piedmont, Piedmont, OH
Junior Summer Camp (ages 9–12), July 13–18
Senior Summer Camp (completed grades 7–12), July 13–18
opcohioyouth.wordpress.com

OREGON—Family Camp

(First OPC, Portland, OR)
Camp Morrow, Wamic, OR
Family/all ages, August 19–22
www.firstopcportland.org/camp.php

PENNSYLVANIA—Conestoga Bible Conference

(OP churches in Pennsylvania and nearby states)
Promised Land Camp, Conestoga, PA
Grades 6–9, July 27–August 1
Grades 10–12, July 27–August 1
www.conestogabibleconference.org

PENNSYLVANIA—French Creek Bible Conference

(OPC affiliated)
French Creek State Park, Elverson, PA
Grades 4–6, August 10–15
Grades 7–8, August 1–8
Grades 9–10, July 20–27
Grades 11–12, July 13–20
Post-High, July 10–13
Labor Day Family, September 4–7
www.frenchcreek.org

SOUTH DAKOTA—OPC-PCA Bible Camp

(Presbytery of the Dakotas)
Camp Judson, Keystone, SD
Grades 4–12 (completed), June 27–July 3
www.opc-pca-biblecamp.com

TEXAS—Summer Camp

(Presbytery of the Southwest)
Alto Frio Baptist Encampment, Leakey, TX
Youth entering grades 4–12, June 22–27
www.opcsouthwest.org/summer-youth-camp

VIRGINIA—Machen Retreat and Conference Center

(Presbytery of the Mid-Atlantic)
Machen Retreat and Conference Center, McDowell, VA
Science Camp, July 13–18
Young Adults Retreat, July 30–August 2
Labor Day Family Conference, September 4–7
OPC General Outreach Conference, September 25–26
machen.org

WISCONSIN—Camp Westminster

(Presbytery of the Midwest)
Green Lake Conference Center, Green Lake, WI
All members, friends, all ages, August 3–7
www.pmwopc.org, “Calendar and Activities”

WOMEN'S (AND MEN'S) RETREATS

For women's retreats and Bible conferences that are held at various times during the year (not just the summer) in Southern California, New England, New Jersey, Ohio, and Virginia, see www.opc.org/cce/camps.html.

A men's retreat in New Jersey is also listed there.



Bible Camp in South Dakota

NEWS, VIEWS, & REVIEWS

UPDATE

CHURCHES

• On March 13, the Presbytery of Ohio dissolved **Westminster OPC** in Windber, Pa.

MINISTERS

• The Presbytery of New Jersey has dismissed **Howard Currie** from its membership as a minister in good standing, having been notified of his reception into the Reformed Episcopal Church on March 14, when he was installed as the rector of St. Luke's Reformed Episcopal Church in New Providence, N.J.

• The Presbytery of Ohio, having pronounced a censure of rebuke to **Gerald C. Dodds** on December 21, erased him from the roll on March 13; he has taken a call in the Evangelical Presbyterian Church.

• On March 27, the Presbytery of Ohio ordained **Jeremy Logan** as a minister and installed him as pastor of Knox Presbyterian Church in Mount Vernon, Ohio.

• On March 13, the Presbytery of Ohio dissolved the pastoral relationship between **Robert J. McKelvey** and Westminster OPC in Windber, Pa.

• The ministerial credentials of **Stephen K. Rhoda**, which have been in suspense since March 2010, were transferred by the Presbytery of the Midwest on March 20 to the RPCNA.

• **Todd V. Wagenmaker**, formerly the organizing pastor of Gateway OPC in St. Louis, Mo., was installed by the Presbytery of the Southwest as pastor of Covenant Presbyterian Church of Fort Worth in Fort Worth, Tex., on February 13.

MILESTONES

• **Grace Joy Cannell Disselkoen**, 66, the wife of retired OP minister Dennis Disselkoen, died on March 23 after a long struggle with cancer.

LETTERS

ABSTRACT ART

Editor:

As a former artist and a present lover of art, I was delighted by the March issue of *New Horizons*. Nevertheless, I found a few statements in Rebecca Sodergren's article, "Expressing One's Faith as a Christian Artist," to be unhelpful. She writes about artist Mike Mahon's disillusionment as a student because "most artists embraced abstract art and dismissed traditional painting and concepts of beauty," while he "just wanted to do beautiful artwork." Mr. Mahon is entitled to his opinion, but the printed quotes could leave the reader with the impression that beauty and abstraction are mutually exclusive concepts.

This raises the question of what constitutes beauty. During Mr. Mahon's college days, the American Academy ironically embraced abstraction and rejected realism. Moreover, "traditional" representational painting over the centuries was just as burdened by non-Christian philosophical underpinnings as twentieth-century abstractionism. Many artists working in realism, abstractionism, impressionism, or any "ism" are seeking to create works of beauty that challenge the eyes by stretching our conceptions of beauty. They should not be so easily dismissed.

Ken Golden
Davenport, Iowa

Apology

It has been brought to our attention that in the February issue of *New Horizons* there appeared the printing of a book cover of "a picture of Jesus." It is the policy of this magazine in application of the second commandment not to present pictorial representations of Christ. We regret any offense, and we apologize for the error. —*The Editor*

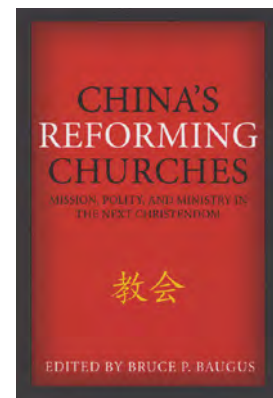
REVIEWS

China's Reforming Churches: Mission, Polity, and Ministry in the Next Christendom, edited by **Bruce P. Baugus**. **Reformation Heritage Books, 2014. Paperback, 336 pages, list price \$20. Reviewed by OP pastor Paul Browne.**

While you may not normally think to add a title like this to the reading pile on your nightstand, there are good reasons to do so! Bruce Baugus and ten other contributors, including three OP ministers, walk us through the history, the present situation, and the challenges facing Presbyterianism in China, with a final fourth part of the book laying out how best to further this modern-day reformation. The committed Christian reader will find this book generally accessible, often fascinating, and sometimes thrilling! The final section of three articles may be of more specialized interest.

For us as believers in the U.S., often facing discouragements, it is encouraging to learn how Christ is building his church in China. It is a matter for praise that of the 1.35 billion people in China, an estimated 130 million are believers. There are more evangelical believers in China than in any other country. More Chinese go to church on Sunday than in all of Europe combined. There are more Christians in China than atheists! The articles together picture the Chinese church in her context, a land of staggering numbers poised to lead the world. We can thank God that Christ is visibly at work there.

Various authors here overturn our old assumptions. Besides the government-registered churches and the underground churches, there is now a third stream: unregistered urban churches filled with



professionals, sometimes flourishing in their own comfortable buildings! The Chinese Internet teems with openly Christian websites. Wealth, busyness, and “privatization of belief” have become issues there as here.

Several articles trace the tortuous history of missions in China, focusing on the Presbyterian effort. The church’s blunders are as clearly portrayed as her magnificent examples and sacrifices. There are lessons here for a missionary-minded church—with missionaries now in China.

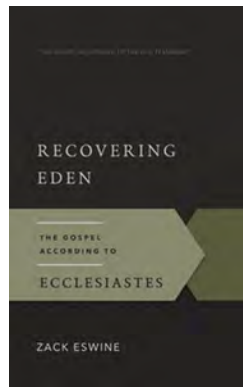
We see again how Christ may use Satan’s rage to build his church. Before Mao came to power in 1949, there were over 8,000 missionaries and 500,000 Chinese Protestants. During the Cultural Revolution (1966–78), Mao used all his power to remove every opponent of “Maoist orthodoxy.” The church bore the brunt; unknown numbers of believers suffered and died. Yet, at the end of the Cultural Revolution, it was found that Protestants had not disappeared from China, but increased to around six million!

As Presbyterian and Reformed believers, we can rejoice that the church in China is experiencing reformation akin to our own, centuries ago. Churches are seeking connections with others; the plurality of elders is being embraced; Reformed theological training and literature are becoming available. Indeed, this book led me to rejoice again over the treasures we have freely received in the OPC, but too easily take for granted. Many of the articles here serve as excellent primers on our understanding of the church and the kingdom.

God alone knows how far this leavening will spread among the churches in China, but *China’s Reforming Churches* provides a stimulus to pray for such a glorious transformation.

***Recovering Eden: The Gospel according to Ecclesiastes*, by Zack Eswine. P&R, 2014. Paperback, 246 pages, list price \$14.99. Reviewed by elder Joseph W. Smith III.**

A few years ago, I taught Ecclesiastes in adult Sunday school. I sure wish I’d had Zack Eswine’s book at that time. The latest in P&R’s Gospel according to the Old Testament series, *Recovering Eden*, brings



much wisdom to this thorny book.

Eswine posits that life in Eden offered a few simple pleasures—work, food, marriage, God—and that these remain our only

worthwhile comforts. Everything else, as Solomon discovered—and as we rediscover in Eswine’s fine work—is vanity. There is no true gain in any of the other activities we pursue for fulfillment.

Eswine is particularly strong in chapters 4–6, dealing with the futility of self-indulgence (Eccl. 2:1–11), how one can hate life without despairing (2:17, 24), and facing the inevitability of death.

His analysis sometimes sidesteps the plain sense of the text (as in 5:1–7), but this is more than counterbalanced by the way he shows that Ecclesiastes aligns itself with the rest of Scripture.

Time and again, Eswine makes brilliant connections between Ecclesiastes and other passages, such as Psalm 23, Matthew 6:19–21, Mark 8:36, and Acts 14:16–17.

He sees Christ in Solomon’s anecdote about the poor wise man (9:14–15), and links the “time for everything” passage in Ecclesiastes 3 to Proverbs, Christ, and even the apostle Paul (Phil. 4:12–13).

I relished his handling of Solomon’s leadership theme (here tied beautifully to Christ) of 7:14 (responding to success and adversity), and 7:28–29 (explaining Solomon’s inability to find a wise woman).

Eswine’s writing is occasionally awkward. (Sample sentence: “In this, an alternative way of life and neighbor love out of love for God in our given lot, gives testimony.”)

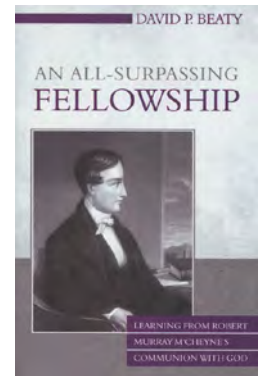
But this is offset by some dazzling figurative language: “Church buildings sit abandoned in neighborhoods like a heart shape that two young lovers once carved into a tree.” Some Christians talk too much, “as if their salvation resides in their ability to vacuum up every floor just

by pushing their speech back and forth over it.”

Fans of Ecclesiastes will surely want this excellent and helpful book.

***An All-Surpassing Fellowship: Learning from Robert Murray M’Cheyne’s Communion with God*, by David P. Beaty. Reformation Heritage Books, 2014. Paperback, 164 pages, list price \$15.00. Reviewed by OP pastor Iain Wright.**

I was first introduced to Andrew Bonar’s *Memoir and Remains of Robert Murray M’Cheyne* when I was a young man. His transparent love for the



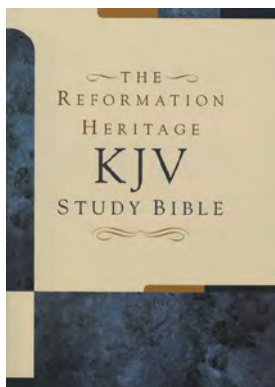
Lord and desire to honor God in all his ways blessed me then as it blesses me now. What minister would not be challenged by his simple statement that his congregation’s greatest need is his personal holiness? Few indeed are the men who have lived consistently with this dictum, but perhaps M’Cheyne comes closer than most.

David Beaty has done us no small service in distilling the godly example of a man of eminent piety in the scope of a few pages. The work is divided into three sections, giving us a brief biography, a description of M’Cheyne’s communion with God, and finally a section on learning from him. The last section alone is worth the price of the book. In five studies from “Really Understanding the Gospel” to “Passion for Revival,” Beaty not only opens up in brief compass the deep motivation for the glory of Christ that undergirded the prayers and ministry of M’Cheyne, but also concludes with simple recommendations and thoughtful exercises designed to assist the thoughtful reader toward that experimental Calvinism of which M’Cheyne was so eminent a practitioner.

I am tempted to encourage every member to ask his or her pastor whether he is

familiar with this book and, if he does not have a copy of his own, to purchase it for him. I would, however, recommend that such a thoughtful member first acquire a copy and read it thoroughly himself. A lesson learned from M'Cheyne is that we should prepare the ground with our own prayers if we are looking for blessing from on high. If your congregation's greatest need is your pastor's personal holiness, then first take this book as your own devotional and then with your prayers present it to your pastor, so that together you might see that outpouring of the Spirit of God that truly is both the glory and the abiding joy of the saints.

***The Reformation Heritage KJV Study Bible.* General editor Joel R. Beeke. Reformation Heritage Books, 2014. Hardback, 2240 pages, list price \$40.00 (leather-like, \$60.00). Reviewed by managing editor James W. Scott.**



This study Bible contains the KJV text at the top of the page and brief notes in smaller print at the bottom. There is a short introduction to each book. The introductions and notes are very conservative and classically Reformed. There are over fifty “in-text articles” (one page each) that together form a miniature systematic theology. Don’t look to this book for higher-critical or other progressive thinking.

The study helps at the back occupy three hundred pages, including “How to Live as a Christian” (38 pages), “Twenty Centuries of Church History” (22 pages), “Creeds and Confessions” (130 pages) featuring the Three Forms of Unity and the Westminster Standards, a plan to “Read the Bible in a Year,” a concordance (106 pages), and fourteen color maps.

This study Bible is designed to promote Christian character formation through daily Bible reading and related guidance. At the end of each chapter, primarily to assist heads of households in leading

family devotions, is a section in bold type entitled “Thoughts for Personal/Family Worship.” The notes also explain archaic vocabulary in the KJV.

This book is a product of Puritan Reformed Theological Seminary and thus reflects its theology and values. The three editors teach there. The editorial assistant is a teaching assistant there. The publisher is the seminary’s publishing house.

One problem with the book is that the paper is very thin and not sufficiently opaque. As a result, the ink from the back side of the page (especially the boldface notes) sometimes makes reading somewhat difficult.

If you want a KJV study Bible from a traditional, Puritan perspective, this is a solid choice. It doesn’t scratch beneath the surface much, but it does offer a lot of application to the Christian life.

***Helping without Hurting in Short-Term Missions: Leader’s Guide,* by Steve Corbett and Brian Fikkert with Katie Casselberry. Moody Publishers, 2014. Paperback, 256 pages, list price \$14.99. Reviewed by David P. Nakhla, OPC short-term missions coordinator.**

Five years after publishing *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor ... and Yourself*, which has become a must read for those who serve among the impoverished, co-authors Corbett and Fikkert have now applied these principles directly to the field of short-term missions in *Helping without Hurting in Short-Term Missions: Leader’s Guide*. At the outset, the authors make it clear that this is “not an all-encompassing toolbox for running an STM program.” Rather, it is intended as a resource for short-term missionaries who will be engaged with people in low-income communities, domestic or foreign.

While anyone planning to do mission work among the poor could benefit from reading this book, it is aimed at STM leaders preparing a team for such a trip. (A companion book, a “Participant’s Guide,” the text of which is included at the back

of the leader’s guide, can also be purchased separately.) The first eight chapters of the book present training material, while the final chapter offers suggestions for post-trip reflection on the experience. The book provides access to a number of excellent twenty-minute online videos that offer instruction by Corbett and Fikkert, vignettes, and interviews with organizations that have successfully applied the *When Helping Hurts* principles, all designed to demonstrate the concepts taught in each chapter.

Corbett and Fikkert do not pull any punches in the early chapters, pointing out the glaring woes of the multibillion-dollar STM industry and describing how it often undercuts the work of the local church and local laborers, treats poor people as projects and not as fellow image-bearers of God, and can lead to a “God-complex” in those who go and dependency in those they seek to serve. The authors state that their goal is “to illustrate that the fundamental assumptions, goals, structure, and methods of STMs as they exist today are setting us up to unintentionally harm materially poor communities and the ministries that work in them.”

That said, they emphasize that “trips need to be reformed, not destroyed.” They acknowledge that a short-term mission trip that has been properly constructed and oriented around the goals of learning, encouragement, and fellowship can result in healthy engagement between the team and the field.

The chapter most helpful for OPC STM teams to consider might be chapter 4, entitled “Preparing for Complexity: Culture at Work.” There the authors explore the different ways in which Westerners and those in other cultures approach such matters as time, directness in interactions, and the role of individuals within communities.

I commend this book as a useful resource to help train STM teams and individuals, particularly those planning to work in lower-income communities and who aspire to help without hurting in short-term missions.





Short-Term Missions & Disaster Response

The Committee on Diaconal Ministries | The Committee on Foreign Missions | The Committee on Home Missions and Church Extension
of THE ORTHODOX PRESBYTERIAN CHURCH



“As each has received a gift, use it to serve one another, as good stewards of God’s varied grace.”

I Peter 4:10 (ESV)

Our Mission ...

- Help churches and mission fields find individuals and teams to assist them with short-term ministry projects
- Find opportunities that match the gifts and expectations of those who wish to serve on a short-term basis
- Mobilize the church to respond to disasters
- Encourage the church to grow in service

How We Serve ...

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- Construction/mechanical work
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- Teaching English
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- Vacation Bible School
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