

wesleyan life



THE MAGAZINE OF THE WESLEYAN CHURCH

JESUS film
debuts in Cuba

Adventures
of a church
planter

Lakota rising
to the Great Spirit

Phill Tague:
“being the gospel” is

**SETTING
CAPTIVES
FREE**



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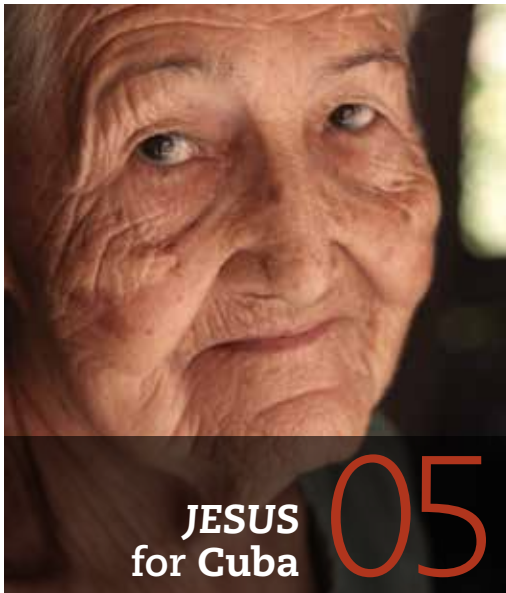
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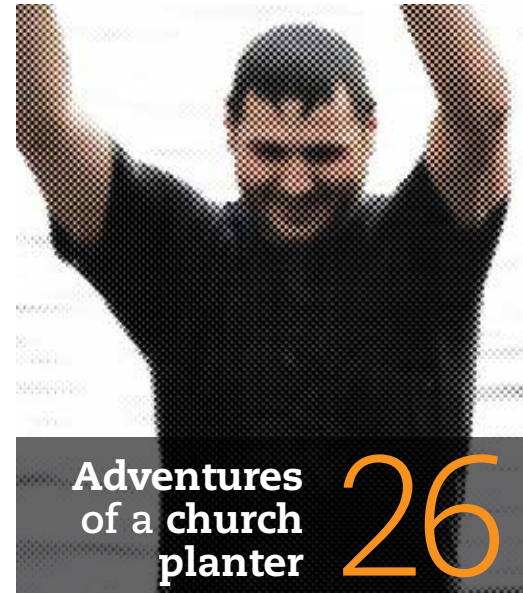




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The Call of God

Transforming lives, churches, and communities through the hope and holiness of Jesus Christ.

Vol. 7, No. 1

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Published By Wesleyan Publishing House

P.O. Box 50434, Indianapolis, In 46250-0434

Member

Evangelical Press Association

National Association Of Evangelicals



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Wesleyan Life (ISSN 0043 289X) is published quarterly, free to The Wesleyan Church constituency. Home delivery is available for a minimum donation of \$15 per year U.S./Canadian (overseas \$20 U.S. funds, overseas airmail \$50 U.S. funds).

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Vision and mission statements can be tucked away and everyone move on as before. This is not one of those times. This is the CALL of GOD upon The Wesleyan Church for the 21st century.

There was an abundance of passion, hope, and excitement in the room as the executive cabinet realized the vision and mission of the Church are truly eternal. This is about people, churches, and communities making life and death decisions. It is about evil and good. It is the mystery of the Holy Spirit drawing people to God. It is about the long history of the acts of God.

We pondered John Wesley's mission of "Spreading scriptural holiness that reforms the nation." This was in our hearts, but how could that be said for a 21st century world? Yes, we parsed words, got louder at times, and defended our positions. Finally, we set it aside for several days to pray.

The final version reflects the past and the future. And indeed, it is not a statement to be put away in a drawer never to be remembered.

I see broken people finding hope in Christ. A few months ago George burst into the church, falling to the floor near the preacher, begging for prayer, and

also repenting with all his heart. The congregation was stunned, but prayed through the tears of this broken man. Today, George is an example of a life transformed. That whole community is seeing changes like this and experiencing transformation also. The word is out that the city needs the church. Our vision:

Transforming lives, churches, and communities through the hope and holiness of Jesus Christ.

This is the very heart of God! May we as Wesleyans be the heart of God throughout the world. The mission statement gives us the how: **...a Spirit-led, praying movement called to evangelize and make disciples of all people by equipping believers, developing leaders, multiplying churches, and transforming communities.**

It is an incredible honor and joy to be a part of the Wesleyan movement in these days!



Jo Anne Lyon
General Superintendent
The Wesleyan Church



JESUS for Cuba

by John Connor



The *JESUS* Film makes it possible to aim for 400 new churches by 2015.

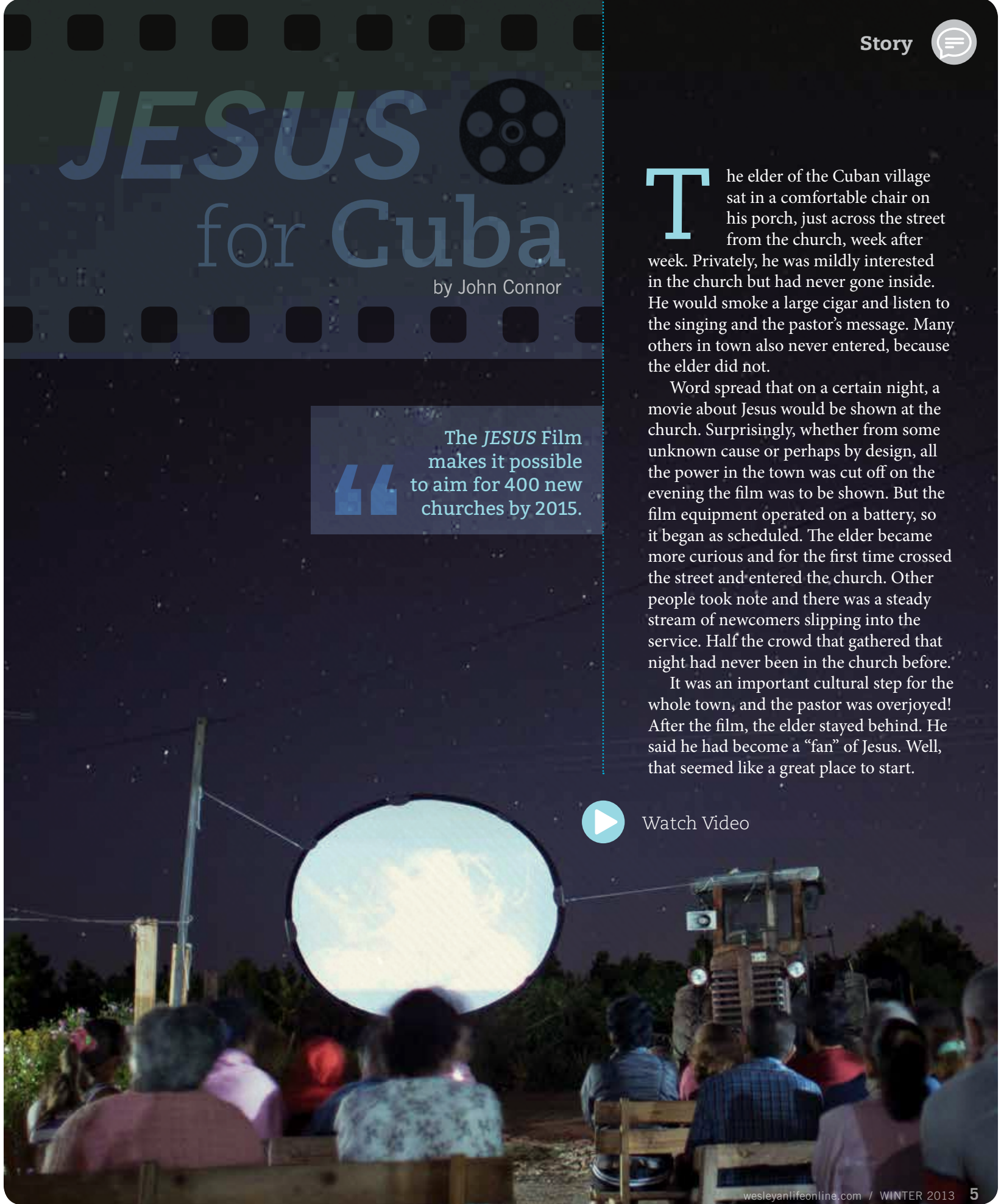
The elder of the Cuban village sat in a comfortable chair on his porch, just across the street from the church, week after week. Privately, he was mildly interested in the church but had never gone inside. He would smoke a large cigar and listen to the singing and the pastor's message. Many others in town also never entered, because the elder did not.

Word spread that on a certain night, a movie about Jesus would be shown at the church. Surprisingly, whether from some unknown cause or perhaps by design, all the power in the town was cut off on the evening the film was to be shown. But the film equipment operated on a battery, so it began as scheduled. The elder became more curious and for the first time crossed the street and entered the church. Other people took note and there was a steady stream of newcomers slipping into the service. Half the crowd that gathered that night had never been in the church before.

It was an important cultural step for the whole town, and the pastor was overjoyed! After the film, the elder stayed behind. He said he had become a "fan" of Jesus. Well, that seemed like a great place to start.



Watch Video





The North American General Conference of The Wesleyan Church in June, 2012, announced the public launch of Campaign 300 to expand the global *JESUS* Film ministry. The vision of the Wesleyan campaign was to grow from 18 teams serving in 10 countries to 30 teams in 20 countries and to plant 300 new Wesleyan churches by June of 2015. This would require raising at least \$1.8 million over three years, and recruiting, training, and supplying all of the new teams. Months ahead of time, Global Partners quietly cast this vision and by General Conference time, it seemed incredible, but over \$1.7 million had already been committed. During the conference it was suddenly announced that Cuba would be one of the new countries, as permission had just been given to show the film there. The conference sensed that God was on the move. At the Sunday morning offering and through commitments from district superintendents, another \$83,000 was raised, this time for the work in Cuba!

In concert with church leaders, new teams were trained in Cuba in the fall of 2012. An evangelistic plan specific to the culture was conceived. The superintendent, moved to unusually strong emotion, said, "We have been praying for years for an evangelistic tool that would work in Cuba. Now, this is the answer to our prayers!"

We have been praying for years for an evangelistic tool that would work in Cuba. Now, this is the answer to our prayers!

Recently, doors have been opening wider for previously established churches in Cuba that are also known for helping people. The Wesleyan Church in Cuba has been active in caring for destitute senior citizens and it has helped poor people to develop good gardens to address nutritional needs. This has been noticed, and the new climate that has emerged has been a blessing for the mission of the church.

One result has been that The Wesleyan Church was granted one of the first building permits issued to any church in 53 years.

Land was also allocated to replace property that had been confiscated in the past. The church was also approved to purchase a good vehicle, for which a special government permit is required. (Most of the cars there date from

the 1950's.) Because of the offerings at General Conference, funds for a reliable vehicle were in hand when a special permit became available, meeting a critical need.

The vision for Campaign 300 seemed expansive, but we have since realized it was too small for God. Already, in just the first few months we have surpassed the goal of training and sending out more than 30 teams. When there is a foundation of prayer and when we moving with God, sometimes it's hard to keep up! The campaign has enlarged its goals, now aiming for 40 teams and 400 churches planted by June of 2015. That seems amazing, but God's favor is being seen in so many places; who knows what will be next?

Thank you so much for your prayers!

– John Conner is former director of the *JESUS* Film Partnership. He is currently the Pacific area director.





Leadership team of The Wesleyan Church of Bangladesh with Dr. Jackson

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Rev. Steve Adams



Poured Out relief team



HOPE *comes after the* SANDY RUIN

by Tricia Rife

Life for many residents along the United States' East Coast was substantially changed on October 29, 2012, when Hurricane Sandy devastated millions.

Hurricanes are more rare on the northeastern seaboard than the Gulf Coast, but when they do hit, large numbers of people are vulnerable to the deadly storm surges, perhaps even more so due to the high population. The extent of the winds was a record, but the most damage was caused by the flooding, which was greater than any storm other than Katrina.

Over 125 people in the U.S. lost their lives. Emergency requests from affected states to deal with damages already top \$82 billion.

Millions of survivors have been miserable as they lost power for days or weeks, and some still don't have heat restored, which is exceedingly hard in the winter. A nearly 14-foot storm surge at high tide flooded the lower sections of New York City, including underground transportation and power systems. There are at least 300,000 homes in the New York boroughs whose flooded basements and first stories made them virtually uninhabitable, and yet families without other options continue to huddle there. Lost heating systems and mold-growing conditions add to the difficulties.

Wesleyan churches and members who have experienced dire needs, such as those in Brooklyn, Queens, Staten Island, and locations in New Jersey and Maryland, have benefited from the kindness of Wesleyans bringing help. In fact, Wesleyans and non-Wesleyans alike have experienced great assistance and compassion from scores of churches and teams that are volunteering.

Rev. Ed Torres of Faith Chapel Wesleyan Church in Clinton, N.J., has served the Penn-Jersey District of The Wesleyan Church as overall coordinator of relief teams for the New York-New Jersey area, and he and his church have persistently given time and energy since the storm hit.

Thousands of Wesleyans and friends have donated funds and relief supplies, filled tractor-trailers, and personally traveled to deliver relief supplies and help with clean-up and restoration.

People traveling from as far away as California are partnering with local churches and teams. New Hope Family Worship Center in Brooklyn, pastored by Dr. Anthony Graham, has served as one center for processing supplies and teams. A sister evangelical congregation called



Ed Torres, a Wesleyan pastor in New Jersey, serves as disaster relief coordinator



Watch Video



Emergency Relief Update Online

Hope NYC continues to offer its large warehouse facility in Jamaica-Queens as a key staging location.

A steady stream of visitors is still serving meals, sorting through donations, and cleaning churches and homes of New York and New Jersey. Many volunteers have held the “murkiest” of jobs, including cleaning and gutting houses, “mucking out” basements, fixing furnaces, hanging drywall, installing sheet rock, ripping out flooring, setting up drying equipment, and applying mold-preventative.


“Months after Sandy and we are still gutting houses,” said Rev. Torres. “We are working in Canarsie (section in Brooklyn) and Coney Island—all inner city areas. There are many different cultures, and most people don't have money or flood insurance.”

A former Wesleyan pastor and his expert relief team have made the Hope NYC warehouse “home” for their disaster-relief work for months. Rev. Steve Adams, former pastor of Romulus Wesleyan Church in Romulus, Mich., directs Poured Out, a non-profit that works to provide clean water and other relief work in international locations and disaster relief in the U.S. Rev. Adams co-founded Poured Out seven years ago with Chris Steinle, who planted North Shore Church in New Baltimore, Mich. In January 2012, Adams resigned from his pastorate, feeling led to direct Poured Out full-time. He is a certified disaster relief coordinator.

“God has given Poured Out a mission to ‘connect those in need to those who want to meet needs,’” said Adams. Today, Poured Out is working closely with Ed Torres, helping coordinate the numerous Wesleyan and non-Wesleyan teams that are still needed in greater New York to help. The nonprofit has also teamed with FEMA and the Red Cross to distribute items, a partnership that has helped tremendously. Funding from the Wesleyan Emergency Relief Fund gives these dedicated people the tools and supplies needed to make a big difference, as well as supplying direct aid.

A compassionate response can take the form of a gift through the Wesleyan Emergency Relief Fund (100 percent of donations go towards helping Sandy victims), by donating supplies, or joining a work team Interested in taking a work team to help? Call Ed Torres at 908.442.4273.

Adams said, **“We want people to know they are not alone. And we need volunteers to continue to come and help.”**



**IWU IS GIVING
ME THE
EXPERIENCE
AND TOOLS
I'LL NEED TO
ACHIEVE MY
DREAMS.**

Abner Omet Rivera
PSYCHOLOGY MAJOR

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Upcoming Visit Days

Monday, January 21

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Friday, February 8
(Spotlight on the Visual Arts)

Monday, February 11
(Spotlight on Music)

Monday, February 18

Saturday, February 23

Friday, March 15

Friday, April 5

Friday, April 12
(Spotlight on Juniors)

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A GENERATION Following

by Scott Simmons



Nearly 5,000 were challenged to follow Christ during the Wesleyan Youth International Convention. Follow12 was held December 28-30 in Louisville, Ky. According to Dr. Jim Dunn, “God does amazing things at these events, and Follow12 was no exception. What we witnessed was a testimony to the vibrant future of The Wesleyan Church.”

In the Friday night rally John Vermilya of Kingdom Building Ministries, gave an evangelistic message. **It was an incredible moment when 630 students stood, proclaiming they wanted to know Jesus personally and then prayed to receive him.**

The next day, Blanca Reyes of Group 1 Crew, told her story which resonated powerfully, reminding us of God’s great love and causing our love for him to grow also. Troy Evans, lead pastor of “The Edge” in Grand Rapids, Mich., gave an invitation in the evening for students to “put their trust in God and let go of past hurts, sins, and questions.” **Over 780 students responded to this call to trust God, be healed, and find new hope.**

A massive student response followed the message on Sunday morning. The lead pastor at “Celebrate” in Sioux Falls, S.D., Rev. Keith Loy presented an opportunity to “leave the old life behind” and step forward into God’s plan. Students received keys and were invited to walk through a door up front. **In a powerful outpouring of the Holy Spirit, over 2,500 people responded to God’s call and streamed through the open door.**

Derik Idol, a youth pastor at 12Stone Church in Lawrenceville, Ga., focused the closing message on empowering teens to begin a movement by being Jesus-followers. “Don’t worry about being a leader,” said Idol. “If you follow Jesus closely, a line will form behind you. Start a movement and make a difference by following Jesus.”

THOUSANDS RESPOND
TO WALK AS JESUS
WALKED



“Outstanding youth leaders” Todd Lynch, Chris Wood, Eric Ebbinghaus, Joy Garman, and Miguel De La Mora

Photo: shanegrant.com



Keith Loy challenges students

Photo: shanegrant.com



More than \$25,000 was raised to fight human trafficking and support student ministries. Over 100 youth groups committed to ongoing projects for ministries to impact their communities. Daily breakout sessions offered practical training and 90 percent of the participants attended. Students broadened relationships and met new friends through games and concerts featuring Christian artists like Fireflight and Jamie Grace.

While salvation is a free gift, Jesus taught that following after him will be costly. We also addressed the questions, “Just who is Jesus that he can make these demands on my life?” and “Why would I abandon all to follow him?” **We hoped to move students to know, love, trust, and follow Jesus with their entire being. Praise God, we saw thousands of life-changing choices being made.**

– Scott Simmons is the director of youth ministries for Church Multiplication and Discipleship of The Wesleyan Church



Watch Videos



My Church

by Kerry Kind

What are we going to do?

We started services here months ago, and we only have three families.

Dustin and Jamie Farmer were church planters in Sahuarita, Ariz., about twenty miles south of Tucson. What was only a sleepy desert village a decade earlier had burst into a vibrant community which is now over 25,000. But all this growth was not reaching the little group meeting in the American Legion hall. Sahuarita is mostly an unchurched culture. The Farmers did their best to make friends and get the word out about the new church, but there wasn't much response. Dustin felt they were missing something, and they prayed harder than ever.

Dustin certainly had church planting in his blood. His dad, Jon Farmer, had planted Foothills Church in Tucson while Dustin was growing up.

I want your heart to break for Tucson the way my heart broke for Jerusalem.

In addition to his studies at Oklahoma Wesleyan University, Dustin was blessed to have had other Wesleyan mentors like Chris Conrad, Phil Stephenson, Steve Babby, and Steve Rimes over more than a decade of spiritual formation and ministry experience. And Dustin remembered vividly the morning when God had said to him, "I want your heart to break for Tucson the way my heart broke for Jerusalem."

So why wasn't their church getting off the ground? The place, the time, the training, and the call from God were all so clear. Then, as they prayed, a new thought emerged. John Wesley went outdoors where he could meet the unchurched people. As they prayed, God kept bringing that to their minds—why not go outdoors?

It so happened there was an outdoor amphitheatre at one of the main intersections of the town, situated at the edge of a small lake. They found they could rent the space on Sundays for \$200. There were restrooms nearby, and Jamie could take the





children around the grassy edge of the lake for stories and activities. It was just possible, in spite of heat and cold and occasional rain, that they could plant this church outdoors.

And so for the next two years, MyChurch, as it was named, became known in the whole town as the church that met outdoors by the lake. Everyone had seen it and knew about it. People saw the services and sometimes even stopped and joined in spontaneously. MyChurch grew steadily.

There were challenges and distractions. There was a walking path around the lake behind Dustin when he preached, and he always knew when walkers were on the path. He could see the heads of his congregation following them, especially every week when a certain man walked past with a large colorful bird, a macaw, riding on his shoulder! And there was the time a high school boy, scantily clad, ran through the middle of the service and then dove into the lake. As usual, MyChurch had videotaped the service and posted it on the church website. Most of the students in town wanted to see it, of course, and it just created more interest in the “church by the lake.”

Importantly, they did more for the town than hold Sunday worship services. They also used the location in other ways to help the growing town build a sense of community. Several times a year they hosted church outreach events like Rodeo Days, fall festivals, carnival events with free food, vacation Bible school, and, at Christmas, Nativity Quest has been a perennial success. It was a stroke of God’s genius for MyChurch and these

events to be held outdoors at this central intersection of the planned community.

After two years, when they were having over 150 people, including 60 children, they knew they needed more appropriate program space for children. So they shifted to school facilities where they have now been for three years, although they still hold outreach events outside. Today, attendance is close to 300, with about 120 children, and they need their own space to grow further.

Land is expensive in the town, and as in everything, MyChurch prayed for wisdom and help from the Lord. One day a realtor who had become part of their church family introduced them to a land owner that was willing to help MyChurch. He sacrificed a prime 8.4 acres of land—worth \$2.4 million—for only one-tenth of that amount. When this happened, one of the new believers said to Dustin, “So, it seems we can actually trust God!”

Is Dustin sure, now, that he has found God’s calling and blessing? “I want to die here,” he answered with a laugh. “This community has a high turnover rate. We’ve had the privilege of ministering to hundreds who have moved on,” he said. “I think God is calling us to be part of the long-term glue that will hold this ministry together and help it become even stronger. It is exciting to see people ‘lighting up’ when I preach about holiness. But believe me; we are just as dependent upon God today as we were when kneeling in that American Legion hall six years ago!”



Watch Video

A son, Jonah, with autism enables the Farmers to teach how to welcome and love those who are different.



by Kerry Kind

Setting Captives Free

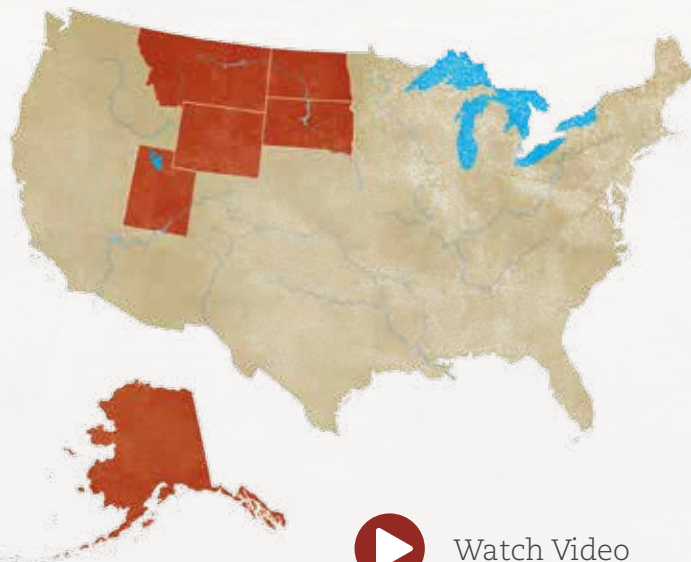


being the gospel.

‘Being the gospel’ is bringing thousands to Christ in the Dakota District.

The last thing these four pastors would want is to appear heroic. They talked to us about the incredible growth in their churches so we could focus on principles that might be of help to other churches.

According to Rev. Mark Fuhr, Dakota District director of evangelism and church growth, 70 percent of the churches in that district are growing. In the last seven years, their total attendance in district churches has more than tripled. Across North America, most Protestant churches are static or in decline, including other evangelical churches in the Dakotas. So what is different about these Wesleyan churches?



Watch Video

The Ransom

Sioux Falls, S.D.

(pop. 180,000)

The Ransom, a downtown church plant, meets in a 100-year-old brick warehouse. The lead pastor, Rev. Phill Tague, is disciplined and driven about the mission of the church: “setting captives free.” Phill focuses on preaching, prayer, people, and protecting the mission.

The Ransom started with 80 people in 2008 as a daughter church of Linwood Wesleyan Church in Sioux Falls. By Christmas, 2011, they had reached 350 in Sunday worship. The move into the renovated warehouse at that time was made possible by Wesleyan Investment Foundation. By May, 2012, they had increased to 550, and by the end of 2012 were nearing 1,000.

When I asked Phill about the name and mission of The Ransom, he reminded me of the chorus that singer/songwriter Chris Tomlin wrote:

My chains are gone, I've been set free. My God, my Savior has ransomed me.
And like a flood, His mercy rains unending love,
amazing grace.

“At The Ransom, we are about setting captives free. For us, freedom means that, in Christ, we seek to 1) worship free of inhibition, 2) live free of sin, and 3) serve free of self. Freedom in the Holy Spirit means we are released to love God and love others.”

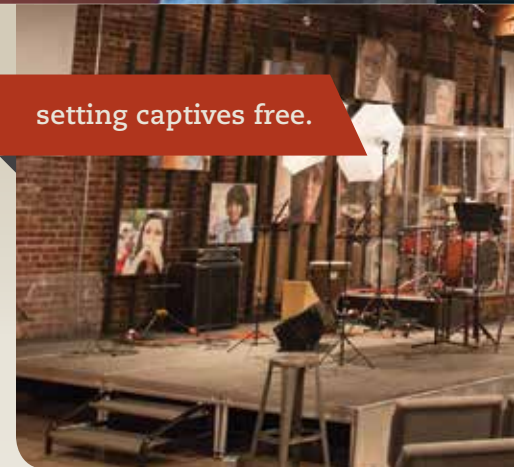
The Ransom is committed to serving needs of people in their city. Before Thanksgiving, they identified the poorest streets, and then gave away 700 turkeys door-to-door. I followed Phill to an old, open freight elevator which took us down to a huge basement mostly filled with portable racks of used clothing. “We collect these,” Phill said, and four times a year we haul it all upstairs and invite the community to take what they need.” They also have had bus fare giveaways, \$1 car washes (imagine the looks when they give \$1 TO the drivers!), serve in a local soup kitchen, and are continually finding new ways to bless their community. One question that propels Phill is, “If our church disappeared, would we be missed?”

But meeting needs in the community cannot be done with a motive to get something back. It is not a tactic, a



**IF OUR CHURCH
DISAPPEARED,
WOULD WE BE
MISSED?**

setting captives free.



church-growth strategy. It must be out of genuinely loving people. Setting captives free requires prayer, serving, loving, and teaching.

They say “no” to many things, and “yes” to prayer, and to their call to reach the lost. They avoid most traditional forms of marketing: no door-hangers, no mailers. They do have an Internet presence, but the dynamic which drives their growth is relationships and word-of-mouth invitations.

Phill's humble prayer is: “Lord, keep doing things so big that no one here can take credit for it!” The numbers of new believers in the last year have come so fast that they are always playing catch-up, always asking people to be patient with change. They had to make three major changes in their newcomer ministries in five months.

Phill says he had a vision to plant a healthy church of maybe 250. Now he knows that God is calling him to lead beyond his own ability. With almost continuous change, he had to learn how to “let go of how I want to do things.” That keeps him praying.

When asked for examples of “captives who had been set free,” Phill told moving accounts of repentance, deliverance, and new life in person after person. God is doing something here that is transforming lives.

Good preaching and teaching, of course, is extremely important. Having authentic worship experiences is necessary. Good programs for children and youth are essential. But even if you do all this, many other churches are finding that the world will not beat a path to your door anymore. The not-yet-Christians in our world are not church-shopping: we have to go to them. Serving people does not take away from gospel ministry: it goes to where people are, it makes our teaching about the love and truth of Christ more authentic, and it builds relationships that serve as the foundation for evangelism. The Holy Spirit can use that.





reinventing church.



Countryside Spearfish, S.D.

(pop. 8,500)

THE CHURCH EXISTS FOR THE PEOPLE WHO AREN'T HERE YET!

Countryside Church was planted 19 years ago by Rev. Chris Conrad on a college campus. Five years later, with the new church well-established at 350, he was called to a church in Wisconsin. Rev. Mark Fuhr left his corporate job then to become lead pastor. He had come to Christ in college and never gotten over what Jesus did for him. Six years ago they moved onto their own beautiful campus. Today, the church has tripled to over 1,000, and they have done this by including service to the community with evangelism. Their facility enables them to hold sports camps, music camps, and other programs where they can integrate the gospel with needs of families.

Mark's greatest passion is seeing people saved; he knows of over 1,600 people that have come to Christ at Countryside. He smiled as he said, "The church is the only organization that is designed, built, and run for people who aren't here yet!" Members at Countryside learn that Christians put their needs second; the priority is to reach new people for Christ. Prayer together keeps them focused and united in their mission.

During "Weekend of Compassion," they call off their worship services. 900 people from their church go into the community and work on 80-100 projects that have been identified. But showing compassion by itself is not enough. Everything is about being Christ and bringing people to faith.

Mark said, "Though the mission never changes, the church must reinvent itself every few years. Today," he said, "God is directing us to build satellite churches." Indeed, they have already started a video venue service in Sundance, Wyoming, and may be planting another satellite soon in the southern Black Hills.



Exiting
Countryside
Church

Fountain Springs

Rapid City, S.D.

(pop. 70,000)

At Fountain Springs, the lead pastor since 2008 has been Rev. David Kinnan. That year he had a crisis of discouragement, with attendance dropping to 140 as he was recovering from some other humbling setbacks. He committed to do whatever God asked, whatever the cost, and the church began to grow. Seeking guidance, David wanted quick answers from God. One day God seemed to say, "I don't give you quick answers, because I want you to gather to pray and fast together, and seek after me." This word came to David so powerfully that he wept long and deeply. Now, every week the church leaders meet together at Thursday noon, not to talk business, but to fast and pray. They pray until peace comes and their hearts are united. And the Lord keeps adding to their church.

The mission of Fountain Springs is "to show people who Jesus is."

Some people are cheerleaders of reaching lost people until you actually do it. Some leave when change happens that they don't like, even when those changes seem necessary to keep reaching new people. David was truly sad about this. He quoted Wesleyan pastor Kevin Myers of 12Stone Church (Lawrenceville, Ga.): "You don't know what you believe until you take losses for it."

show people Jesus.



Fountain Springs supports overseas missions, but they also have a powerful vision for needs in their own city. Most of their people participate for a special week that they call "Love Rapid City." Katy, David's wife, has met with all the nonprofit organizations asking, "What is not being done that you need help with?" They plan all year and list the projects that work teams can tackle in that week. And they spend about \$100,000 so those teams have materials.

Service projects take place on a year-round basis also. One of those is fixing people's cars. People who are at the poverty level can't get to work on time if their cars break down. Fountain Springs has a Wednesday night repair crew called the "Shift Ministry." Other groups serve at the rescue mission. Wherever there is a need, they try to help.

As David said, "There is a powerful relationship-building mechanism in our culture: serving. When

**THERE ARE
MANY REGULAR
OPPORTUNITIES
FOR EVERYONE
TO SERVE IN THE
COMMUNITY.**

people serve together, they grow together. We have weekly, monthly, and yearly serving opportunities for everyone—children through adults." Small groups, called "Life Groups," are organized around outreach and service. It is a massive training task, but every worker at Fountain Springs is trained to minister spiritually while they are serving, to tell their story, and tell THE story. Serving physical needs is not enough. "We reach people; we teach people; we release people, to show people who Jesus is!"

"It's incredible," David said, "but the growth is accelerating. Last year we averaged 1,100. Last month, October, 2012, we welcomed 1,800 in weekend worship services."





love God. love people.

Celebrate

Sioux Falls, S.D.

(pop. 180,000)

The lead pastor of Celebrate Church, Rev. Keith Loy, planted it as a daughter church of Linwood Wesleyan Church in 1999. The church has grown into a mega-church of 4,600. Remarkably, it has not appeared in publications listing fast-growing churches.

Keith said, “We try to stay under the radar. We also do nothing with the local media.” I was puzzled, so Keith explained, “Last month, the church spent \$95,000 on car parts and donated countless hours of labor to repair every car that we could find that belonged to someone who could not afford to repair it. For anyone who is living on the edge,” Keith said, “a broken car often makes them less able to cope with life or perhaps even lose their home. Now, we don’t seek media attention for that. Our goal is to build relationships with people and teach our own people to love. This is about Jesus. In fact, with media coverage,

some people might think we are looking for attention more than loving people. It wouldn’t be wrong, but we just don’t choose to do it.”

As to the mission of Celebrate, Keith said, “Our vision is to teach people to love God and to love other people. And our mission is to develop relationships like a family.”

Keith mentioned that it had not been his intention to build a mega-church, but just a healthy, growing church that was based on the gospel. He emphasized, “There is no gospel without being the gospel, being Christ.”

He cannot bring himself to focus on

what others see as success. He asked, “Do you know how many lost and broken people there are in this city? There are 90,000 people

within reach of this church that are still lost. If you ask me what number I think and pray about, this is what causes me to shed tears with God.” He said he never asks his people to do what he doesn’t do. Keith has a holy discontent, a restlessness that seems to keep his mind racing all the time. He laughed, “80% of my messages seem to hit me in the middle of the night.”

People don’t attend Celebrate Church because of clever marketing. They come because they were invited by friends, so they already have friends in the church. The church has “life groups” and serving teams, hundreds of them, where close relationships continue to grow, and where serving others expresses Christ’s hope.

Celebrate is located in a former school complex, with three large connected buildings. Keith was very grateful for the role that Wesleyan Investment Foundation played. “Back in 2004, why would anyone invest millions of dollars in us and in a facility that needed ¾ million in renovations?” But Craig Dunn and WIF, known for taking steps of faith along with growing churches, made that investment. Since then, Celebrate has ministered in a facility that has been a catalyst for growth, and they just became debt-free. “I can’t tell you how much that trust and partnership and help from WIF means to us,” said Keith, “and to a lot of other Wesleyan churches.”



THERE IS NO GOSPEL WITHOUT BEING THE GOSPEL, BEING CHRIST.



Isaac Smith

Dakota District Superintendent

(pop. 54 churches in 6 states)

beyond the walls.

The Dakota story reflects the leadership of District Superintendent Isaac Smith. He is always looking for pastors that adapt to culture, have strong people skills, and who will lead beyond the walls of the church.

“The fastest-growing church in our district right now might be Williston, N.D., where Mike Skor is leading,” said Isaac. Then he began to tell about some of the church plants like Sundance, Wyo., and Boseman, Mont. Isaac got emotional telling the story of a woman, Heather, who was found by a Wesleyan church in a shelter for the abused, but came to Christ and began bringing her friends. “My job is all about Heather,” Isaac whispered. “If I didn’t do what I do, Heather wouldn’t know Christ. I mentor our pastors, I ‘block’ for them. As long as they have integrity—theological, moral, and financial integrity—I will put everything on the line for them.”

Isaac seems to be comfortable with, at times, risky decisions on people, on churches, on new starts. He said he has had his share of failures, too. “I will take risks with

people who have the right qualities and are truly passionate about winning the lost,” he said. “Folks seem to remember the successes and forget the failures. I am grateful to have inherited a positive culture in this district, and to have other strong pastor-mentors in the district who help. Together, we have established that ‘not growing’ is just not acceptable.”

He concluded, “Our district DNA includes meeting needs out in communities. All of our church plants are deep into this. Small churches are doing it, too. In Dakota District, we have places where there aren’t places. The main thing driving community service is loving people and being passionate about people coming to Christ. That is the mission that demands our loyalty, our lives.”

BEING THE GOSPEL DEMANDS OUR LOYALTY & OUR LIVES





BRINGING HOPE TO NATIVE COMMUNITIES REQUIRES EQUIPPED AND EMPOWERED LEADERS

God is bringing revival to Native communities today like never before. Lives are being changed, and families and communities are being transformed, through the power of Jesus Christ.

What's making the difference? **Transformational Native leaders.** Men and women inspired, equipped, and empowered to take the lead in reaching their people for Christ in culturally relevant ways and committed to multiplying Native disciples, leaders, and churches across North America.

We need your help to equip new, emerging Native leaders so we can bring hope to more communities and plant more churches. Leaders like Jesse (Lakota) who is studying at Houghton College, Gilbert (Navajo) and Angi (Lakota) who attend Indian Bible College, and many others like Cheryl (Lakota) and Kathleen (Ojibwe) who are being equipped through FLAME and other Wesleyan ministerial training programs.

Will you stand behind these and other emerging Native leaders in prayer, and stand with us in support of our **Yellowhawk Native Leadership Development Fund**? Your generous gifts will honor Dr. Jerry Yellowhawk's decades-long legacy of servant leadership in The Wesleyan Church, and ensure that new Native leaders will gain the education, skills and tools needed to overcome the challenges they'll face as they minister in under-resourced communities.

Please go to WesleyanNativeMinistries.org/leaders to help equip a leader today. Thank you.

*Wesleyan Native Ministries does not receive budgetary support from The Wesleyan Church headquarters. We rely solely on the generosity of individuals and churches.



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Lakota Rising

by Kerry Kind



HE SAPA
REACHES
6,000,
WEEKLY.

It was a cold November afternoon when I arrived at the village of Cherry Creek in literally the poorest county in America. Cherry Creek was located in a desolate, cheerless corner of the Cheyenne River Indian Reservation in South Dakota, assigned to the Lakota people.

There were about 80 homes on dirt streets, trailers and 20 x 30-foot modular homes. I understood that about half did not have running water or electricity. The annual per capita income in villages like this one is \$1500-\$2500, with several families living off the wages of each person who has a job in a town or on a ranch. A community meeting hall offered an oasis of warmth and light when I stepped inside.





Larry & Dale Salway



Cheyenne River Indian Reservation



Watch Video

There are about 70,000 Lakota (Sioux) in South Dakota. But the language and culture are endangered. About 10% of the people still speak the language. The Lakota language is the place where the culture of all the previous generations resides. The legends, proverbs, and expressions still speak of life before the reservation when the plains people would grow crops, hunt, marry, and raise children in the traditional ways. There is still a yearning to keep that cultural memory alive, but if the language disappears, much of what it means to be Lakota will disappear as well.

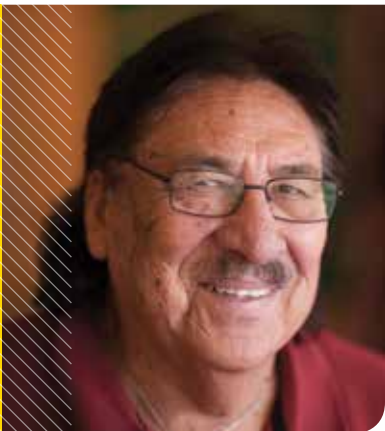
Larry Salway, his wife, Dale, and other workers, the Trennepohls and Jensens, arrived from Rapid City. After a while, good smells came from the kitchen area and sacks of new winter clothing and blankets were piled up, awaiting distribution later. Lakota families began arriving and taking seats, knowing that there would be a worship service before the feast.

The service began at 6 p.m. After spirited singing, Larry Salway began to preach. His message was at least half in English, but often he would use a Lakota proverb, story, or joke, and he would repeat the most important statements in both English and Lakota. He was a great storyteller and he preached the gospel, and after about an hour, he invited anyone who wished to receive Christ to come forward. Seven out of the 60 Lakota people there came forward right away. He prayed with each one, took down their names and gave them each Bibles.

The next day, I met with Rev. Larry and Rev. Dale Salway (co-pastors) and some of the other leaders of He Sapa New Life Church in Rapid City. (He Sapa means Black Hills.) We talked about the 70-year history of the Wesleyan work among the Lakota. At one time, there were as many as 17 Wesleyan churches and chapels on the various reservations, mostly pastored by missionaries. Brainerd Indian School in Hot Springs existed for several decades. Church groups from everywhere made the trek to Hot Springs to work on service projects at Brainerd. Children attended the boarding school there for years, and there was also Bible training for ministers.

...good smells came from the kitchen area and sacks of new winter clothing and blankets were piled up, awaiting distribution later.

The decline of the Wesleyan Lakota work is another part of that history. By the 1990's, there were open admissions and public apologies for the past paternalism and disrespect of Lakota culture. In spite of decades of missionary service and the giving and prayers of the whole denomination, no strong, indigenous, reproducing

A portrait of Larry, a man with glasses and a mustache, smiling. He is wearing a red shirt. The background is dark with a yellow and white striped pattern on the left side.

Larry's knowledge of the language and culture and his gifted communication of the gospel soon began to revive the He Sapa New Life Church and since then more Lakota have been coming to Christ.

Lakota church had emerged. There had been a few dedicated Lakota pastors/evangelists, most notably Dr. Jerry Yellowhawk, but a paternalistic style of mission work and insufficient respect for emerging Lakota leaders had been a factor working against an indigenous church from prospering.

By 2006, most of the Native chapels and properties had been sold off and those that were left were standing idle or being rented out. Larry and Dale Salway felt called to come back to Rapid City and try to revive the He Sapa Church, where we still had a good facility. Larry grew up on the Pine Ridge Reservation and had gotten his early Bible education from Brainerd. His life had taken him in many directions, as a licensed social worker, a college professor, a tribal judge, and also as a pastor. He served ably for many years with a sister denomination. Then God called him back to the Wesleyan Rapid City ministry, and with the support and encouragement of District Superintendent Isaac Smith, he made the move from Arizona.

Larry's knowledge of the language and culture and his gifted communication of the gospel soon began to revive the He Sapa New Life Church and since then more Lakota have been coming to Christ. A couple of hundred are participating in the "mother" church. But something else has taken place that no one planned or expected.

Visitors from the reservations were inspired by the singing and preaching in the Lakota language. God began to use that to touch more people. First, people from the Yankton reservation requested that videos be made of the services and sent to them. On a home

video camera, recordings were made and 20 copies at first were mailed out. The demand for these videos grew exponentially, and today 350 DVD's are mailed out all across Lakota reservations and beyond, each with the weekly service.

They would typically be used in this way: a grandmother (in the matriarchal culture) would bring the extended family and neighbors into a home and 20-30 or more people would share the worship service together. That would be followed by a meal and discussion. There is eagerness for some of the older Christians to have their children and grandchildren hear the Christian message in the Lakota songs and language, which can be heard nowhere else like this.

Larry and Dale and other team members also make the trip out to many of the locations where people have been meeting in these "house churches." Everywhere, apparent strangers meet Larry and greet him as their pastor. In December 2012, there were Nativity celebrations at seven different locations on the reservations, and several thousand attended. Some of the abandoned chapels have been re-opened, such as the Lakota chapel in Pierre, led by pastors Cheryl and Tito Arguello. Surveys have shown that, very conservatively, over 6,500 Lakota are in weekly attendance at these several hundred house churches. As with all DVD's on the reservation, once they have been used by one family, they are passed on to others. The true numbers of attendees are likely even higher.

This He Sapa New Life DVD ministry has grown rapidly and been effective not only because of the ministry of the Salways and others in Rapid City today, but also



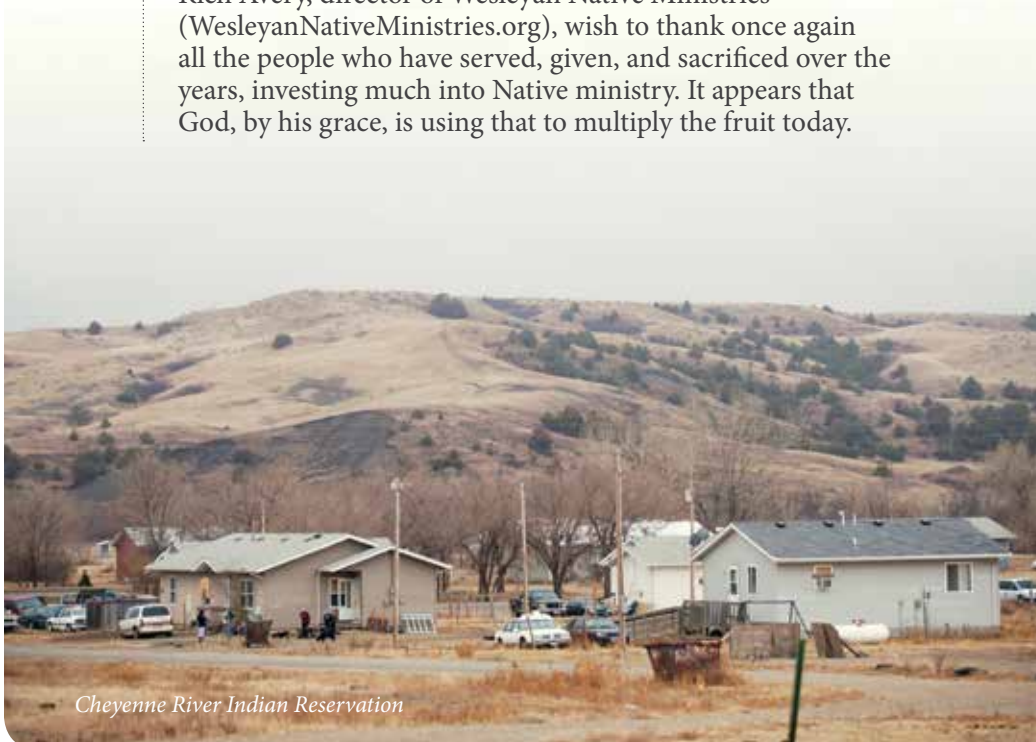
Photo Gallery

because of the decades of work by the denomination that sowed seeds and helped prepare the soil for this ministry. Others have stepped forward to help partner in this today. For example, Celebrate Church in Sioux Falls donated an \$8,000 video camera and a 10X rapid-copying duplicator for the DVD's. Wesleyan Investment Foundation has been giving \$10,000 annually to support the materials and mailing costs. More support is needed to expand, and still others are catching the vision, especially other churches in the Dakota District.

The DVD "house church" ministry has the promise of establishing indigenous churches all across the reservation system. The Wesleyan chapel in the town of Mission in the Rosebud reservation has just been re-opened. There are Good News clubs, talking circles, community barbecues. There are signs of new life and testimonies of transformed lives in many places. There are many problems, too. The deep poverty and unemployment, the injustices of the reservation system, the memory of past injuries and mistakes, the spiritual warfare, and the cultural and racial divide all tend to make Native Christian ministry as difficult as ever. But there has been a rebirth and hope is there, as never before, for establishing a reproducing indigenous church.

Younger Lakota people are being called into the ministry in growing numbers and are being trained in various locations. One is attending Indian Bible College in Arizona. Another is studying at Houghton College. Several other leaders like Cheryl Arguello are being equipped through the FLAME ministerial training program. Wesleyan Native Ministries is seeking to develop more scholarship assistance for these.

Rev. Salway and the other leaders, especially Rev. Rich Avery, director of Wesleyan Native Ministries (WesleyanNativeMinistries.org), wish to thank once again all the people who have served, given, and sacrificed over the years, investing much into Native ministry. It appears that God, by his grace, is using that to multiply the fruit today.



Cheyenne River Indian Reservation



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ADVENTURES OF A CHURCH PLANTER

by Ed Love



In 2005, I was called to lead the planting of a church called Epic in Portland, Mich. God did some incredible miracles. When his followers are obedient, new believers discover him, disciples are made, our faith grows, and we get excited about obeying and seeing even more miracles. Three years after starting Epic, we planted our first daughter church and launched a building project. Epic was a beautiful expression of God's handiwork.

A year after Epic had entered its new facility, I was listening to the church's homegrown assistant pastor, Duane Bower, teach. Suddenly, the Spirit of God spoke to me clearly that Duane would become the pastor of Epic. Tears spilled quietly from my eyes. My joy was full in seeing Duane fulfill this calling, but I also had an ache in my heart that my days with the wonderful people of Epic were numbered.

Months later, as I taught about pursuing the "missing" in our communities, the Spirit once again spoke to me. From that moment, I knew I had to go into the broken community of Ionia, Mich. and find God's people there.

At first I tried to deny this even to myself. But every time I prayed, God would renew my call to the people of Ionia. I loved the Epic church community. I loved my staff, our new facility, and the security of an established church, for by this time we had become a strong, growing church of well over 200. Yet I knew that for the sake of the kingdom and my own walk with the Lord, I must go.

I shared my heart with Epic's leaders and asked them to "kick me out." In due course, Rev. Bower was, indeed, invited to be the pastor of Epic, and the process of launching into Ionia began. This was a truly difficult time and I wrestled with God, even to the extent of exploring other ministry opportunities. At last, I surrendered. "Jesus, I must follow you. Only you have the words of life. You alone are God."

Epic blessed us and sent us out with a few daring souls who lived in the Ionia area. Our house was sold and our small band of adventurers began meeting, eating, studying God's Word, and serving together.

The Lord soon showed us in John 4 (the woman at the well) that The Well was the perfect identity for this new ministry. In 2012, The Well, a new church for Ionia, was born and began to grow.

In September of 2012, we found out more of what God had in mind. A formerly large Baptist church was nearing the end of its life cycle. The members had decided to pass on their well-situated facility and contents to a new ministry in the community. After meeting and praying together several times, the decision was made. The Well has been wonderfully blessed by this unforeseen generosity and vision.



GOING OUT IN FAITH AND OBEDIENCE IS NOT EASY, BUT IT IS ABSOLUTELY WORTH IT!

Jesus said to pray for workers. Are we the workers that Jesus meant? There are many things about church planting and inviting people to come to God that are just plain hard. The peace of God and the joy of obedience flow from serious work and perseverance. However, a faith-filled person personally reaching out to “missing” people is the most effective way.

When the Word of God and the love of Jesus receive fresh expression in a community, a dynamic is set into motion that is not so different from the book of Acts. People are exposed to the life-changing work of the Holy Spirit, and churches emerge to sustain the continuing mission and discipleship process.

BEGINNING WITH PRAYER

At first, we felt very small, alone, and under-resourced. We had no choice but to pray to be sure that our hearts were right and also to ask the Lord for more workers. We have been amazed to see that the Lord continually helps us connect with the right people at the right time. When your service is humble and loving, I am convinced there are people in every community who the Lord has been preparing to join in the harvest. We may always feel that we are lacking, but that need drives us to consistent prayer. One of my favorite prayers is, “God, surprise me today . . .”

BEGINNING WITH LOVING SERVICE

We knew there had been other attempts to start new churches in Ionia. But people were not especially interested in just another worship service option. The missing people of Ionia needed to see God’s church in action, making a difference in people’s lives. So, we started serving people in need. First, we began a baby pantry called “Hope 4 Little Hearts.” Then we initiated a series of Hope Projects to help meet the needs of many types of individuals. By beginning with acts of loving service, we found that people were willing to hear The Well’s message of faith and hope in Christ. But service should not be just a tactic to manipulate people. It should flow from a heart that loves God and loves people and expects nothing in return. That requires prayer.

BEGINNING WITH “FISHING”

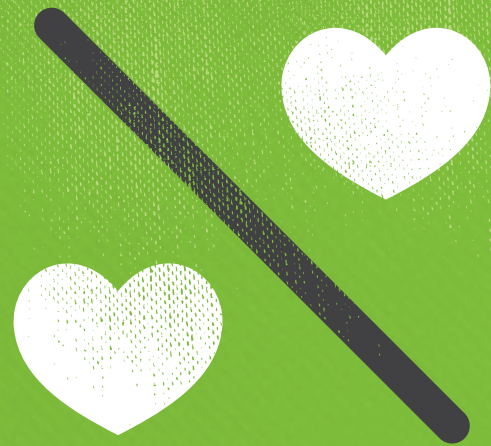
The goal of church planting is to reach new lives for Christ. Jesus said, “. . . from now on you will fish for people” (Luke 5:10b). Simply becoming a Christian is not the objective. A follower of Christ is one who serves, loves, invites, and “catches” others. Fishing for others who do not know Christ should be at the center of every vibrant church community, the goal of every believer.

What would happen if every church decided to go, serve, pray, fish, and cooperate with the Holy Spirit in our communities? We might just be surprised.

- Dr. Ed Love is the pastor of The Well. He is a certified Wesleyan church-planting coach and writes at edlove.org.

RAY BEEBE (ABOVE) WAS BAPTIZED IN AUG. '12, BEGAN SERVING IN THE WELL'S STUDENT MINISTRIES & HELPED BAPTIZE HIS FIRST APPRENTICE, GRIFFIN (RIGHT), IN JAN. '13.





No *Greater* Love

by Jim Dunn

HOW TO LEAD OTHERS TO CHRIST

Everyone is focused on something. It may be a concert, the big game, an election, or some argument. Whatever your passion, you will rearrange schedules for it. You may remember its details better than your daily responsibilities. If we could look at your words, thoughts, time usage, and bank accounts would communicating your faith in Jesus show up in any significant way?

“No” is an honest answer for many sincere Christians. Admittedly, I have recently talked more about obtaining a good interest rate for refinancing my home than I have about the saving grace of Jesus. **So, what does it take to stay focused and not be afraid to talk about our faith?** Let me suggest some priorities:



PRAY!

A layperson came into the church saying, “Pastor, I’m praying for souls to be saved today.” It was the best greeting I had ever received as a pastor on a Sunday morning. When is the last time you prayed that the Holy Spirit would go ahead of you and prepare the way for you to share about Jesus?

Joe was the alcohol distributor in the county where I lived. I prayed for him for years and tried to talk to him about Jesus weekly. He was not interested. Yet the Holy Spirit was working on him when I wasn’t aware of it. A few years later, Joe stopped me in a store to tell me he was in church and had accepted Jesus as his Savior. Praise the Lord!

Who do you know that needs Jesus? Pray the Spirit will soften hearts before you show up on the scene. Pray for courage, for open doors, and for the right words.



OBEY!

We are not exempt from talking about Christ just because a spiritual gifts inventory reveals we do not have the gift of evangelism. Jesus told us that we would be his “. . . witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). So at home and around the world, we are to tell others about his grace and forgiveness.



LISTEN!

James says, “My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak . . .” (James 1:19). We have two ears and one mouth. That is one of the best lessons on how much we need to listen to others.

Often a great time to witness is when the chips of life are down. C.S. Lewis said, “Pain is God’s megaphone to rouse a deaf world.” It’s true. Go through life with people and pay attention to the open doors God arranges for you to tell others what Jesus means to you.



PREPARE!

One reason we don't try to talk to someone about Jesus more often is that we do not know where to start. We need practical training. I realized this as a pastor. The people of my congregation were not ready to talk about their faith because they didn't know what to do or what to say. That was my fault. It was my job to train them in how to walk someone through the plan of salvation.

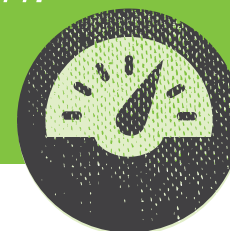
You don't have to be a pastor to share your faith or prepare others to be Christ's ambassadors. Below are some tools I recommend for training yourself and others:

1. LEARN THE ROMANS ROAD

(A group of Bible verses from the book of Romans in the New Testament.)

- Romans 3:23: "For all have sinned and fall short of the glory of God."
We all have sin in our hearts. We were born under the power of sin's control. So admit that you are a sinner.
- Romans 6:23a: "... the wages of sin is death ..."
We all face physical death, which is a result of sin. But even worse is spiritual death that alienates us from God, and will last for all eternity. So understand that you deserve death for your sin.
- Romans 6:23b: "... but the gift of God is eternal life in Christ Jesus our Lord."
Salvation is a free gift from God! You can't earn it, but you must receive it. So ask God to forgive you and save you.
- Romans 5:8: "God demonstrates his own love for us in this: While we were still sinners, Christ died for us."
When Jesus died on the cross, he paid sin's penalty. He took the sins of the world on himself and bought us out of slavery to sin and death! The only condition is that we believe in him and what he has done for us. His love is what saves you – not religion or church membership. So give your life to God.

*You don't have
to be a pastor to
share your faith.*



- Romans 10:13: "Everyone who calls on the name of the Lord will be saved."
So call out to God in the name of Jesus!
- Romans 10:9,10: "... if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."
So, if you know that God is knocking on your heart's door, ask him to come into your heart.

2. I RECOMMEND YOU READ AND STUDY THESE RESOURCES:

- *Share Jesus Without Fear*, by William Fay
- *Just Walk Across the Room*, by Bill Hybels
- *The Master Plan of Evangelism*, by Robert Coleman
- *Organic Outreach for Ordinary People*, by Kevin Harney
- *Filled Up, Poured Out*, by Mark O. Wilson



LIVE LIFE!

One of the biggest misconceptions about witnessing is that you have to be on a special mission in order to witness for the Lord.

I learned this when talking with William Fay at a Wesleyan Youth Convention. He had just finished speaking to over 3,000 youth and leaders in Chicago and had about six hours before his flight left the airport. I asked if he wanted a room to rest. He looked at his watch and said, “Take me to O’Hare!” I asked if he was sure. He said, “Yes, I have time to introduce 30 or so people to Jesus before my flight leaves.” **He explained that he was accustomed to introducing six people to Jesus every hour.** Incredible! It’s not a competition, but that thought has never left me.

Do you and I live with others so that Jesus is the focus of our conversations? Surveys claim that over 75 percent of people who receive Christ do so because of a family member or close friend. It rarely results from a “cold call” at the front door.

We must live so that Jesus is the focus of who we are, what we say, and what we do. The most practical way to do this is to share your story about Jesus with loving, hope-filled words, telling how he transformed your life. Nothing can replace talking with someone about their eternal destiny. How will anyone know who Jesus is unless we communicate his love in a language the world can comprehend?

Who will you talk to and pray with next? Someone told you about his love. Now it’s your turn!

– Dr. Jim Dunn leads Church Multiplication & Discipleship for The Wesleyan Church





A Child's Heart

by Kathy George

Our executive pastor said, "Churches today no longer know the art of evangelism." This hit me hard, because it's often true. I don't mean door-to-door or "cold-call" evangelism, but building relationships and then telling our story blended with THE story.

I am crushed by the thought of kids not hearing about Jesus. We have to engage this generation where they are, building real relationships. But in the midst of activities, we mustn't forget to offer the gospel.

First, kids need to hear that Jesus loves and wants them, no matter what. They can put their trust in him. To attract children in our communities, it is helpful today to offer kids contagious fun. But it's our sacred responsibility to see they are introduced to the love and truth of Jesus while we have the chance.

Second, although hearing lays the foundation, they must be given opportunities to pray and take a step of faith in the One who loves them best. We know the Holy Spirit is working—I think we actually need to trust the Spirit more.

Third, we must help them with the changes that come from asking Jesus to be their Savior and Lord. Young disciples will see changes in their attitudes and behavior and see their faith deepen with teaching. Children can quickly develop very faithful, sensitive spirits. Can you imagine what our communities would be like if this happened with more kids?

Kids love stories! Now is the time when they want to hear. We need to include our personal stories that show how Jesus has changed our own lives. Children need to hear that Jesus is real, he is always there for them, and he can make a wonderful difference in their lives!

At least 80 percent of all who become Christians in North America make the decision to follow Christ between the ages of 4-14. The probability of them doing so after that becomes much less. It should be our priority to do what we can to reach children while they are listening.

Ministering to children is the best way to reach families and build the kingdom. Don't miss the blessing that God has in store for you when you lead a child to him.

   @WESLEYANKIDS

LEADING A CHILD TO CHRIST IS ONE OF THE MOST EXCITING THINGS YOU WILL EVER DO.

It can also be intimidating. Remember that, while God has called you to tell this message, it's the work of the Holy Spirit that leads a child to give his or her life to Christ.

SHARE THE PLAN OF SALVATION:

- Jesus wants children to come to him (MARK 10:14-15)
- God loves you and sent Jesus to die for you (JOHN 3:16)
- You have sinned against God (ROMANS 3:23)
- The penalty for sin is death (ROMANS 6:23)
- You can ask Jesus to take away YOUR sins (ROMANS 5:8)
- You can receive the forgiveness of sins (1 JOHN 1:9)
- You can become a member of God's family (JOHN 1:12)

HELP THE CHILD PRAY TO EXPRESS FAITH IN CHRIST:

"Dear Jesus, I know I have sinned, and I am sorry. I turn away from my sins and ask you to forgive me. I believe you are God's Son and died for my sins. I confess my sins to you, and now I want to receive you into my life as my Friend and Savior. Thank you, Jesus. Amen."

CELEBRATE THIS AMAZING MOMENT.

(LUKE 15:10)

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- Kathy George is the director of children's ministry in Church Multiplication & Discipleship for The Wesleyan Church



Free Resources



Todd Voss inaugurated as Southern Wesleyan's 18th President

Dr. Todd S. Voss was inaugurated in October 2012 as Southern Wesleyan University's 18th president. Voss was named president of Southern Wesleyan in 2011 following the retirement of Dr. David Spittal, who served the university for 17 years.

Also, for the first time at SWU, the Commission on Colleges of the Southern Association of Colleges and Schools has approved the offering of online degrees, including the Associate of Arts in general studies and Bachelor of Science in business administration degrees. Both online degree programs will become available in early 2013.



IWU PRESIDENT ANNOUNCES RETIREMENT

Dr. Henry L. Smith, eighth president of Indiana Wesleyan University, has announced his intent to retire as president on June 30, 2013. He has served on the Marion, Ind., IWU campus since 2004, and is in his seventh year as president. The IWU board of trustees approved a six-month sabbatical for Smith beginning January 2013.

The board also approved that Smith would become chancellor as of July 1, 2013, serving until December 31, 2015, which is shortly after his 65th birthday.

A presidential search committee was appointed, chaired by board member Karen Hollenbeck, retired VP of administration, W.K. Kellogg Foundation. Comprised of board members, faculty members, and church representatives, the committee plans to conclude its work by June 30, 2013.

MAJOR GIFT TO OKLAHOMA WESLEYAN UNIVERSITY

A generous friend of Oklahoma Wesleyan University gave a gift of \$2 million (\$1.7 million after certain taxes) near the end of 2012. This is wonderful news, but there is a sobering aspect. The donor wished to record the gift before potential changes in the tax laws.

The U.S. federal government is seeking new tax revenues and has discussed reducing deductions for charitable contributions. It is believed that this would stifle larger gifts to nonprofit organizations, including churches.



HOUGHTON COLLEGE SET TO OPEN TWO NEW LOCATIONS IN NIAGARA COUNTY

Houghton College will open two new locations in Niagara County for their Adult Education Program in 2013. The first to open was in Niagara Falls, N.Y., where classes began in January 2013. The second location will be in Lockport, N.Y., and classes will begin in the summer of 2013.

The Niagara Falls facilities will offer a classroom-style corporate meeting room, high-speed Internet, and audiovisual technologies. The Lockport facility offers a traditional meeting room housed on a 25-acre historical campus.



**KINGSWOOD UNIVERSITY
CHORALE NOMINATED
FOR INSPIRATIONAL
ALBUM OF THE YEAR**

The Gospel Music Association of Canada announced in September 2012 that *You Are Holy*, a CD produced by the Kingswood University Chorale, was nominated for the 2012 Covenant Award as Inspirational Album of the Year.

Celebrating the best in Canadian Christian music, the Covenant Awards are sponsored by the Gospel Music Association of Canada. *You Are Holy*, is a collection of ten songs incorporating a wide variety of music styles. The chorale is conducted by David Klob.

**WESLEYAN NATIONAL
SUPERINTENDENT KALEMBO
ELECTED TO HEAD COUNCIL
OF CHURCHES IN ZAMBIA**



Dr. Alfred M. Kalembo, who has served as National Superintendent of the Pilgrim Wesleyan Church of Zambia for two decades, was elected in September 2012 to a three-

year term as President of the Council of Churches in Zambia.

Dr. Kalembo noted, "It is humbling that The Wesleyan Church is being recognized in such a manner in Zambia."

The Council of Churches in Zambia is comprised of 22 denominations and 19 affiliate organizations.

Dr. Shirley Mullen



Dr. Jo Anne Lyon



GANG MEMBER TURNED CHURCH PLANTER

Early in his teen years, Paul Santillo seriously considered the Catholic priesthood. At age 16, he befriended the "wrong crowd" in his Los Angeles suburb.

Drug addiction ruled his life between ages 16 and 22. But in 1999, he was intrigued that his former girlfriend was attending a church. Paul walked into church one Sunday, placed his faith in Christ that same day, and received a vision: he knew God wanted him to be a minister.

His life change was dramatic. He quit taking drugs, drinking, and smoking "cold turkey." His conviction through the Holy Spirit since that time has never faltered.

Today, Paul is pastor of Hilltop Christian Fellowship, a Wesleyan church plant in Rio Rico, Ariz. Services are in English and Spanish through translators' assistance.

**FROM DONUTS
TO SRI LANKA**

Rev. Kim Gladden was first drawn to Eastern Hills Wesleyan Church in Buffalo, N.Y., when she read about their new in-church donut shop in a local newspaper. Eventually the former pastor, Dr. Karl Eastlack, invited Rev. Gladden to join the church's staff as pastor of global missions and small groups.

Rev. Gladden led a team of five to work with The Wesleyan Church of Sri Lanka in August 2012. The New York team participated in running a family camp, seminars for men and women, and helping lead worship in the vibrant young church.

Perhaps their most important role was encouraging the believers in a country where Christians frequently experience persecution.



Rev. Kim Gladden and New York team

**Drs. Lyon,
Mullen among
"50 Women You
Should Know"**

General Superintendent Dr. Jo Anne Lyon and Houghton President Dr. Shirley Mullen both graced the cover of the October 2012 issue of *Christianity Today*. CT's cover story was entitled "50 Women You Should Know."

Twenty-five are pictured on the cover. Most were briefly introduced with two-sentence descriptions.

However, *Christianity Today* featured Dr. Lyon and Dr. Mullen, along with 16 other women, with photos and longer articles. The Wesleyan Church is proud to have such godly, gifted women in our Church; we are doubly blessed to have turned to them for leadership.

Trash Mountain

The Trash Mountain Project (TMP) has formed a partnership with The Wesleyan Church of the Philippines to meet the nutritional, hygienic, employment, educational, and spiritual needs of people living off landfills. Vista Wesleyan Church sits 800 yards from a “dump community” in Tanza, in the Manila area.

Brett Durbin, founder of the TMP, Jon Demeo, missions director for TMP, and Ed Rotz, district superintendent of the Kansas District, have met with Philippines General Superintendent Dr. Alberto Patacsil, Pastor Stanley Rabago, pastor of Vista Wesleyan Church, and others to initiate this project.



The TMP has capital available to buy property; provide clean water; and build a school, a kitchen to feed hungry children, and a technical school.

The Trash Mountain Project offers Jesus’ message of redemption, hope, and new life to some of the most marginalized people in the world.

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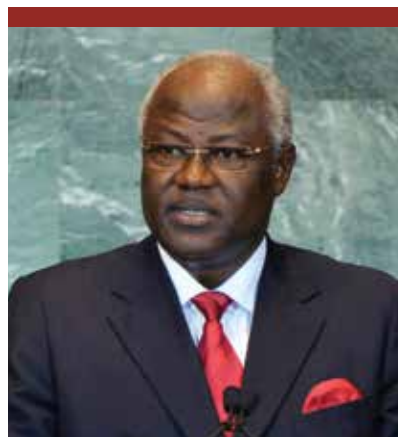
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PRESIDENT KOROMA RE-ELECTED ON ANTI-CORRUPTION PLATFORM IN SIERRA LEONE, AFRICA

President Ernest Bai Koroma was re-elected in November 2012 to a second five-year term in Sierra Leone, Africa, by a strong majority against Julius Maada Bio, a former military commander. Parliamentary elections the same day resulted in President Koroma’s party, the APC, gaining eight seats and an absolute majority. President Koroma campaigned on a national development and anti-corruption platform.

The President is the only head-of-state who is a member of The Wesleyan Church. His current membership is at Kissy Dockyard Wesleyan Church in Freetown, where he is known as a man of prayer, wisdom, and deep faith in Christ.



NEW ZEALAND WESLEYAN NATIONAL DIRECTOR PRESENTED THREE AWARDS

Rev. Dr. Richard Waugh, National Superintendent of the Wesleyan Methodist Church of New Zealand, was recently named a recipient of the Asbury Theological Seminary 2012 Distinguished Alumnus Award. He also received two community awards: Howick Citizen of the Year and New Zealander of the Year Local Hero Medal for 2013.

Rev. Waugh also serves as president of the South Pacific Conference of the Wesleyan Methodist Church (since 2012), and as founding senior pastor of East City Wesleyan Church in Auckland (since 2000), one of the largest multi-cultural Wesleyan churches in the South Pacific region.





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Obituaries



FORMER GENERAL SECRETARY RONALD BRANNON REMEMBERED

Dr. Ronald R. Brannon, 84, died October 16, 2012, in Lawrenceville, Ga. A graduate of Miltonvale Wesleyan College, he served with distinction as General Secretary of The Wesleyan Church from 1982 until retirement in 2000. He had also served as a pastor, then as district superintendent of the Kansas District.

Dr. Brannon was a member of numerous boards of Wesleyan institutions. He was especially passionate about Hephzibah Children's Home and served as a long-time chair of that board. Over his lifetime he volunteered to help many needy children meet loving adoptive families. Survivors include his wife of 63 years, Rosalee, one daughter, two sons, a brother, and twenty grandchildren and great-grandchildren.

BABCOCK, EVELYN (92)

Evelyn Babcock lived in Greeley, Colo., at the time of her death. She and her husband, Rev. Wayne Babcock, pastored several churches together. She was preceded in death by her husband and four brothers. Survivors include three daughters, two sons, one brother, 12 grandchildren, 24 great-grandchildren, and one great-great grandchild.

BORTNER, REV. ELAINE (85)

Rev. Elaine Bortner lived in Marlton, N.J., at the time of her death. She was an ordained minister with The Wesleyan Church who served as a missionary teacher at the Wesleyan Bible College in Jamaica for 21 years. Rev. Bortner also taught at the Kentucky Mountain Bible College for seven years. A brother preceded her in death. She is survived by two sisters, three brothers, and several nieces and nephews.

CLARK, REV. YORTON, SR. (84)

Rev. Yorton Clark, Sr., lived in Olathe, Kan., at the time of his death. An ordained minister with The Wesleyan Church, he was a graduate of Oklahoma Wesleyan University. Rev. Clark pastored over 50 years at churches in Ohio, Iowa, Kansas, Michigan, and Minnesota. Survivors include Thelma, his wife of 62 years, four daughters, one son, 18 grandchildren, and 23 great-grandchildren.

COFFEY, REV. PAUL (84)

Rev. Paul Coffey lived in Ringgold, Ga., at the time of his death. He was an ordained minister in The Wesleyan Church and pastored churches in Tennessee and Georgia. Rev. Coffey served in the United States Navy during World War II. His ship was 45 minutes out when the atomic bomb was dropped over Hiroshima, and he was one of the last living witnesses to the explosion. Rev. Coffey was preceded in death by two brothers and two sisters.

Survivors include Dorothy, his wife of 64 years, two sons, a granddaughter, one grandson, two step-grandsons, and several great-grandchildren, nieces, and nephews.

ECKART, REV. S. CRESTON (84)

Rev. S. Creston Eckart lived in Indianapolis, Ind., at the time of his death. An ordained minister with The Wesleyan Church, Rev. Eckart pastored for 60 years in Indiana and Missouri churches. After retirement he served as assistant pastor to his son, the senior pastor at Warren Park Wesleyan Church in Indianapolis. He was preceded in death by five brothers and sisters. Survivors include Charlotte, his wife of 62 years, four sons, ten grandchildren, and two great-grandchildren.

FAULKENBERRY, DR. PAUL (80)

Dr. Paul Faulkenberry lived in Anderson, S.C., at the time of his death. An ordained minister with The Wesleyan Church, Dr. Faulkenberry pastored churches in North and South Dakota, Oklahoma, and Pennsylvania. He also served as a faculty member and administrator at four Wesleyan educational institutions. He was preceded in death by his wife, Miriam, and one daughter. Survivors include two daughters, six grandchildren, and one great-grandchild.

GOODMAN, REV. RUPERT L. (90)

Rev. Rupert L. Goodman lived in Fort Myers, Fla., at the time of his death. A graduate of Frankfort Pilgrim College, he was an ordained minister with The Wesleyan Church. He pastored churches in Kentucky, Florida, North Carolina, and Michigan and founded Villas Wesleyan Church in Ft. Myers. He is survived by his wife of 69 years, Georgia, six children, eleven grandchildren, and fourteen great-grandchildren.

DR. JAMES RIDGWAY, AUSTRALIAN CHURCH STATESMAN, PASSES

Dr. James Ridgway, 82, died September 19, 2012, in Melbourne, Australia. He was one of the founders of the Wesleyan Methodist Church of Australia and was its recognized elder statesman after the passing of his father, Kingsley Ridgway, in 1979.

Dr. James Ridgway served as a pastor in Australia and also in the U.S. while pursuing advanced degrees. A noted scholar and leader, he led Kingsley College in Melbourne for 15 years and then served as a district superintendent and national superintendent of the Wesleyan Methodist Church of Australia. His wife, Melva, his children, and grandchildren survive him.



ZAMBIAN WESLEYAN KNOWN IN U.S. DIES IN TRAGIC ACCIDENT

Rev. Richman Syabbamba, 42, an ordained minister with The Pilgrim Wesleyan Church of Zambia, died September 19, 2012, in an auto accident in Zambia. He was best known in the United States for his role in training and leading the Zambia Orphan Choir for World Hope International (WHI) that toured the country twice, in 2004 and 2006. He also served as a youth coordinator for World Hope in Zambia. Rev. Syabbamba leaves behind his wife, Regina, and five children.

HOWARD, REV. VANN (84)

Rev. Vann Howard lived in Greensboro, N.C., at the time of his death. He was an ordained minister with The Wesleyan Church and pastored churches in the North Carolina East District. Survivors include his wife, Jessie, of 62 years, one son, and one daughter.

JENNINGS, MARY (91)

Mary Faith Jennings lived in Brevard, N.C., at the time of her death. Mrs. Jennings ministered alongside her husband, Dr. Lowell Jennings, who served as a medical missionary for The Wesleyan Church to India and Sierra Leone, West Africa. Survivors include two sons, two daughters, eleven grandchildren, two great-grandchildren, one brother, and numerous nieces and nephews.

LOVIN, EARLINE RICKMAN (81)

Earline Rickman Lovin lived in High Point, N.C., at the time of her death. She and her first husband, Rev. Harold Rickman, pastored Wesleyan churches in North Carolina. Rev. Rickman

preceded her in death. She later married Dr. C. Wesley Lovin, who also served as a Wesleyan pastor, as well as General Secretary of the Department of Extension and Evangelism at Wesleyan headquarters and an evangelist. Dr. Lovin also preceded her in death. Mrs. Lovin is survived by two sons, one daughter, three sisters, three brothers, six grandchildren, and one great-granddaughter.

MUELLER, M. JEANNE (89)

Margaret Jeanne Mueller lived in Lakin, Kan., at the time of her death. Mrs. Mueller served as a Sunday school teacher for 35 years and also enjoyed sending boxes of supplies for world missions. When she could no longer teach Sunday school, she served on the prayer team at her church. She was preceded in death by three brothers and three sisters. She is survived by her husband, Calvin, two sons, three daughters, eleven grandchildren, nine great-grandchildren.

NIXON, BEN (67)

Ben Nixon lived in Denver, N.C., at the time of his death. A veteran of the U.S. Marines, he attended Denver Wesleyan Church where his wife, Rev. Kay Nixon, serves as assistant pastor. Ben was preceded in death by his parents and two brothers. Survivors include Kay, his wife of 39 years, one brother, one niece, and three nephews.

OLANDER, A. IRENE (91)

Irene Feaster Olander lived in Rock Hill, S.C., at the time of her death. She served as a pastor's wife with Rev. Carl E. Olander who preceded her in death. She and her husband, an ordained minister with The Wesleyan Church, pastored churches in Wisconsin, Indiana, and Illinois. Irene graduated from Marion College (now Indiana Wesleyan University) in 1943. She is survived by three daughters, four grandchildren, one great-grandchild, and several cousins.



**PASTOR OF HILLSIDE WESLEYAN
PASSES ON MISSION TRIP**

REV. DAVID MERCER, 51, senior pastor of Hillside Wesleyan Church in Port Huron, Mich., died Sunday, December 9, 2012, from a heart attack while in Managua, Nicaragua on a mission trip.

A graduate of Kentucky Mountain Bible College, Rev. Mercer had pastored for 30 years in Michigan, Kentucky, Tennessee, and Georgia. He was a leader of numerous associations and was the church health and fitness director for the East Michigan District.

Rev. Mercer was known for saying every Sunday, "Love God. Love others. Prove it!" And he lived that out vibrantly in his own life. He is survived by his wife, Renee, and four children, two of whom are in high school.

**PIATT, REV. FOSTER E., SR. (90), FATHER
OF THE FLORIDA WESLEYAN DISTRICT**

Rev. Foster E. Piatt was living in Port Richey, Fla., when he died. A graduate of Marion College (Ind.) and an ordained minister in The Wesleyan Church, he planted or built 23 churches in Florida, starting with Brooksville in 1957. He established the Florida District of the church and served 32 years as its superintendent, also founding Wesleyan Village, a Brooksville retirement community. Rev. Piatt was a gifted musician who hand-crafted guitars and banjos. Survivors include his wife of 67 years, Mary, two daughters, one son, nine grandchildren, and one great-grandchild.



PRICE, VERNON WESLEY (78)

Vernon Wesley Price lived in High Point, N.C., at the time of his death. He and his wife, Ruth, served as Pilgrim Holiness missionaries in St. Kitts, 1960-1965. Prior to that, they pastored at Pine Grove Pilgrim Holiness Church in eastern Pennsylvania. Survivors include his wife, one son, one daughter, and two grandchildren.

ZERBY, REV. EUGENE (89)

Rev. Eugene Zerby lived in Tucson, Ariz., at the time of his death. An ordained minister in The Wesleyan Church, Rev. Zerby pastored churches in Arizona, New Jersey, New York, and Pennsylvania. He and his wife, Florence, founded Elderhaven, a home for the elderly. Survivors include his wife of 67 years, three daughters, one sister, five grandchildren, five great-grandchildren, and one great-great-grandchild.

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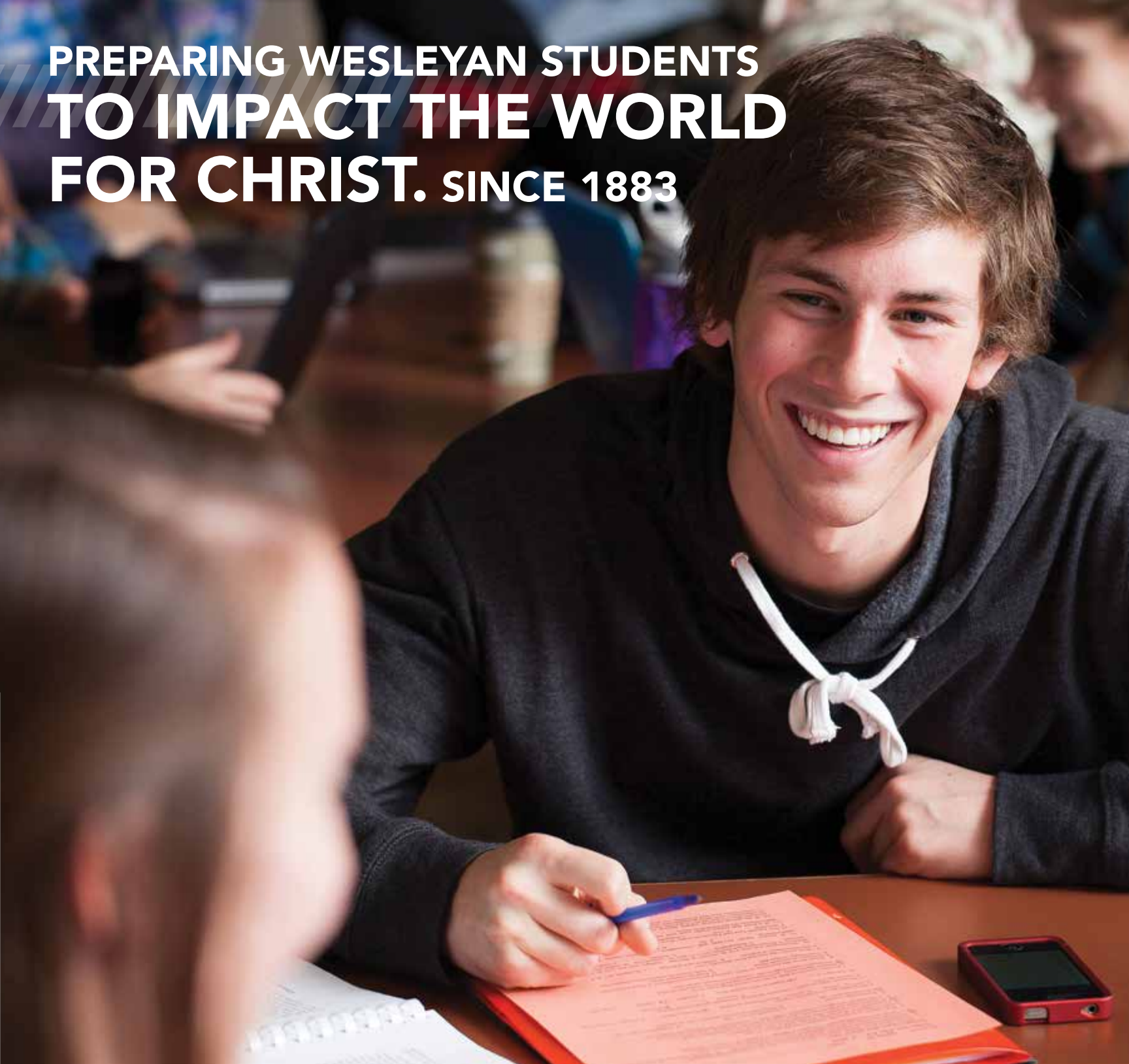
Contact District Superintendent
Al Goracke at
agoracke@illinoisdistrictwc.org

"Should I not
be concerned about
that great city?"

—Jonah 4:11

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A woman with a blue and white patterned headwrap and a matching blue and white patterned sling carrying a baby. The background is a blurred outdoor setting with other people.

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Joanne Solis-Walker's

JOURNEY INTO COURAGE

Authenticity
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Where my
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8

Where my hero would be



14

Authenticity in leadership



24

Least of these



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Vol. 7, No. 2

Founders Orange Scott (1843), Seth Rees (1897)
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Publisher Donald D. Cady

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 Wheelbarrow by Luis Prado, from The Noun Project

Published By Wesleyan Publishing House
 P.O. Box 50434, Indianapolis, In 46250-0434

Member

Evangelical Press Association
 National Association Of Evangelicals



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ISSN 2327-414X (print) ISSN 2327-4158 (online)

Wesleyan Life is published quarterly, free to The Wesleyan Church constituency. Home delivery is available for a minimum donation of \$15 per year U.S./Canadian (overseas \$20 U.S. funds, overseas airmail \$50 U.S. funds).

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Authentic Christian Leadership



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Recently, I saw a sign along the highway advertising a restaurant—“Family Farm Fresh Food here.” It hasn’t been many years since we would have been satisfied with the promise of *fresh* food. Then, perhaps, they needed to add the *farm* to show that this was not from a factory. Now the authenticity needs more enhancing by adding *family*. Could all this be saying something about the state of our non-trusting culture?

We are also familiar with the term “knockoff.” On the streets of our larger cities a variety of cheap imitation items may be purchased. These include women’s purses that are so similar to the expensive designer originals that the average person cannot tell the difference. Apparently this must have been an issue in Jesus’ day as well. In the wonderful parable of the weeds in Matthew 13:24-30, he tells the harvesters not to pull up the weeds at first because they could harm the young wheat as well. Let them all grow, and ultimately the weeds will be identified, separated, bundled, and burned at harvest time.

Authenticity continues to be an issue in the early church as we read the horrific story of Ananias and Sapphira. That experience should have instilled fear and reverence among potential imposters. But it didn’t seem to last long.

Living authentically is a journey. It is the process of being continually transformed and sanctified. It is great news to know that the Holy Spirit is always present. He nudges us and actually empowers us in the direction of purity and authenticity. Jesus links purity with blessings: “Blessed are the pure in heart, for they will see God” (Matt 5:8).

We talk much about transforming culture these days. But the power for that cannot be found merely in being authentic. We can see a form of authenticity on reality shows. Rather, being authentically Christian is the key.

The presence and power of Christ in authentic Christians have transformed cultures and nations down through the centuries.

Today we have the privilege to be the people of God and see him work before our very eyes. I commend this issue of *Wesleyan Life* to all of us in our journey seeking authenticity in Christ.

JO ANNE LYON
 General Superintendent
 The Wesleyan Church



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TRUSTING ABOVE THE FLOOD

by Kerry Kind

North American Wesleyans all across the church have answered the call of General Superintendent Dr. Jo Anne Lyon to aid Mozambique people.



The flood waters have literally swept everything away.

In late January, historic flood waters in southern Africa displaced hundreds of thousands. One of the fastest-growing areas of The Wesleyan Church is in Mozambique, thus, many of our brothers and sisters there were gravely affected by the massive floods in several provinces.

The Mozambique Wesleyan superintendent, Rev. Graça Nhathelo, reporting wide devastation in Gaza Province and Zambezia Province, said, “The flood waters have literally swept everything away.” Thousands of church members have lost their homes, crops, livestock, and possessions in the flooding.

“Our goal was to mobilize our churches to pray and to give generously to those in need in Mozambique,” said General Superintendent Dr. Jo Anne Lyon. “Our Mozambique church leaders know best how to serve and help not only our Wesleyan families in need, but also others near our Wesleyan churches who need to see God’s love expressed in concrete ways at this critical moment.” More than \$120,000 has been raised through The Wesleyan Church Emergency Relief Fund to help meet critical needs of victims and churches.

So far, most of the donated funds are being used to purchase food, including rice, vital medicines, and temporary shelter. One thousand dollars can purchase 1-2 tons of food and other essentials in the capital city, and careful stewardship is being used on the field to apply the funds where the needs are greatest. One hundred percent of the funds raised in North America for this project are going to help relieve the suffering in Mozambique.

Local residents from some of the hardest hit churches, like Chokwe Wesleyan Church, where all 500 members were forced to





God is powerful
and is above all these
floods...He will build
his church.



Story



evacuate their homes, were helping others.

Pastors distributed bags of food to people of Xai-Xai District, who were forced to flee the flood waters of the Limpopo River. Although all their summer crops have been destroyed by the flooding, they are just “happy to be alive.” Untold thousands of acres of crop land have been flooded, greatly affecting this year’s food supply. Rev. Graça reported that displaced church families were fortunate to get one meal a day.

Volunteers from Maputo churches accompanied the superintendent as the group distributed food to flood victims at many locations. Church members

sang with joy and praised God after receiving bags of rice, beans, and cooking oil as they began to rebuild in their communities.

In February, Global Partners Mozambique Mission Director Orai Lehman and a U.S. short-term team were the first to deliver rice to some residents when funds for relief were given by the generous visiting team. As hunger needs are alleviated, some funds will be used to help rebuild churches destroyed by flood waters. Instead of using mud blocks that cannot resist flooding, the rebuilding churches will receive cement to make concrete foundations and blocks.

In partnership with World Hope International, some wells will be drilled in order to provide clean water close to displaced families. Rev.

Lehman noted that many families have relocated from their original villages to locations on higher ground. But these new communities often do not have reasonable access to clean water, requiring people to walk miles each day for water. The national church seeks to use some of the relief funds to provide new wells to new communities in Jesus’ name.

Scores of Wesleyan churches have been planted and many thousands of new believers have come to faith in recent years in this southeast African nation, in part due to the faithful work and ministry of the *JESUS* film teams. Dr. Lyon expressed thanks to “all of our church families in North America who have helped.” Prayers and help are still needed for thousands still struggling to take the next steps in re-establishing their lives. Rev. Nhathelo also spoke of his thanks for the help of God’s people and of his trust in the Lord, adding, “God is powerful and is above all these floods...He will build his church.”



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Rev. Graça Nhathelo,
National Superintendent



Photo Gallery



Give Online

John Wesley's humility in leadership

From John Wesley's,
"A Plain Account of the
People Called Methodists"

Wesley was convinced that believers needed to be organized into class meetings for discipleship training. On Thursday, August 25, 1763, he commented in his journal about the futility of "preaching like an apostle without joining together those that are awakened and training them up in the ways of God." In spite of much preaching in one area, "no regular societies, no discipline, no order or connection; and the consequence is that nine in ten of the once-awakened are now faster asleep than ever."

Yet Wesley acknowledged the class meetings were not perfect. When someone questioned why they were "changing one thing after another continually," Wesley humbly admitted, "We are always open to instruction; willing to be wiser every day than we were before, and to change whatever we can change for the better."



*Each person,
I treat as one that
God specially sent.*

Natives to the area



*Charleston,
West Virginia*

where n

*They
disa
thei*



*Fifty percent
are minorities.
Poverty grips
the streets.*

my hero would be

by Kerry Kind

*Poverty strips
people of their
dignity; the gospel
restores it.*

When Chris and Lisa Shinn turn on the news in Charleston, West Virginia, they are more interested than most people in the “Fugitive Files,” a feature about wanted criminals. They actually know most of the fugitives personally. Chris is pastor of Faith Community Church (Wesleyan), located in the mean streets of the west side of Charleston. Chris knows these streets and those men who think they have no option but crime. On “Fugitive Files” they see ones they have prayed with, hugged, and shed tears over.

Natives of the Charleston area, Chris and Lisa were church planting in a comfortable suburb ten years ago. But Chris needed a

second job. He began teaching at Stonewall Jackson Middle School, the tough inner city school only five blocks from Faith Church. About 50 percent of the community is composed of minorities, and poverty has a powerful grip on every street. Only 18 percent of the incoming 6th graders are proficient at a 5th grade level, and many of the teachers cannot wait to transfer away.

Sometimes, other teachers ask Chris why he has stayed there for 10 years. He says, “I guess it’s because this is where my hero would be.”

“Hero?” the other teachers ask.

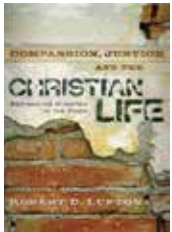
“Jesus Christ,” says Chris with his boyish smile.

*made peace with their
appointments and put
r dreams on the altar.*

God put this love
in our hearts,
despite everything
we see here.

West Charleston
is our parish

taking
the gospel
to the
community →



^ recommended reading:
Compassion, Justice, and the Christian Life:
rethinking ministry to the poor
- by Robert Lupton

These are people of worth.
The gospel turns them into
saints in the making.



He chairs a department and is faculty senate president. He likes to point out that his school raised the in-grade proficiency level from 18 percent to about 43 percent after one year.

Three years after he began teaching there, the Shinns were given the opportunity to pastor the little church nearby. There were only five people left and they were driving in from a distance. Chris and Lisa accepted, because they saw the broken community of west Charleston as their parish.

The Shinns and Faith Church have a good reputation because they help people. Every Sunday, 75-90 people come to a hot breakfast at the church and get bags of pantry items to take home.

The church service is before the breakfast, and most of the 40-or-so regulars who attend church stay and help serve during the breakfast outreach. Nearly all of them started out just showing up for a meal. Chris said, "Each person that comes, I have learned to treat as one that God specially sent."

Occasionally a disturbance or threat of violence takes place at the breakfast. Chris, though of slender build, feels he has no choice but to confront the men causing the trouble. Each time he has felt an anointing of authority from God, and his words were obeyed or brought peace.

Chris and Lisa will probably not build a large congregation at Faith. They would love to have more strong Christians to work alongside of them. But mostly, they want the at-risk young people in their community to find the Lord, get out of those streets, and perhaps even get out of the area. Many have gone on to healthier communities. If they show up again back in the drug neighborhoods, it is not good. So it is not about numbers.

What was it in the Shinns' background that made them capable of this kind of ministry? Chris now has 22 years of ministry experience and is the chair of the District Board of Ministerial Development for the Shenandoah District. There are other ministry options for them. But for Chris, this is where Jesus would have him be.

When Chris was a young student at United Wesleyan Bible College in Allentown, Penn., the notable Paul Faulkenberry was his mentor. Paul took Chris street witnessing every Friday night to the rough areas of the city. Chris continued his studies at Southern Wesleyan University, and there he was mentored by the campus chaplain, none other than former General Superintendent Virgil Mitchell. Chris became the student body chaplain at SWU. At the same time, Lisa was being exposed to rich ministry formation at Kentucky Mountain Bible College. She grew up in a Wesleyan parsonage.

Chris and Lisa are a great ministry team. Chris is the more practical one. Lisa loves to tell how Chris proposed. He had written some budget numbers on a Dairy Queen napkin, then looked up and said, "You know what? I think it would be cheaper if we just got married!" Chris describes Lisa as an incredible, supportive ministry mate.

It has not always been easy. During their first decade of ministry, they both had some sad setbacks. The tragic death of

Every day he goes
to house,



great faithfulness →

a young relative, the legalistic culture among some in the church, and their inability to have children led Lisa to a crisis of faith. With Chris, there had been his parents' divorce, ministry disappointments, a resistance by some to his passion for loving people with "rough edges," and financial desperation. They were actually living in a campground cottage. The Shinns were dangerously close to becoming ministry dropouts.

If there was one person who saved their ministry, it was the district superintendent at that time, Dan Finch. Dan had a gift for encouraging young pastors through tough times.

Dan sent Chris and Lisa to attend a "church planters' assessment" seminar in Kansas City. Several days in assessment and counseling were very affirming for the Shinns, and they began to regroup. They had no money and not even a working car, but God miraculously provided a van for them

to drive back to West Virginia and continue using.

In 2003, a confirmation of their faith and call to ministry took place at a personal retreat in Colorado. They made peace with their disappointments and put their dreams on the altar. Since then, they have seen amazing, tangible answers to prayer in their lives. In their first ten years of marriage, they had not been able to have children. Then, in 2005, Eli was born to them. In 2007, with the same birthday as Eli, little Jillian was born. Nothing could have seemed more miraculous to them, or more of a confirmation of the peace that they had made with God and his call.

It was the new superintendent of the combined Shenandoah District, Harold Gunsalus, who helped put the plan together in 2006 for Chris and Lisa to minister in west Charleston. About fifteen people from their former church plant in the suburbs wanted to come with Chris and Lisa to help

them in Charleston for a while, and so they began. They started the breakfast program the second year.

Chris quickly learned not to ask for too much information from visitors. First names only, until trust is built. Eventually, he goes to all their homes. Every day, for two hours after school, he goes from house to house, talking to people, praying with people. The Holy Spirit whispers to him during this time, and God has impressed on him not to skip a single home.

When the Shinns began at Faith Church, they were warned which streets to avoid. It was dangerous with the drug culture and at least two powerful gangs. But Chris has since then knocked on virtually every door. He walks up to groups of people, even gang members, and usually one of them will greet him with a friendly, "Hello, Mr. Shinn!" because these were his former students in school.

cont →

*from house
talking and praying
with people.*

*Even gang members greet...
Hello Mr. Shinn!*

Chris needs God to speak to someone to help financially for the next big step.

Lisa says, "We love being here. God put this love in our hearts for these people, despite everything you see. We bring our children here, without fear, because we know God called us here." Chris agrees, "These are people of worth. At first, we are moved with compassion, and then I am overcome by awe at what God is doing. The gospel turns them into saints in the making."

When asked what is next for Faith Community Church, Chris and Lisa are full of hope. One of their plans is to establish a laundromat nearby. There are none in the area, probably because of security concerns. But if they can't clean their clothes, they can't be successful in employment interviews or hold a job. Poor people will work hard, but poverty strips them of their dignity. The church just wants to help them regain some of that dignity.

When asked how the church could run a laundromat when no one else has kept one open in that crime area, Chris responded,



Community Development Resources
www.cdda.org

"In seven years, no one has broken into our church. I believe us to be under God's protection. People are praying. Also, we have a reputation in the community that we are the church that loves people and feeds people. The word is out. Even the gangs are leaving Faith Church alone. But it is very hard to find money to get started."

Offerings are only about \$175 per week, but Shenandoah District Superintendent Greg Reynolds (with wife, Becky) advocates that other churches support Faith Church as a mission. Two other churches are giving \$50 a month, and they are constantly receiving food and personal items for the weekly give-away. It's very interesting that the ladies of the church seem to have a secret cupcake recipe. They started a cupcake business that is netting the church another \$350 per month! Chris envisions the laundromat and bakery together in the same location. He even has a building picked out for it, about a block from the church. He is confident that God will speak



to someone to help them with this, but he is patient.

Whatever the definition of an authentic Christian leader, Chris Shinn is one. Some say it is being the opposite of a selfish leader. Most agree that it is someone who genuinely loves Christ deeply and serves him no matter what. Chris and Lisa Shinn draw people nearer to Christ by bringing the presence of Christ with them, tangibly, wherever they go. Shenandoah District has a treasure in west Charleston.

If you would like to contact Chris Shinn, do so at faith@charlestonfaith.org or through Facebook.

^contact

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Authenticity in *Leadership*



Wayne Schmidt

VP and chief operations officer of Wesley Seminary
at Indiana Wesleyan University

I didn't know what I didn't know. I grew up in a home and a church that valued authenticity and expected it from me. More important, they modeled it for me.

But growing up in a world rather free of diversity caused me to miss a key truth. ***My picture of authenticity was limited by my own inexperience.*** As I began to develop deep relationships with people whose experiences were different from mine, ***I was awakened.***

At the heart of authenticity is self-reflection. This is emphasized in passages such as: "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you" (Romans 12:3).

The biblical view of authenticity flows from humility ("do not think of yourself more highly than you ought") mixed with faith ("in accordance with the measure of faith God has given you").

Self-knowledge, unchecked by humility, leads to arrogance rather than authenticity. It seems clear that there are some timeless, biblical characteristics of authenticity. But the question I am wrestling with is this: Is my personal picture of an "authentic Christian leader" too limited by the way I see gender, age/generations, ethnicity, culture, and even vocation (laity or clergy)? What I have learned from others leads me to believe this is true. We'll see further evidence of this reflected in the comments of the following leaders.

**At the heart
of authenticity is
self-reflection.**



Kyle Ray



Paul Anthes



Keith Drury



Wayne Schmidt



Garrett Howell



Kathy Resler-Chambliss



Dani Holloway

Pastors trying to live up to expectations might be a less than an authentic

Keith Drury

Retired professor and denominational leader

What we mostly assess to be “real” leadership is AWM style—the actions an American White Male is expected to take if he is a “leader.” The AWM style is so entrenched in the USA that a woman, native American, young person, or Asian who wants to lead Americans must learn the AWM leadership style (as opposed to their more natural or “authentic” style of leadership as less commanding and more collaboration) or else they could be considered a “second rate” or “weak” leader.

Kyle Ray

Lead pastor of Kentwood Community Church, Mich.

The phrase “authentic relationships” has been a part of the vision statement for Kentwood Community Church for the past three years: Our vision is to be a diverse community where people experience authentic relationships and find hope and freedom in Jesus Christ through our unconditional love, selfless serving, and the passionate cultivation of life change. It is our desire not only to be diverse on the surface, but to have real relationships that cross socioeconomic, ethnic, and generational lines.

An important quality of authentic leadership is transparency. It is interesting that views on transparency can vary widely with culture. For example, I have presented a workshop in various parts of the world on the importance of leaders being transparent. In countries as different

as Zimbabwe and Panama, leaders have looked at me as if I were crazy. They said that transparent leadership would be seen as a sign of weakness in their cultures. Leaders were actually hindered from being authentic out of fear of being seen as weak.

In the North American context, I have noted that genuine passion on the part of an African-American might be seen as threatening. Often, Euro-American colleagues can misinterpret passion as an unnecessary activism. Clearly, when different cultural groups define transparency, authenticity, and leadership in different ways, the differences can actually be a hindrance to relationships among brothers and sisters in Christ.

Paul Anthes

Lay leader and business owner

I believe a problem is being caused by the ways that we view the differences between laity and clergy. Somewhere along the way we have developed ideas about the “professional Christian leader” position. A pastor or other employee of a church or Christian organization is in “full-time Christian service” while a Christian employed in the marketplace is somehow not in “full-time Christian service.” This view impacts both the person (self-image and expectations) and what others expect of them. For example, people are generally more shocked by the moral failure of a pastor than, say, that of a Christian businessperson.

This difference in expectations impacts the authentic Christian leadership issue. Pastors attempt to live up to unrealistic expectations and might be tempted to portray a less than an authentic image. For the Christian businessperson, the expectations are probably not high enough, not biblical enough, and may lead them to be less authentic by under-shooting the call to be a minister of the gospel where they are.

Self-knowledge, unchecked by humility, leads to arrogance rather than authenticity.

Garrett Howell

Student chaplain at Indiana Wesleyan University

Many college students crave more authentic, “raw” worship. They want a worship leader who is honestly coming before God and the church, not putting on a show. Students appreciate openness, vulnerability, and being frank. This might include sharing a personal story of how the leader is struggling spiritually. While this might strike a college student as “authentic,” someone a generation or two older might see this as distracting or even negative, perhaps not seeing it as the best role model. Younger worshippers tend to be more concerned about what they see as a lack of freedom, openness, and vulnerability in the church in general. Their take on authenticity is likely to be different than that of the older believer.

An important leadership

to unrealistic
be tempted to portray
authentic image.

Kathy Resler-Chambliss

Teaching pastor at Kentwood
Community Church, Mich.

One of the things that helps a Christian leader be authentic, regardless of gender, age, or culture, is whether they are “comfortable in their own skin.” We should embrace who God has called us to be and have our identity rooted in him. Then we can begin to talk about and reveal both our strengths and weaknesses to those we may be leading. That is an enormous milestone in Christian leadership. That principle alone helps take us over the threshold of becoming an authentic Christian leader.

In my own journey, I once put pressure on myself to hide my weaknesses and struggles and only reveal my strengths. I now see that people back then often did observe my weaknesses. But I never gave myself or others permission to address them. Today, in my preaching and in all my relationships, I am learning to let others see who I really am. As a result, they are more willing to relate to me, follow me, learn from me, and help me. Yes, there are challenges to living out this kind of transparency, depending on our own culture, gender, and age. For some of us, it may take more courage, but it is worth the risk and the effort.

Dani Holloway

Pastor of worship and small groups,
The River, Marion, Ind.

In my own personal life as a young pastor, trying to define authenticity is difficult. “How authentic is too authentic?” is often the question I am asking myself. Each person has to try to define their own boundaries on that. And it is not wrong that some differences in the culture, ethnicity, history, etc., of the church are taken into account. At The River, the manner by which I can express myself and lead is probably different than what would be appropriate in a more conservative church.

Unfortunately, we seem to still have an idea in the church that clergy are held to a “higher standard” than a lay leader. Authenticity becomes more risky when the clergy are placed higher than everyone else on a pedestal. I personally struggle with this—I certainly don’t want to appear that I have everything perfectly together at age 24.

We need to understand the culture where we are ministering in order to communicate. I often share right from my heart during our worship time and it is well-received. This sharing is never planned and it is usually very raw. This raw authenticity with our congregation is exactly what they desire, because The River is made up of people looking for a church that doesn’t always go by the traditional church playbook. In this church culture, the rawness is engaging. Yet in other places, the rawness might not be as well-received. This shows me that church culture does play a huge role in defining what authenticity is.

WAYNE SCHMIDT

The differences in these perspectives seem to verify that views of **“authentic Christian leadership”** are culturally conditioned.

So, why does it matter? For one thing, the assumption that others should look and act a certain way to be “authentic” or “a great leader” may unintentionally appear quite arrogant. Further, it takes away from the richness of biblical unity (1 Corinthians 12:12) and may leave us with the poverty of uniformity. This would be a uniformity based upon the dominance of a particular group.

In contrast, members of a dominant group (in any culture) should be humble and teachable about how Christ is building his excellence and worth into people who are widely different. If our vision as a Wesleyan movement is to “transform lives, churches, and communities through the hope and holiness of Jesus Christ,” then the authentic Christian ministries of men and women of all ethnicities in those communities are absolutely essential.

Important quality of authentic
ship is transparency.



UN VIAJE **hacia** EL VALOR

by Tricia Rife

Journey into Courage



JOANNE SOLIS-WALKER is a unique leader, serving as the director of education for Latinos and Latinas at Wesley Seminary.



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When Joanne Solis-Walker was a high school student in New Jersey, her guidance counselor told her, “You will never get a college degree, because you are a Latina woman and you are not smart enough.”

Today, Joanne is an ordained Wesleyan pastor, a seminary program director, and is nearing completion of a Ph.D. at Regent University. If she had the opportunity, she would graciously let the former guidance counselor know that she now helps other Hispanic people obtain their own degrees. She is a unique leader within The Wesleyan Church, serving as the director of education for Latinos and Latinas at Wesley Seminary at Indiana Wesleyan University. The first class will graduate from that Spanish M.Div. program in 2014.

A friendly and passionate Puerto Rican, Joanne is compassionate and tenderhearted, yet exudes confident strength whether she is speaking at a conference, teaching a seminary class, or just enjoying lunch with friends.

Since her appointment to the seminary, Joanne has received confirmation from the Lord that this is his plan for her. When Dr. Wayne Schmidt, vice president and chief operations officer of Wesley Seminary, first called to talk

with her about the position, she was in the middle of a meeting, and could not attend to the call. But he called again, and Joanne knew that God had orchestrated this opportunity for her. At the time, she was director of Hispanic church mobilization at FollowOne International, a mission agency mobilizing Hispanic missionaries to China. But God was closing that door of ministry just as he was opening the door to Wesley Seminary. Although no longer employed by FollowOne, she remains connected and leads mission trips to China.

The seminary assignment was not foreign to her. She had served in a similar role for four years starting up the Hispanic program at her alma mater, Asbury Theological Seminary, and had more recently taught there as an adjunct professor.

Joanne deeply wants the Wesley Seminary program to make an impact. “Frequently,” she said, “because I am a woman and I am Latina, I have been invited to events where people had good intentions of being inclusive. But, in reality, there really was no place for my voice at the table.” Those experiences made her feel nameless and faceless, but it has been different at Wesley Seminary. The institution is

GOD CREATED ME TO SHARE HIS MESSAGE ✕

committed to the Spanish MDiv she oversees, she is accepted as a valued colleague, and she does not “check her culture at the door.”

Any objective observer quickly notes that Joanne is an articulate communicator and brilliant thinker. Her giftedness might be intimidating, if it were not for her sweet spirit. She has charisma, but it is a humble winsomeness. She is truly more interested in others than she is impressed with herself. Her preferred leadership style is collaboration, and although she leads the work of contextualizing the seminary program for the Hispanic culture, she enjoys the broad collaborative effort of curriculum development.

Joanne quickly gives credit to those who mentored her. She is especially grateful that God put Dr. Justo Gonzalez, a United Methodist minister, in her path. She calls him the “father of Hispanic theology.” When Joanne was hired to build the Hispanic program at Asbury Seminary in 2001, Dr. Gonzalez was brought in to consult. He was the youngest person ever to graduate from Yale with a Ph.D. in historical theology and one of the few first-generation Latino theologians in America from a Protestant background. He has also been known for developing innovative theological training programs for Hispanics.

“I learned so much from him, asked so many questions,” Joanne said. “I was amazed that he was so approachable, humble, and authentic. I will always be grateful for that exposure to how a Christian leader should serve. With the Holy Spirit’s help, I, too, aspire to be approachable, authentic, and humble.”

Joanne is able to carry out most of her ministry with Wesley Seminary from afar. She lives in Rockledge, Fla., with her husband, Dan, also an ordained Wesleyan minister, and their daughter, Adriana, 7. She travels to Indiana several times a year, but living in Florida allows for multiple ministry opportunities, both professionally and personally. They are a busy couple. Both are part of the pastoral team for Nomad Community Church in Melbourne, Fla., and Dan also directs “Love INC,” a Christian non-profit organization that does compassionate outreach in the community.

Joanne is eager to pour herself into mentoring others, because she knows she would not be the person she is without receiving help at critical moments in her own life. “I first met my mission mentor, Diana Barrera, in the mid-1990’s during a time when I was being affected by a family crisis,” she said. She was also going through a questioning time spiritually.



“Diana had the wisdom to see what I was going through and the love to do something about it. She stuck with me and convinced me that God had a bigger purpose for my life, even if it’s not totally the one I think it is. Most importantly, she showed me that I have a responsibility, that God created me to share his message, and wants to use me to change the world.”

That was the moment when PEOPLE SAW ME, NOT AS WEAK, BUT AS THE STRONGEST.

A speaker for women’s, education, and missions conferences, Joanne is cautious about making sure the honor of Jesus always comes first. She is a firm believer that an authentic

Christian leader displays courage, confidence, and transparency—especially when leading is difficult or pride threatens to surface. For example, she was interviewed by a national magazine and was badly misquoted. It took her a few moments to swallow her defensiveness and pride and laugh at it. “Anytime I think, ‘OK, I’ve got this,’ God does me a favor and kicks me off my high horse,” said Joanne.

She speaks with admiration of her mother. “Mami” was devoted to Jesus and very involved in church ministry, but she is now in a losing battle with Alzheimer’s disease in a facility in Florida. “My mom’s Alzheimer’s has been so hard,” said Joanne. “It has been full of dark moments and grieving the loss of someone who is not dead.” Joanne’s relationship with her has had to change to that of a loving caregiver.

At times that has required courage she didn’t know she had. There was a defining moment one Sunday morning eighteen months ago when she was preaching at Nomad Church. “Towards the beginning of the sermon, I suddenly couldn’t go on, because I was hurting so much inside,” said Joanne. “In tears, I stopped the sermon and

requested prayer.” She knew that God would either give her divine strength, or she would just have to stop. The Lord met her and the congregation at that moment in a special way as they prayed. She sensed his love, encouragement, and healing, and the congregation gained new listening ears. She was transparent with her church family and invited them to be a part of her painful journey.

Then she finished the sermon.

“That was the moment when people saw me, not as weak, but as the strongest,” she said. “A lot of

people remember that, and I became a person in the church that others wanted to be in conversation with.”

Joanne’s influence as a leader is rooted in her identity in Christ and in her courage and confidence in being a Hispanic female. She knows who she is and that her purpose involves sharing Christ’s message and serving the church. But that wasn’t always the case.

The leader I wouldn’t want to be is . . . me, APART FROM GOD’S WORK IN ME

Growing up a Puerto Rican in New Jersey wasn’t easy for a girl who found out in kindergarten that she was different. She was officially placed in bilingual classes, viewed by others as a derogatory situation.

“Growing up, I was treated differently than everyone else, and often times it was not positive.” When it came time to go to college, she chose to get her bachelor’s degree at a university in Puerto Rico, so she could better understand her background. Attending school there did broaden her understanding about her cultural heritage, and that has contributed valuable insights as she leads Hispanics at the seminary.

“I know how all that has shaped me and how God has healed me,” said Joanne. “It is why I am so committed to playing both sides of the fence—helping Hispanic brothers and sisters see the significance and the responsibility of living in the United States, while helping non-Hispanics embrace those who are different so they can work together, especially to advance God’s kingdom.”

Joanne was asked to give an example of a leader she did not want to be like. Her surprisingly simple, yet profound, answer was very revealing. “The leader I wouldn’t want to be is . . . me, apart from God’s work in me,” she said. “I know the kind of person I am apart from the cross, and I would not be a nice leader.”

Joanne believes that at the core, being an authentic Christian leader extends beyond age, gender, or culture. These are important elements that contribute to the leader’s character but above these are kingdom principles that guide

the way we lead. She always praises God when she notes a Christian leader who has a kingdom mentality, is aligned with God’s Word, and leads with transparency and integrity.

“I don’t want to be the person others think I should be, or even who I might naturally think I should be,” said Joanne. “I want to be who God created me to be with his purpose. When I consider those whom I am leading, I believe they are drawn to me because of my confidence in Christ.”

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"I didn't understand what it was about this place until I visited."

NATALIE NELSEN, SOPHOMORE



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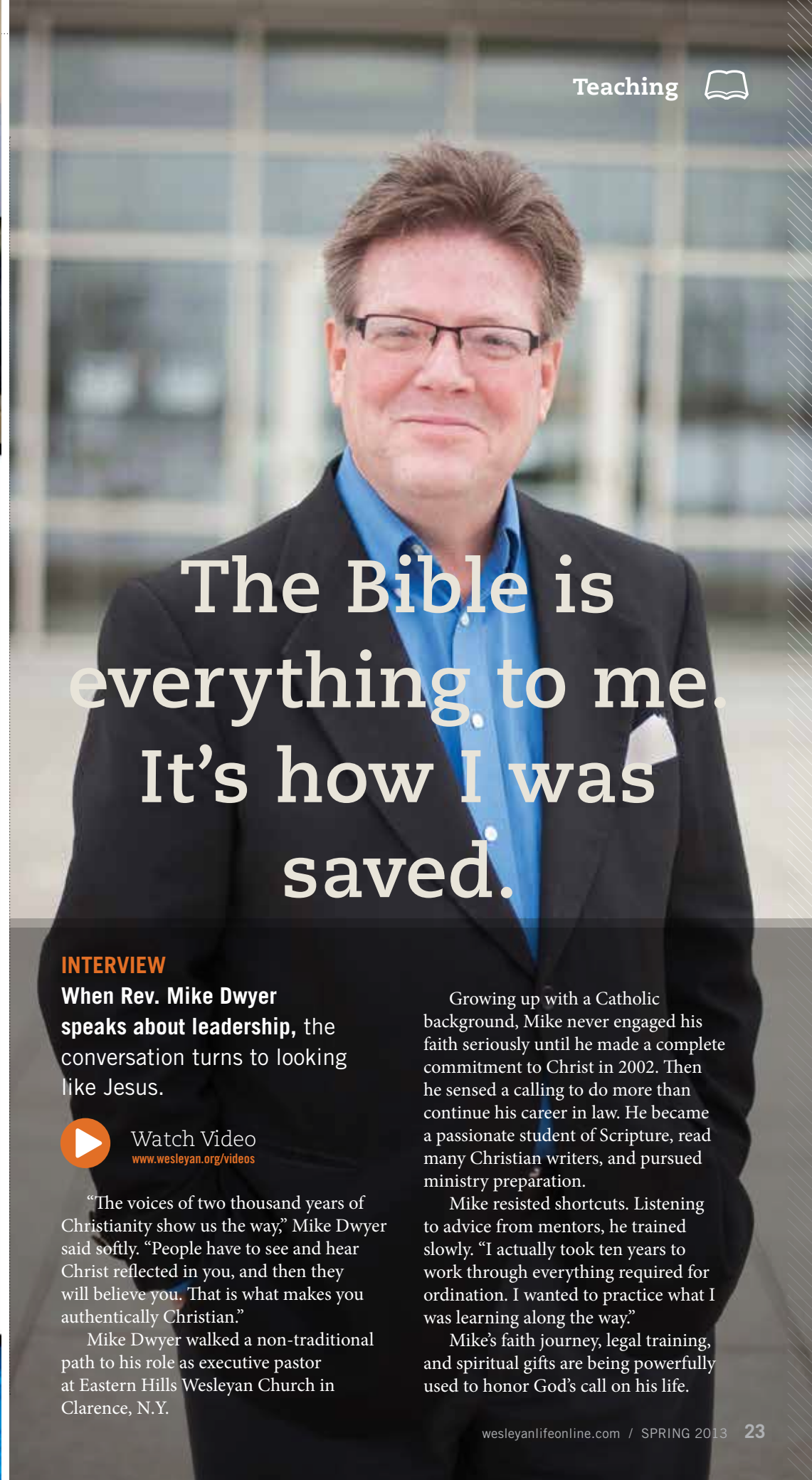
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INTERVIEW

When Rev. Mike Dwyer speaks about leadership, the conversation turns to looking like Jesus.



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“The voices of two thousand years of Christianity show us the way,” Mike Dwyer said softly. “People have to see and hear Christ reflected in you, and then they will believe you. That is what makes you authentically Christian.”

Mike Dwyer walked a non-traditional path to his role as executive pastor at Eastern Hills Wesleyan Church in Clarence, N.Y.

Growing up with a Catholic background, Mike never engaged his faith seriously until he made a complete commitment to Christ in 2002. Then he sensed a calling to do more than continue his career in law. He became a passionate student of Scripture, read many Christian writers, and pursued ministry preparation.

Mike resisted shortcuts. Listening to advice from mentors, he trained slowly. “I actually took ten years to work through everything required for ordination. I wanted to practice what I was learning along the way.”

Mike’s faith journey, legal training, and spiritual gifts are being powerfully used to honor God’s call on his life.

LEAST of THESE

by
Dennis
Jackson

Drs. Romy and Linda Caringal are physicians from the Philippines who are serving as career missionaries with Global Partners.

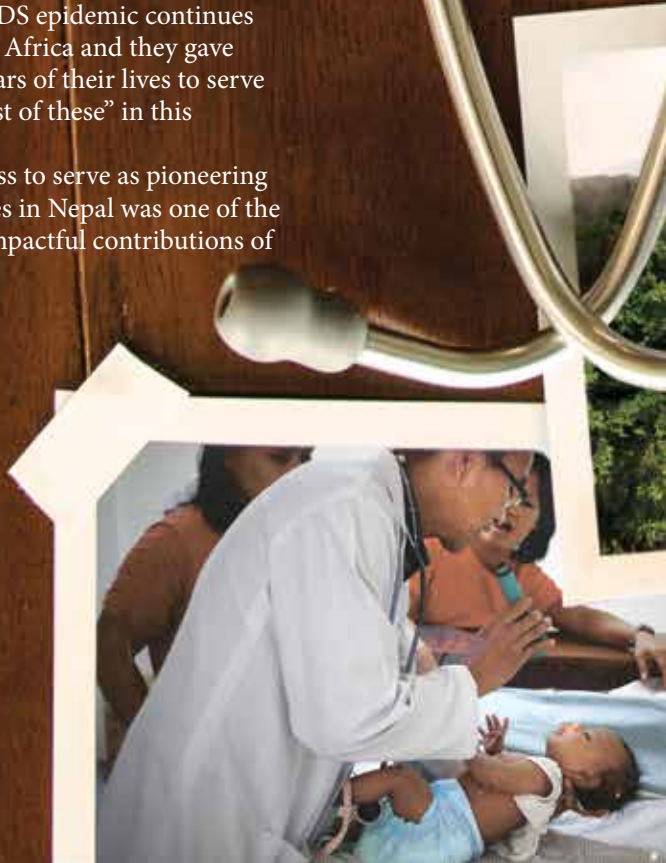
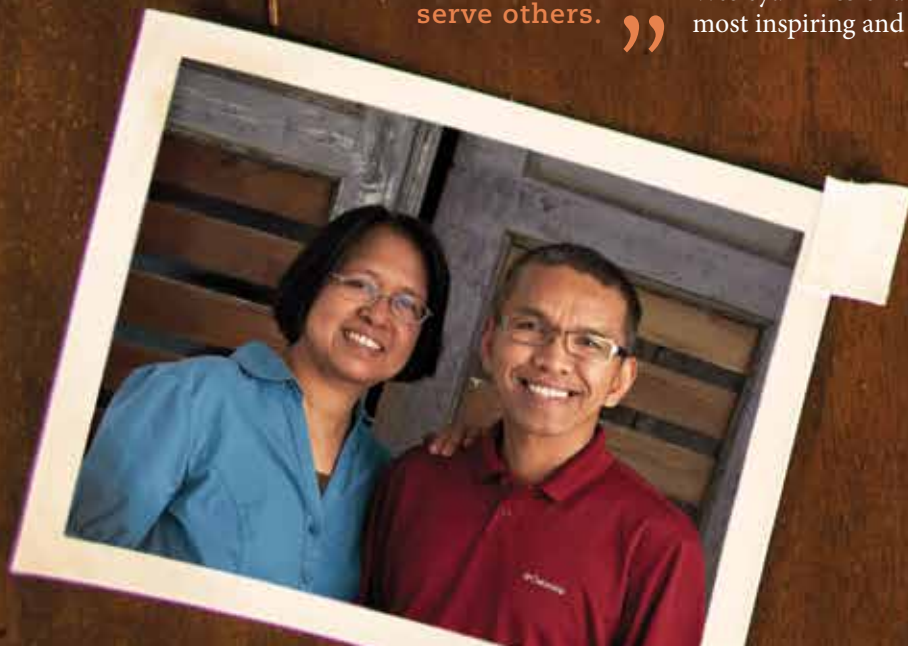
They are effective, humble, courageous, and full of faith. They could have done many other things with their lives to pursue the financial gains afforded to a medical doctor duo. They currently reside in Manila (the Philippines) with their twins, Hannah and Nathan, born in 1997.

The Caringals earned their medical degrees in the Philippines and their Master's degrees in public health from Yale University (Romy) and Boston University (Linda). They both completed cross-cultural studies at the Overseas Ministries Study Center in Connecticut. Romy is an ordained minister of The Wesleyan Church.

They began their first term of missionary service in Zambia, Africa, from 1988 to 1995 where they both provided holistic patient care in a very rural location at Zimba Mission Hospital. The AIDS epidemic continues to plague the heart of Africa and they gave some of the prime years of their lives to serve some of the very "least of these" in this hurting world.

Their willingness to serve as pioneering Wesleyan missionaries in Nepal was one of the most inspiring and impactful contributions of

“Romy and Linda have repeatedly put themselves in harm's way to serve others.”





the faithful missionary service they continue to model. They were appointed to serve in Nepal with Global Partners under the International Nepal Fellowship (INF) and United Mission to Nepal (UMN) from 1998 to 2006. Romy provided patient care at the regional hospital in Pokhara and was pediatric consultant at Patan Hospital in Kathmandu. Linda served as the HIV and AIDS program technical adviser.

But they also provided the impetus and support to nurture emerging churches in this Hindu country of Nepal. As a result, today there are 43 churches and 52 other preaching points meeting every week. Being a Christian in Nepal can be dangerous. "It is against the law for a Hindu to convert to any other faith, or to aid in the conversion of someone," said Romy. "In spite of that, people continue to become Christians."

In July 2007, Romy was appointed to serve as the Asia area director for Global Partners, and Linda assists him in various ways. They oversee Wesleyan ministries in 12 countries (Bangladesh, Cambodia, India, Japan, Nepal, Mongolia, Myanmar, Pakistan, South Korea, Sri Lanka, Thailand, and the country that is home to the Yawfa people) and serving missionaries and national leaders in these countries is a major part of their responsibilities.

Persecution of Christians in these countries may be as mild as causing interruptions during church services. But it also can include threatening

“Whether welcomed or in the face of opposition, the work of God goes forward.”

leaders, burning down churches and private homes, and harming Christian believers. Romy is encouraged that no Wesleyan pastors have, as yet, been killed because of their faith during his watch. Most ministries in these countries are led by nationals. While missionaries have often played an initial role in communicating the gospel, discipling believers, and starting churches, they are currently not welcome in several countries. Persecution of Christians seems to be escalating in several areas, especially Pakistan.

Whether welcomed or in the face of opposition, the work of God goes forward. An important evangelistic tool in some areas has been the *JESUS* film. For example, it was introduced to the impoverished northeastern area of India in 2009. In the last four years, at least 13,000 have viewed the film there in their own language through Wesleyan ministries. This contributed to at least three new church plants and a strengthening of the churches, whose membership now number over 4,000.

The Caringals' personal vision is (1) to see people experience transformed lives through personal relationships with Christ, (2) to be used in ministries of compassion, and (3) to work with other leaders to develop and strengthen the churches in Asia. For twenty-five years they have led by example through their giftedness, prayer, and obedience to God, even when he said "go" to very difficult places.

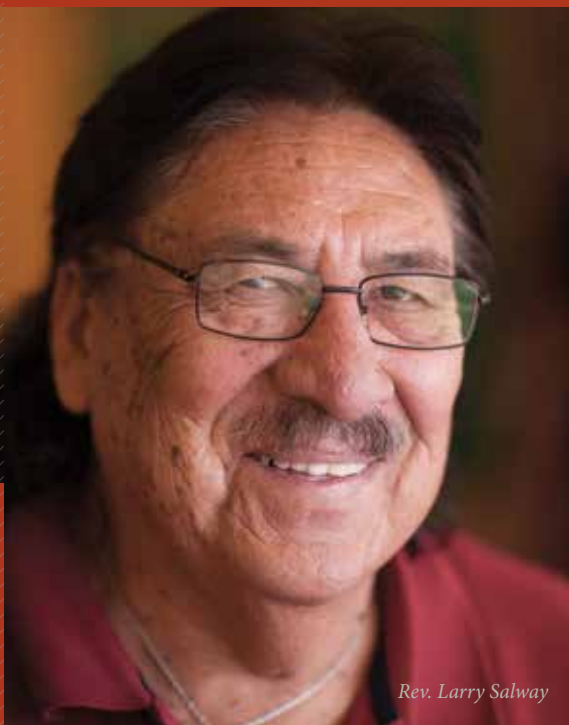
"Romy and Linda have repeatedly put themselves in harm's way to serve others whether it has been to treat HIV/AIDS patients or help share the gospel in very difficult and culturally unfriendly places," said Wayne MacBeth, former Global Partners staff member. "The Caringals are unsung heroes, serving God and his people in The Wesleyan Church. They are living examples of authentic Christians."



Photo Gallery



Dennis Jackson is the Executive Director of Global Partners



Rev. Larry Salway

New Native Ministries director elected

Rev. Larry Salway has been elected as the new director of Wesleyan Native Ministries, effective June 1 for a three-year term.

He replaces Rev. Rich Avery, who completes his term as director this summer. **The Native church communities and The Wesleyan Church are grateful for Rich's heart and leadership of WNM over the past five years.**

Rev. Salway was elected by the Wesleyan Native Ministries board and that was confirmed by the General Board in late March. He will continue to be pastor of He Sapa New Life (Wesleyan) Church and lead the vast outreach of that church to the many Lakota communities in the Dakota region.

READ FULL NEWS STORIES ONLINE AT WESLEYAN.ORG

MOBILE APPS FOR WESLEYAN CHURCHES

The Wesleyan Church has announced a partnership with BlueBridge Church Apps in offering a brand-new mobile app, custom-made for local Wesleyan churches. The first 25 churches to respond were offered a grant of \$500 off the start-up fee, with a one-year financial commitment.

The mobile app can assist ministries in providing access to features such as event calendars, videos, social media sharing, mobile giving, push notifications, church directory, and more. **Interested churches should contact BlueBridge at 317-721-3538 or sales@bluebridgedigital.com.**



Heart of Ministry offering battling human slavery



Watch Video

The Wesleyan Women's Movement challenged The Wesleyan Church to give hope through the Heart of Ministry Offering. The offering, taking place in February each year, opens doors globally for transformational ministry. One hundred percent goes to ministry in the field.

This year's emphasis includes fighting human trafficking here in North America and in Sierra Leone, Africa, and raised over \$45,000 so far, an increase over last year. The offering brings Jesus' hope to:

- **Rescue girls from trafficking in Sierra Leone** – World Hope International established the first aftercare facility in this country in 2012. The Wesleyan Women's Movement partners with World Hope International at the recovery center where 45 girls have already been given holistic care.
- **Fight trafficking at home** – local Wesleyan churches and districts with ministries and safe homes for victims of human trafficking.
- **Wesleyan Freedom Network** – working with a coalition toward advocacy, legal action, rescue, and rehabilitation efforts to fight human injustice.



Tale of two towns

PRAYERS SOUGHT—

In northern Ghana, Africa, angry Muslims stoned the *JESUS* film team. Yet about 100 people gathered to see the film at first, and the crowd later grew to more than 250 people.

Several dozen came forward indicating they would follow Christ. Others stood in the shadows, fearing the Muslim leaders. Some privately sought out the *JESUS* team later.

In Zambia, Africa, the town of Yambani was known as a place of criminals and violence. But the headman approached, asking why the team had not brought the *JESUS* film to his village. “We know we are sinners, but are we condemned to hell?” he asked. The next day, God led them to pray and make arrangements with the headman to present the *JESUS* film. It resulted in launching a church with 83 adults and 167 children at the first service.



Building bridges —under a bridge

Kevin Carter and his team are building bridges in Greensboro, N.C., in a figurative sense as they reach out to the city’s homeless, meeting them quite literally where they are.

Carter and his wife Joy founded 16 Cents Ministry, so named for the time when a woman handed Joy 16 cents in return for the food she received. 16 Cents began traveling weekly to places where the homeless camped, but now they focus on a time of food and worship under a highway bridge every Saturday night. Twelve volunteers from Faith Wesleyan Church in Greensboro provide the core team, but others come from ten different churches.



(L to R) Leininger, Mullen, Fetterhoffs

HOUGHTON PRESENTS “PASTOR OF THE YEAR” AWARDS

Houghton College recently presented the 45th annual Claude A. Ries “Pastor of the Year” award to **Rev. Kevin Fetterhoff**, senior pastor of Bethany Wesleyan Church in Cherryville, Penn., and the first-ever “Youth Pastor of the Year” award to **Rev. Justin Leininger**, youth pastor at the same church.

“Pastor Kevin works well with a team. At each of his churches he has used his leadership gifts to help churches clarify their goals and then refocus their energy toward reaching those goals,” said college President Shirley Mullen. She added, “Pastor Justin is known not only for his effectiveness, but for his winsome, cheerful spirit, which is as much a blessing to those around him as his competence.”

WESLEYAN NAVY CHAPLAIN CONFERS WITH KING OF BAHRAIN

The king of Bahrain recently summoned respected religious scholars for a formal audience at Sakhir Palace in order to discuss religion and religious freedom in the kingdom. Included among those invited by the King was **Commander Brent Johnson**, a Wesleyan minister from the Dakota District with 22 years of service as a Navy chaplain. Chaplain Johnson currently serves the U.S. base in Bahrain as Command Chaplain of Naval Support Activity Bahrain.

Chaplain Brent Johnson



Kevin and Joy Carter

12STONE® CHURCH PARTNERS WITH WESLEY SEMINARY TO OFFER CUSTOM DEGREE IN MINISTRY

12Stone Church is cooperating with Wesley Seminary of Indiana Wesleyan University to deliver an **M.A. in Ministry** degree program beginning in June 2013. The two-year, accredited degree is offered by Wesley Seminary in partnership with the John C. Maxwell Leadership Center. The 12Stone senior pastor, Kevin Myers, said, "This is a practical, innovative, and flexible program that promotes a theologically sound approach to leadership development."



IWU WINS 2ND NAIA NATIONAL CHAMPIONSHIP IN WOMEN'S BASKETBALL

A strong defense was the key as the Indiana Wesleyan University women's basketball team defeated Davenport (Mich.) University, 61-43, to win its second National Association of Intercollegiate Athletics Division II Women's Basketball National Championship. Playing five games in six days, the IWU women limited opponents to just 44 points per game. IWU is just the sixth team to have won multiple national championships in NAIA Division II.

KINGSWOOD UNIVERSITY TO OFFER FIRST GRADUATE DEGREE

For the first time in its history, Kingswood University will offer a graduate degree, the **M.A. in pastoral theology (MAPT)**. Classes for the new degree begin fall 2013. The streamlined 36-hour program incorporates a mix of week-long onsite intensives with longer hybrid courses taught both onsite and online. The accredited M.A. can be completed within one calendar year and may be transferred to other institutions for further graduate study.



Prayer for high court's ruling on marriage

Thousands attended a positive "March for Marriage" gathering on March 26 in front of the U.S. Supreme Court building just as they began oral arguments regarding the definition of marriage. Then they joined a two-hour rally on the National Mall.

The rally included nationally-known speakers such as Bishop Harry Jackson, Princeton professor Dr. Robert George, Skyline Wesleyan Church **Pastor Jim Garlow**, NY State Senator Ruben Diaz, Concerned Women for America National Director Penny Nance, and many others.

On March 26-27, the high court considered two important cases. They may decide what legal definition of marriage is best for the nation and also whether religious beliefs about marriage should be protected. **The ruling is expected by June**, and prayer for wisdom for the court is requested.

OKWU DEDICATES NEW KEATING CENTER

Oklahoma Wesleyan University (OKWU) dedicated its newest campus building, the Keating Center for Capitalism, Free Enterprise and Constitutional Liberty, on Friday, March 8. It was named after former

Oklahoma Governor Frank Keating and his wife, Cathy, for their exemplary service to Oklahoma and the nation.

According to President Everett Piper, "The Keating Center is about ideas. It is not really about a beautiful building. The ideas taught in this center and at OKWU will bear good fruit, and will have good consequences – today, tomorrow, for ourselves, and for posterity."





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*research by Barna Group, 2010

Obituaries



BURNETT, REV. RALPH (87)

Rev. Ralph Burnett lived in Marietta, Ga. He pastored Wesleyan churches in Georgia for 35 years. Rev. Burnett was a U.S. Army veteran, serving in World War II. He was preceded in death by a son and daughter. Survivors include his wife of 69 years, Barbara, two daughters, one sister, 8 grandchildren, 8 great-grandchildren, and one great-great-grandchild.

CHASE, UTA (91)

Uta Chase lived in Fredericton, New Brunswick, Canada. Shortly after placing her faith in Christ in her twenties, Ms. Chase joined the staff of Holiness Bible Institute, now Kingswood. She then served as a career missionary to South Africa, Zimbabwe, and Zambia.

COPELAND, REV. MARY ELISABETH (96)

Mary Elisabeth Copeland lived in Dover, Del. Rev. Copeland pastored Wesleyan churches alongside her late husband, Rev. William Copeland. He preceded her in death, along with a sister and brother. She is survived by one daughter, one son, two grandchildren, and a great-grandchild.

DAY, LUCILLE (93)

Lucille Day lived in Marion, Ind., where she was a member of Nelson Street Wesleyan Church and had been a grade school teacher. She had served as women's missionary president in the Ohio Conference of The Wesleyan Church. She and her husband, Charles, served as missionaries to Colombia and Puerto Rico. Her husband also served as Marketing Manager of The Wesleyan Church for 22 years. She was preceded in death by her husband and three siblings. Mrs. Day is survived by one daughter, one son, three grandchildren, six great-grandchildren, one sister, and one brother.

BROWN, REV. BUSTA (71)

Rev. Busta B. Brown lived in Marion, Ind. He served in the United States, Canada, and Jamaica. Rev. Brown also served as an evangelist, general secretary of the Caribbean Wesleyan Youth for eight years, district superintendent of the Western Jamaica District, district superintendent of the Virgin Islands, and president of the Ministerial Association of St. Croix. Survivors include his wife, Merle, one son, one grandchild, one brother, and a sister.

BRUNK, REV. RICHARD (84)

Rev. Richard Brunk lived in Dunnellon, Fla. He pastored in Mississippi. In 1988, he and his wife, Charlotte, were appointed as Wesleyan missionaries to Puerto Rico, and they served until 1993. He was preceded in death by two sisters and a brother. Survivors include his wife, one daughter, two sons, nine grandsons, and twenty great-grandchildren.

BURGESS, REV. EDSSEL (93)

Rev. Edsel Burgess lived in Cowpens, S.C. He pastored many years in various North Carolina churches. He is survived by his wife, Donna, of 60 years. He was preceded in death by one son, four brothers, and two sisters. Other survivors include four sons, two daughters, 21 grandchildren, and 21 great-grandchildren.

DEETER, LUCY (95)

Lucy Deeter lived in Coolville, Ohio. She and her husband, Rev. Roy Deeter, pastored the Whites Chapel Wesleyan Church in Coolville for 30 years as well as other churches. She was preceded in death by her husband, two brothers, and one sister. Survivors include three daughters, five grandchildren, and ten great-grandchildren.

EDDY, ARLENE (89)

Arlene Eddy lived in Oro Valley, Ariz. She served The Wesleyan Church with her husband, Rev. Edward L. Eddy, for 31 years in evangelism and pastoral work. The couple also served 13 years as missionaries to Sierra Leona, West Africa, and six years with the Billy Graham Crusades. Survivors include her husband of 71 years, three daughters, six grandchildren, and nine great-grandchildren.




GENTRY, DR. MELVIN (88)


Dr. Melvin Gentry lived in Thomasville, N.C. Dr. Gentry was a graduate of Marion College (IWU). For 32 years he served on the District Boards of Administration in North Carolina, Indiana, and South Carolina. He pastored for 44 years in those states. For 27 years, he served on the Board of Trustees at Southern Wesleyan

University and was named Trustee Emeritus. Dr. Gentry also served as a general evangelist. He was preceded in death by four brothers and six sisters. Survivors include Kathleen, his wife of 67 years, two daughters, two sons, twelve grandchildren, and seventeen great-grandchildren.

GRANADOS, REV. JOSÉ G. (67)

Rev. José G. Granados lived in Indianapolis, Ind. Born in Jalisco, Mexico, he became a minister after working in an auto body shop for 37 years. He planted a Spanish-speaking Wesleyan church in Carmel, Ind., and pastored there for 12 years. He is survived by his wife, Tomasa, four sons, two daughters, and 19 grandchildren.



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Diane Foley, MD
Director of Global Partners Health Network
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GRAY, MINNIE (92)

Minnie Gray lived in Ashley, Mich. She and her husband, Forrest, served together as he pastored Wesleyan churches and then as missionaries to South Africa for 25 years. She was preceded in death by her husband, one daughter, two sons, two sisters, and two brothers. Survivors include four daughters, three sons, 17 grandchildren, 20 great-grandchildren, three sisters, and two brothers.

HICKS, REV. BERTRAM (85)

Rev. Bertram Hicks lived in Sussex, New Brunswick, Canada. Rev. Hicks pastored churches in New Brunswick and Nova Scotia and also taught and served as college pastor at Bethany Bible College (now KU). He was preceded in death by four brothers and three sisters. Rev. Hicks is survived by Avis, his wife of 66 years, two sons, two daughters, six grandkids, one great-grandson, and two brothers.

HILL, REV. DAVID L. (83)

Rev. David L. Hill lived in Williamsville, N.Y. He taught for a time at Houghton Academy and pastored Wesleyan churches in the Western New York District. He was preceded in death by two brothers. Survivors include Ellen, his wife of 58 years, one son, one daughter, six grandchildren, seven great-grandchildren, and one sister.

HUNTER, REV. ALLEN (65)

Rev. Allen Hunter lived in Belen, N.M. He was a veteran of the U.S. Navy and served as an assistant pastor at Cornerstone Wesleyan Church in Albuquerque, N.M. A sister preceded him in death. Survivors include his wife, Gloria, of 43 years, two sons, two daughters, two brothers, two sisters, and twelve grandchildren.

LEAMON, REV. DAVID (78)

Rev. David Leamon lived in Lima, Ohio. He pastored for 35 years in Michigan, Indiana, and Pennsylvania. Rev. Leamon also served with the U.S. Marine Corps. He was preceded in death by two sisters and four brothers. Survivors include his wife, Ferne, four sons, one daughter, 17 grandkids, three great-grandchildren, two brothers, and four sisters.

MEEK, REV. GARY (65)

Rev. Gary Meek lived in Lynn, Ind. A veteran of the U.S. Air Force, Rev. Meek served at Lighthouse Wesleyan Church in Lynn for 22 years. Two sisters preceded him in death. Survivors include Lena, his wife of 42 years, four sons, five grandchildren (expecting two more), one brother, and two sisters.

MOORE, REV. DAVID (74)

Rev. David Moore lived in Iola, Kans. He pastored churches within the Kansas District and was a veteran, having served in the Air National Guard. Survivors include his wife, Myrna, two daughters, two sons, fifteen grandchildren, four great-grandchildren, one brother, and one sister.

NORTH, REV. HAROLD (78)

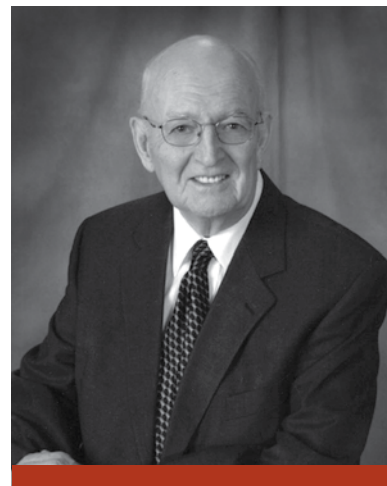
Rev. Harold North lived in Rome City, Ind. Rev. North graduated from Marion College (now IWU) and pastored churches in Indiana and California. He was preceded in death by a brother. Survivors include his wife, Lois, two sons, two daughters, nine grandchildren, two sisters, and a brother.

ORTLIP, ELIZABETH (BETTY) (92)

Elizabeth (Betty) Ortlip lived in Houghton, N.Y. A graduate of Houghton College, she served as a missionary alongside her husband, W. Henry, in China and Haiti. The couple also ministered to Natives at the Seneca Cattaraugus Reservation at Wesley Chapel. She was preceded in death by her husband. Survivors include one daughter, three sons, ten grandchildren, and one great-grandson.

STOREY, VERA (80)

Vera Storey lived in Asheboro, N.C. A Southern Wesleyan University graduate, she served at her local church as director of children's ministries. She also served on the N. Carolina East District Board of Administration and as a SWU trustee. Mrs. Storey was the first woman elected to the General Board of The Wesleyan Church, where she served for eight years. She was preceded in death by her husband, John. Survivors include one son, one daughter, three grandsons, and three sisters.



Former Wesleyan college president remembered

STAIRS, REV. CONARD (86)

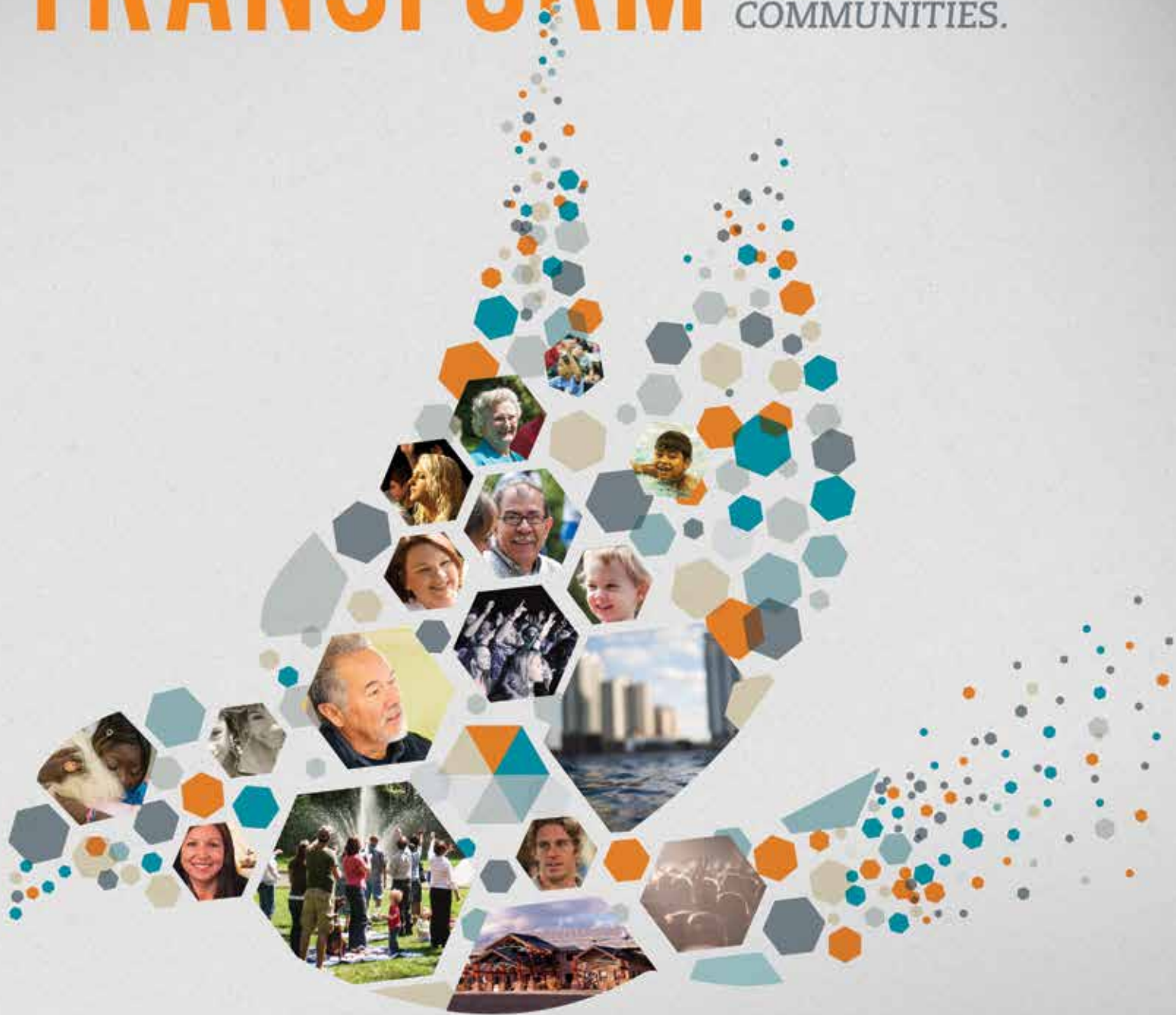
Rev. Conard Stairs died February 13, 2013, in Fredericton, New Brunswick, Canada. Rev. Stairs was a **former president of Bethany Bible College** (Kingwood University).

Rev. Stairs first served at Bethany as a theology professor from 1950 to 1954. After some years in pastoral ministry, he returned to the college as its president in 1959 and served for ten years. He was instrumental in the college relocating to its present location in Sussex, N.B., in 1965. Stairs Hall is a main campus building later named in his honor. Altogether, he pastored churches in New Brunswick, Nova Scotia, Ontario, and Maine. He held several district positions including treasurer of the Foreign Missions Board of the Reformed Baptist Church (now The Wesleyan Church) and District World Missions secretary. He produced hundreds of devotionals, and some are included in his book, *Window on the Word: One Hundred Devotionals*.

He was predeceased by his wife, Betty Ruth (Christensen), and is survived by two sons.

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Weeping & Seeking

A few people have said to me, “Is this urban urgency stuff just a fad?” Others have said, “What about us in the rural areas? Are we forgotten?” Then I hear, “The church abandoned the cities a long time ago. We must return.” Other conversations are, “It costs too much to have churches in the cities.” Or an entirely different conversation, “People in the city have liberal politics and they wouldn’t fit our church.” Or, “Many of these people are from other countries and I don’t even know their language.” And also, “There’s too much crime in the city; I’m afraid to be a pastor there.”

Frankly these conversations are centuries old. I am reminded of the early Christians in Rome. This small group came into a culture that had totally opposite values of those that Jesus taught. Life had no worth; mercy was a weakness. There was great disparity between rich and poor. The greater the violence in the games, the more the people cheered. Strangers of every language in the empire filled the city.

The obstacles to sharing Christ in Rome were astounding. Yet these early Christians had the courage to live out the gospel that transformed the people and ultimately the city.



JO ANNE LYON

General Superintendent
The Wesleyan Church



Jesus wept over the city. He wanted to gather the city to himself (Matt. 23:37). When we hear about the violence, politics, immigrants, high prices, racism, crime, etc., do we weep over the city as Jesus did? Perhaps the prophet Jeremiah has a word for us:

Seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers you too will prosper (Jeremiah 29:7).

What would happen if we all prayed for the peace and prosperity of our cities large and small? What would happen if we would weep over them? I believe that this verse in Jeremiah in which God speaks about the city would be fulfilled in ways we simply cannot imagine: “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future” (29:11).

I plan to do some weeping and seeking! What about you?

Transforming lives, churches, and communities through the hope and holiness of Jesus Christ.

Vol. 7, No. 3

Founders Orange Scott (1843), Seth Rees (1897)
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Published By Wesleyan Publishing House
P.O. Box 50434, Indianapolis, In 46250-0434

Member
Evangelical Press Association
National Association Of Evangelicals



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ISSN 2327-414X (print) ISSN 2327-4158 (online)

Wesleyan Life is published quarterly, free to The Wesleyan Church constituency. Home delivery is available for a minimum donation of \$15 per year U.S./Canadian (overseas \$20 U.S. funds, overseas airmail \$50 U.S. funds).

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VOICES OF HOPE




URBAN VOLUNTEERS

by Kerry Kind



NEW HOPE FAMILY WORSHIP CENTER ANTHONY GRAHAM



The New Hope Family Worship Center in Brooklyn, New York, does not exist in a building that looks like a traditional church at all. To a passer-by, unless they read the sign, it could be a business or a factory. Livonia Avenue is dominated by the massive superstructure of the elevated commuter train, but one quickly gets used to the

periodic rumble and roar of the trains passing overhead. At ground level, across the street from the church, an unending series of pickup basketball games takes place in the asphalt park.

Visitors to New Hope Family Worship Center on Sundays have seen the crowded sanctuary (over 700 on a normal Sunday). They have heard the wonderful gospel choirs, the powerful preaching of Dr. Anthony Graham, and the voices of the responsive congregation. But through the week, this is a different New Hope Church: a bit quieter, yet humming with activity. In a way, what happens during the week is what really sets its ministry apart.

The reception office was a beehive of activity. People were constantly being “buzzed” into the building through

the main entrance. Several desks were occupied with people working on computers or on their phones. Other people stood in doorways and sat in straight chairs chatting or waiting to see someone. Zethea Bushelle was a job developer, a social services director, and was currently busy setting up one of several job fairs that she arranges every year. A moment later, a policeman was buzzed in, picked up his free coffee and snack and used the restroom.

Leon Keizer was working at his computer with two others hunched over his shoulders watching the screen intently. A real estate broker and investor, Leon helps people with housing, food stamps, Medicaid, immigration and green card status, and many other issues at which he has become an expert. At first he volunteered two days a week to do this. As the Lord blessed him, now he volunteers five days a week, helping an average of 25 people per day and talking about Jesus all the time. At the other end of the building a soup kitchen was under way serving a large

MOST OF THE ACTIVITY THAT ONE SEES IS A RICH TAPESTRY OF ENGAGED AND CHEERFUL VOLUNTEERS, WORKING IN THE COUNSELING CENTER, THE CLOTHING DRIVES, HOME VISITS, SHUT-INS, THE FEEDING PROGRAMS, THE GIRL SCOUTS, THE SUBSTANCE ABUSE MINISTRIES, JOBS AND SOCIAL SERVICES, AND ALL KINDS OF CLASSES.

OVER 1,000 PEOPLE ARE FED EVERY WEEK THROUGH THE SOUP KITCHEN AND FOOD PANTRY, SHOWING CHRIST'S LOVE.

room with long tables full of hungry people. The cooks and servers were all volunteers. Rev. Errol Richards, compassion ministries director, spoke of over 1,000 people that are fed every week through the soup kitchen and food pantry, showing Christ's love. He also works to disciple new Christians in the church. In the sanctuary a cluster of people was gathered around the musical instruments. Pastor Mervin Fleming was there talking to some young adults. Dr. Silvenia Charles was across the hall, preparing for the Bible school ministry.

It soon became clear that there was an enormous amount of volunteer ministry going on. Yes, there were three or four pastors, but most of the activity that one sees is a rich tapestry of engaged and cheerful volunteers, working in the counseling center, the clothing drives, home visits, shut-ins, the feeding programs, the Girl Scouts, the substance abuse ministries, jobs and social services, and all kinds of classes. As I quietly observed a typical day, I realized that evangelism was going on through everything. Of course, they also had prayer meetings, baptism classes, and so on.

Between 4:00 and 5:00 o'clock in the afternoon, Dr. Anthony Graham, the senior pastor, arrived. He had come straight from his teaching job in the New York public school system. The founder of the church, he has been the volunteer senior pastor for twenty-three years, not taking a salary, but supporting his family through his public



education career. Rather than stifling the growth of the church, that choice has set an example of volunteerism. The many volunteers who give countless hours of ministry are simply following Dr. Graham's example, giving back to the Lord and the church.

In this neighborhood in Brooklyn, there aren't many jobs available, there is no affluence, and there is a lot of need. A church here that depended on paid staff to do everything would not get much done—they could not afford a large paid staff. But this church gets a tremendous amount of ministry done every day. What if more of our churches in all types of settings had volunteers engaged in serving like this one? They could probably be doing much more to connect with their communities. A signature quality of the fastest-growing churches in the Wesleyan denomination is that large percentages of people in the congregations are serving in volunteer ministries, reaching out into their wider communities. In Brooklyn, volunteerism is not an option. It's just a part of the culture of the church for every disciple.

Dr. Graham is excited about the three daughter churches that have been planted in the area in the last few years, and he has plans for more. Every time they plant a daughter church, they release a leader who has been called and trained at New Hope, and give up a core of people to launch the new congregation. But God continually blesses and replaces those. Dr. Graham said they have grown more since they began planting daughter churches than they did before.

There are literally hundreds of ethnic cultures represented within a few miles: Anglo, black, Asian from all nations. New Hope and the daughter churches are emblematic of that diversity.

THEY HAVE GROWN MORE SINCE THEY BEGAN PLANTING DAUGHTER CHURCHES THAN THEY DID BEFORE.

CANARSIE HOLINESS TABERNACLE HOLLY CHOWTIE

Canarsie Holiness Tabernacle is pastored by Rev. Holly Chowtie. She was originally from Guyana, South America and came to New Hope Church when she came to Brooklyn. With her husband and thirty people from New Hope, she planted the Canarsie church in 2007 in a mostly Haitian lower/middle class neighborhood and they were able to purchase a church in 2011. They were not doing relief work until Hurricane Sandy, which struck their neighborhood hard, but now it is a big part of their ministry.



WORLD IMPACT INTERNATIONAL MINISTRIES CLINTON & PEARL GLASGOW

Clinton and Pearl Glasgow are from Trinidad and both are ordained. Pearl holds a doctorate. After a decade at New Hope Church, they and twelve others from New Hope founded World Impact International Ministries three years ago in a school.

They plan to be in their own facility by the end of 2013, because there is so much need for daily ministry activities. Clinton is the senior pastor and Pearl is administrative pastor and also heads the food pantry and Leadership Training Institute. She is constantly holding classes for lay people in Bible, values, management, missionary work, nutrition, and other practical subjects. They did not want to leave their established lives in Trinidad, but God spoke to them both personally, at different times, and called them to bring their ministries to the mosaic of cultures in Brooklyn.



COMMUNITY HOUSE OF PRAYER HIMSCHAN GANESH


The third and most recent church plant is the Community House of Prayer in Queens, led by Pastor Himschan Ganesh. Pastor Ganesh's family emigrated from India to Guyana, where he converted as a young person 25 years ago. He was discipled and mentored by Pastor Hollie Chowtie. Called to the ministry, he planted two churches in Guyana, and then followed Pastor Chowtie to Brooklyn in 2005. He supports his family by doing construction work. Himschan knows that God has called him, permanently, to pioneer church planting work, and, in fact, would never consider pastoring an established church. His wife Zerina is an incredible partner in ministry, a real prayer warrior, and helps support the family and their three children as a nanny.

The Community House of Prayer began less than two years ago with ten good workers from New Hope in a store front. They soon were able to rent a church building which had been empty for seven years, and now they fill it on Sundays with people originally from Guyana, Panama, Nigeria, the Philippines, the islands of Trinidad and St. Vincent, and other places. They are already averaging over 80 in attendance.

As a church planter, Pastor Ganesh focuses on evangelism, but he feels his real gift is developing leaders to take over so he can move

on. He is constantly training workers even though he is also preparing for his ordination through FLAME (modular) classes. Like Pastor Graham, Himschan Ganesh does not accept a salary. They were able to plant the church without outside financial subsidies, but they are grateful for musical instruments and a sound system provided by the district. Pastor Ganesh wants to plant a daughter church within five years and could see himself leading that or perhaps doing missionary work in yet another country in a few years.

There are other great urban ministry stories in the Penn-Jersey District: Coney Island, Newark, Philadelphia, Upper Darby, and many others. But we are already seeing an important pattern. Urban ministries in a large city, especially in lower class or lower middle class areas, cannot depend upon salaried professionals to do most or all the ministry. Financial resources are scarce, but the more important resources are people and prayers. It takes vision and leadership to build great ministry around volunteer service. Then, when people are trained and released for ministry, great things can multiply. In Brooklyn and Queens, the example of self-support and volunteerism runs deep, beginning with Anthony Graham. With that vision caught by most of the members, seemingly everyone is finding something to do for Jesus!



FINANCIAL RESOURCES
ARE SCARCE, BUT
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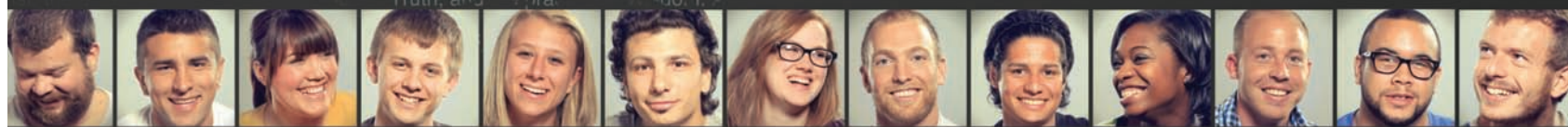


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CHURCHES

PRAY & SEND TEAMS –
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POURED-OUT

HEAPS LOVE ON THE
PEOPLE OF OK

Relief & redemption in Oklahoma

by Kerry Kind

The tornadoes in Oklahoma on May 20 and May 31 killed fifty people. They severely damaged or destroyed over 12,000 homes. Devastation from the Moore tornado alone goes on for seventeen miles. It has a powerful effect on anyone encountering it.

Wesleyan churches from at least twenty different districts have sent or are sending teams of volunteers to help. Twenty-three Wesleyan districts are represented among those who have been donating to the Wesleyan Emergency Relief Fund.

- 46 churches have sent teams so far with over 400 different people.
- 25 churches are scheduled to come with over 300 more people.
- California, Colorado, Florida, Illinois, Indiana, Iowa, Kansas, Maryland, Missouri, Michigan, Nebraska, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, South Dakota, Texas, and Wisconsin teams have come.

We are providing assistance at the sites of over 200 severely damaged or destroyed homes, completing the work at one-third of those sites so far. The work has included helping victims search through debris for belongings of value, doing temporary roof repair, shoveling and raking, tree and stump removals, complete home demolitions, cleaning lots to the curb, concrete slab removal, and many other physical tasks. It has also involved providing emotional and spiritual ministry, listening to and praying with victims, and providing encouragement.

The teams are made more effective with leadership from Poured-Out Ministries, led by Wesleyan ordained minister Steve Adams. Steve is a certified disaster relief coordinator with fifteen years of experience, and Poured-Out brought a caravan of people, trucks, and equipment from their headquarters in Michigan. Heavy equipment such as an excavator is rented on-site.

May Avenue Wesleyan Church in Oklahoma City serves as the staging area for the teams. It has been managed by Pastor Nathan Hedge as they have often hosted seventy volunteers per night. A nearby Lutheran church helps with overflow bedding and feeding assistance. To schedule your team to serve, contact oklahoma@poured-out.org.

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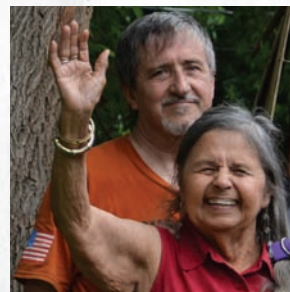
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DONORS
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TO CONTINUE...


Our **volunteer** structure provides huge **leverage** – **the funds** go a long way

Teams are discovering that God's grace is flowing in all directions. Not only are they making a difference by sharing the love of Christ with needy people, but they are also blessed. Their own faith and zeal for ministry are enlarged. You can't see and do something like this and not be changed.

Rev. Hedge loves it that his own four children (ages 5-10) are coming in contact with so many wonderful people. He stated, "The volunteers have been so great and quickly become like a part of our family. It saddens us to see them go, but then another team comes in and the process starts all over again. We had over a hundred people in the field yesterday."

The Wesleyan Church, with just the motivation of loving hurting people, is seeing a reservoir of good will developing and more people interested in Christ. The leaders and volunteers on-site have expressed deep gratitude for the donations that are making their way to Oklahoma City and Moore. At press time, \$95,000 had come through the denomination's relief fund and the Tri-State District had received about \$23,000 going to the same ministry.

Some churches have sent or brought other kinds of tangible support. Heritage Wesleyan Church in Rock Island, Ill., organized a full semi-trailer load of tools and supplies, which has been extremely helpful and also shared with others. Southern Wesleyan University and the South Carolina District have also sent a semi-trailer loaded with over 10,000 needed items. Mountain View Wesleyan Church in Colorado has provided their commercial food trailer to complement the church kitchens, a tremendous help.

The financial support provides so many things that are needed for the volunteer teams to do their jobs and give a helping hand to victims of the storm. Hedge pointed out, "Our volunteer structure provides huge leverage—the funds go a long way and we can empower the teams as long as support continues. The best way to give at this point is through the Wesleyan Emergency Relief Fund. 100% of it comes here and provides what is needed to keep the teams in the field helping and ministering to people." 



Opportunity amidst tragedy

by Max Colaw



Rev. Nathan Hedge (R) discusses assistance at home site



Rev. Max Colaw, Tri-State District Superintendent (R) with church planter Rev. Dylan Cole



Poured-Out Ministries provides tremendous assistance to devastated homeowners, and shares the love of Jesus Christ.

The storm that struck on Monday, May 20, 2013, scarred the lives of countless Oklahomans. Paradoxically, this is opening a way for Wesleyan churches to impact thousands with the love and grace of Jesus.

The historic EF-5 tornado devastated a huge swath of the Oklahoma City metro area, especially the city of Moore. Along with another set of tornados 11 days later, 50 people lost their lives. But the Moore tornado alone caused more than two billion dollars of damage, destroying several thousand homes, schools, and businesses along a 17 mile route that was over a mile wide.

Within hours, messages and calls poured in from across the nation and even overseas. “Are you OK?” “How are the churches?” “Did anyone from our Wesleyan family get hurt?” (We can praise God that all were spared from death and personal injury.) But then, the next question was, “What can we do to help?”

My heart was warmed as our three Wesleyan churches in the metro area immediately seized the opportunity to minister. They understood that they had been placed here “for such a time as this” and were determined to make an impact for Christ as they began to help people dig out, clean up, and rebuild.

Strategically located, the Oklahoma City May Avenue Church, an urban, multi-ethnic church, went to work. Lay leaders took the lead at first while Pastor Nathan Hedge was returning from an out-of-state funeral. They opened their doors and made the facilities into a staging site for the many volunteers who were starting to pour into the area to offer assistance.

Pastor Nathan returned and has served as an incredibly effective on-site coordinator for the staging efforts. Electrician Casey McDermott installed power in the parking lot for all the trailers that were starting to arrive. LuAnn Kelly, a trustee at the church, gathered lost pets, cared for them, and transported them to a triage center where they could be reunited with their owners.

The Norman Wesleyan Church, led by Pastor Dylan Cole, provided volunteers including Daisy Chavez. Daisy was an experienced restaurant manager who had just been laid off. But her skills and contacts enabled her to set up and operate a kitchen that has been helping to feed countless relief workers.

Dylan is also planting a new congregation, Foundation Church, in the area. Through his connections as a hospice chaplain, he assembled a team of counselors to offer emotional and spiritual help to the many who have been traumatized by the disaster.

Steve Adams, another ordained minister in The Wesleyan Church, is founder of Poured-Out Ministries, a disaster support and relief ministry based in Michigan. Steve flew in quickly to meet with the pastors and laity of the three churches. Steve, a certified disaster

relief coordinator, also connected with government officials and other non-government organizations and made an overall assessment of the role of Poured-Out. Within a few days, a whole caravan of Poured-Out trucks and heavy equipment and personnel was in place at the May Avenue staging area.

In an effort to keep people informed, organized, and encouraged, Terri Busch, wife of Pastor Mark Busch of Ponca City’s Brookfield Avenue Wesleyan Church, set up the “Wesleyans for Oklahoma” Facebook page [www.facebook.com/groups/wesleyansforoklahoma].

In addition to sending volunteer teams, Wesleyans from all across the Church have given generously to make sure the relief efforts are funded. Opening envelopes with money and notes, my wife Ruth Ann asked me to come into her office. A large check had been sent to help defray the costs for May Avenue to serve as the staging center. That was exciting. But other envelopes had as little as \$1.00 in them, and notes like the following:

*“Sorry we could not give much because we are a **struggling family** with a three-year-old. But we wanted to give a little to help the families out in Oklahoma that are going through **rougher times**.”*

In the face of one of the largest disasters to strike the heartland of America, Jesus is taking our efforts, great and small, and using them to transform lives. And while the fatalities are tragic and the property loss is mind-boggling, the greatest need of humanity is to know the love of Christ. And so, in this broken and hurting community, we pray that the Spirit of the living Christ will be seen in us: listening, crying, praying, giving, and serving.



This is **opening** a way for Wesleyan churches to **impact thousands** with the **love** and **grace** of Jesus.



Story

LIVING WATER

by Kerry Kind

One of the three major natural disasters most impacting The Wesleyan Church recently was the historic flood in Mozambique, Africa.

(The other two were Hurricane Sandy and the Moore, Oklahoma tornado.) The flood waters have abated in Mozambique, but the lost crops, livestock, homes, and possessions brought a hunger and health crisis to the Gaza and Zambezia Provinces. Through the Wesleyan Emergency Relief Fund, North American churches compassionately gave \$132,000, which has helped lift the spirits and lives of literally thousands of the displaced.

In addition to all of the personal losses, several Wesleyan churches were destroyed. These churches, some built with traditional methods including use of sun-baked mud blocks, were not able to survive. Two churches are being rebuilt in Zambezia Province, but further south, many of the displaced Wesleyans have decided to relocate into new areas of the Gaza and Maputo Provinces.

The emergency funds are being used according to prayerful planning by National Superintendent Rev. Graça Nhatelo and the national board.

First, \$35,000 has been used for purchase of food and medicine supplies that have been distributed to the most needy in the displaced communities. In the capital city of Maputo, many truckloads of relief supplies were purchased and hauled northward in a carefully managed operation.

Remarkably, the Mozambique church leaders chose to use \$60,000 to fund six church construction “starter packs” at \$10,000 each. These will ensure that the new churches will be constructed in a way that can survive future floods, if necessary, with concrete foundations, cement blocks, and reinforcement. The special assistance is appropriate, because, although the members will do all they can to build their churches, they are also trying to rebuild their own homes and lives. The rebuilding of the churches could take years without the starter packs.

Two of the rebuilding projects are in Zambezia Province far to the north. The churches there are in strategic locations: one next to the national main road, for example. The other four starter packs will be used to plant churches in entirely new towns: two in the Maputo Province, one in Xai-Xai District, and one in Chihaquelane (Gaza Province) where so many of the refugees from the inundated city of Chokwe have chosen to resettle.

“The new churches will be constructed in a way that can survive future floods.”

Thus, the **gospel**, new **church plant** **water wells** are coming to at least towns that did not have these things



Photo Gallery

Because the new sites are away from the rivers, water is scarce. But along with the starter packs, the leaders are also allocating funds for four World Hope International wells to be drilled for \$8,500 each in the new church locations. In Mozambique, having a clean water well in a village can mean an enormous difference in the quality of life and health of the inhabitants. Villagers (often children) can walk miles to carry water every day, and surface water is easily contaminated.

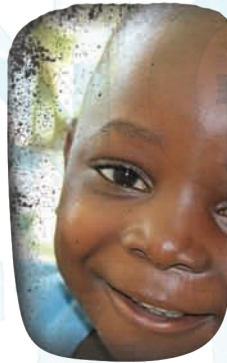
Two new wells are already completed, and three of the churches are under construction, with sites being prepared for the others. Thus, the gospel, new church plants, and water wells are coming to at least four towns that did not have these things before.

In Acts 8, verses 1 and 4, it states, "On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Those who had been scattered preached the word wherever they went." God did not cause the persecution, but he used the scattering of the believers to spread the gospel.

In Mozambique, many Christians have been displaced and driven into new areas because of the flooding. Although natural disasters happen in a fallen world, God continues to meet his people where they are and he helps carry them through hardship and loss. In addition, we see him using the dispersion to offer living water as several new churches are being planted and the Word of God continues to reach new towns.

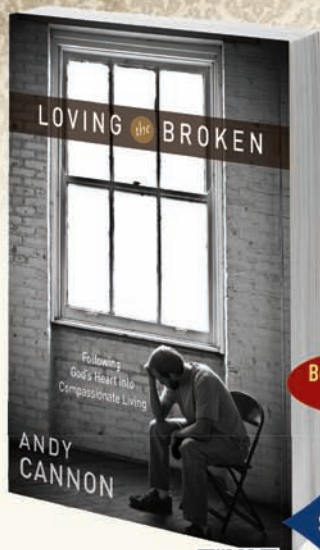
At these new locations, land is difficult to come by. But because of the active role The Wesleyan Church has taken in providing relief assistance and water wells, grateful government officials are applying for land to be assigned for churches, and our leaders are hopeful of the results. Once again, the generosity of the givers is being multiplied.

Missionary Orai Lehman writes, "Please convey to the entire Wesleyan constituency the deep appreciation of the community leaders and government officials of the Gaza Province, along with the thanksgiving of all the members of The Wesleyan Church of Mozambique for the generous response. It is really making a tremendous difference in the lives of the people who have lost so much in the 2013 floods."



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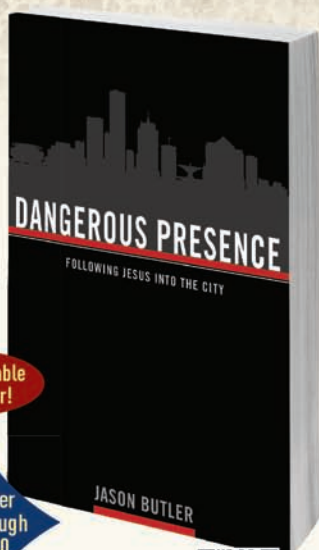


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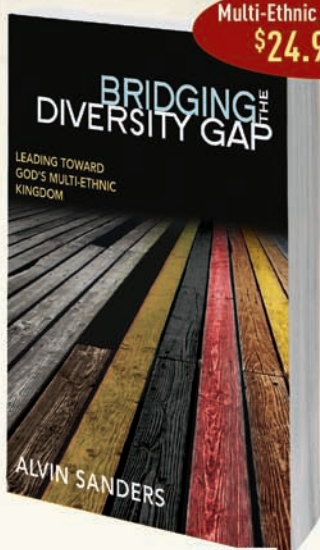


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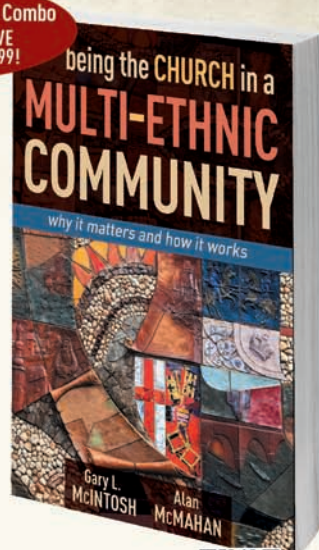
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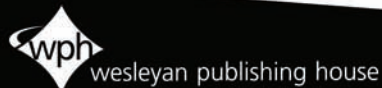
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THEY SHARED THE GREAT STORIES OF THEIR LIVES, CHURCHES, AND COMMUNITY TRANSFORMATIONS THAT ARE HAPPENING RIGHT NOW.



Story



Momentum

IN THE MOVEMENT

by Phil Struckmeyer

What do you get when you increase the mass and speed of an object? The answer is momentum. I used to be a high school physics teacher and taught many young minds about momentum and the principles of objects being set in motion. While being a high school teacher and coach was a fun season in my life, teaching about the momentum of objects is nothing like experiencing it personally amidst a gathering of radical, movement-minded church-planters, pastors, and leaders!

Six years ago, eight Wesleyan planters attended the most significant church multiplication conference in the world: Exponential. Last year, the momentum had picked up to 40 planters and leaders from nine districts attending. This year, 140 movement-

minded Wesleyans from twenty districts gathered with more than 5,000 other leaders from across North America, and momentum in the movement of church multiplication could truly be felt. CMAD's (Wesleyan Church Multiplication and Discipleship) Nitrogen, WIF (Wesleyan Investment Foundation), and Wesley Seminary all teamed up to rally and empower this year's fantastic crew of leaders to engage in the North American conversation of church multiplication. Exponential provided a powerful experience of interacting with the best and brightest thinkers, practitioners, and communicators from around the world.

While the conference itself had plenty of horsepower, the greatest source of the momentum for our movement was the cross-pollination that took place

within our group. Wesleyan district leaders, pastors, and planters engaged in a thick ministry-formation culture in which they shared the great stories of their lives, churches, and community transformations that are happening right now.

The Exponential conference is a strategic event in the annual calendar of church multiplication that takes each spring and will be followed up this fall on November 6-8, 2013, with our own event called the Summit. With all the momentum building, this year's Summit will take the shape of our own North American Church Multiplication Conference of The Wesleyan Church. Watch for more information in the months to come to hear how you can become a part of the movement.

THE CRY OF MILWAUKEE

by Jason Butler

I had no idea what I was getting into

when Wisconsin District Superintendent Dan Bickel asked me to plant a new Wesleyan church in Milwaukee. I agreed and began putting into place my plan to plant a church that would attract urban hipsters. We'd have amazing worship, lots of skinny jeans, even more dark rimmed glasses, and I would catapult into stardom as the "Next Best Pastor." This was my dream and I quickly learned that it was not God's dream.

I had been listening to the cry of my own heart—the cry for success, accumulation, and recognition. My ears needed to be recalibrated, retuned to hear the cry that God hears.

As the new **adventure** of church planting **crashed** in on itself, I can vividly remember a **life-changing** moment where I began hearing **other cries**.

I stood before the shards of my broken dreams and I was reminded of God's words to Moses, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them . . ." These are some of the most important words in Scripture because they reveal that God does indeed hear the cries of the oppressed.

God hears them, but do we?





Our **natural inclination** is to stay away, but **we believe** the example of **Jesus** through the **Incarnation** is to **move towards suffering**.

I began to hear the cries of the suffering in Milwaukee, and I haven't been able to unhear them since. Jesus called me to lay down my dreams and follow him into the deepest parts of my city to bring rescue and reconciliation. Thus began the story of Transformation City Church.

Milwaukee is the fourth poorest city in America. The education system is one of the worst: it has the lowest third-grade reading scores in the nation. The zip in which our church is located has the same infant mortality rate as Botswana, Africa. We are the most segregated large city in the U.S.

Our city is crying out because of its oppression. The central city poverty is unlike any other poverty. It is the place where injustice, isolation, fear, violence, and anger form a concentration of densely-populated suffering unlike any other place.

BUT, we believe that the message of Jesus has something to say to the modern-day Pharaoh of oppression. God is raising up a generation of followers to launch into the hard work of justice and compassion, to stand up to systems of oppression and declare, "Let God's people go!"

This is our call at Transformation City Church (TCC): to stand against the systems of injustice, to disciple others into this prophetic ministry, and to proclaim the powerful message of the resurrected Jesus that brings life and hope to people now and for eternity.

There are many ways to do urban ministry that are wonderfully clothed in the beauty of Christ's grace. But ours begins with the radical call of relocation: to change one's proximity to suffering. Our natural inclination is to stay away, but we believe the example of Jesus through the Incarnation is to move towards suffering. We call Christians to move into the city, to support ministry in the city, or help an under-resourced teenager or child who is having trouble in school.

In the past two years, we have seen thirty people from our church move into under-resourced neighborhoods in the city. We also founded a non-profit organization called Inhabit, which acquires empty homes in hurting neighborhoods and recruits Christians to live in these homes, build relationships, and invest themselves there. These are urban missionaries whose first task is simple: live with the people, listen to the people, and love the people.

The relationships that have been built by these "relocators" allowed us to establish weekly mentoring and tutoring relationships with over eighty kids in the city. It has brought people to know Jesus. And it has begun the hard work of breaking down the walls of division and hate.

Human trafficking and child sexual slavery is a big problem in the city. It took over eighteen months, but TCC established a coalition of churches called Exploit No More. The mission of this Christ-centered ministry is to open a safe house for local victims of underage sexual exploitation and human trafficking.

We have fought against foreclosures, helped people get jobs, opened a clothing exchange, stood up for those who have no voice in the political arena, and much more. Today we are considering the possibility of helping people start small businesses through micro-financing. And we are continually talking about ways to improve the educational system.

The work of justice is long and hard. Systems of oppression don't easily crumble. It can be dangerous work. But over and over again, we have seen God work. When we are living out God's dream for people, standing up to evil, and taking the risk of following Jesus in the city, we have seen very clearly that:

Pharaoh, you don't have the last word. Jesus does!



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BUILDING

It doesn't take long for a visitor to the inner city of Oakland, California, to realize hope there is elusive.

The schools are broken and dropping out seems like a more viable option. Some move away to find a better life. The police department has been so notorious for corruption that it is currently under the conservatorship of the federal government. The city of Oakland has flirted with bankruptcy for years and scandal among elected officials appears common. In Dr. Lawrence VanHook's neighborhood, over 75 percent of the children live in single parent families.

In spite of the hopelessness that can be seen in many tired faces, VanHook is encouraged. His constant enthusiasm may seem illogical, until one understands the source. God has placed his call and his enablement on his life. His church, Community Christian Church for Christ (CCCC), offers light to a neighborhood where crime and poverty are epidemic. One challenge is discerning the fine line between welcoming



“... it gets better by God working through us to make a difference.”

someone with love and creating boundaries for those who could bring harm to his people.

“Urban ministry in Oakland is pitiful, yet pivotal, to the kingdom of God,” said Dr. VanHook. He has been pastor of the church for the past 11 years, and they have been at their current location for 2½ years. CCCC consists of a mix of African-Americans, Latinos, and Caucasians. “God has placed me here where the pain is thick with crime, poverty, and lack of education,” said VanHook, also a community college professor. “But it gets better by God working through us to make a difference.” At present, one ministry of the church that is making a difference is a meal program. Twice a week, CCCC provides a free lunch for those who need food, no questions asked. Each time, the 50-60 men, women, and children—most of whom are homeless—arrive on bicycles or pushing grocery carts.

Gradually, Dr. VanHook sees the eternal difference his church is making. Too often, tragedy strikes. The pastor noted that he recently “dealt with another homicide within

my church family.” A 15-year-old boy was the latest victim of gunfire. A dozen of the relatives attend CCCC. Dr. VanHook has learned how important it is that the church be there to minister to hurting souls at these times.

Rape, abandonment, incest, molestation, abuse, domestic violence: these are some of the grave issues many of the CCCC people have endured. As new people come into contact with the church, Dr. VanHook focuses on two important needs: giving them hope while helping them to live more productive lives. They intersect with Jesus through the gospel message while they are developing into more productive citizens of society and the kingdom of God.

“We walk alongside people. We keep preaching the gospel. We provide a community of faith and support and practical development. And we expect to see signs of personal transformation,” said Dr. VanHook. The worship service averages 80-90 attendees, but many people who have been given hope and choices move on to healthier communities.

VanHook trains seasoned Christians and enlists them to help disciple the new believers. He is encouraged that 27 new believers have been baptized within the last year.



JUST in OAKLAND

by Tricia Rife

Dr. VanHook remarked upon the importance of the decision that brought the CCCC into The Wesleyan Church in 2011. He is grateful for Wesleyan leaders who have come alongside them. A district grant, a Wesleyan Investment Foundation loan, and remodeling by Faith Legacy Church in Sacramento all helped make their new facility possible.

A fun-loving person, Dr. VanHook did not object when his friends and family hosted a huge 50th birthday party for him in

“But what is needed most of all is a deep conviction in churches everywhere that God weeps for the cities and is calling all of us to have a role in God’s response.”

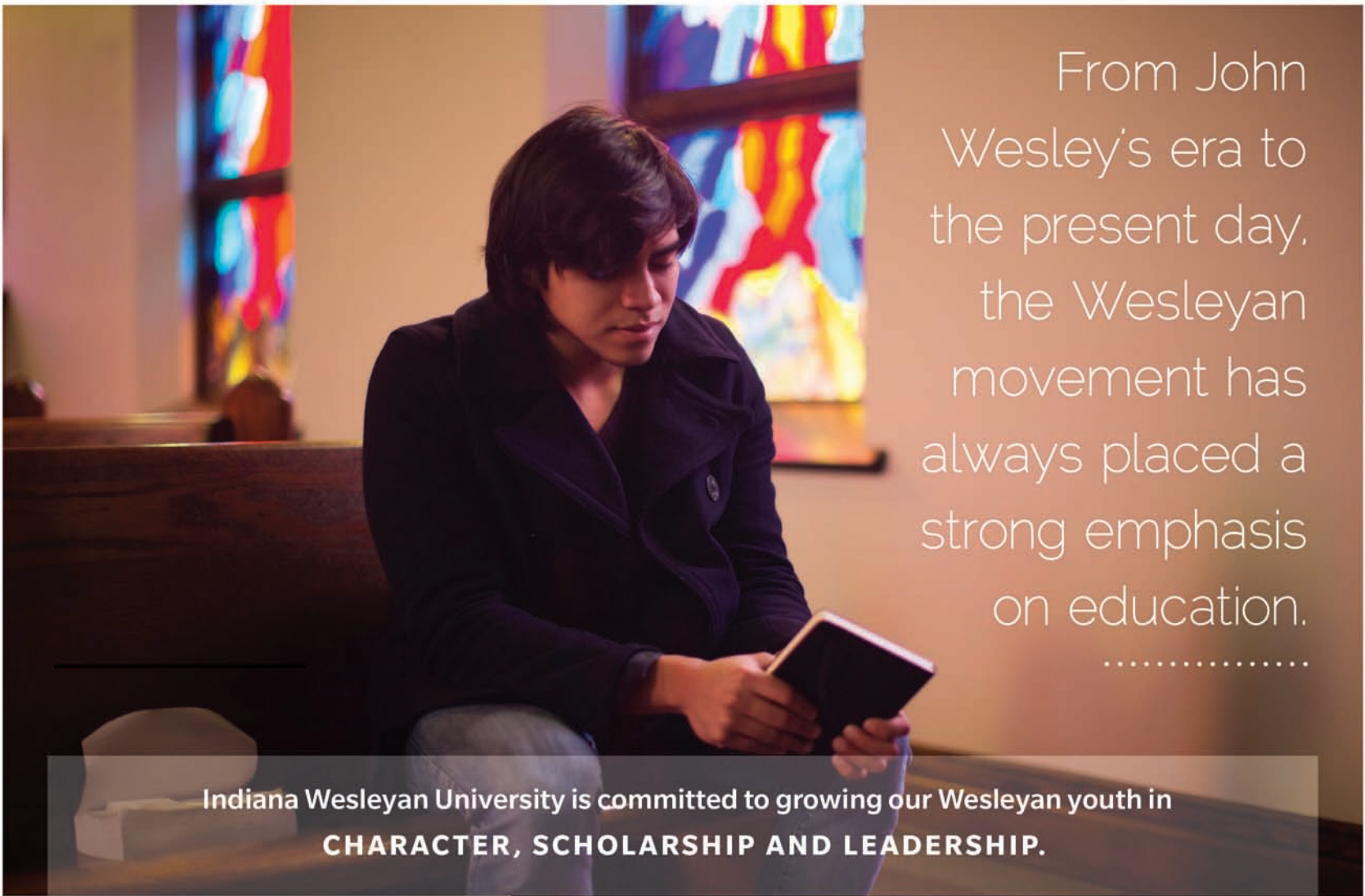
Rev.
Lawrence
VanHook



March, 2013. The church family attended as well as hundreds of invited community residents, city and state officials, college professors, and denominational representatives. A Christian comedian provided entertainment, as did well-known recording artist M.C. Hammer. A friend of the pastor, Hammer hopes to work together with VanHook to open a school. The party actually provided many opportunities to meet new people and open doors of ministry to many. Comedian Steve Harvey is associated with successful mentoring programs in several U.S. cities, and discussions are under way for VanHook to launch one in Oakland in conjunction with Fathers’ Day next year.

Workers and finances are hard to come by when apathy toward urban poverty and fear of crime-ridden neighborhoods seems to permeate the wider culture. “Many people don’t know what they can do, so they often do nothing,” said VanHook. He knows that prayer, love, workers, and resources all go hand-in-hand and are gravely needed to minister. But what is needed most of all is a deep conviction in churches everywhere that God weeps for the cities and is calling all of us to have a role in God’s response.

VanHook leads with a promise of hope in his Oakland neighborhood, not “doom and gloom.” When the church first moved into the neighborhood, many buildings were barred and boarded up. But he and his church members made the decision to be a bright light in the area and declared that “where we live we are going to model something different.” So they dismantled the window bars on the church, helping to break down barriers. Because of many such actions that build trust, lives are being transformed, one life at a time.



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Wright NAMED TO IWU PRESIDENCY

On May 21 the Indiana Wesleyan University Board of Trustees announced the election of **Dr. David W. Wright** as the **ninth president** in the university's 93-year history, amidst great acclaim.

IWU Board Chair Dr. Carl Shepherd remarked, "Dr. Wright is both deeply rooted in the Wesleyan tradition and far-reaching in his vision as an educational entrepreneur. We look forward to his blending these strengths to help us navigate the rapidly changing nature of American higher education."

As IWU's first provost and chief academic officer, Wright helped develop Wesley Seminary, the School of Nursing, the School of Health Sciences initiative, the Ron Blue Institute for Financial Planning, and the "National Conversations: A Series of Civil Dialogs About Society's Wellbeing."

Earlier in his 16-year career at IWU, Wright led the university's entry into online education and initiated the regional campus strategy that helped IWU become Indiana's largest private university. He exhibits a deep commitment to the church and to Christ-centered higher education.

Wright grew up in the Philippines. His parents, Wayne and Virginia Wright, were Wesleyan missionaries who spent two decades in the field. His father became General Director of World Missions for The Wesleyan Church.

After graduating in Christian ministries from IWU (at that time, Marion College) in 1977, he married Helen Cox, a nursing graduate from his class. He and Helen have two daughters and three grandchildren.

Wright is an ordained Wesleyan minister who was pastor of two churches in Indiana. In the 1980s, he was mission director for Wesleyan World Missions in Haiti where he trained pastors, teaching in French and Haitian Creole. In the early 1990s, while the Wrights were serving as missionaries in Birmingham, England, Wright taught ministerial courses at the Wesleyan Bible Institute at Selly Oak Colleges. More recently, Wright served a span of three years as dean of the School of Theology at Azusa Pacific University.

"David Wright possesses a radical intelligence cloaked in stately humility," declared one colleague. Wright's "radical intelligence" has kept IWU aware, and able to take advantage, of the most important opportunities for a



DR. WRIGHT IS BOTH DEEPLY ROOTED IN THE WESLEYAN TRADITION AND FAR-REACHING IN HIS VISION AS AN EDUCATIONAL ENTREPRENEUR.

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Wright earned the Doctor of Philosophy in Education Policy Studies from the University of Kentucky and a Master of Arts in Biblical Studies from George Fox University (Western Evangelical Seminary).

Wright succeeds President Henry L. Smith, who retired on June 30, 2013.



Watch Video
www.wesleyan.org/videos



Inspiring Bold Crossings



Hispanic Wesleyans rejuvenated at Renuevo 2013

On June 7-8, 2013, Southern Wesleyan University welcomed nearly 600 people for Renuevo 2013 on its campus located in Central, South Carolina. Renuevo, which means “renewal,” is an annual event orchestrated by Wesleyan Hispanic Ministries to unify leaders and churches to build a stronger Wesleyan identity.

Dr. Jim Dunn, executive director of the Church Multiplication and Discipleship Division, welcomed them and thanked the pastors for their intensive labors.

The group worshipped God with the guidance of **Dr. Gabriel Salguero**, president of the National Latino Evangelical Coalition. Dove award winner Charlie Buitrago and the Luz y Salvacion Band led worship services throughout the weekend.

12stone® Church celebrates 25 years of ministry at Gwinnett Arena

Over 11,000 people attended the 25th anniversary of ministry for 12Stone® Church on May 17 in Lawrenceville, Ga. The celebration took place at Gwinnett Arena, where attendees laughed, worshiped, reflected on God’s goodness, and set their minds and hearts for the future. A high-energy montage of memories and music kicked off the evening, followed by well-known Christian comedian, Tim Hawkins, who headlined the pre-show.

One of the most poignant moments in the evening came when **John Maxwell** spoke about transferring the dream God had given him for a leadership center anchored in a local church to **Pastor Kevin Myers** and 12Stone® Church. With that dream he passed on a brick salvaged from John Wesley’s Chapel in London, England, that had been gifted to him.



Photo Gallery



\$5 MILLION-DOLLAR GIFT LEADS TO NEW IWU SCHOOL OF BUSINESS

Indiana Wesleyan University received a \$5 million gift agreement to help develop a new principal academic unit for the University: the DeVoe School of Business. The gift comes from the family of **James F. DeVoe, Sr.**, a one time Grant County, Indiana, resident who owned DeVoe Chevrolet. DeVoe later became the founder of J.D. Byrider, a nationwide franchise of used car dealerships.

In March 2006, DeVoe's life was cut tragically short as a result of a private plane crash in Melbourne, Florida. DeVoe's wife, Andrea (Andy), along with her family, wished to honor her husband's memory. **Dr. David Wright**, now President of the university, stated, "This generous gift will give IWU the opportunity to pursue the creation of a premier Christian business school, one built on our university's commitment to bring Christian values to the preparation of leaders in business and industry."

HOUGHTON COLLEGE SETS RECORD GIVING, SECOND YEAR RUNNING

Gifts to Houghton College in 2012-2013 exceeded all past giving records. Between June 1, 2012 and May 31, 2013, the total amount of gifts for capital projects and endowments was a record-breaking \$12.5 million. This surpasses the record of \$10.33 million set the previous year. The two-year total of over \$22.8 million given to Houghton is more than the previous five years combined. Total gifts to the Houghton College Student Scholarship Fund also met and exceeded the annual \$1 million goal specific to that fund for the second year in a row.



University serves a city

More than two hundred students and staff of Kingswood University in Sussex, New Brunswick, participated in Serve Saint John on April 3. Throughout the last year Kingswood has focused on the theme, "To Know and Be Known by God . . . To Know and Be Known in Community." The university's "hands-on" ministry has centered mainly on Kingswood's own backyard, every home in the town of Sussex. Students and staff have delivered free cookies, conducted prayer walks, and given out the *JESUS* film. Then, "To Know and Be Known in the Community" culminated in serving the city of Saint John. Saint John's mayor, His Worship **Mel Norton**, an alumnus of Kingswood University, personally thanked the participants for their day of service to the city.



OKWU STAFFER NAMED BARTLESVILLE YOUNG PROFESSIONAL OF THE YEAR

In May, the Bartlesville (Oklahoma) Chamber of Commerce nominated **Courtney Soland**, a member of Young Professionals of Bartlesville, the Young Professional of the Year, and gave her the Rising Star Award. Courtney was born and raised in Bartlesville and attended the University of Oklahoma, where she received a degree in psychology. She has worked for Oklahoma Wesleyan University for three years in enrollment services and now serves as the department director.



(R) Courtney Soland accepts award

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Wesleyans forced to evacuate homes in Colorado's worst fire in history

The wildfire that ravaged Colorado's Black Forest just northeast of Colorado Springs in June was called the "most destructive in state history," as 16,000 acres were scorched and at least 473 homes destroyed. The fire also killed two people.

Four Wesleyan churches are located in Colorado Springs. Mountain Plains District Superintendent **Wesley Smith** noted that a number of Wesleyan families were forced to leave their homes, but district leaders don't believe any of their homes were lost.

Two Wesleyan churches and several Wesleyans' homes were opened to house some of the thousands who were temporarily displaced.



Carol Garlow enters heaven's gates

On April 21, **Dr. Jim Garlow**, lead pastor of **Skyline Wesleyan Church** in La Mesa, Calif., reported: "Forty-two years ago, we ended our wedding vows with the words, '...until one of us shall place the other in the arms of God.' I just did that." **Carol Jane (Luckert) Garlow**, 62, fought a courageous six-year battle against ovarian cancer. Her husband chronicled their journey publicly. Thousands of friends followed the news and prayed for her.

An ordained minister in The Wesleyan Church, Carol served most recently as pastor of prayer at Skyline. Carol attended Oklahoma Wesleyan University and the University of Oklahoma en route to advanced musical training at Westminster Choir College in Princeton, N.J., and the Manhattan School of Music in New York.



George Beverly Shea enters eternity

Grammy Award-winning singer and Houghton College alumnus **Dr. George Beverly Shea** went to be with the Lord, April 16, 2013, after suffering a stroke at the age of 104, in Montreat, North Carolina. Shea spent his lifetime blessing millions of people around the world with his music. He spent much of his career touring with **Dr. Billy Graham**. Dr. Shea has been called a "Gospel Music Treasure," as well as "America's Beloved Gospel Singer."

Shea (called "Bev" by his family and friends) was born in Winchester, Ontario, and was the son of Wesleyan Methodist pastor Rev. Adam J. Shea and Maude Whitney Shea. He grew up singing hymns around his family's table and in his father's church choir.

In memory of the time that Shea spent at Houghton and the godly life that he led, a public memorial was on display in the Houghton College President's Office in the Luckey Memorial Building. The memorial was open to public viewing from April 22 until May 31, 2013. This included the life-size portrait of Dr. Shea by Howard Sanden (pictured).





Wesleyan headquarters staff helped revive local church hopes

On March 19 and 20, 2013, 50 employees of The Wesleyan Church Headquarters helped with renovations at Baker's Corner Wesleyan Church near Sheridan, Ind. The only church in Baker's Corner, the congregation is led by **Rev. Carol Longenecker**. The volunteers cleaned, painted, stripped wallpaper, installed countertops, and decorated. Wesleyan Investment Foundation provided a grant for the supplies, including 33 gallons of paint. Rev. Longenecker and the congregation were greatly encouraged by the generous assistance and renewed their vision for outreach.

HARDING RECEIVES MITCHELL AWARD

Rev. Tom Harding, senior pastor of ALIVE Wesleyan Church in Central, S.C., and a 1991 Southern Wesleyan University (SWU) graduate, received the Virgil A. Mitchell Excellence in Pastoral Ministry award on April 10 at the university's Central campus.

Paying tribute to Dr. Mitchell, Harding said, "He was a constant source of encouragement and prayer as we began this ministry." Announcing that Harding was this year's award winner, **Bob Black**, SWU religion professor, said, "He came here to reach spiritually hungry people in Pickens County. God has blessed that ministry beyond all expectation."



10TH INTERNATIONAL "COME TO THE WATER" CONFERENCE EXPERIENCES HOLY SPIRIT'S VISITATION

For 20 years the Wesleyan/Holiness Women Clergy organization has convened the international *Come to the Water* Conference. More than 460 women clergy gathered for this year's conference at the YMCA of the Rockies in Estes Park (Colorado), April 11-14, 2013. The Wesleyan Church was represented with over thirty in attendance.

Dr. Jo Anne Lyon, General Superintendent of The Wesleyan Church, reported that following the message of **Rev. Joanne Solis-Walker**, there was an extraordinary outpouring of the Spirit for nearly an hour during which all altars were in use, all were praying, no one left the room, and spontaneous singing broke out from time to time. All were touched by the presence of God.



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Rev. John Basham (84)

Rev. John Basham lived in Hobe Sound, Fla. He served as a Wesleyan pastor for 42 years at churches in Kentucky and Indiana. For 35 years he served as president of Fern Creek Wesleyan Camp Association. He was a missionary in Taiwan for four years and also served as acting president of Hobe Sound Bible College. Survivors include Dorothy, his wife of 62 years, two sons, two grandchildren, six great-grandchildren, and four brothers.

BLACK, SUE (99)

Sue Black lived in Clemson, S.C. She served in pastoral ministry with her late husband, Watson, for 33 years. She also served alongside Watson while he served as district superintendent of the North Carolina West District of The Wesleyan Church. She served with the Women's Missionary Society as well. Watson, a sister, and brother all preceded her in death. Survivors include two sons, five grandchildren, and seven great-grandchildren.

EDDY, ARLENE (89)

Arlene Eddy lived in Oro Valley, Ariz. She served as a missionary with The Wesleyan Church in Sierra Leone alongside her husband, Rev. Edward Eddy. The couple also served together in pastoral ministry and as staff associates with the Billy Graham Crusade. Survivors include her husband, three daughters, six grandchildren, and nine great-grandchildren.

Obituaries

FOWLER, MARY (80)

Mary Fowler lived in Greensboro, N.C. She was the wife of Darl L. Fowler, former member of the General Board of The Wesleyan Church. He survives, along with one daughter, three sons, 12 grandchildren, 10 great-grandchildren, three sisters, and two brothers.

GARLOW, REV. CAROL (62)

Rev. Carol Garlow lived in La Mesa, Calif. She served in pastoral leadership alongside her husband, Jim, in Oklahoma, New Jersey, Kentucky, Texas, and California. Survivors include her husband, two daughters, two sons, and five grandsons.

HALL, REV. DOROTHY (82)

Rev. Dorothy Hall lived in Modesto, Calif. She served as a missionary nurse in Africa and South America for twenty years. She also served as a missionary to the Piute Indians in Nevada. She was preceded in death by eleven siblings. Survivors include one sister.

HUGHES, REV. HUBERT (84)

Rev. Hubert Hughes lived in Marion, Ind. The Wesleyan pastor served churches in Nebraska, New Mexico, Colorado, Tennessee, Illinois, and Michigan for 53 years. Rev. Hughes also served on the board of trustees at Indiana Wesleyan University. His wife, Irma, preceded him in death, as did four siblings. Survivors include three daughters, four grandchildren, ten great-grandchildren, one sister, and one brother.

LATHROP, REV. RICHARD (71)

Rev. Richard Lathrop lived in Crewe, Va. He served as pastor of Wesleyan churches in the Shenandoah District. He is survived by his wife, Betty, two daughters, five grandchildren, seven great-grandchildren, and one sister.

LELEAR, REV. HENRY (92)

Rev. Henry Lelear lived in Sunnyvale, Calif. He pastored Wesleyan churches in New York and Pennsylvania and served as an evangelist in the U.S., Jamaica, and Haiti. Rev. Lelear also taught Bible and pastoral training courses at Union Bible College in Westfield, Ind. He was preceded in death by his wife, Mary. One daughter survives.

MEISENHEIMER, REV. FRED (66)

Rev. Fred Meisenheimer lived in Walnut, Ill. He pastored Wesleyan churches in Kansas, Michigan, and Illinois, most recently in Princeton, Ill. He was preceded in death by one brother. Survivors include his wife, Carolyn, four daughters, one son, 19 grandchildren, two brothers, and one sister.

MITCHELL, REV. HARRY (85)

Rev. Harry Mitchell lived in High Point, N.C. He served as a Wesleyan minister in Virginia and North Carolina. He was preceded in death by ten brothers and sisters. Survivors include his wife, Mildred, one daughter, one son, one sister, four grandchildren, and five great-grandchildren.

PETERSON, HELEN WALLACE WEAVER (96)

Helen Wallace Weaver Peterson lived in Huntersville, N.C., at the time of her death. A God's Bible School (Cincinnati) graduate, Helen did home missions work in the 1940s on the Florida Panhandle, using her voice and accordion to honor God. She was preceded in death by her first husband, Frederick Weaver. She later married Luther Peterson who also preceded her in death. Survivors include two sons, one brother, one sister, five grandchildren, and four great-grandchildren.

PURCELL, LOUELLA (92)

Louella Purcell lived in Overland Park, Kan. She was preceded in death by her husband of nearly 67 years, Rev. Edward K. Purcell, with whom she served as a Wesleyan missionary to Suriname, South America, and Curacao, Netherlands Antilles. Later she served alongside him as the pastoral couple in Wesleyan churches in Indiana, Michigan, Colorado, Oklahoma, Kansas, and Missouri. She is survived by two sons, two daughters, 12 grandchildren, 13 great-grandchildren, and two great-great-grandchildren.



WALLER, REV. LEONARD, JR. (48)

Rev. Leonard Waller, Jr., lived in Oblong, Ill., where he was pastor of Oblong Wesleyan Church. He pastored Wesleyan churches in Illinois and Indiana for 27 years. Survivors include his wife, Marilyn, one son, two daughters, one granddaughter, three brothers, his parents, and a grandmother.

WENSEL, LINDA (66)

Linda Wensel lived in Daytona Beach, Fla. She served as a member of the District Board of Administration of the Penn-Jersey District as well as a delegate to General Conference. She also filled a vacancy of the Board of Trustees for Kingswood University (while it was still Bethany Bible College) in Sussex, New Brunswick. Survivors include her husband, David, her parents, two daughters, two sisters, six grandchildren, and one great-grandchild.

ZERBY, REV. EUGENE (89)

Rev. Eugene Zerby lived in Tucson, Ariz. He pastored churches in New York, New Jersey, Pennsylvania, and Arizona, dating back to the Pilgrim Holiness Church. One brother preceded him in death. Survivors include his wife, Florence, three daughters, one sister, five grandchildren, five great-grandchildren, and one great-great-grandchild.



RILEY, REV. GARY (48)

Rev. Gary Riley lived in Gas City, Ind., where he was pastor of Southside Wesleyan Church. He had served 25 years as a pastor in Indiana, including at four Wesleyan churches. He was

preceded in death by his parents. Survivors include his wife, Susan, two sons, one daughter, two brothers, and one sister.

RINKENBERG, REV. ROBERT (88)

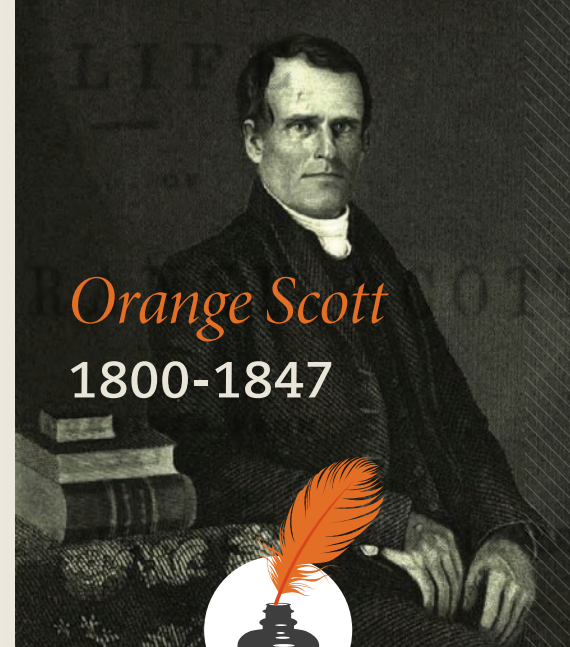
Rev. Robert Rinkenberg lived in Westfield, Ind. He pastored Sheridan Wesleyan Church (now Six Points Wesleyan Church) in Sheridan, Ind. He was preceded in death by his parents and a brother.

TERRY, REV. RONALD (81)

Rev. Ronald Terry lived in Troy, N.C. He had previously pastored Wesleyan churches in Illinois. Rev. Terry was preceded in death by his wife, Mary Lou, two sisters, and three brothers. Survivors include one daughter, one son, two sisters, and four grandchildren.

WAKLEY, JOYCE (90)

Joyce Wakley lived in Marion, Ind. She served for 37 years at The Wesleyan Church World Headquarters as an administrative assistant. She was preceded in death by a brother and sister.



Orange Scott

1800-1847



Excerpt from:

The Life of Rev. Orange Scott

“In view of Orange Scott’s whole life, I see much to admire. We see him rising to a high place in the esteem and affections of the Church. We see him bearing honor and praise with modesty and meekness. [Then,] we see him stand, like a rock in the mighty ocean, resisting the storm so furiously raised against him. Desertion of friends, unceasing persecution, attempts to blot his fair fame, have no effect on his kindness of spirit. Tell him the foul epithets his Episcopal brethren cast upon him, — a smile plays on his cheeks; he passes it off as a matter which the light of eternity will set right. I do love Orange Scott for his philanthropy, his forbearance towards his enemies. In view of his talents, his virtues, his steady adherence to principle, they have my leave to call me a Scottite. I do not think it degrading to follow such a man.”

Seth Sprague, Jr. Duxbury,
Dec. 5, 1843.



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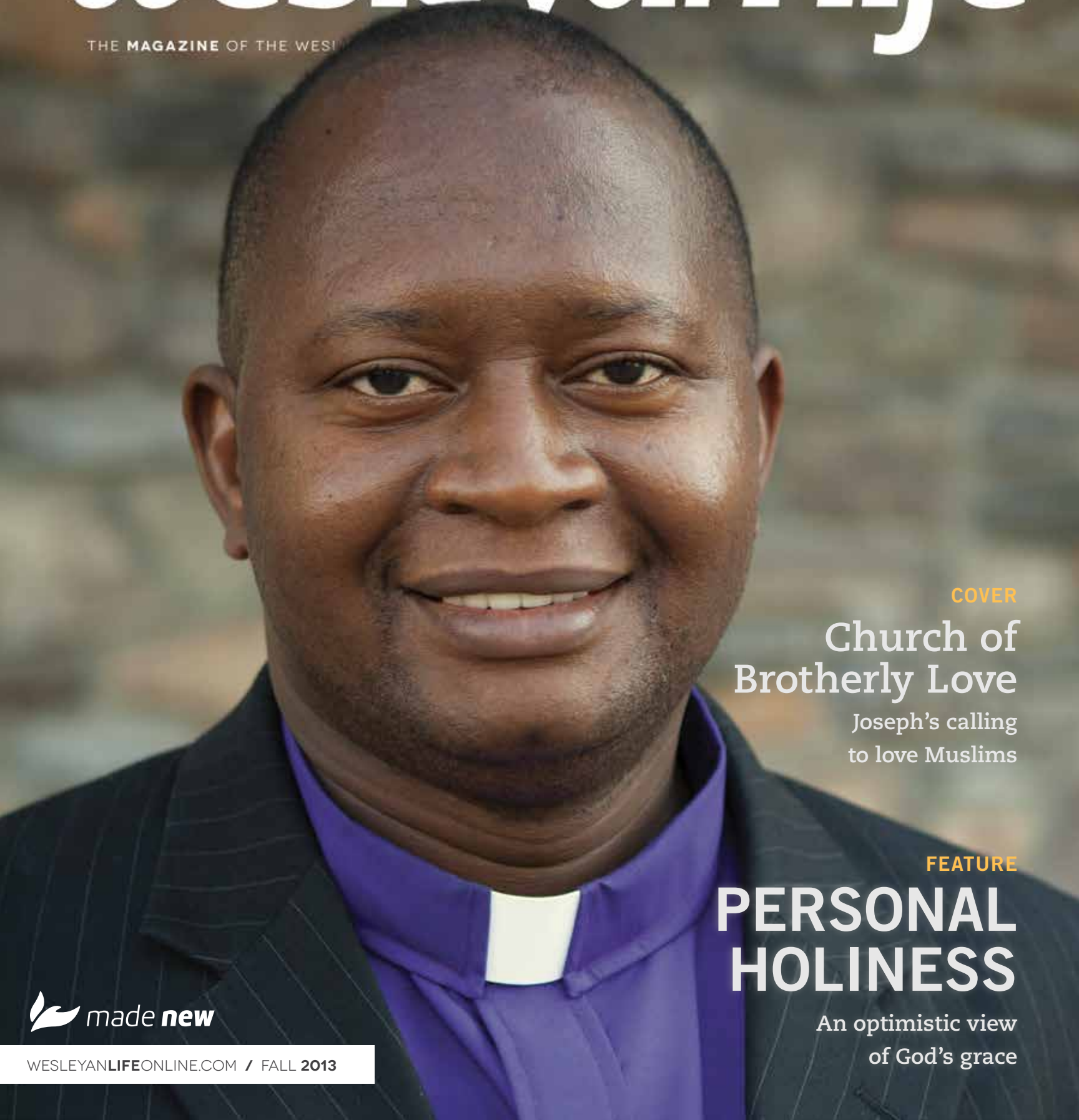


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are tailored to meet your specific interests. Let us know your needs and schedule, and we'll design a specialized visit itinerary, with at least ten days notice. These are available most school days except for General Visit Days.

Upcoming Visit Days

FALL SEMESTER

Monday, October 14

General Visit Day (Columbus Day)

Friday, October 25

General Visit Day (includes optional John Wesley Honors College Preview)

Friday, November 1

Spotlight on Nursing

Saturday, November 2

Multicultural Open House

Friday, November 8

General Visit Day (includes optional Life Calling Workshop)

Friday, November 15

Spotlight on Physical & Applied Sciences (Natural Sciences, Mathematics & Computer Information Sciences and Health & Human Performance)

Saturday, November 16

General Visit Day (includes optional Transfer Track)

Friday, November 22

Spotlights on Communication **AND** Modern Language & Literature

SPRING SEMESTER

Friday, January 17

MLK Visit Day (Join us for this General Visit Day celebrating the life and legacy of the Rev. Dr. Martin Luther King, Jr.)

Friday, January 24

Spotlight on Nursing

Friday, February 7

Spotlight on Art

Monday, February 10

Spotlight on Music

Monday, February 17

(President's Day)

General Visit Day

Saturday, February 22

General Visit Day (includes optional Transfer Track)

Friday, March 14

(includes optional John Wesley Honors College Preview)

General Visit Day

Friday, April 4

General Visit Day (includes optional Life Calling Workshop)

Friday, April 11

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Vol. 7, No. 4

Founders Orange Scott (1843), Seth Rees (1897)
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 Michael Rowe, Nicholas Menghini, and Michele Zamparo from The Noun Project (p. 4)

Published By Wesleyan Publishing House
 P.O. Box 50434, Indianapolis, In 46250-0434

Member

Evangelical Press Association
 National Association Of Evangelicals



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ISSN 2327-414X (print) ISSN 2327-4158 (online)

Wesleyan Life is published quarterly, free to The Wesleyan Church constituency. Home delivery is available for a minimum donation of \$15 per year U.S./Canadian (overseas \$20 U.S. funds, overseas airmail \$50 U.S. funds).

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Nameless

The train from Mumbai to Vapi, India, was a five-hour ride. With only bars over the open windows, soot and smells blew generously through our overcrowded car, with the legs of passengers seated above us dangling down. Thousands lived along the tracks in hovels made of discarded plastic, waiting for passengers to throw out something edible or sellable.

On our arrival, Samuel Justin greeted us with an infectious smile and whisked us to his church. A Wesleyan leader in Gujarat, India, Samuel introduced me to about 30 small children all dressed in uniforms and sitting on pews. With no building at first, few supplies, and only a big vision and a few volunteers, Samuel had courageously started this school.

I had seen such hopelessness along the tracks, and as I looked into the eyes of these children I sensed some hope breaking through. Leaning in, Samuel spoke in a whisper, "See these children?" He pointed to seven of them. "These are children of prostitutes. They are the lowest people in our society. In fact, they had no names."

"They had no names."

Without waiting for my mind to catch up to his words, he said, "Since they had no names, we gave them biblical names and are teaching them who they are by the names we are giving them."



"See that girl over there? We are calling her Ruth and telling her who she is with the Bible story of Ruth. See that boy?" he continued, "We named him Daniel and we are describing the character qualities he has by telling him the stories of Daniel." I had to excuse myself, because some of the children saw me crying, and I was becoming a distraction.

Did you know that each victorious person, filled with the Holy Spirit, will also be the bearer of a new name? "I will also give that person a white stone with a new name written on it, known only to the one who receives it." (Rev 2:17b). God saves us from all kinds of hopelessness, but we are so transformed and made new in him, that a new name is needed to tell our story. Somehow, I caught this on that hot, humid morning in Vapi, India.

This is the joy of being made new!



JO ANNE LYON

General Superintendent
 The Wesleyan Church



personal

HOLINESS

By Chris Bounds

GRACE
for Transformed
LIVES

The deepest longing
of the human heart
is to be fully
God's.

Within each of us is the desire to love God without reservation, to live in faithful obedience to him, and to give ourselves in love and service to other people, just as Christ did. This is the human yearning for holiness. Every Christian knows this longing. It comes to us in quiet moments of personal devotion or public worship when our soul experiences God's holy presence. It arises in moments of frustration when our best intentions to follow Christ falter and we fail God once again. And it arises in moments when we serve others, but recognize our service is motivated by selfish motives. As we go through life, inevitably, there are moments in which our heart's cry for holiness comes to the fore.

Jesus taught that we are created by God to love God with all of our being and to love our neighbor as ourselves. By God's grace we are capable of reflecting divine love and walking in the righteousness of love.

However, we recognize immediately the disparity between our internal motivations, outward actions and the holiest desires of our heart. Because of human sinfulness, the natural bent or tendency of our heart is to love ourselves more than God and neighbor. Even when we want to serve God and to give ourselves selflessly to others, when “the rubber hits the road,” we falter all too often.

Is there grace available through Christ that can heal the distorted conditions of our lives? To resolve the conflict of a divided life seems like a glorious dream and a stunning answer to our heart’s prayer. The good news of Jesus Christ is God can set us free to love and walk as faithful disciples of Jesus Christ.

When the Spirit takes residence in our lives at conversion, he begins the process of transforming our attitudes, interests, and actions, while confronting us with our selfishness and sin. This is often called “initial” and “progressive” sanctification. Wesleyans believe the Spirit can (1) deliver us from this selfishness, (2) enable us to love God with our whole heart and our neighbor as ourselves and (3) make possible our complete obedience to God’s revealed will. This work of the Spirit has been called Christian perfection, perfect love, the baptism of the Holy Spirit, entire sanctification, and the filling of the Spirit. However,

Resolving the continual struggle against sin seems like a glorious dream and a stunning answer to our heart’s prayer.

the work of sanctification does not end here. Over time, as we continue to submit to the Spirit, our love deepens, and our knowledge and understanding of God’s will increases, thereby bringing us into greater conformity with Christ until we reach “final sanctification” at the moment of glorification in death.

While all groups in the Wesleyan branches of the church teach about initial, progressive, and entire sanctification, there are differences in their teaching on how a person experiences entire sanctification.

I will outline the three primary positions, beginning with the most optimistic and concluding with the most pessimistic...



**ENTIRE
SANCTIFICATION
NOW BY
CONSECRATION
& FAITH**



**ENTIRE
SANCTIFICATION
BY SEEKING
UNTIL YOU
RECEIVE**



**ENTIRE
SANCTIFICATION
BY LONG
PROCESS OF
GROWTH**



The most optimistic view on holiness teaches that *Christians can experience entire sanctification now*, in the present moment, through an act of full consecration and faith.

Believers surrender their lives to the lordship of Christ and trust God. The work of consecration and faith by a Christian is met immediately by the Holy Spirit with deliverance from the inner bent toward sin. Power is given to walk in love of God and neighbor.

Every believer has the God-given ability, as a gift of prevenient grace or regenerating grace, to do the human work required in entire sanctification. From the moment of conversion, any Christian has the ability to receive entire sanctification. Because the Holy Spirit is always ready to respond to a personal act of consecration and faith, only ignorance on the part of a believer, an unwillingness to surrender fully to the Lord, or a lack of will to believe become the root causes for not experiencing entire sanctification.

This teaching makes a distinction between entire sanctification and Christian maturity. It is possible for a person to be set free from inward and outward sin, perfected in love, and empowered for ministry, but not have the knowledge, wisdom, and experience necessary for Christian maturity.

Traditionally, this view has been termed the “shorter way” for its emphasis on the immediate possibility of the experience of entire sanctification and not necessarily having to wait a great length of time after conversion. Primarily associated with the teaching of Phoebe Palmer and the American holiness movement, this position can be seen in Keith Drury’s *Holiness for Ordinary People*, in Kenneth Grider’s *A Wesleyan-Holiness Theology*, and is the position expressed in the Articles of Religion of The Wesleyan Church.

Wesleyans have the most **optimistic** view of how dramatically we can be changed by **God’s grace**.



Unlike the “shorter way,” this perspective does not propose that the faith required to receive entire sanctification is a power given to us to exercise at any moment. Rather, sanctifying faith is seen as **a special gift of God in his timing**, a grace with which a Christian can choose to cooperate or not.

John Wesley’s teaching on grace and faith is at the heart of this holiness teaching. Wesley taught that a person is totally dependent on God’s grace for the work of

salvation, even for saving faith. At each stage in the road of salvation more grace is needed to move forward.

Wesley taught that prevenient grace (literally, the grace that “comes before”) is available to every person, giving us the ability to respond to God’s love. Then more grace has to be given to create the possibility of saving faith. This grace is communicated through the various “means of grace,” most notably through the Word of God, prayer, and the preaching of the gospel. A person can choose to cooperate with God’s grace or not. To the grace made available at conversion, more grace must be given in order to make entire sanctification possible.

In this perspective, Christians actively continue in the various means of grace, consecrate themselves, and seek the gift of entire sanctification, waiting for God’s gracious action to enable it. Thus, a person cannot be entirely sanctified at any given moment, but only in those times and places in which God may choose to make grace available that can create such faith.

Among the various Wesleyan models, this teaching may be called the “middle way,” navigating between the simplicity of the “shorter way” and the arduous nature of the “longer way,” addressed next. “The

middle way” is seen in Steve DeNeff’s *Whatever Became of Holiness?*, in some of John Wesley’s writings like “The Scripture Way of Salvation,” and can also be argued as a possible interpretation of The Wesleyan Church’s Articles of Religion.

The “middle way” is often a default position for Christians holding to the “shorter way.” When the “shorter way” has not immediately brought about entire sanctification in people’s lives, the “middle way” has been used in offering practical counsel. For example, when people have consecrated themselves fully to Christ and they have done all they know to do to receive entire sanctification, and still it remains unrealized, often they are counseled to keep seeking this experience earnestly until God brings it to them. Consciously or unconsciously, there is the recognition of the role of God’s timing in this experience. This is seen clearly in Keith Drury’s book *Holiness for Ordinary People* where he articulates the “shorter way,” but in his practical instruction for “seekers” of entire sanctification, he advises people who have not immediately experienced this work of grace to keep seeking it in the various “means of grace” until God brings it.



07 POSITIONAL VIEW

- Focus is exclusively on positional holiness
- One view: Christians are so sinful to the core, even minimal imparted sanctification is impossible
- Another view: Salvation is seen almost exclusively as a “ticket to heaven.”
- This view is a misunderstanding, a misappropriation of Luther’s and Calvin’s theology of imputed righteousness.

No credible theologians

06 REFORMED VIEW

- Christians always fall short of God’s law in thought, word, and deed. Everything is tainted by the sin nature.
- Christians can better approximate God’s law through sanctification, but never meet it.

John Calvin, J.I. Packer, R.C. Sproul

05 LUTHERAN VIEW

- Christians gripped by the realization of justification can do good works untainted by sin or selfishness, motivated solely out of love for God or neighbor.
- In any given moment Christians either act out of the “new man” or “old man.” The “new man” acts out of love alone. Can’t ever be free of “old man.”

Martin Luther, Gerhard Forde, John Brug

04 KESWICK VIEW

- Christians can be free from willful sin, but cannot be liberated from original sin.
- Willful sin is the exception rather than the norm in the Christian life.

Robert McQuilkin, Bill Bright, Ian Thomas



EVANGELICAL Views on SANCTIFICATION

{ a Spectrum }



03 LONGER WAY

- Can be free from willful sin and original sin, not infirmity
- Believers can experience entire sanctification after a long process of dying to self and spiritual development.
- Few Christians will experience this depth of sanctification in this life.
- Entire sanctification and ultimate spiritual maturity are synonymous.

Thomas Oden, Randy Maddox,
The more pessimistic John Wesley

02 MIDDLE WAY

- Can be free from willful sin and original sin, not infirmity
- Consecration and faith are not inherent powers in Christians. To grace given in conversion, more grace must be given.
- Believers can experience entire sanctification when grace capable of creating sanctifying faith is made available.

Steve DeNeff, The more optimistic
John Wesley

01 SHORTER WAY

- Can be free from willful sin and original sin, not infirmity
- Consecration and faith are inherent powers in Christians as a result of prevenient grace or conversion.
- Believers can experience entire sanctification when they become fully devoted.
- Makes distinction between entire sanctification and spiritual maturity.

Phoebe Palmer, Keith Drury,
The Wesleyan Church

ENTIRE SANCTIFICATION

A **decisive event** that occurs when a believer chooses **entire consecration**, then by faith receives the baptism of the Holy Spirit, which cleanses the heart from inbred sin.



The third Wesleyan teaching on holiness emphasizes that entire sanctification is realized most often in a Christian's life only after a long **journey of dying to self**, following many years of spiritual development.

There will be some Christians who will realize entire sanctification in the present life, but most will not experience it until just before death or at the point of death. A belief in the persistence and stubbornness of sin forms the heart of this belief, a stubbornness that can be overcome only through long and gradual growth in grace, personal denial, and spiritual development.

While this view does not deny the possibility of a shorter process, or the exercise of personal faith in appropriating entire sanctification, its focus is on the long progression.

Many who adhere to this equate entire sanctification with Christian maturity. It can be viewed, therefore, as a more lofty view of entire sanctification. The fruit of the Holy Spirit is always being fully manifested, so that Christians are always joyful, always giving thanks, always loving to the fullest extent. The movement toward this state of perfection generally is only possible by gradual growth in grace, wisdom, knowledge, experience, and the practice of spiritual disciplines. As such, entire sanctification is not really seen as a possibility for new converts, but only for those who have diligently followed Christ for many years. Entire sanctification from this perspective is ultimate spiritual maturity.

This view has been called the "longer way." It is embraced in Thomas Oden's *Life in the Spirit: Systematic Theology Volume Three*, in Randy Maddox's *Responsible Grace: John Wesley's Practical Theology*, and in John Wesley's more pessimistic writings, such as "Brief Thoughts on Christian Perfection." While this has not been the dominant teaching in the American holiness tradition, or the official teaching of The Wesleyan Church, it has been embraced by many in various Wesleyan circles.

What does this all mean?

Baptism with the Holy Spirit – Associated with entire sanctification, it is based on biblical passages stating that the baptism Jesus Christ would perform surpasses water baptism.

Christian perfection – Wesley defined Christian perfection as "pure love" that reigns in the heart of an individual, a possibility for every person who has been justified by faith.

Consecration – In the Wesleyan-Holiness tradition, this term refers to absolute surrender, entire devotion of one's life to God.

Imparted righteousness – A gift of God given at the moment of the new birth, in which God begins the process of making us holy; different from imputed righteousness.

Imperfections – A category in Wesley's thought, not equivalent to sin, similar to involuntary transgressions and infirmities; human limitations that do not have a moral quality.

The ultimate purpose of sanctification is to re-orient our hearts toward God, so we may truly love God and love others.

One of the clear distinctives common to the three Wesleyan traditions, and setting us apart from some other evangelical teachings, is the depth to which sin is addressed. Not only do Wesleyans believe Christians can be liberated from willful sin, being empowered to live lives of obedience to Christ, we also teach that through the work of the Holy Spirit believers can be set free from the inner propensity to rebellion, selfishness and pride, and have their hearts oriented in love to God.

The ultimate purpose of inward sanctification is "perfect love," a love of God with all "heart, soul, mind and strength" and the "love of neighbor as self," which is the fulfillment of the two great commandments. The inward sanctifying work of the Spirit removes the obstacles to the heart's orientation of love for God and neighbor. Although the Wesleyan tradition has called this "perfect love," it does not imply a static state, but rather a deepening and maturing over time, never reaching an end in development.

Also, once a person has been sanctified, Wesleyans affirm that there is never a state in the present life where Christians are immune from temptation, or no longer need the grace of Christ and the means of grace. The continual struggle between the Spirit and "the flesh" is broken in entire sanctification, but that does not mean that believers are without infirmities, without any occasion for struggle. Being set free from the "bent toward sin" does not set a person free

Imputed righteousness – The righteousness of Jesus credited to the Christian, enabling one to be justified. This does not speak to God’s inwardly transforming and cleansing the individual.

Love (agape, Greek) – Unconditional, self-sacrificing love of God for humanity, which we are called to imitate in our own lives, both to friends and enemies.

Prevenient grace – Grace that awakens the spiritual senses; God taking the initiative in conversion, inclining us to turn to him, repent, and believe, but never irresistibly.

Redemption – Implies liberation from sin and receiving a new purpose, namely, to love God with all our being and our neighbors as ourselves.

Sanctification, entire – A second crisis experience following regeneration that cleanses one from original sin, or cancels out the carnal nature and the bent toward sinning.

Selected glossary items from *Discovering Christian Holiness*, by Diane Leclerc



from temptation or the possibility of being drawn to sin.

Believers are dependent upon God’s grace for continuing to walk in entire sanctification. Wesley compared this dependency to a branch being connected to a vine. A Christian must be connected continually to Christ, dependent upon Christ for the grace necessary to walk in perfect love. Christians must therefore always avail themselves of the means of grace.

For those who have desired to be fully devoted followers of Jesus Christ and have not had the inner resources to be so, this offers hope and promise in the present life. The proclamation of holiness and the experience of entire sanctification truly becomes good news.

In the history of Christianity, all three views have been used by God to bring people into the experience of entire sanctification. God in his care has used different avenues in helping his people in move toward perfect love. But one of the chief contributions of the holiness movement and the teaching of The Wesleyan Church has been the optimism in which it has affirmed that entire sanctification can truly be experienced sooner rather than much later. A Christian does not have to wait a lifetime to “grow into” entire sanctification.

The beauty of The Wesleyan Church’s teaching is the optimism that God does work in the present moment to bring about entire sanctification. It fosters a posture of expectation and earnest seeking, confident that the holiest longings of the human heart can be realized in our lives, sooner rather than later.

SPIRITUAL COUNSEL ON EXPERIENCING ENTIRE SANCTIFICATION

CONSECRATION

If we desire to experience entire sanctification, we need to fully surrender our lives to Jesus Christ. We need to give it all to God—our dreams, talents, fears, hurts, physical resources, strongholds of sin, pride, etc.—and withhold nothing. Christ must have it all.

BELIEVE GOD’S PROMISES

All the New Testament is dripping with the stories of people whose hearts were completely changed. We are “made new in the attitude of your minds; and . . . created to be like God in true righteousness and holiness” (Eph. 4:23-24).

If we desire to experience entire sanctification, we need to believe that Christ presently makes people holy in decisive moments. Our hearts can be reoriented, now, in love toward God and neighbor.

ASK

Because this is the work of Christ made possible through the cross and the Resurrection, we are dependent upon God to do this miraculous work in our lives. Therefore, we must ask him for this grace. The filling of the Spirit comes in response to prayer. This is a prayer of faith in which we truly believe that Christ desires to do this work and is willing to do it now in our lives. If we lack faith, then we must pray first for the faith. As one disciple said, “Lord, I believe. Help my unbelief.”

KEEP SEEKING

If the grace of perfect love is not received when Christians first ask for it, we should persistently seek this experience and the necessary faith. We do this through the various means of grace. In scripture reading and worship, listen for the still, small voice of God. During the Lord’s Supper, focus on the cross and your consecration. Set times aside for fasting and prayer—look forward to quiet times with the Lord. Seek out godly Christians to hear their testimonies of how God worked in their hearts. Read biographies of Christians who lived lives of complete surrender to God. When the altar is open, go forward to pray. Take opportunities to reach out in service to the least, the last, and the lost, asking God to give you a heart of love for people as you serve them. If you consecrate yourself and persist, God will come with his grace.

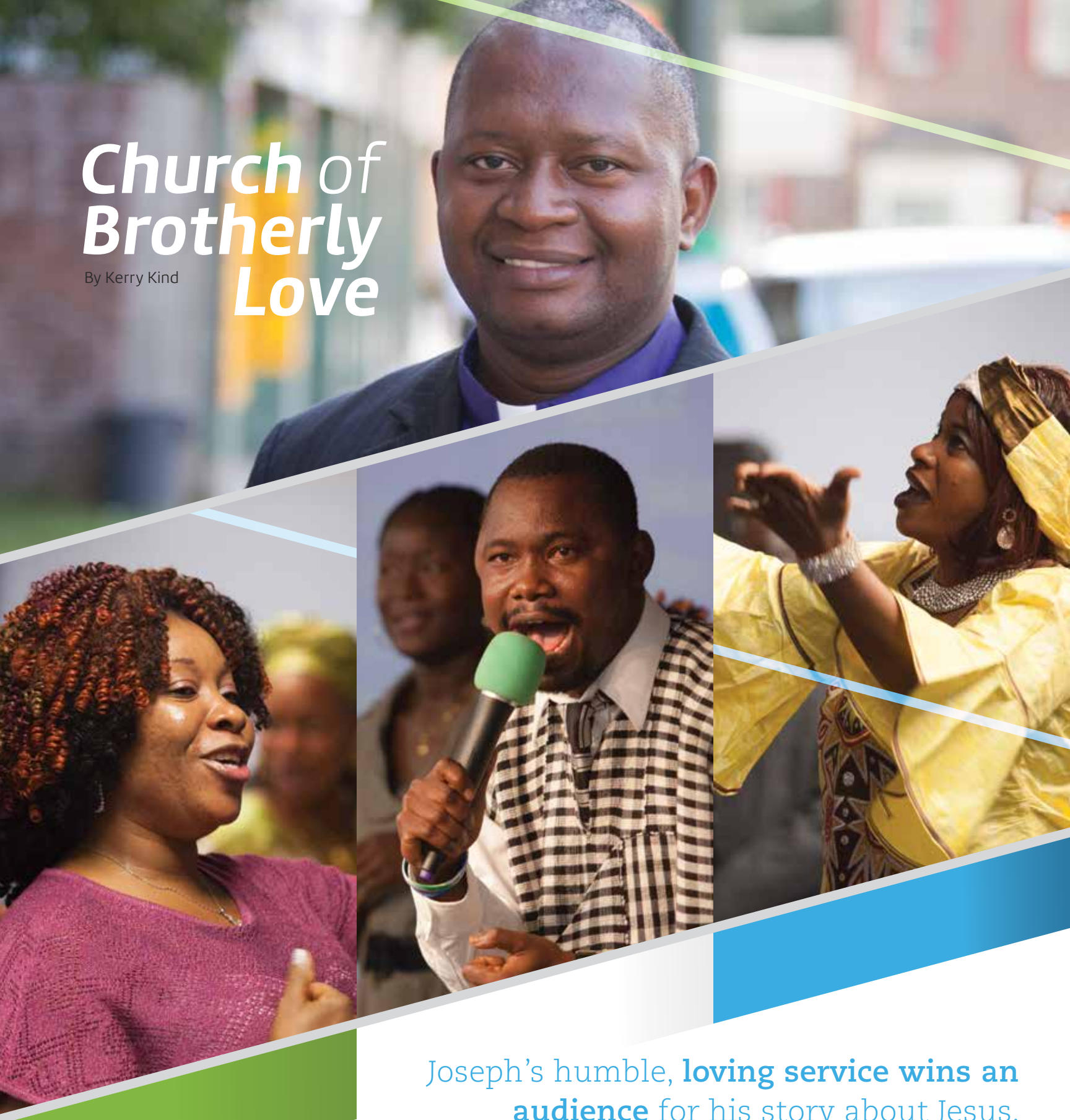
May we as The Wesleyan Church continue to be faithful in our proclamation of “Holiness unto the Lord” and may God continue to use us to bring people into the grace of full salvation.



Watch Chris Bounds’ testimony of being filled
www.wesleyan.org/videos

Church of Brotherly Love

By Kerry Kind



Joseph's humble, **loving service** wins an **audience** for his story about Jesus.



Photo Gallery

www.facebook.com/thewesleyanchurch



JOSEPH KOROMA IS A WESLEYAN PASTOR AND EVANGELIST.

He has found his “sweet spot,” a local ministry in which he is uniquely effective. What makes his people unusual are the many former Muslims who have turned to Christ and now form the bulk of his membership.

Joseph had a Muslim heritage. His given name was Mohammed. Growing up in Sierra Leone, Africa, he gave his heart to Christ in a Wesleyan church in his village. Called to preach, he attended Bible college and then, with the country crushed by a civil war, he immigrated to the U.S. In April, 2002, within just a few months of arriving from Africa, he started Faith Wesleyan Church in Philadelphia.

There is a large community of former Sierra Leoneans in Philadelphia, and they love to gather for monthly feasts and celebrations and stay connected. Almost all of them are Muslims, but Joseph was one exception. By inviting people in that community, Joseph began Bible studies with an initial group of 25 people.

Today Faith Wesleyan is well-established with 150-200 members, and on every other Sunday, more than 300 attend. No longer just Sierra Leoneans, the church now includes Liberians, Nigerians, Guyanese, and African-Americans as well. Many of them were once Muslims and came to Jesus Christ through this ministry.

Joseph's method is to love them into the kingdom. In our conversation I could sense his Spirit-filled love for others and his selflessness. He has a winsome, humble personality. When he speaks about his faith in Christ, some Muslims want to argue with him about God and theology, but he won't debate. He just tells his story. But he is always there when a member of the community is sick or when a loved one dies. The expatriate Muslim community finds in Joseph a friend who is there helping people in need, finding housing, and serving in a multitude of other ways. His authentic love and service win an audience for his story about Jesus, and they keep coming to Christ. Just in the last few months, over thirty new Christians have been baptized. Not all of the new Christians become part of Faith Wesleyan. Other churches in the Philadelphia area have been enriched by the fruit of his ministry.

Joseph's vision is contagious. Faith Wesleyan engages in missions work, giving at least 10 percent of offerings away, often to help raise up and train more leaders for the churches in Sierra Leone. They are on a growth trajectory to double in five years, but also have plans to start daughter churches, and Joseph is holding classes to prepare leaders for that.

The church purchased a valuable urban store-front property in Darby, a Philadelphia suburb, for its meetings. Most of the members are lower-middle class, and I asked how the church was able to afford the mortgage. Joseph pointed to the apartments above the church. “There are six apartments upstairs. Even though we charge less than the market value, the rents cover the mortgage payment. Some of our tenants are members!” Wesleyan Investment Foundation had a hand in this. When WIF Director Craig Dunn was helping Joseph review the possibilities, he saw the Darby location with the apartments upstairs and advised him to go for it. With help from WIF and the Penn-Jersey



Watch Video
www.wesleyan.org/videos

District, they did so, and have not regretted it. Even so, they are now outgrowing that location.

As a former missionary in Sierra Leone, I admit I was occasionally disappointed when a gifted leader who had been trained by the church chose to leave the country. This takes on a different outlook, however, when we realize that probably no one but someone like Joseph could be winning all these Muslims to Christ in Philadelphia. He followed God's leading and is doing exactly what he is supposed to be doing.

Another transplanted African who pastors in Philadelphia is Germain Coulibaly. Originally from Burkina Faso, Africa, Germain received his Bible education in France. He also spent four years in Germany and led a successful church plant there. Upon his arrival in the U.S. in 1999, he spoke German, French, Haitian Creole, and seven African languages, and quickly learned English. He began worshipping at a Haitian church in Philadelphia and ended up marrying Shirley, the Wesleyan pastor's daughter.

Germain supported himself for over a decade by working for a language interpreting company, all the time serving as an evangelist in Philadelphia. Three years ago, he planted a new church there: Crossroads Wesleyan. It is truly multinational, with attendees originally from Burkina Faso, Nigeria, and other African countries, from Korea and Pakistan, and from Haiti, Jamaica, Antigua, and other Caribbean nations. An entire Pakistani family, formerly Muslim, recently came to Christ there.

Germain also volunteers for Voice of the Martyrs (Canada) by traveling around the world to make contact and assist people in countries where Christians suffer intense persecution. His language expertise and cultural skills come in useful, yet this is done with real risk. To lessen the danger to him and people he may contact, a photo that might identify him cannot be published.

Germain Coulibaly and Joseph Koroma are examples of Wesleyan pastors who came from other parts of the world, but who have been “leaning into” God's calling and have been bearing fruit in ministries that are incredibly unique and probably out of reach for native-born North Americans. They are seeing God working out his special plan in their lives.



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Perfect love



By Keith Drury

Has God changed your heart and filled it with love for God and others? Has God perfected your love so that your heart is full of love?

Perfect love is more than being cleansed from bitterness, grudges, malice, ill will, envy, hate, and other inward sins—though this happens in cleansing. Beyond this freedom, God can give you a baptism in love for himself and others. Not just loving likable people, but

loving the unlikable, even your enemies? People may perturb you like they did Jesus, yet even when perturbed, do you love them still?

This love is more than a feeling. It's a mind-set, really a heart-set. It's saying, "I shall love others, for that is what the Lord wants me to do." It's active love, pursuing the best for others in every case. It's compassionate, selflessly committed to helping others without concern for personal return.

The two greatest commandments aren't traps set by Christ to show you how bad you are. They are not impossible commands. They are promises to his children—love God with all your heart, mind, strength, and soul, and love your neighbor as yourself. Won't he give us the means to do what he called us to do?

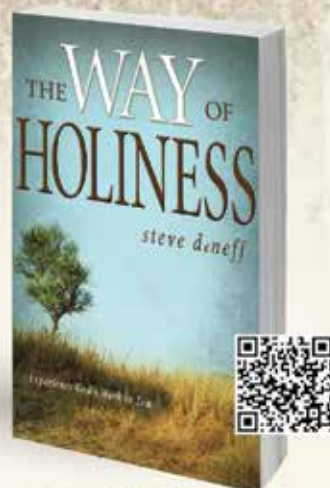
Excerpted from *Holiness for Ordinary People* (25th anniversary ed.), p.124-125

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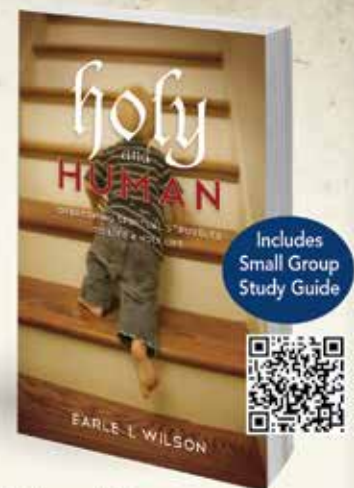
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A Bright Light

in Spanish speaking Africa



Locked from the outside world, terror reigned and Christians were horribly persecuted.



Agapito Mang Abingo



Damian Asumu and wife, Paolina

Damian was born again when he heard gospel preaching at the beach.





By Rick West

Equatorial Guinea was a colony of Spain until 1968. A small country on the west side of Africa, the official language is Spanish, but the culture is African.

After independence, a brutal Communist government locked itself from the outside world and terror reigned. Christians were horribly persecuted. In addition, economic conditions were among the worst.

Rev. Benjamín Galarce, his wife, Dalia, and I visited Equatorial Guinea in January 2000 after political change had brought peace and freedom. Benjamín was Director of JIBACAM and superintendent of The Wesleyan Church in Puerto Rico. JIBACAM is the Wesleyan mission board for Spanish-speaking countries. It was an unforgettable moment when the Galarces and I arrived at midnight from cold, snowy Zurich. At the equator the air was hot and sticky. People we met made it clear that this was not a tourist-friendly country. All doubts disappeared, however, when we spied the smiling face of **Pastor Damian Asumu**.

Damian is the founder of the “Joy of Salvation Church” in the major city of Bata. He shared how his life was a mess, out of control, as a young man. One day he heard the gospel being preached on the beach at the ocean. God touched his heart and he was born again. In 1996, Paolina became his wife and together they have served the Lord by starting a church. Damian had become friends with a Wesleyan, Rev. Luis Azofeifa, a Costa Rican pastor, and was inviting us to come and partner together.

Equatorial Guinea began to develop an oil industry. Today, it has a booming economy to match the growth in democracy and personal freedoms. The Wesleyan Church has seen growth, too. In 2000, there were only the mother church in Bata and three small church plants. Today, there are 17 local churches and several preaching points under the leadership of Rev. Damian Asumu. The mother church is building a 1000-seat sanctuary in a strategic new area near the stadium.

The story of Equatorial Guinea includes a missionary from Peru. **Anita Carrión** was called to ministry and after Bible school, she became a successful pastor. She was even elected to serve as superintendent of The Wesleyan Church in Peru, which had 52 congregations at the time. It was at a JIBACAM Missions Conference that God called her to Africa. After seven years of leading the church in Peru, Anita became a missionary to Africa from 2005-2009.

Up until then, the young African church had not given much attention to children’s ministries. Anita prayed fervently for God to help her in this venture in a very challenging new country. She began to make progress and identified a young man named **Agapito**, who was developing a passion for ministry to kids. Anita mentored him and arranged for him to be trained in Brazil in child evangelism. Later, Agapito was named by a child evangelism agency as the national director of child evangelism in Equatorial Guinea. The passion and vision Agapito developed for child evangelism was transformational!

Anita fought malaria and other tropical diseases. With her health in decline, she was forced to depart the land of her heart call. But because Anita paid the price, an incredibly fruitful Christian worker was recruited, mentored, and trained to replace her. This is what effective missionaries do.

In May of this year, John Croft and I trained a team of three men for the *JESUS* film ministry in Equatorial Guinea. By September I was able to witness an open-air showing in a village. There were 58 people present and eight people ages 16-25 went forward to receive Christ for the first time. The pastor, who had only been at the church for one month, was thrilled! This is happening over and over with the full-time *JESUS* film team.

An older man, not a believer, came to a *JESUS* film showing. For weeks he had been having stomach troubles and was bending over in severe pain. When the team prayed for him in faith, he was healed in body and soul! He is now faithfully following Jesus Christ.

The *JESUS* film team said they have experienced strong spiritual opposition before every showing. But with great smiles on their faces, they say, “Greater is he that is in us than he that is in the world!”

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THE
**SPIRIT-
FILLED
LIFE**

by Ken Schenck



Fill me with
holiness



I can't imagine that Christians would consciously ask the Holy Spirit to "lay off" from working in our lives.

We would not intentionally urge him to go away. It's more likely that he would quietly step aside without us even noticing, because we stop paying him any attention. Some of us may never have really invited his power into our lives in the first place!

What truly defines when you became a Christian? Was it when you repented? When you prayed the sinner's prayer? When God gave you the gift of faith? When you were baptized? Was it a longer process instead of an instantaneous event?

Actually, the crucial moment, the one that these others would have revolved around, is when God's Spirit flowed into your life and began dwelling in your heart. Romans 8:9 states that you do not belong to Christ if the Spirit of Christ is not "in" you. You can see Paul's puzzlement in Acts 19:1-7 when some people were trying to follow "the way," but had never received the Holy Spirit. They knew about John the Baptist, but they did not know about Jesus. When Paul baptized them in Jesus' name, the Holy Spirit began to show his power in their lives. The Holy Spirit is the Spirit of Christ.

The Holy Spirit is God's seal of ownership on us (2 Cor. 1:22). Dwelling in our hearts, he is the guarantee of our coming inheritance in heaven. No one is truly part of the people of God if he or she does not have the Holy Spirit.

Christians are to be filled by The Holy Spirit as the early disciples were in the book of Acts. The Holy Spirit brings purity and power to the believer. He brings purity because he is the one who purifies our hearts from sin (Acts 15:9). And part of the power he brings is the power not to do wrong intentionally.

The person Paul is talking about in Romans 7 is someone who has not yielded to the Spirit. Such individuals may want to do the right thing, but they lack the power of the Spirit to pull it off (e.g., Rom. 7:19). Although Paul does not think such defeat is normal for a believer (Rom. 6:12), Christians sometimes identify with the struggle described in Romans 7.

Thank God, he has not left us in a state of defeat. The Spirit of life sets us free from the power of sin (Rom. 8:2). Those who walk in the Spirit will consistently choose not to act on temptations to sin (Gal. 5:16), and something is wrong if our Christian life is one of continual failure in the face of the same temptations.

I heard a great testimony to this power recently. A young man told me how it suddenly occurred to him that he wasn't struggling with some of the things with which he used to struggle. They had so faded from his mind that he hadn't even noticed. This pattern should be the norm for a person who is filled with the Spirit, someone who gladly gives control to the One who energizes them to follow the right way.

The book of Acts models for us other possibilities that the Holy Spirit wants to bring into our lives. For example, he can work miracles. Nothing in the New Testament indicates that his power to do miracles in or through us is no longer available. On the contrary, Jesus told his followers that they would be able to do even greater things than he had done on earth (John 14:12).

Another power the Spirit wants to give us is the power to speak about God and Christ openly, even when we fear doing so may get us into trouble. The earliest apostles received this power to speak boldly in Jerusalem, even though they were uneducated. Of course, the Spirit will also give us the wisdom to know when to speak and when not to speak.

The Holy Spirit is the Spirit of Christ.

When the early church faced a challenge in Acts, they came together to pray. The Holy Spirit came and filled them and they received power to be transformed and to serve the Lord (e.g., Acts 4:31). What a great model for us today! When we are tempted to do things we know we shouldn't, God can give us power to stop. When we are tempted not to do what we should, God can fill us with power to act. It is God's will that we be filled by the Holy Spirit and have power to live and serve victoriously.

Surely not many believers would intentionally tell the Holy Spirit to go away. But some of us have never opened our lives fully to let him fill us to the brim. Or perhaps we need a fresh filling of his presence. Perhaps we have tried to do the right thing in our own power and planning, rather than relying on God. Perhaps we have ignored him, not yielding to his love, not allowing him to continually make us new and make us his.

But it is not too late. Holy Spirit, could you direct my thoughts today? Forgive me for being so self-possessed. See if there is any sinful way in me and lead me into the paths that are straight. Help me to be overwhelmed, filled by your presence. Fill me with your love, your joy, your holiness, and make me new again and always.

your **love**, your **joy**, your
and make me **new** again.

FINDING THE PERFECT

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to expand your mind and
grow your faith.*

FIT



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Bible
Biochemistry
Biology
Business Administration
Chemistry
Christian Formation
 Outdoor Ministries
 Youth Ministry
Communication
 Integrated Marketing
 Media Arts & Visual Communication
 Rhetorical Communication
Computer Science
Education - Adolescence (7-12)
Education - Inclusive Childhood (1-6)
Engineering - (see Physics - Applied)
English
History
Humanities
Information Technology Management
Intercultural Studies
 French
 International Development
 Islamic Studies
 Linguistics
 Missions
 Spanish
 TESOL
 Urban Studies
International Development
Mathematics
Medical Technology
Music
 Bachelor of Arts in Music
 Bachelor of Music in Performance
 Bachelor of Music in Composition
 Bachelor of Music in Music Education
Philosophy
Physical Education (K-12)
Physical/Health Education (K-12)
Physics
 Physics - Applied [with Engineering emphasis]
 Physics - 3+2 Engineering program
Political Science
Psychology
Recreation
 Equestrian Studies
 Outdoor Education & Camp Administration
Religion
 Church Administration
 Missions & Intercultural Studies
 Music in Worship
 Pastoral Ministry
 Worship in the Arts
Sociology
Spanish
TESOL
Writing

Minors
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Environmental Stewardship
Family Studies
Forestry
German
Military Leadership
Public Health
Sports Ministry
Theology
World Religions

Pre-Professional Programs
Pre-Art Therapy
Pre-Dentistry
Pre-Law
Pre-Med
Pre-Nursing
Pre-Optometry
Pre-Pharmacy
Pre-Physical Therapy
Pre-Physician Assistant

Pre-Seminary
Pre-Veterinary

Dual-Degree Programs

4+1 MBA
3+4 PharmD
3+2 Engineering

ROTC

Army ROTC

Master's Programs

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Master of Music in Composition
Master of Music in Conducting
Master of Music in Performance

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Applied Health and Fitness
Art Education
Athletic Training
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Biology
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Biology Pre-Med
Business Administration
Ceramics
Chemistry
Chemistry Education
Chemistry Pre-Med
Children's Ministry
Christian Education
Christian Ministries
Christian Worship
Church Music
Communication Studies
Computer Information Systems
Computer Internet Development
Computer Science
Computer Software Engineering
Convergent Journalism
Criminal Justice
Early Childhood
Economics
Education--Elementary
Education--Secondary
Art Education
 English Education
 Exceptional Needs Education
 Mathematics Education
 Music Education
 Physical and Health Education
 Science Education
 Social Studies Education
 Spanish Education
 TESOL Education

English
Entrepreneurship
Exercise Science
Finance
Fine Art
General Studies
Graphic Design
Health Promotion and Wellness
History
Illustration
Intercultural Studies
Interior Design
International and Community Development
International Relations
Leadership
Management
Marketing
Mathematics
Mathematics - Interdisciplinary
Media Communication
Media Design
Medical Technology
Music-Applied
Music Composition
Nursing

Painting
Performance
Photography
Political Science
Political Science Pre-Law
Pre-Art Therapy
Printmaking
Psychology
Public Policy
Public Relations
Recreation Management
Philosophy and Theology
Social Studies
Social Work
Spanish
Sports Management
Sports Ministries
TESOL
Theatre
Transition to Nursing
Writing
Youth Ministries

Pre-Professional

Pre-Medical Science
Pre-Physical Therapy

Graduate Programs

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Master of Arts
Master of Athletic Training
Master of Business Administration
Master of Divinity
Master of Education
Master of Practical Theology (MPTh)
Master of Public Health
Master of Science
Master of Science in Nursing
MSN in Nursing
Doctor of Education (Ed. D.)
Doctor of Nursing Practice
Doctor of Nursing Practice (DNP)
Organizational Leadership (PhD)

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AA General Education
BA Christian School Education
BA Ministry, with tracks in
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 Church Planting
 Global Ministry
 Pastoral Ministry
 Youth Ministry
Bachelor of Theology
Master of Arts in Practical Theology

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Accounting
Biblical and Theological Studies
Biochemistry
Biology
Business
Business Administration
Chemistry
Christian Ministry
Christian Studies
Communication Arts
Criminal Justice
Education-Early Childhood
Education-Elementary
Education-Music-Vocal
Education-Secondary English
Education-Secondary Mathematics
Education-Secondary Biology
Education-Secondary Social Studies
English
English Composition
English Composition/Literature
English Literature
Exercise Science-Clinical
Exercise Science-Nonclinical

Exercise Science-Pre-Therapy
Financial Economics
General Science
General Studies
Global Studies
Health/Physical Education (K-12)
History
History/Political Science
Interdisciplinary Business
Intercultural Studies
Interdisciplinary Business
Management & Leadership
Marketing
Mathematics
Media Design & Strategy
Ministry & Leadership
Music
Music Business
Nursing
Organizational Management & Leadership
Pastoral Ministry
 Biblical and Theological Studies
Pastoral Ministry/Youth Ministry
Pastoral Ministry/Worship Arts
Psychology
Psychology Studies
Social Sciences/Pre-Legal Emphasis
Social Studies/History
Sports Ministry
Sports Marketing
Technical Programs
Worship Arts

Graduate Programs

Masters in Business Administration (MBA)
Masters in Education (MED)

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Biology Education
Business Administration
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Concentration in Management
Computer Information Systems
Concentration in Business Informatics
Concentration in Forensic Informatics
Concentration in Media Informatics
Chemistry
Criminal Justice Studies
Early Childhood Education
Elementary Education
English
English Education
Environmental Studies
Exercise Science
Forensic Science
History
Human Services
Intercultural Studies
Mathematics
Mathematics Education
Media Communication
Medical Technology
Music
 Concentration in Church Music
Music Education
Physical Education
Pre-Medicine/Pre-Dentistry
Psychology
Recreation, Sport, and Leisure Studies
 Concentration in Leisure Studies
 Concentration in Sports Management
Religion
 Concentration in Bible
 Concentration in NT Greek
 Concentration in Christian Ministry
 Concentration in Children's Ministry
 Concentration in Youth Ministry
 Concentration in Sports Ministry
 Cognate in Pastoral Studies
Social Science
Special Education

BEGIN AGAIN

BY TRIGIA RIFE

EXPERIENCING THE RICH & RECKLESS GRACE OF GOD AT ROCK BOTTOM

RHONDA'S STORY

"At age 18, I was young, angry, and it was me against the world," said Rhonda, who lost her fiancé in an ATV accident just months before their wedding.

Three years later, she married Todd on the 9th green of the golf course where he was a professional golfer. A church wedding was not on their radar, since an embittered Rhonda was not a "church person." She grew up in a non-churched and alcoholic home, and since God didn't seem to be "showing up" for her, she resisted anything having to do with him.

But God began to pursue Todd when he met a pastor on the golf course. He began attending Grace Point Church (Wesleyan) in Topeka, Kans.

Rhonda says, "Todd occasionally dragged me to church, kicking and screaming."

Six years into marriage, Rhonda had a miscarriage, and she had one more thing to be angry about. Later that year, Rhonda became pregnant again and her heart started to change. She wanted more for her unborn child. Although it took years, Rhonda's heart began to thaw. Then, at a Family Life Conference, she finally gave her heart to Jesus. And she also knew that the Lord was her healer.

Rhonda discovered a new desire to serve at church, and began using her God-given gifts to teach children in Sunday school. After several more years, she became the children's director. Now she and Todd also co-lead a home group—and this fall they are helping launch a new ministry location for their church in the community.

"Rhonda was a non-churched mom that loved kids but never saw herself in ministry," said Tim Hughes, pastor at Grace Point. "But she is so dedicated



to making kids feel loved and welcomed, especially the kids that aren't churched. That's who she was, so she knows where they are coming from."

Rhonda is grateful for the way God transformed her life. She says, "I will always remember the unchurched girl I was and look forward to the new journey God has for me now."

WIN



BRETT'S STORY

As a teenager, Brett often attended the local Wesleyan church. He'd grown up there and placed his faith in Christ at age six. But from fifth grade on through high school, he began to make poor decisions. In his heart, he withdrew from God and God's people, chose the wrong friends, and did many things that didn't honor the Lord.

Due to his family's commitment to Christ and the church, Brett maintained a connection there. Years later, he became engaged to Jaelle, but he still had problems and offered little stability in their relationship. Eventually they married. Remarkably, Jaelle placed her faith in Jesus and Brett says God "used her to bring me back to him." More than ten years have passed, and now they are happy, spiritually strong, and the parents of four children.

This once "surly" and "angry" man is now full of passion for Christ, and Christ has called him to help the poorest of the poor. Brett is the founder and director of Trash Mountain Project, a ministry that he and Jaelle developed after a trip to Honduras in 2008. While filming a documentary about families living at trash dumps, both have felt called to help families living in landfill communities around the world. This ministry now serves families in Honduras, Dominican Republic, Cambodia, and the Philippines.

"Brett's life has been radically transformed by the power of the Holy Spirit," said his former pastor, Rev. Ed Rotz. "He is a remarkable man of passion, integrity, and godliness."

LIZZIE'S STORY

Sometimes a miracle of amazing grace is needed to overcome tremendous hurts. When Lizzie (not her real name) was only 7, she was abused by her father. After his arrest she went into the foster care system. Her mother remains a drug addict in prison. At age 11, Lizzie and a friend were walking home from school when they were beaten, accosted, and left for dead in a field. She developed a "tough girl" mentality, as brokenness, abuse, and abandonment have defined her life.

Finally Lizzie, still in foster care, landed in the home of a Christian family. Now 15, she has been touched by the ministry of Our Savior's Church, pastored by Rev. Tim Kirkpatrick. The church is in partnership with the Department of Children and Family Services and matches foster teens with adult mentors.

Lizzie placed her faith in Jesus this summer. One week later, she was on a bus to church camp. She had been reluctant to go, but when she returned the light in her eyes revealed the true transformation in her heart. For the first time, she exuded joy, excitement, and hope. She began showing respect and love for her foster mother. Lizzie enjoys her new Christian friends and youth leaders, as well her new relationship with her foster mom. Lizzie's life has been "made new."

"Innocence, purity, and grace now mark her life," said Rev. Kirkpatrick. "Lizzie is totally different. In ten years of ministry, I've not seen a change like this."

HAVE YOU EVER COME TO THAT PLACE
WHERE YOU NEED A SPARK OF HOPE THAT
THERE'S SOMETHING MORE TO THIS LIFE?

**THEN YOU ARE
NOT ALONE.**



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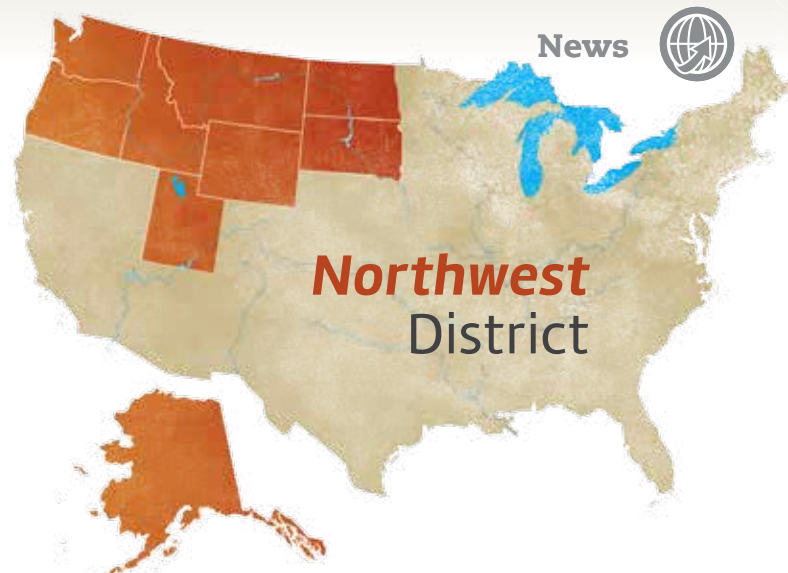


Flame Training and Enrichment

FLAME PROGRAM CELEBRATES HISTORICAL MILESTONE

The Education and Clergy Development Division of The Wesleyan Church celebrated a historic marker on August 5-9 in Frankfort, Indiana: its 100th FLAME event.

FLAME (Fellowship of Leaders Acquiring Ministerial Education) is a ministerial preparation option primarily for second-career students and transferring ministers. A travelling Bible school in one-week modules, it provides a face-to-face education opportunity for those who cannot make the shift to a campus-based traditional ministerial program. A total of 2,200 people have each attended an average of six courses over the 15 years since **Rev. Wayne Richards** founded and has led the program. General Superintendent **Dr. Jo Anne Lyon** and others honored Wayne in Frankfort. He has since transitioned to the Wesleyan Publishing House, where he is director of publishing ministries.



Two districts merge to create historic missional opportunity

Meeting in Vancouver, Washington, on July 18, the **Northwest District** Conference approved merger with the **Dakota District**. This was the final action needed, as the Dakota District Conference had already approved merger a few weeks earlier. The name of the combined district is the Northwest District. The Dakota District was already the largest Wesleyan district by measure of weekend church attendance. Now, Washington, Oregon, and Idaho have been added to North and South Dakota, Wyoming, Montana, Utah, and Alaska. The district includes churches in four time zones. The district superintendent of the new Northwest District is **Rev. Isaac Smith**.


THE **wesleyan** CHURCH
made **new**

*A new brand for The Wesleyan Church
released Sept. 5, 2013.*

VISIT THE RE-DESIGNED WESLEYAN.ORG
AND SEARCH FOR "BRAND KIT"

Our hope in Christ is to be made new

As we unveil a new logo, we are reminded that the vision of The Wesleyan Church states we are "transforming lives, churches, and communities through the hope and holiness of Jesus Christ." That unique vision might be summed up in just two words: made new!

Because of the transforming power of Jesus Christ, our lives, our churches, and our communities can all be made new. This transformation brings hope to the hopeless and a restored life of holiness. We praise God for a new logo, a new key message, but most of all, for a new life in Christ.

When we come to Christ, we "... are being made new and are becoming like the One who made you" (Col 3:10 NCV).



The Wesleyan Church sets new records again

In 2012-2013, more than 1,700 churches in the United States and Canada reported an average weekend worship attendance of 227,692, the highest in the denomination's history. Conversions for the year totaled 31,792, compared to 29,133 the previous year, a gain of 2,659, or 9 percent. Churches reported 11,063 baptisms, up 7.6 percent from the previous year. The number of ethnic churches has nearly doubled in the past decade. Current records show 310 non-white Wesleyan churches in North America, which is 18.2 percent of the total.

ARMY CHAPLAIN RETURNS TO SWU TO TEACH



Dr. Brad Fipps, a colonel in the United States Army, returned to Southern Wesleyan University in Central, S.C., this fall to teach religion after being mobilized for five years of service as a senior chaplain with the Army Reserves. Most recently, Col. Fipps has served at Fort Bragg, N.C., working at Forces Command, the largest U.S. Army command. Prior to this active duty with the Army, which began in 2008, Dr. Fipps had been a professor of religion at SWU since 1991. He is a 1982 SWU alum and was named Alumnus of the Year for SWU in April 2010.

Oklahoma aftermath and celebration

Approximately 1,500 people from the Moore, Okla., area attended a block party celebrating the ongoing process of recovery from the May tornadoes. It was hosted by seven local churches, including May Avenue Wesleyan Church, pastored by **Rev. Nathan Hedge**. May Avenue served as the staging ground for massive Wesleyan relief efforts over the whole summer. Also, more than 100 people attended a dinner that same week coordinated by Poured-Out staff for homeowners. Guests left with grateful, joyful hearts and trunks full of supplies and food. Poured-Out is a Wesleyan disaster relief ministry founded and led by **Rev. Steve Adams**.



! WESLEYAN VOLUNTEERS CLEARED AN ASTOUNDING EQUIVALENT OF A FOOTBALL FIELD (INCLUDING END ZONE) OF COMPACT DEBRIS **40 FEET HIGH.**



14 TEAMS DO BATTLE IN NATIONAL WESLEYAN BIBLE BOWL

Seventy youngsters in 14 teams competed in the 2013 National Wesleyan Bible Bowl Tournament at Southern Wesleyan University's campus in Central, S.C. The participants came from Pennsylvania, South Dakota, Ohio, Oklahoma, Indiana, New York, and Virginia. College scholarships were awarded to competition winners in middle school and high school. This year's competition was based on the Gospel of Matthew. The top teams were from **Christ Wesleyan Church**, Milton, Penn., and **Faith Wesleyan Church**, Terre Haute, Ind.



The Wesleyan Church speaks out on the June 26th Supreme Court rulings

The Supreme Court announced its rulings on two high profile cases affecting same-sex marriage on June 26.

Proposition 8, California's popular referendum which banned same-sex marriage in that state, was suspended by a U.S. district court and the U.S. Ninth Circuit Court of Appeals. On June 26, the Supreme Court sent the case back to the Ninth Circuit, which ultimately overturned Proposition 8.

The high court also ruled on the Defense of Marriage Act (DOMA), enacted by Congress in 1996. Section 3 of DOMA states that same-sex marriages that were allowed by some states would not be recognized under federal law. The Supreme Court declared that section 3 is unconstitutional "as a deprivation of the equal liberty of persons that is protected by the Fifth Amendment."

In response to these, General Superintendent Dr. Jo Anne Lyon stated:

"Regardless of the shifts within our culture, we in The Wesleyan Church remain committed to the position that the institution of marriage is a sacred bond between a man and a woman."



FIRST-EVER HEPHZIBAH MUD RUN RAISES FUNDS TO FIGHT TRAFFICKING

Hephzibah Ministries recently held its first-ever Mud Run in Macon, Ga. More than 3,000 adults and children from seven states gathered on the Hephzibah campus to participate in the fundraising event. Hephzibah serves the needs of children and families who are homeless, orphaned, abused, and neglected and is a subsidiary ministry of The Wesleyan Church. Over \$20,000 was raised to be used for a receiving center and for safe homes for trafficking victims in Georgia.



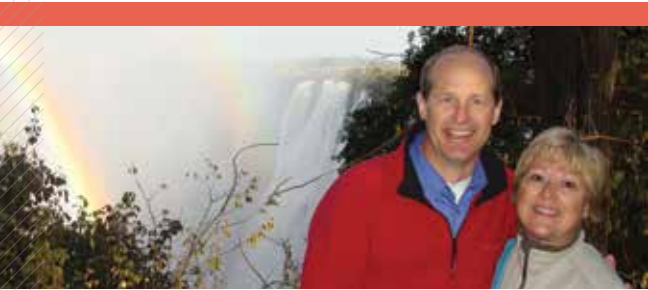
IWU SENDS 200 IN SPORTS MINISTRY TO NEW ZEALAND

Indiana Wesleyan University's athletic program took on an unprecedented task in August as about 200 athletes, coaches, and support staff traveled to New Zealand for an 8-day mission trip in the city of Auckland. The "New Zealand Sports Blitz" provided sports clinics in schools, competition with club and national teams, and also church visits, after-school programs, and youth group meetings. They participated in a citywide sports ministry event on one Saturday and a youth rally for the entire nation of New Zealand on Sunday.

Princeton Review names Houghton College no. 4 among CCGU colleges

The Princeton Review has ranked Houghton College no. 4 nationally among schools that are members of the Council for Christian Colleges and Universities. They have also placed Houghton on their list as a "Best in the Northeast" college according to their academic ranking report for 2014.





Church and community honor Ross Hoffman's life

Ross Hoffman, 55, a longtime employee of Indiana Wesleyan University and member of College Wesleyan Church in Marion, Ind., suffered an untimely death August 7. One wall of a more than six-foot-deep trench collapsed on him outside his home on a county road near the airport in Marion. When emergency crews arrived, they found Hoffman mostly buried and a friend, Jason Ewer, also trapped, buried up to his waist. Ross was unresponsive when the crews dug them both out. It was later reported that he died from asphyxiation. Ewer, an off-duty Grant County sheriff's deputy, was checked out and released.

"Although it feels like Ross was torn away from us, he was being ushered into heaven," shared Pastor Steve DeNeff to hundreds of friends at the funeral service.

IWU President Dr. David Wright stated, "Even as we mourn the loss of a valued colleague and brother in Christ, we thank God for the blessing of Ross's wonderful life of service to so many in our community."



Kingswood's M.A. Program Begins

For the first time in its history, fifteen students began classes in August in a post-graduate degree program offered by Kingswood University—the Master of Arts in Pastoral Theology (MAPT). The launching of the university's first master's degree program began with a pair of one-week "intensive" courses on-campus. Kingswood's accredited MAPT degree is designed for the practicing minister. Most courses are taught in the "intensives," making it possible for pastors across North America to further their education while continuing to minister in their own communities.

TOWARD A COMMON-SENSE SOLUTION ON IMMIGRATION

It is estimated that over 11 million undocumented immigrants now live in the United States, creating numerous immigration issues. As the legislators try to determine what sort of America this is, in relation to immigration, the church also needs to recognize its role as leavening in society. While we all believe we must be governed through laws, we also have deeply held values about loving our neighbor, being compassionate toward those in need, winning the lost, tempering justice with fairness and mercy, and reflecting the fact that we first belong to God's kingdom. Consequently, this is a time for earnest prayer. Join with Dr. Jo Anne Lyon and many across the Church who will make this a matter of focused prayer for wisdom for our legislators and leaders on this issue.

U.S. STATE DEPARTMENT RECOGNIZES WORLD HOPE'S ANTI-TRAFFICKING OPERATIONS

As one of the premier anti-trafficking organizations operating in Sierra Leone, Cambodia, and Azerbaijan, World Hope International aids human trafficking victims in their path to a safe, healthy life through a two-fold approach: emergency aftercare centers and community-based prevention education programs. In Sierra Leone specifically, the success of WHI's approach has been recognized by the U.S. Department of State. "World Hope International has been an essential partner in the fight against human trafficking," said **Michael Owen, U.S. Ambassador to the Republic of Sierra Leone**. World Hope's Trafficking in Persons (TIP) Recovery Center in Sierra Leone is the only holistic high-trauma aftercare center operating in the country and is modeled after WHI's Assessment Center in Cambodia—a facility regarded as a "best in-practice" by the U.S. State Department.



Hourly expectation

“The believers in Cornwall . . . have sustained great loss for want of hearing the doctrine of Christian perfection. The believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love. I say an hourly expectation; for to expect it at death, or some time hence, is much the same as not expecting it at all.”

EXCERPT FROM: *Wesley’s Journal*, Wesley in Cornwall, September 15, 1762

Image: John Wesley (1703-1791) by George Romney, 1789



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The Wesleyan Church

President Piper offers good report at start of year for Oklahoma Wesleyan

President Dr. Everett Piper of Oklahoma Wesleyan University announced that fall enrollment at OKWU is again at record levels. The traditional campus headcount is 628. Adult and graduate programs are at 731 students. In addition, 177 Wesleyan pastors are enrolled in CROSS training classes. All of this means that the total number of students being served at OKWU this fall is 1,536. In addition, for the eleventh year in a row, U.S. News and World Report placed OKWU in the top ten baccalaureate colleges of the western region.



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Obituaries

BASSHAM, REV. DONALD (83)

Rev. Donald Bassham lived in Concord, Ga. He and wife, Laura, pastored Pilgrim Holiness churches in Indiana and Ohio. Laura, his wife of 40 years, preceded him in death, as did nine brothers and sisters. Survivors include his wife, Donna, one son, one stepson, one stepdaughter, 10 grandchildren, six great-grandchildren, one sister, and one brother.

BENNETT, REV. RAYMOND (85)

Rev. Raymond Bennett lived in Lambertville, Mich. He served at four Wesleyan churches in Michigan before beginning his teaching career. He served in various roles as a layperson at his local church during his teaching career. Survivors include his wife of 63 years, Marie, one son, two daughters, one brother, one sister, eight grandchildren, and nine great-grandchildren.

BIRCHALL, REV. PHILLIP, SR. (87)

Rev. Phillip Birchall lived in Franklinville, N.C. A World War II veteran, Rev. Birchall served as a Wesleyan pastor in New York and North Carolina for 58 years. He also served as a district secretary and a General Conference delegate. Rev. Birchall was preceded in death by two sisters and three brothers. Survivors include Helen, his wife of 65 years, one daughter, four sons, seven grandchildren, numerous great-grandchildren, one sister, and one stepsister.

BUMANLAG, REV. ROBERTO (78)

Rev. Roberto Bumanlag lived in Pomona, Calif. He was ordained in the Pilgrim Holiness Church in the Philippines and helped plant the first congregation in Manila. He pastored in the Pacific Southwest District and served as a missionary with his wife, Ruth, in the Philippines for two terms. While a missionary, he served as president of the Wesleyan Bible College in Rosales. His wife of 55 years survives him, as do three sons, three daughters, 16 grandchildren, and four great-grandchildren.

GOODMAN, REV. GEORGIA (TOMEY) (90)

Rev. Georgia Goodman lived in Ft. Myers, Fla. She pastored churches with her husband, Rev. Rupert Goodman, in Kentucky, Florida, North Carolina, and Michigan. They founded Villas Wesleyan Church in Ft. Myers. Her husband preceded her in death. Survivors include six children, 11 grandchildren, and 14 great-grandchildren.

HOOD, ALMA (ALLISON) HEER (92)

Alma (Allison) Heer Hood lived in Overland Park, Kans. She served alongside her husband, Rev. Leo Andrew Heer, who pastored at several Wesleyan Methodist churches in Kansas and South Dakota. The couple also served as field representatives with Wesleyan Indian Ministries and Brainerd Indian School in Hot Springs, S.D. Rev. Heer preceded her in death, as did three brothers and three sisters. She later married Orville Hood, who survives. Other survivors include one sister, one daughter, one son, two stepdaughters, six grandchildren, and 15 great-grandchildren.

JOACHIM, REV. BENJAMIN (90)

Rev. Benjamin Joachim lived in Watertown, S.D. He pastored Wesleyan churches in Montana for 33 years. He was preceded in death by two brothers and a grandson. Survivors include his wife, Audrey, one son, one daughter, one brother, one sister, four grandchildren, and five great-grandchildren.

LEDBETTER, DR. DON (83)

Dr. Don Ledbetter lived in Burlington, N.C. A U.S. Navy veteran, Dr. Ledbetter served for over 50 years as a pastor and district superintendent with The Wesleyan Church. His wife, Catherine, preceded him in death as did two brothers and two sisters. Survivors include one daughter, two sons, six grandchildren, and one sister.

MCCALLUM, REV. GEORGE (84)

Rev. George McCallum lived in Jacksonville, Fla. He served as a Wesleyan pastor and was a Korean War veteran with the U.S. Army. He was preceded in death by his wife Nancy. Survivors include two sons and three grandchildren.

MITCHELL, MARY (PARKS) (97)

Mary (Parks) Mitchell lived in Six Mile, S.C. She served alongside her husband, Dr. Virgil Mitchell, who served as a pastor, district superintendent, and General Superintendent of The Wesleyan Church. He preceded her in death. Survivors include two daughters, two grandsons, and two sisters.



LEITZEL, PAULINE (BURDEN) (93)

Pauline Leitzel lived in Pendleton, Ind. She and her husband, Rev. Leonard W. Leitzel, served as Wesleyan (Global Partners) missionaries to Suriname and Guyana from 1945-

1965. She graduated from Allentown Bible Institute and was a member of College Wesleyan Church. She was formerly employed at Frankfort Bible College, Indiana Wesleyan University, and *The Wesleyan Hour* radio program. Her husband and two great-grandchildren preceded her in death. She is survived by two daughters, three sons, 14 grandchildren, 33 great-grandchildren, and 12 great-great-grandchildren.



PAINE, GRACE (MCKINNEY) (82)

Grace (McKinney) Paine lived in Brooksville, Fla. She served as a missionary with her husband, Dr. Charles Paine, in India, Zambia, and Sierra Leone.

She was preceded in death by one son. Survivors include her husband of 58 years, two sons, six daughters, two brothers, two sisters, 43 grandchildren, and nine great-grandchildren.

WELLS, REV. JOHNNY (78)

Rev. Johnny Wells lived in Anderson, S.C. He pastored Wesleyan churches in North Carolina and South Carolina. Survivors include his wife, Claudette, seven children, 12 grandchildren, six great-grandchildren, and one sister.

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