

## **SOUTH GEORGIA ADVOCATE – DECEMBER 1 EDITION**

### **Virtual or in person, this year's charge conferences look different**

**By Kara Witherow, *Editor***

In a year where nearly everything has had to be re-evaluated, reimagined, and revamped, not much is exempt. Not even the oh-so-Methodist of meetings, the charge conference.

Charge conferences are annual meetings with church leaders and their district superintendent to review the business and mission of the local church. They review the previous year of ministry, complete essential church business, and affirm goals for the coming year.

While essential business meetings, charge conferences are also a time to celebrate the congregations and their ministries, said Rev. Craig Hutto, who serves as Superintendent of the North Central District.

This year, though, because of the global novel coronavirus pandemic, the meetings had to be rethought and reconfigured.

As a first-year district superintendent, it was important to Rev. Hutto that he hold individual charge conferences. With 91 churches and 62 charges, he's been on the road a lot, meeting with pastors and congregations from the end of August through the end of November.

"I felt like it's important for me as a district superintendent to get into as many churches as possible and to meet as many of the folks as possible," he said. "It may not be the most economical way to do it, but I am making those connections which I think is very important, especially in my first year."

While they're meeting face to face, proper precautions are being taken, Rev. Hutto said. Masks are being worn and those who are gathering are social distancing. Crowds have been small – between three and 30 – and he's conducted several outdoor charge conferences.

He did host two virtual charge conferences, but said that as a first-year superintendent, meeting in-person was a priority, even with the adjustments.

"The crowds are smaller, but they are so appreciative that their superintendent is making that effort to be in their local church."

In the Coastal District, Rev. David Thompson opted to host one large virtual charge-wide conference.

Held on a Sunday afternoon via Zoom, more than 500 participated.

"For safety's sake, this was the wise way to do it," he said. "We didn't think it would be wise to bring groups of people together."

With behind-the-scenes assistance from Rev. Jonathan Smith and Conference Communications Director Kelly Roberson, the meeting ran smoothly, Rev. Thompson said. Folks logged on from home or gathered in small, safe groups at their local church.

Thrilled at the turnout, Rev. Thompson said future meetings will always need to include a virtual option.

While the fellowship – the koinonia – was missed and can't be replicated digitally, Rev. Thompson said he and others have learned valuable lessons.

“We've learned that being a church doesn't necessarily mean a building. And while it's good to have a place to gather together, we are still the church even without that,” he said. “This is a new normal, a new reality. This virtual space is forever with us as long as we have electricity. We don't need to go back.”

Across the state, Rev. Steve Patton, superintendent of the Northwest District, held eight cluster charge conferences via Zoom. It's not something he looks forward to repeating.

Business was accomplished, but he and his congregations would much prefer to meet in person, he said.

The conference's successful virtual annual conference session helped set the table – and set expectations – for virtual charge conferences. People are still wary of traveling and being in large groups, and the virtual format gave them the ability to meet without being face to face.

Intentional about not trying to re-create a live, in-person experience, each of the eight cluster charge conferences averaged about 40 minutes. Between six and 10 churches participated in each. Robert Anderson, Northwest District lay leader, was also in attendance at each charge conference.

The conferences were positive and encouraging, Rev. Patton said. With a theme of “Pressing On” based on Paul's admonition to the Philippians, one pastor from each cluster shared specific examples how they, the church, or their community had pressed on during the pandemic.

“That was the highlight of the conferences for me and was for a lot of people as well,” he said.

While the coronavirus pandemic has caused everyone to change plans and pivot, it's also caused many to remember their blessings and give thanks.

“God is good in lots of different ways, and I keep remembering that none of this has taken Him by surprise,” Rev. Patton said. “He's helped His people through a lot worse than what we're going through right now. I feel encouraged by that, and I'm encouraged by the people who are responding in ways that show grace. I'm encouraged by the examples of grace.”

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## **In midst of pandemic, Asbury UMC learns, adjusts, develops**

**By Kara Witherow, *Editor***

Asbury United Methodist Church has learned a lot this year.

While 2020 has had its challenges, the downtown Savannah congregation has grown and developed during this unprecedented time.

Like several other churches, Asbury UMC underwent a pastoral transition this summer, but unlike past years, the change was in the midst of a global pandemic. The church also celebrated its 151<sup>st</sup> anniversary. Through it all, the congregation has pushed themselves beyond what they thought possible, said pastor Rev. Precious Hawkins.

Conducted completely virtually, her first Sunday at Asbury UMC didn't involve a meet and greet or face-to-face connection with anyone. It's been an adjustment she and the congregation have gradually gotten used to, Rev. Hawkins said.

Not yet ready to gather weekly in person, worship services are streamed via Facebook, YouTube, FreeOnlineChurch.com, and are available via Sermon By Phone.

"It was a big learning curve for me and them. I had to learn it and teach it," she said. "It's a lot of work, a lot of long nights. I wouldn't say I have it figured out 100 percent, but it's better!"

Although she majored in communications in college, Rev. Hawkins admits she was unprepared for the communications and technology work she'd be engaged in as a pastor.

"We spliced tapes together in school. We're light years from that and what I learned," she laughed. "The technology has been a blessing and we're figuring out how we can reach people using these new platforms."

Celebrating the church's 151's anniversary – known churchwide as "Asbury Day" – was a given, but how to celebrate safely was the question.

A virtual revival was planned, and over four days, guest speakers, lay speakers, and church members participated, celebrated, and worshiped virtually.

The event was a labor of love, Rev. Hawkins said, but it helped show the congregation that Asbury UMC is more than just a church building.

"I think there was some doubt that we could do something (for the anniversary) because of the pandemic, but this continues to push us beyond what we've been doing," she said. "Asbury Day and the church anniversary are more than just being in the building. That's one of the things I reiterate to them often. We are the church beyond the walls. I think they helped us see that we can do this and that it doesn't have to just be as it always was."

Asbury UMC Lay Leader Mildred Hall says that the anniversary celebration was encouraging and inspirational and helped church members understand that, while they're apart physically, they can still remain connected.

A 25-year member of Asbury UMC, Hall says that the congregation remains connected to one another via phone, text, and Zoom.

“Looking out for each other and supporting each other is a norm. it’s what we do. Whenever the need is there, we’re there,” she said. “They help me survive. We help each other survive!”

For Rev. Hawkins, the pandemic has helped show her where she can reach out and build new relationships.

Her first few months at the church, she called members every Friday, Saturday, and Sunday to say hello and get to know them. Once she had called everyone, she began writing notes.

Being willing to build relationships and learn new things is critical to growth, she said.

“We are figuring it out and learning resources to reach people. I am pushing myself and the congregation to find ways to connect with each other and people outside the church. I think (the pandemic) has shown some of our gaps, but also some of the things we can celebrate that we are doing well.”

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## Register today for South Georgia Youth Workers Retreat

Registration is now open for the South Georgia Conference's Youth Worker Winter Retreat January 21-22, 2021, at Little Ocmulgee State Park. This retreat is being designed BY local church youth workers FOR local church youth workers! **Only 30 spots are available.** [Click here](#) for registration information.

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## How is Christ strengthening you?

**FROM THE BISHOP  
R. LAWSON BRYAN**

With all the uncertainties and complications of this pandemic year, I am struck by the testimony of laity and clergy concerning how Philippians 4:11-13 is being fulfilled in their lives. Writing from prison, thanking the Philippians for the financial gift they have sent to him, the Apostle Paul says:

*Not that I am referring to being in need; for I have learned to be content with whatever I have. I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. I can do all things through Christ who strengthens me.*

Philippians 4:11-13

Here is what I am hearing and seeing in the South Georgia Conference:

First, **we are being strengthened through a deeper experience of Christ Himself.** I have lost track of the number of clergy and laity who have told me they have greatly expanded the time they devote to studying the Bible during the pandemic. The more they meditate on the Word the

more they experience Christ's presence with them. They begin praying the scriptures, not just reading them. Some have begun journaling. Christ strengthens us as we practice these and other spiritual disciplines. It is as if we in South Georgia are claiming for ourselves the resolve expressed by Sidney Lanier when he wrote in *The Marshes of Glynn*: "As the marsh hen secretly builds in the watery sod, I will build me a nest in the greatness of God." Through the practice of solitude, silence, meditating on the Word, praying the Psalms, fasting, and abstinence, we daily build our nest in the greatness of God - the best place to live!

**Second, we are being strengthened through a greater awareness of the Body of Christ — the Church.** The interruption of in-person worship, Bible study, and fellowship has only served to intensify our recognition that church matters! As the Body and Bride of Christ, the Church is the big story of our lives. It extends farther back than nation or family. It looks forward to the new heaven and new earth of God's eternal kingdom. And in the present moment the Church, both globally and locally, unites us as brothers and sisters in Christ. The connectional system is how we live out the New Testament vision of being Alive Together in Christ. During these past eight months, I have been able to participate in online worship services all over our conference: African-American, Hispanic, white, traditional, contemporary, blended. Technology gives us the opportunity to see with our own eyes the Body of Christ in all its many expressions. We are not alone; we are part of a worldwide family of Jesus-followers. Through the use of Zoom, Facebook, YouTube and the conference website, many of us have a sense of being more connected than ever. How beautiful is the Body of Christ!

**Third, we are being strengthened through a renewed confidence in the Mission of Christ.** We see with fresh eyes that following Jesus equips us to connect with the grief and loneliness many are experiencing due to the pandemic; the racism of which some are unaware while our brothers and sisters of color know it all too well; and the political polarization that we say we do not want but which so often we collude to keep in place. Hear the good news: we can be set free from these futile ways of living (1 Peter 1:18). That's what Jesus does. It's His mission. That is what the world needs. It is our reason for being. As Christians, we must not ask others to do that for which God has uniquely equipped us. Your community is hungry for a church that heals the sick in body and spirit; raises those dead in despair; casts out the demons of racism, sexism, and violence; and cleanses those who feel stigmatized like modern-day lepers. For those who have eyes to see, this is our moment. Let's stop watching the news and start making the news - the Good News!

In the South Georgia Conference, we can do all things through Him who strengthens us. How is Christ strengthening you today?

Alive Together at the Table,  
R. Lawson Bryan

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**Called to be Heir**

## **Winter Quarter: Call in the New Testament**

### **Unit 1: The Beginning of a Call**

**Sunday school lesson for the week of Dec. 6, 2020**

**By Dr. D. Craig Rikard**

**Background Scripture: Matthew 1: 1-6, 16-17; Hebrews 1**

**Key Verse:** In these last days (God) has spoken to us by his Son, whom he appointed heir of all things; and through whom he also made the universe. (Hebrews 1: 2)

#### **Lesson Aims**

- Learn how the dynamic of covenant moves through the ancestry of Jesus into Jesus himself.
- Learn the importance of ancestry in Jesus messianic calling.
- Learn how God speaks to us today.

*To the teacher: This lesson is longer than the others. I felt a need to explore more context. I hope it helps.*

#### **Historical and Theological Context of Covenant**

The dynamic of covenant plays a major role in how God speaks to us and what is being said. As stated in other lessons, the thread of covenant runs throughout the O.T. and into the N.T. We need to understand how the dynamic of covenant develops in the Bible. Consider the following way to understand covenant:

The O.T. begins with Genesis. This entire opening book finds its continuity in covenant. A pattern begins to emerge as we read Genesis. The pattern involves God creating and blessing all creation, especially man and woman. However, we quickly abuse his goodness. Adam and Eve in Eden quickly act in disobedience and deceit. How does God respond? God removes them from Eden but does not cut off relationship. Adam and Eve begin to have children, a great blessing, which will populate creation. However, Cain will murder his own brother.

The story quickly moves to Noah. A flood is coming to destroy the wickedness of mankind. However, God preserves creation and Noah. Noah is instructed by God to build an ark so he, his family, and creatures of the earth might survive. After the flood God established a covenant with Noah and descendants with the sign of a rainbow. The rainbow represented God's promise to never destroy humanity again. However, Noah and his family will sin. Now the narrative of Genesis moves toward the covenant with Abraham. God promises Abraham that he will bless and multiply his descendants. He will be their God and Abraham and descendants will be obedient.

Following Genesis is the book of Exodus. The O.T. will move toward Moses in Exodus. God “fleshes out” the covenant with Abraham through the Mosaic Law. The initial covenant with Abraham called for Abraham and his descendants to be obedient. The Law lets the people of Abraham know “how to be obedient.”

The following books record the obedience and disobedience of Abraham’s tribe and God’s remarkable grace as they conquer the promised land. From there we move toward the prophets. The prophets were not “future tellers.” They were those God empowered to see the culture through the eyes of covenant. Are we being obedient or disobedient? Yes, the prophets did on occasion look into God’s future for his people. Jeremiah is important for it is the first glimpse of covenantal obedience being a matter of the heart. Jeremiah records that God desires for covenant to be “written on our hearts.” From there the Bible moves into the N.T. as Jesus embodies the fullness of God’s love and God’s covenant.

We should not forget the importance of Isaiah. Isaiah proclaims the coming of a messiah, or savior. In the latter part of Isaiah, we are given a powerful and vivid picture of a “suffering messiah.” That Messiah will be Jesus. Jesus came to transform the heart through the Shema. Going back into Deuteronomy we read in the sixth chapter the law which Jesus named the “law above all laws,” the Shema. Thou shalt love the Lord thy God with all thine heart, soul, mind, and strength.” Jesus will add to the Shema “and thy neighbor as thyself.” From Genesis through Revelation, the Law of laws is the highest expression of who God is and who we are in relation to God and one another.

The pattern of God’s grace, followed by our sin, followed by God’s grace continues up to Abraham. The revelation of this progression reveals the underlying truth that we cannot stop sinning and we cannot save ourselves. God has to initiate a relationship with us if we have any hope of salvation. In Genesis, our sin is almost always followed by God reaching toward us in grace. All of the stories above lead to the most powerful covenant in the O.T. as God establishes a covenant with Abraham. We also need to remember King David and his relationship to covenant. David expresses the emotion that is present when we live in covenant. Furthermore, David establishes the “line of David” from which will come the Messiah Jesus.

*Please note that covenant moves in and through every book. Each of the narratives and texts mentioned above need to be read in their entirety when studying covenant.*

## **Background information concerning the books of Hebrews and Matthew**

### **Hebrews**

The book of Hebrews has led to a lot of debate. Some question whether it should be in the canon of sacred scripture. Why? Because we are not certain who wrote the book. Remember, for a book to be included it had to be directly related to the Apostles. Some, like Luke were not apostles, but so closely related to Paul and thus were included. Secondly, the faith community had to approve

and believe the book was “God-breathed.” With the passing of time a book received the church’s blessing to be included. Thirdly, a book had to be consistent with the other books that were included. Therefore, no book stands alone from the others. All are related to covenant, God’s community of faith, and salvation.

Many believed Hebrews to be written by Paul. However, it is understandable why some question his authorship. The book isn’t a letter. It doesn’t read like an epistle until the ending. Paul did not use this format. Its format is rather unique. The book uses metaphors and symbols from the O.T. However, Paul was a converted Pharisee and knew well the Jewish sacrificial system and law. However, this book almost reads as one written by a Greek. The symbols and metaphors from the O.T. are used as Plato might have used them. They are shadows of that which is utterly real. The book of Hebrews includes use of the idea of “shadows.” Hebrews seems to be written by someone not well schooled in Judaism. Does this mean Hebrews should not be included in the canon?

Even if someone else wrote it, it contains truth that is consistent with other sacred books. Though authorship may be questionable, it does negate the other criteria to be included in the canon. The church found it of great spiritual value and approved its addition and it does not conflict with the truth revealed in the other writings. Therefore, since the church has claimed that Hebrews is sacred writing, I accept their judgement.

## **Matthew**

This is one of the synoptic gospels along with Mark and Luke and is the opening book of the N.T. canon. Matthew was a former tax collector who became a disciple of Jesus. Though Matthew was a Jew, he wrote his gospel in Greek. This was undoubtedly done to speak to a large audience. He uses a large percentage of the gospel of Mark in writing his gospel. Matthew’s Jewish heritage is very much alive and plays a role in the way he wrote. One of the major marks of Judaism in Matthew’s gospel was the patriarchal slant. Whereas Luke allows us to read of the nativity through the eyes and words of Mary, Matthew let us see the event through Joseph. For our study we concentrate on the genealogy he uses to open his gospel. The genealogy reminds us the story of Jesus is grounded in real history through real people. It also ties Jesus to the Davidic line of the coming messiah and lays the foundation to understand Jesus is the fulfillment of the covenant.

## **Other important considerations for our lesson**

### *1. Role of Women in Covenant and Redemptive History*

Our lesson includes Tamar, Rahab, and Ruth. Women are important to the biblical witness of God’s grace and love. Many of the men God used to express his love and forgiveness through covenant married women who were not of Israelite origin. *They* reveal God’s great love of the world and EVERYONE in the world. In these marriages we have the wedding of Jew and

Gentile. Rahab is the second of four women listed in Matthew's genealogy of Jesus. As we see in the body of the lesson, they are important in the progression of covenant and the genealogy leading to Jesus.

## *2. Christology in Hebrews*

Who is Jesus? Is he divine or human? He is presented as both human and divine. We cannot intellectually wrap our minds around Jesus being both. However, we are a people of faith who accept the biblical truth handed down by the church through faith. Therefore, what we cannot fully grasp intellectually we can grasp by faith. Accepting the Bible's truth by faith is not a feeble response to that which is difficult to understand. Everyone lives by faith. Everyone arises from bed and puts their feet on the floor without having to see if the floor is there. We do not question it. History and experience have led us to "believe without seeing." Biblical truth is foundational to us. Though I cannot see or intellectually grasp Jesus' humanity and divinity, I can accept by faith for it has sustained Christians and the Church for more than 2,000 years. Furthermore, the book of Hebrews wants us to understand that Jesus is over and above the angels. The angels were God's messengers and intermediaries in the Bible. We will understand why Hebrews wants us to understand Jesus' superiority over the angels in the next paragraph.

## *3. How Does God Speak?*

The Bible is a sacred account of "progressive revelation." We should not be wary of the term. Progressive revelation simply means God speaks to us in a manner we can understand at the time. Why did Jesus not enter our life until after the O.T. era? They would not have been able to understand Jesus' teaching and mission in Abraham's day. The Bible is an expression of progressive revelation. Jesus was the perfect culmination of God's revelation, for he was divine truth in human form.

Some are puzzled by early revelation in the O.T. People were not allowed to hear, speak to, touch or see God directly. Only through other means. We were not capable of looking upon the eternal God with our human eyes. In the O.T. one did not cross the boundary into the realm of the eternal. The O.T. people believed if you saw, heard, or touched God without invitation from God one would die. Therefore, angels served as messengers and intermediaries. We could look upon angels and hear their instructions or warnings. When people believed they were looking directly upon God their first response was of fear. We often read the response, "Woe is me" when they believed they crossed the line into the eternal. When Isaiah entered the temple in Isaiah 6 and saw the Lord high and lifted up, his first words were "Woe is me." Angels play a major role in the nativity and in the book of Revelation. Yet, outside of these moments, angels are rarely mentioned after the nativity. They are no longer necessary, for the eternal God has come to us as a man in Jesus. The humanity of Jesus allows us to gaze upon the eternal without fear.

Does God speak to us today? Certainly! God speaks through our relationships, the wonder of creation, the Bible, the Church and mystically in the heart. However, God does not say anything today that contradicts the truth revealed in Jesus. So, there is no “new revelation,” there is only a deeper and broader understanding of the truth in Jesus. Again, we must understand that journey is important to our faith. As we walk with Jesus through life, we are able to comprehend more of his light, love, and truth.

### **Bringing it all together**

Jesus was called to be Messiah. He answered that calling during his baptism. In the narrative he audibly hears the Father speak from heaven. He is heir to the Kingdom of God and all creation. He then redeems us and fills with the Holy Spirit; thus, we become coheirs as we walk in the spiritual reality of God’s Kingdom. It is important to realize we, too, are called. We are called by God to be the Body of Christ in the world. As we walk in the Spirit and embody the love of Jesus, we continue God’s purposes in redeeming the world.

As members of the Body of Christ we have heard of our need to fulfill our calling. However, we have heard so often we can easily forget how remarkable our calling is. Imagine, God chose to speak to us and through us! It is God who initiates our involvement in his desire to redeem. Thus, our calling itself is an act of grace.

In becoming members of God’s Kingdom, we, too, become a part of the lineage. Our connection to the genealogy is spiritual. Jesus made us “children of God.” So, we can remind ourselves that we are an important part of a holy lineage and purpose. God speaks to us through the Spirit of Christ, and God in turn fills us with the Spirit that we might become the light, truth, and love of God in the world.

Though Jesus heard the Father audibly, most of us do not have this experience. We hear God in the heart, through creation, through others, through the Bible, and through worship. We must be very careful when we say, “God told me . . .” I have encountered people who share that God told them to buy a business or go to a particular destination and so on. When we introduce what we feel with, “God told me” we are placing what we say on the level of Holy Scripture. It is best to say, “I sense that God wants me to . . .” What we “sense” must always be checked out as we interact with others, read Holy Scripture, and pray. John Wesley introduced the manner in which we should ensure what we are saying is biblical and true. It is called the Wesleyan Quadrilateral. When we encounter a statement that emerges from “God told me,” we must move it through the quadrilateral. The quadrilateral is as follows:

1. Is it biblical? Is it consistent with the message of Holy Scripture?
2. Next we ask “What has been the tradition of the church in handling this issue or question?”
3. What does my reason tell me?
4. What does my experience in life teach me about the matter?

As stated above, God continues to speak to us. He speaks through creation. I love to find a place of peace and comfort. I can sense the wonder of God. I can sense God's power. I can witness his incredible design as all things are related. I can awaken to the reality that life is a beautiful gift!

God speaks through the Bible. The Bible has endured every attack and touched lives for thousands of years. It is true that life is constantly in a state of flux. I walked my granddaughter around the block in our neighborhood twice. During the second time around, I told her, "Nothing you see is exactly as you saw it the first time." Plants grow a microscopic amount, items erode a tiny amount under the weather, and we now know more than we did when we began. Life is always changing and we are always changing. However, the Bible is unchangeable. I have never encountered a moment in life that the underlying truth of Scripture did not address.

God speaks to us through prayer. Personally, I am moved more by quiet prayer. When I attempt to express what I feel and sense I often am at a loss for words. In Romans 8, Paul said, "We do not always know how to pray." Yet, Paul continues, "The Holy Spirit intercedes for us with groaning and uttering too deep for words." Therefore, I simply sit quietly and focus on God's love in Christ and God's desire to redeem everyone. God speaks to us in our awakened heart. There are moments we just sense God is speaking to us. For example, many times over my 40+ years I have sensed I should phone someone. The message comes out of the blue but I audibly hear nothing. It has amazed me how often I called and was met with the words, "I can't tell you how glad I am you called."

The other manner through which God speaks to us is through others. No one has the same background or sees life through the same eyes. Everyone is standing at a point in life with a wealth of past experiences. I want to know how they know, how they feel, what they think. When we discover we have to battle an illness, the people who comfort us most are those who have had the same experience. Those who have lost loved ones helped me in times of loss and grief. Often the answer to our prayers is in someone we will encounter as we walk through life.

And, God speaks to us through worship. We can hear the Word through singing, the ritual, the prayers, and sermon. Always enter worship with a seeking heart.

As stated above, God's ultimate word to us was in and through Jesus Christ. Yet, we must always be aware God's truth is inexhaustible. We never reach a point of knowing everything nor will we ever. God and his truth are deeper, broader and often incomprehensible. Thus, what I know has been a gift. I close out this section with God's conversation with Job. Near the end of Job, this suffering man begins to question God. God does not answer his question. Instead God responds with a rhetorical question: "Where were you when I laid the foundation of the world?" Of course, Job knows he wasn't there. In other words, there is truth that only God knows, and actions of God that are too high and deep for us. For some reason many have been led to believe that God owes us an answer. God doesn't owe us anything. Again, what we know is a gift of God's grace. There comes a moment when it is difficult to hear God or understand what is

occurring in our life. What are we to do after futilely seeking an answer? We drop to our knees before God, acknowledging his omniscience and that mystery is a vital part of faith. Mystery keeps us seeking and praying.

### **Suggested questions**

Do we listen for God's word in our daily life? Make a list of how we can effectively listen. Once we believe we have heard God say something, what is usually our next step or steps? Do we understand God's speaking to us an act of remarkable grace and profound love? Have we made the mistake of assuming God owes us answers? What can the church do to create meaningful, authentic interaction among the members? Can you make a list of those moments when you believe you heard God speak? What role does mystery play in your faith? Why would the church proclaim Jesus is God's final revelation? Is it inconsistent to claim that God has said all in Jesus Christ and also claim God speaks to us today? Do you see yourself as one whom Jesus has spiritually grafted into the covenantal genealogy?

### **Prayer**

Almighty God, the truth that you, who stands over, above and beyond the cosmos, would choose to speak to us is humbling. Awaken our entire being to ways you speak to us every day. Teach us to pray with our eyes open to your divine presence. Give us ears to hear that sacred Word that transcends all other words. In Jesus' name, Amen.

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## **Called to be Immanuel**

### **Winter Quarter: Call in the New Testament**

#### **Unit 1: The Beginning of a Call**

#### **Sunday school lesson for the week of Dec. 13, 2020**

**By Dr. D. Craig Rikard**

#### **Background Scripture: Matthew 1:18-25**

**Key Verse:** Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will birth to a son, and you shall give him the name Jesus, because he will save his people from their sins. (Matthew 1: 20b-21)

#### **Lesson Aims**

- To help us understand the dilemma Joseph faced in taking Mary as his wife.
- To help us understand the importance of Jesus' names, Immanuel and Jesus Christ.
- To help us experience the wonder of Advent.

## **The Nativity as related to the synoptics**

Matthew and Luke both include a “fleshed out” narrative of the nativity. Some claim John doesn’t include the nativity in his gospel. However, he does, in one verse! “The Word became flesh and dwelled among us.” Matthew and Luke do differ in their account of Jesus’ birth. Matthew records the birth of Jesus through the eyes of Joseph. Joseph is almost the main character in Matthew’s account. Luke definitely records the nativity as seen through Mary’s eyes. Many believe Luke, the physician/historian/evangelist/author of two biblical books, actually conversed with Mary.

The question of Mark’s omission of the nativity always arises. Mark and the early believers believed Jesus was returning quickly. But now 25-30 years have passed without Jesus appearing. The need for a written account of Jesus’ life, death, and resurrection was growing. For the first 25 years, the gospel was passed through oral tradition. The church was extremely careful in passing the account of Jesus as the Christ. We might believe it impossible to orally pass information without error. Difficult, yes! Impossible, no! One of my instructors of N.T. Greek was born in Taiwan. His grandfather was a very studious and brilliant man who loved Shakespeare. During the revolution, books were being confiscated and burned. Included in the torched books were the works of Shakespeare. Before they could remove the books from his grandfather the grandfather memorized his favorite work of Shakespeare. The years passed without the books. When books were allowed again his grandchildren gathered with a copy of the book by Shakespeare and challenged the grandfather to repeat it. He didn’t miss a single word! Again, we read and understand the Bible through our western eyes. However, its authors were eastern. Therefore, they could pass on stories without error. Does that mean there is no error? No. Remember, the Bible has been translated in different languages and we have many varied translations. We must always be open to new light from God. Still, the underlying intent of the author and their message has remained unaltered. I believe it to be true that Mark was a secretary of Simon Peter. Therefore, Mark is known by some as Peter’s Gospel. Mark’s Gospel is the shortest and moves very rapidly with Mark using the word “immediately” to introduce a new section.

Why is it important to understand the background of the nativity in the synoptic gospels? Mostly because Mark is included in its entirety in Matthew and Luke. Without doubt, having been written years later, they used Mark as a framework. With this framework they added their perspective. Since Luke was a Gentile doctor, his gospel has the most healing miracles. His gospel is filled with compassion. Thus, it is known as the compassionate gospel. Matthew was Jewish man who worked as a tax collector for Rome. Thus, his gospel includes references to the Law, genealogy, and is very patriarchal. Matthew and Luke added the nativity to their gospels. As years passed, the need to understand Jesus’ birth became more important to the early church.

## **More information on Matthew’s Gospel**

In reading Matthew's Gospel, it is important to understand the early church's understanding of the messiah. In a section of Isaiah known as "The Servant's Songs," the inspired prophet offers the Jewish people a vision of the Messiah. He is the "suffering Messiah." We are even given a glimpse at the crucified Messiah. As we leave the O.T. era the Jewish people continue to believe the Messiah will be a human political, military leader and judge. The Messiah will overthrow Rome and establish Israel as nation above all nations. In the early chapters of Isaiah, we are given a vision of the world migrating to Israel from where light, truth and righteousness emerge. It is in Isaiah 7 that we are introduced to the name of "Immanuel" (God is with us!).

Consequently, people flocked to Jesus in the beginning of Mark's Gospel. Especially as long as he heals and performs miracles. However, when the performing of miracles decrease as his preaching increases the people begin to leave. Jesus' message that one had to take up their cross to follow him was not attractive to the masses near the end. The disciples were human and flawed. However, they must be commended for staying with Jesus. They too believed in a Messiah who would deliver Israel from Rome. When it became apparent that Jesus would not call people to take up arms and overthrow Rome, the disciples stayed, or at least through the Jesus' arrest. Jesus' kingdom was of a very different nature. It was spiritual and eternal. It was then and even now moving through the world until the day it comes in all its fullness. Matthew sees Jesus through his Jewish eyes. Matthew, more than other authors of the gospels, ties the Messiah to the Old Testament and Mosaic Law.

### **Who was Joseph in Matthew's Gospel?**

Joseph was a mason, which almost certainly reveals his father too was a mason. Fathers taught their sons their trade. Therefore, Joseph worked hard for little money. If Jesus wasn't Messiah, we would know nothing of Joseph. However, we are allowed to know him as a man, a man of God. He was a very devout follower of Judaism. Imagine a young, devout Jewish man in Nazareth. He probably found sufficient work since Rome loved to build buildings and monuments as a way to mark their territory and so the world would know the Romans were here. Alexander the Great employed this method in conquering the world. It wasn't enough for him to enjoy military victories. He built schools from Egypt to Mesopotamia. Children were taught Greek as their language and schooled in Greek culture. He built building and monuments to mark his territory. Rome did the same. However, Rome struggled to dominate Israel. They had to endow Israel with some autonomy to avoid constant skirmishes. Therefore, they allowed them to have the Sanhedrin, and allowed them to rule over religious affairs. This reveals how strongly the Jews believed they were God's people awaiting the coming of Messiah. Joseph is a man with compassion and patience. God chose the ideal instrument to nurture and care for Jesus and his mother Mary.

Joseph reveals his compassion and his kind heart in the narrative. By Jewish law he has the right to see that Mary is executed. The lesser response would be to divorce her. He is kind and loving and he chooses not to do such a thing to young Mary. The only other option he sees is to divorce her quietly to avoid bringing shame upon her. Remember, when one was betrothed, even though

the wedding had not occurred, they were legally bound under Jewish law. He sees divorce as his only choice. If he divorces Mary, she will never be able to marry. No Jewish man could honorably marry her. Also, Jewish law stated that a divorced woman could not remarry, but the man could. Again, we hear the strong patriarchy in Judaism.

Yet, Joseph's entire life is altered through one dream involving angelic visitation. Joseph must have been astounded that an angel would visit him. Only a select few of important people in Jewish history experienced angelic visitation. Why him? He would definitely have wondered. In verse 20 the angel proclaims to Joseph that Mary is carrying a child "through the Holy Spirit." What could that possibly mean to Joseph? Mary did not become pregnant through the sin of sexual infidelity; in innocence, in some mystical manner, she is with child through the Spirit.

### **Who was Mary in Matthew?**

Mary was a peasant girl, most likely in her mid to late teens. People tended to be betrothed to someone in their same social standing. She too is faithful to Judaism. She had to have great determination and faith. She is about to face the first of several serious incidences in her life. She will face the accusations and finger pointing in own hometown. Mary was seriously facing the ruination of her character and entire future. It was very difficult for Mary and Joseph to understand her pregnancy. The angelic proclamation brought her some hope that God was at work in her life, but she struggled to understand what God was doing. This struggle would continue all the way to the cross.

She would by faith and obedience walk through an extremely dark moment. Most men would have divorced her. Pregnancy would make her a woman of ridicule and mockery. Only a man of great character and compassion would remain betrothed to her. According to Jewish law, a husband could divorce his wife with little cause. He could remarry, she could not. If the divorced woman had no relatives to help her, she would be on her own. The discovery of her pregnancy erased the joy of her upcoming wedding and marriage. It would place her in a place in life she never considered. There is no preparation for a moment like Mary's. She will give birth in a manger, in Bethlehem. She would have to journey several miles while pregnant from Nazareth to Bethlehem. She will then seek to protect Jesus when people believed him mad. She lives in fear he will be killed. Then, she lives through the most agonizing experience for any parent. She will watch her beloved son suffer horribly and eventually die. Thankfully, she is blessed to become a follower of her resurrected son.

Mary too experienced an angelic visitation. Neither Mary nor Joseph understood the events unfolding in their lives. Still, as people of faith who understood obedience to God, they accepted the events. After all, the angels said the pregnancy was an act of God.

I cannot image the confusion and pain Joseph and Mary experienced.

### **The importance of names in the Nativity**

We are given the content of Joseph's dream in the narrative. The angel proclaims to Joseph that the child will be named "Jesus." Names were extremely important to the Jewish people. Names had meaning. They reflected either what was occurring during the time of the person's birth, a character attribute, or the destiny for the person. Names also were associated with their character. If we pray *in Jesus' name* we are praying in the character of Jesus, "as Jesus would pray!" My prayer invoking the name of Jesus means I am praying in the spirit of Jesus, as he would pray.

The name Jesus means "he will save his people from their sins." In Hebrew he is Yeshua, related to Joshua, which means the "God will save." *Jesus* is the Greek form of the Hebrew Yeshua. It is important to note the phrase "from their sins." The destiny of Jesus is not to overthrow a government. Jesus is to save us *from our sins*. His kingdom and government are not of this world; therefore, Jesus' mission was not to liberate Israel from Rome. This world is to be redeemed by the eternal spiritual Kingdom Jesus brings.

### **The relationship of the Nativity to the Old Testament**

After the vision, Matthew then ensures his readers understand Jesus is the Messiah foretold in the Old Testament. Jesus is the son in Isaiah 7 named *Immanuel* which means "God is with us."

There are many other references to the O.T. in Matthew. Matthew is determined to ensure we know that Jesus is the fulfillment of O.T. scripture. Here again, we are reading something unique to Matthew. His Jewishness is evident from the opening of his gospel. He relates the events associated with the nativity to texts in the Old Testament. Thus, we should never ignore the Old Testament as Christians.

The genealogy in Matthew definitely ties Jesus to the O.T. The genealogy anchors Jesus in the line of David. It was proclaimed the Messiah would come through the line of David. Again, the O.T. plays a major role in our understanding of who Jesus is. It also anchors Jesus in humanity. The trinity will always be a mystery. It is an eternal reality for which we have no words, nor can we fully understand it. We use the word trinity to describe Father, Son, and Holy Spirit. We use metaphors in an attempt to teach the reality of the trinity. It's the best we can do. Jesus is divine and human. We may not intellectually be able to grasp this truth. However, based on our knowledge of what Jesus said about himself and the way the first disciples understood Jesus' nature, we can accept this remarkable truth. Our acceptance of Jesus' divine/human nature is not a stab in the dark. It is the acknowledgement of the limitations of our intellect.

### **Conclusions and Questions**

Outside the birth of Jesus, Joseph and Mary would have been an ordinary, unknown couple during the turn of the century. However, they are extremely important to Christianity. Young teen Mary conceived a son without knowing a man. Joseph had to decide what to do in a situation that was beyond comprehension. The two accepted and enacted their callings through faithful obedience. They had to totally trust God. Their circumstances move against the grain of

human and social expectation and belief. No one becomes pregnant out of wedlock. No one would marry a woman betrothed to them if she was with child from an unknown source. Yet, they did! By faith! We can only begin to understand the faith and courage of these two. Joseph was the perfect father to rear young Jesus. Mary was the perfect protective nurturing mother. In this historical moment the divine and human are wed in which God's utter grace is made known, and the couple's humanity reaches for that grace in utter faith.

In John 13 the disciple informs us that Jesus knew "from where he had come." Past experiences play a major role in the calling we live today. These moments can be comprised of the simplest things. It doesn't have to be thunderbolts and lightening. Can you name specific moments you believe God has used to empower you to be a servant of Jesus? Our spiritual genealogy is not just based on our bloodline. There are people of faith and love God has used to mold and shape us. Can you name the people you feel God has used to mold you?

Joseph and Mary faced what appears to be, from a human perspective, an impossible dilemma. They chose God's impossible over the world's probable. Can you think of moments that appeared impossible, yet you knew something had to be done? How did your faith in Christ empower you to choose that which was right and godly? What attributes of Joseph and Mary would you like to possess? What circumstance did Joseph or Mary encounter that would prove most difficult for you? The nativity is not the "only" dilemma Joseph and Mary would face. The coming years would be anything but easy. Yet, they continued to walk by faith into the unknown. What has sustained you time and again as you navigate the difficulties in life? We have very few words from Joseph or Mary. They preached through their obedience and faith. Does your life speak without words? How? Jesus, Immanuel, is with us! In what disciplines do you engage to recognize Immanuel's presence in your life?

In Matthew's account of the nativity, God chooses the most common people. We may feel like we are one amid millions. However, God's power to know each and every one of us is incredible! He does know the number of hairs upon our heads! Do you believe God can use you in redeeming the world?

### **Prayer**

Almighty God, the mysteries of life have confounded us, yet we are blessed through what you have taught us. Empower us to seek your light and hope, both present in the darkest moments. Use us to proclaim your love of the world and your redeeming will moving through history. In Jesus' name, Amen.

*Dr. D. Craig Rikard is a South Georgia pastor. Email him at [craigrikard169@yahoo.com](mailto:craigrikard169@yahoo.com).*

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**What you believe shapes how you behave**

## **LEADERSHIP REALLY MATTERS**

**ANNE BOSARGE**

**REV. JAY HANSON**

People ask us how the church where we serve is different than other churches. They are usually looking for “the thing we do” that sets us apart. Rather than give them a list of activities we try to explain that what you believe shapes how you behave. In fact, the connection between belief and behavior is so strong, you can tell what someone really believes by looking at how they behave. You might even say behavior reveals our beliefs. Here are a few things we believe:

### **1. We believe relationships are more important than religion.**

This means we invest more in cultivating relationships than in promoting programs. We care more about a personal relationship with God than we do about getting someone to follow some plan or obey some rules.

### **2. We believe in movements, not monuments.**

Monuments simply celebrate what was, while movements strive toward what can be. It is important to take time to celebrate successes, but be sure to use the momentum to propel you forward toward new opportunities rather than pull you back to the glory days.

### **3. We believe rivers are preferred to lakes.**

Rivers flow. Lakes hold. We value our sending capacity over our seating capacity. We understand the importance of seating capacity. In fact, we are currently renovating our sanctuary to increase our seating capacity, but it is because a larger seating capacity creates the opportunity for us to increase our sending capacity. We want to be a river, not a lake.

### **4. We believe God can use others at least as well as He can use us.**

So we build teams and include others. We invite others to the table and we give them opportunities to use their gifts in ministry. The most consistent complaint I (Jay) get is that I don't teach every week. The reason I don't is because I believe God can use others at least as well as He can use me.

### **5. We believe equipping is different than teaching.**

Teaching is a subset of equipping. It is part, but not all, of equipping. Transferring information is helpful, but the ultimate goal is enabling and empowering others to do ministry.

### **6. We believe asking questions is better than giving answers.**

Helping someone figure out what they need to figure out is far better than simply telling them their next step. Just like teaching a person to fish is better than giving them a fish.

**What do you hear God saying to you through this article?**

**How is He calling you to respond?**

**How can we help you take your next step this week?**

*Jay Hanson, Lead Pastor, and Anne Bosarge, Multi-Campus Director, serve at The Chapel Ministries. They love sharing about the ways God is moving in their church. Contact them at [jay@thechapelministries.com](mailto:jay@thechapelministries.com) and [anne@thechapelministries.com](mailto:anne@thechapelministries.com).*

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**John Wesley and the Germans, part 2**

**JOHN WESLEY MOMENTS**

**DAVE HANSON**

When John Wesley boarded the “Simmons” at Gravesend Harbor in the port of London on November 14, 1735, for his move to Georgia, he met a group of Germans who strongly influenced his life and faith. There were two groups of Germans on the small vessel. One group, numbering “two and thirty,” were Moravians. The other group, numbering around 17, were Salzburgers, Lutheran Christians. Both groups were coming to Georgia as a part of General Oglethorpe’s colony in Georgia.

The first thing that impressed Wesley about “these Germans” was their joy. He writes in his journal about how the Germans were always so happy. That impressed him!

It is not surprising that “JOY” impressed John Wesley. Some have said that “JOY” is the most compelling witness to the presence of the Holy Spirit.

How much JOY is evident in the life of your congregation?

*The Rev. Dave Hanson is a retired pastor and John Wesley scholar.*

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**Retired Clergy Birthdays – December 2020**

- 12/01 – Virginia Connelly: 11130 Springfield Pike, Apt. B 131; Cincinnati, OH 45246
- 12/06 – Charles Adams: 301 Island St.; Lake Park, GA 31636
- 12/09 – Mollie Danner: 1415 Sunrise Ave.; Moultrie, GA 31768
- 12/10 – Charles Cox: 100 Spring Harbor Dr., Apt. 244; Columbus, GA 31904
- 12/10 – Britt Priddy: 109 Churchview Dr.; Leesburg, GA 31763
- 12/10 – Cephas Williamson: 4815 Tirol Pass; Ft. Wayne, IN 46835
- 12/12 – Alan Miller: 2099 Corsica Way SW; Marietta, GA 30008
- 12/13 – Sonny Moon: 1315 Girard Ave.; Sardis, GA 30456
- 12/15 – Paula Lytle: PO Box 2905; Statesboro, GA 30459
- 12/16 – Pat Holbert: PO Box 1004; Louisville, GA 30434
- 12/19 – Ed Eschmann: 182 Second St.; Bronwood, GA 39826
- 12/19 – Morgan Johnson: 5000 Fairbanks Ave. #148; Alexandria, VA 22311-1227

12/22 – Larry Giles: 214 Jasmine St.; Sandersville, GA 31082  
12/22 – Lenton Powell: PO Box 42986; Atlanta, GA 30311  
12/22 – Joy Wilson: 59 Amanda Lane; Ellaville, GA 31806  
12/26 – Wayne Mitchell: 431 Oak Ridge Dr.; Nashville, GA 31639  
12/26 – Diane Shedd: 1718 Azalea Dr.; Valdosta, GA 31602  
12/28 – William Blalock: PO Box 187; Vidalia, GA 30475  
12/31 – John Carroll, Jr.: 4663 Wesleyan Woods Dr.; Macon, GA 31210  
12/31 – Bill Daniel: 2450 N. Oceanshore Blvd., C215; Flagler Beach, FL 32136  
12/31 – William A. Smith: 102 Pierce Rd.; Reynolds, GA 31076

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## **OBITUARIES**

### **Rev. Marvin Goodman**

Rev. Marvin Goodman, age 79, of Ray City, Ga., formerly of Atkinson County, passed away peacefully at his home, Thursday, November 12, 2020, following an extended illness.

Born May 30, 1941, in Willacoochee, Ga., Rev. Goodman was the son of Woodrow and Louise Corbitt Goodman. He retired from Albertson’s Food Stores as manager in Longwood, Fla. and then began a career in ministry. He served many churches: Cornerstone Church in Pearson, Manor Methodist, Stapleton Methodist, Blackshear Methodist, Kirkland Methodist, and Springhead Methodist churches before retiring. In his spare time, he enjoyed playing golf and fishing. In addition to his parents, he was preceded in death by a stepdaughter, Debbie Ford, and a sister, Sheila Parker.

Survivors include: wife Margie Lewis Goodman of Ray City, Ga.; two sons, Jeff Goodman and wife, Laura, of Richmond, Va. and Mike Rowe and wife, Bonnie, of Pearson, Ga.; daughter Cindy Caron and husband, Mike, of Chesapeake, Va.; two brothers, Tony Goodman and wife, Pat, of Eastman, Ga. and Larry Goodman and wife, Dorothy, of Caldwell, Ga.; special friend Octavia McMillan of Pelham, Ga.; eight grandchildren; 14 great-grandchildren; several nieces and nephews; and many other relatives.

Services for Rev. Goodman were held Tuesday, November 17, 2020, at Antioch Church Cemetery with Bro. Harry Hughes officiating. Special music, “There Was Jesus,” by Dolly Parton and Zack Williams, was presented by CD.

In lieu of flowers, the family has asked that memorials be made in honor of Rev. Goodman to Springhead United Methodist Church C/O Cheryl Chancey, 272 Bud Guthrie Rd., Willacoochee, Ga. 31650.

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## **Scripture Readings – Dec. 1**

**December 6**

*Second Sunday of Advent*

Isaiah 40:1-11

Psalm 85:1-2, 8-13 (UMH 806)  
2 Peter 3:8-15a  
Mark 1:1-8

### **December 13**

#### ***Third Sunday of Advent***

Isaiah 61:1-4, 8-11  
Psalm 126 (UMH 847)  
1 Thessalonians 5:16-24  
John 1:6-8, 19-28

### **December 20**

#### ***Fourth Sunday of Advent***

2 Samuel 7:1-11, 16  
Luke 1:47-55 (UMH 199)  
Romans 16:25-27  
Luke 1:26-38

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## **The Moore Methodist Museum celebrates the season with nativity collection**

### **By Anne Packard**

The [Moore Methodist Museum](#), known for its extensive, international nativity collection usually on display Thanksgiving weekend through January, will this year celebrate the season with an even larger collection, thanks to the generous donation of more than 100 nativities by The Upper Room Museum in Nashville, Tenn., which closed in January, 2020.

Anne Packard, curator, and Cindy Angelich, assistant curator, have been busy cataloging and photographing the new additions and are excited to share them with museum visitors. Due to COVID-19 restrictions, however, the Moore Methodist Museum is closed to the public, but Packard and Angelich have planned a virtual display so that people can enjoy the nativities from the comfort of their own homes.

Each day, from November 29 through Christmas Eve, the Museum will post a photograph of a nativity and an accompanying scripture on its [Facebook page](#) so all may continue to participate in this joyous celebration of the Advent season. Each nativity reflects a unique perspective of the Holy Family based on its cultural traditions and native materials. Enjoy nativities created from recycled paper in Vietnam, Indonesian nativities made of balsa wood, and Kenyan angels comprised of banana stems, to name a few.

Packard and Angelich invite readers to like the Museum's Facebook page, [Moore Methodist Museum](#), to enjoy these daily reminders of God's love and grace. They look forward to welcoming visitors in person in 2021 to experience the newly created Nativities Room.

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## **Events in the South Georgia Conference – 12/1/2020 edition**

### **Basic Lay Servant Ministries, Pelham – Jan. 15-16, 2021**

Lay Servant training is designed to educate those persons interested in stretching their faith to participate more fully in the ministries of the church. They have three main areas of focus: Leading, Caring, and Communicating. The basic class is based on Cokesbury's book, "Lay Servant Ministries Basic Course," which teaches a basic understanding of ministry in the United Methodist Tradition. Included in the course is the following: Wesleyan Tradition and Foundations, Spiritual Gifts, Servant Leadership, Caring Ministries, Communicating, and Sharing Your Faith. The Friday evening session is from 6:30 – 9 p.m. and the Saturday session is from 9 a.m. – 4 p.m. at Hand Memorial UMC in Pelham. If you've not had training within the last three years (or ever), sign up for this Basic Training; otherwise, sign up for an Advanced Training. You must complete all of the scheduled dates above to complete your training. Registration fee for the class is \$40. This cost covers all training materials and lunch on Saturday. (Note: Basic Lay Servant class must be completed before taking Advanced Class.) For more information. contact Anne Bosarge at [anne@thechapelministries.com](mailto:anne@thechapelministries.com).

### **Winter Certified Lay Ministry Course, Effingham – Jan. 16, Jan. 30, Feb. 13, Feb. 27, March 13, March 27, 2021**

In this six -session course held at The Chapel in Effingham, participants will develop a team of leaders and supporters within their current congregation who will encourage them throughout the course and beyond. Through the classes, they'll build relationships with other South Georgia lay leaders and learn, practice, implement, share, and be inspired to take what they've learned and put it into action. The cost for the class is \$300 per person, which includes lunch, snacks, and curriculum materials for the entire course. Contact Anne Bosarge for more information at [anne@thechapelministries.com](mailto:anne@thechapelministries.com).

### **Advanced Lay Servant Ministries Training, Pelham – Jan. 29-30**

Lay Servant training is designed to educate those persons interested in stretching their faith to participate more fully in the ministries of the church. They have three main areas of focus: Leading, Caring, and Communicating. The advanced class, based on Cokesbury's book, "Each One a Minister," by William Carter, is a study of the book of Ephesians and what it teaches about how we are called to use our spiritual gifts. Registration fee for the class is \$25. (Note: Basic Lay Speaking class must be completed before taking Advanced Class.) The class will be held Friday, Jan. 29 from 6:30 until 9 p.m. and Saturday, Jan. 30 from 9 a.m. until 4 p.m. Contact Anne Bosarge for more information. [anne@thechapelministries.com](mailto:anne@thechapelministries.com). [Register here](#)