



PRESBYTERIAN MEN OF THE CHURCH
FIRST, PROVIDENCE AND LOWCOUNTRY CHURCHES

IRON WILL

"As iron sharpens iron, so one man sharpens another." Proverbs 27:17

September, 2008 Issue

Editor: Jaime Palatucci

**MEN OF THE CHURCH
BREAKFAST
Saturday, September 13,
2008
@ 7:45 am
Providence Presbyterian
Church
Fellowship Hall**

If you are like me, when September comes around, I experience a very distinct change in my biorhythms. I believe this feeling is a holdover from when I was younger. When the calendar page changed from August to September, it was clear that the dog days of summer were behind me and I was headed back to school.

Do you remember the song?

**School days, school days,
Dear old golden rule days.
'Readin' and 'ritin' and 'rithmetic,
Taught to the tune of a hick'ry stick.**

Taught to the tune of a hickory stick? My, how times have changed? I hope the hick'ry stick was some kind of pointing device. I think the days of a hick'ry stick in the classroom are long gone. Unfortunately, the stick was not the only thing banished from the classroom. Out went the Pledge of Allegiance, Prayer, and any mention of religion or spirituality. By contrast, in came the theory of evolution.

I asked myself the question, are the children coming out of our public schools today better prepared academically? Do they demonstrate superior

character? Has the abolition of prayer and religion from the schools had a positive or negative effect? I'll let you judge for yourselves. Let's take a deeper look at building character.

In a 3-year study completed in 2003, conducted by George Barna and published in the book Transforming Your Children Into Spiritual Champions, he concluded that a person's lifelong behaviors and views are generally developed when they are young, particularly before they reach the teenage years. As evidence of this, Barna provided research that showed four critical outcomes.

First, a person's moral foundations are generally in place by the time they reach **age nine**. While those foundations are refined and the application of those foundations may shift to some extent as the individual ages, their fundamental perspectives on truth, integrity, meaning, justice, morality, and ethics are formed quite early in life. After their first decade, most people simply refine their views as they age without a wholesale change in those leanings.

Second, a person's response to the meaning and personal value of Jesus Christ's life, death and resurrection is usually determined before a person reaches eighteen. In fact, a majority of Americans make a lasting determination about the personal significance of Christ's death and resurrection by **age 12**.

Third, Barna showed data indicating that in most cases people's spiritual beliefs are *irrevocably* formed when they are **pre-teens**. Upon comparing data from a national survey of 13-year-olds with an identical survey among adults, Barna found that the belief profile related to a dozen central spiritual principles was identical between the two groups.

Those beliefs included perceptions of the nature of God, the existence of Satan, the reliability of the Bible, perceptions regarding the after-life, the holiness of Jesus Christ, the means of gaining God's favor, and the influence of spiritual forces in a person's life.

"In essence," the researcher noted, "what you believe by the time you are 13 is what you will die believing. Of course, there are many individuals who go through life-changing experiences in which their beliefs are altered, or instances in which a concentrated body of religious teaching changes one or more core beliefs. However, most people's minds are made up and they believe they know what they need to know spiritually by age 13. Their focus in absorbing religious teaching after that age is to gain reassurance and confirmation of their existing beliefs rather than to glean new insights that will redefine their foundations."

Finally, the research revealed that adult church leaders usually have serious involvement in church life and training when they are young. The statistics gathered by Barna's firm among a national sample of pastors, church staff and lay leaders showed that more than four out of five of those leaders had consistently been involved in the ministry to children for an extended period of years prior to age 13. One implication is that the individuals who will become the church's leaders two decades from now are probably active in church programs today.

George Barna has concluded that in order to win the battle for the hearts and minds of America's children, the church must make children's spiritual health its top priority. In interviews with 907 teenagers, Barna found that by the time teens reach the age of 13; their spiritual beliefs are set and usually carry through to adulthood. This makes it imperative that children are reached while still in their formative years, asserts Barna.

How then do we impact these youngsters? Of course, this has to start with the family. This is where the greatest impact can be made. In addition, our

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churches worldwide must make sure that the mission field for our youth is a top priority. Also, the various civic organizations need to redouble their efforts.

But, what about the children coming from broken or dysfunctional homes? What about the unchurched and those not able to take advantage of the many civic organizations? How do they get the early intervention necessary to establish a firm spiritual foundation?

We must turn our attention to the schools! Our schools must not only focus on the big 3 "R's" from the song, but also on the Golden Rule. For most of us, that Golden Rule is the Bible? But, what about separation of church and state? [Can the Bible be taught in school?](#)

It just so happens that it can! Over 80 percent of the states have passed legislation that allows school districts to offer Bible Literacy classes. One of those states is South Carolina. On June 18, 2007, the State Senate and House approved legislation that enabled public schools to teach the history and literature of the Old Testament and New Testament. (I have appended the completed bill at the end of this newsletter.). These statues have stood the test of the courts.

Yet, many of our schools have not implemented these classes into their curriculum. It is up to our school boards to implement these studies.

An ad-hoc group from the Men of the Church has embraced this mission opportunity. They are strategizing how best to approach the schools or the board. If you would like more information, please go to <http://www.bibleliteracy.org>. If you want to become more involved in this mission field, please let me know.

MOC – BIBLE MEMORY VERSE(S)

This month's bible memory verse is directly related to the teaching the Golden Rule to the children.

Deuteronomy 11 NIV

¹³ So if you faithfully obey the commands I am giving you today—to love the LORD your God and to serve him with all your heart and with all your soul—¹⁴ then I will send rain on your land in its season, both autumn and spring rains, so that you may gather in your grain, new wine and oil. ¹⁵ I will provide grass in the fields for your cattle, and you will eat and be satisfied. ¹⁶ Be careful, or you will be enticed to turn away and worship other gods and bow down to them. ¹⁷ Then the LORD's anger will burn against you, and he will shut the heavens so that it will not rain and the ground will yield no produce, and you will soon perish from the good land the LORD is giving you. ¹

⁸ Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. ¹⁹ *Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up.* ²⁰ *Write them on the doorframes of your houses and on your gates,* ²¹ *so that your days and the days of your children may be many in the land that the LORD swore to give your forefathers, as many as the days that the heavens are above the earth.*

MOC – COMING ATTRACTIONS

The Men of the Church will resume their breakfast program on Saturday, September 13th. The breakfast will be held in the fellowship hall at Providence Presbyterian Church.

- **Mark your calendar and bring a guest. The breakfasts are open to men, women and young adults.**
- **Call 681-3696 for reservations.**

Our speaker for the breakfast will be Blaine Lotz. Blaine served for 26 years on active duty in the US Air Force as an intelligence officer. He has an undergraduate degree from The George Washington University in Washington, DC, and a master's degree in public administration from Auburn University. Blaine received the Bronze Star for his service in Vietnam. Much of his military duty was at the Pentagon where he worked in policy development, as the Air Force Director of Intelligence Estimates, and as Commander of the

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Air Force Intelligence Agency. Today, Blaine is very much concerned about veterans' issues and has recently been elected as director for legislative affairs of the Hilton Head chapter of the Military Officers Association of America. After retiring from the Air Force as a colonel in 1992, Blaine became a career civilian in the Defense Department. In 1996, he was selected for the Senior Executive Service, and in 1998 he was appointed by Secretary of Defense Cohen to be Assistant to the Secretary of Defense for Intelligence Oversight.



A Providence Men's Ministries retreat is also being held that same weekend at Providence. The retreat starts on Friday, September 12, from 5:30 to 9:00 pm and continues on Saturday, September 13th from 7:45 am until 1:00 pm. At 7:45 am both the breakfast and the retreat will be combined. The retreat is being hosted by Dr. Martin Lifer. The subject is *Discipleship: Creating a working definition for the 21st Century*. Everyone one from the MOC is welcome to attend both the retreat and breakfast.

ON A LIGHTER NOTE

Hymns for all professions from Beliefnet

- Dentist's Hymn: Crown Him with Many Crowns
- Weatherman's Hymn: There Shall Be Showers of Blessings
- Contractor's Hymn: The Church's One Foundation
- Tailor's Hymn: Holy, Holy, Holy

- Golfer's Hymn: There's a Green Hill Far Away
- Politician's Hymn: Standing on the Promises
- Optometrist's Hymn: Open My Eyes That I Might See
- IRS Agent's Hymn: I Surrender All
- Gossip's Hymn: Pass It On
- Electrician's Hymn: Send The Light
- Shopper's Hymn: Sweet By and By
- Realtor's Hymn: I've Got a Mansion, Just Over the Hilltop
- Massage Therapist's Hymn: He Touched Me
- Doctor's Hymn: The Great Physician

HISTORICAL PERSPECTIVES

This is a multi-part commentary series written by Martin Luther on the [Preface to Romans](#). This commentary covers all chapters in the Book of Romans.

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Translator's Note: The material between square brackets is explanatory in nature and is not part of Luther's preface. The terms "just, justice, justify" in this piece are synonymous with the terms "righteous, righteousness, make righteous." Both sets of English words are common translations of German "gerecht" and related words. A similar situation exists with the word "faith"; it is synonymous with "belief." Both words can be used to translate German "Glaube." Thus, "We are justified by faith." translates the same original German sentence as does "We are made righteous by belief."

Part 2

Faith is a living, unshakeable confidence in God's grace; it is so certain, that someone would die a thousand times for it. This kind of trust in and knowledge of God's grace makes a person joyful, confident, and happy with regard to God and all creatures. This is what the Holy Spirit does by faith. Through faith, a person will do good to everyone without coercion, willingly and happily; he will serve everyone, suffer everything for the love and praise of God, who has shown him such grace. It is as impossible to separate works from faith as burning and shining from fire. Therefore be on guard against your own false ideas and against the chatterers who think they are clever enough to make judgements about faith and good works but who are in reality the biggest fools. Ask God to work faith in you;

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otherwise you will remain eternally without faith, no matter what you try to do or fabricate.

Now justice is just such a faith. It is called God's justice or that justice which is valid in God's sight, because it is God who gives it and reckons it as justice for the sake of Christ our Mediator. It influences a person to give to everyone what he owes him. Through faith a person becomes sinless and eager for God's commands. Thus he gives God the honor due him and pays him what he owes him. He serves people willingly with the means available to him. In this way he pays everyone his due. Neither nature nor free will nor our own powers can bring about such a justice, for even as no one can give himself faith, so too he cannot remove unbelief. How can he then take away even the smallest sin? Therefore everything which takes place outside faith or in unbelief is lie, hypocrisy and sin (Romans 14), no matter how smoothly it may seem to go.

You must not understand flesh here as denoting only unchastity or spirit as denoting only the inner heart. Here St. Paul calls flesh (as does Christ in John 3) everything born of flesh, i.e. the whole human being with body and soul, reason and senses, since everything in him tends toward the flesh. That is why you should know enough to call that person "fleshly" who, without grace, fabricates, teaches and chatters about high spiritual matters. You can learn the same thing from Galatians, chapter 5, where St. Paul calls heresy and hatred works of the flesh. And in Romans, chapter 8, he says that, through the flesh, the law is weakened. He says this, not of unchastity, but of all sins, most of all of unbelief, which is the most spiritual of vices.

On the other hand, you should know enough to call that person "spiritual" who is occupied with the most outward of works as was Christ, when he washed the feet of the disciples, and Peter, when he steered his boat and fished. So then, a person is "flesh" who, inwardly and outwardly, lives only to do those things which are of use to the flesh and to temporal existence. A person is "spirit" who, inwardly and outwardly, lives only to do those things which are of use to the spirit and to the life to come.

Unless you understand these words in this way, you will never understand either this letter of St. Paul or any book of the Scriptures. Be on guard, therefore against any teacher who uses these words differently, no matter who he be, whether Jerome, Augustine, Ambrose, Origen or anyone else as great as or greater than they. Now let us turn to the letter itself.

The first duty of a preacher of the Gospel is, through his revealing of the law and of sin, to rebuke and to turn into sin everything in life that does not have the Spirit and faith in Christ as its base. [Here and elsewhere in Luther's preface, as indeed in Romans itself, it is not clear whether "spirit" has the meaning "Holy Spirit" or "spiritual person," as Luther has previously defined it.] Thereby he will lead people to a recognition of their miserable condition, and

thus they will become humble and yearn for help. This is what St Paul does. He begins in chapter 1 by rebuking the gross sins and unbelief which are in plain view, as were (and still are) the sins of the pagans, who live without God's grace. He says that, through the Gospel, God is revealing his wrath from heaven upon all mankind because of the godless and unjust lives they live. For, although they know and recognize day by day that there is a God, yet human nature in itself, without grace, is so evil that it neither thanks nor honors God. This nature blinds itself and continually falls into wickedness, even going so far as to commit idolatry and other horrible sins and vices. It is unashamed of itself and leaves such things unpunished in others.

In chapter 2, St. Paul extends his rebuke to those who appear outwardly pious or who sin secretly. Such were the Jews, and such are all hypocrites still, who live virtuous lives but without eagerness and love; in their heart they are enemies of God's law and like to judge other people. That's the way with hypocrites: they think that they are pure but are actually full of greed, hate, pride and all sorts of filth (cf. Matthew 23). These are they who despise God's goodness and, by their hardness of heart, heap wrath upon themselves. Thus Paul explains the law rightly when he lets no one remain without sin but proclaims the wrath of God to all who want to live virtuously by nature or by free will. He makes them out to be no better than public sinners; he says they are hard of heart and unrepentant.

In chapter 3, Paul lumps both secret and public sinners together: the one, he says, is like the other; all are sinners in the sight of God. Besides, the Jews had God's word, even though many did not believe in it. But still God's truth and faith in him are not thereby rendered useless. St. Paul introduces, as an aside, the saying from Psalm 51, that God remains true to his words. Then he returns to his topic and proves from Scripture that they are all sinners and that no one becomes just through the works of the law but that God gave the law only so that sin might be perceived.

Next St. Paul teaches the right way to be virtuous and to be saved; he says that they are all sinners, unable to glory in God. They must, however, be justified through faith in Christ, who has merited this for us by his blood and has become for us a mercy seat [cf. Exodus 25:17, Leviticus 16:14ff, and John 2:2] in the presence of God, who forgives us all our previous sins. In so doing, God proves that it is his justice alone, which he gives through faith, that helps us, the justice which was at the appointed time revealed through the Gospel and, previous to that, was witnessed to by the Law and the Prophets. Therefore the law is set up by faith, but the works of the law, along with the glory taken in them, are knocked down by faith. [As with the term "spirit," the word "law" seems to have for Luther, and for St. Paul, two meanings. Sometimes it means "regulation about what must be done or not done," as in the third paragraph of this preface; sometimes it means "the Torah,"

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as in the previous sentence. And sometimes it seems to have both meanings, as in what follows.]

In chapters 1 to 3, St. Paul has revealed sin for what it is and has taught the way of faith which leads to justice. Now in chapter 4 he deals with some objections and criticisms. He takes up first the one that people raise who, on hearing that faith make just without works, say, "What? Shouldn't we do any good works?" Here St. Paul holds up Abraham as an example. He says, "What did Abraham accomplish with his good works? Were they all good for nothing and useless?" He concludes that Abraham was made righteous apart from all his works by faith alone. Even before the "work" of his circumcision, Scripture praises him as being just on account of faith alone (cf. Genesis 15). Now if the work of his circumcision did nothing to make him just, a work that God had commanded him to do and hence a work of obedience, then surely no other good work can do anything to make a person just. Even as Abraham's circumcision was an outward sign with which he proved his justice based on faith, so too all good works are only outward signs which flow from faith and are the fruits of faith; they prove that the person is already inwardly just in the sight of God.

St. Paul verifies his teaching on faith in chapter 3 with a powerful example from Scripture. He calls as witness David, who says in Psalm 32 that a person becomes just without works but doesn't remain without works once he has become just. Then Paul extends this example and applies it against all other works of the law. He concludes that the Jews cannot be Abraham's heirs just because of their blood relationship to him and still less because of the works of the law. Rather, they have to inherit Abraham's faith if they want to be his real heirs, since it was prior to the Law of Moses and the law of circumcision that Abraham became just through faith and was called a father of all believers. St. Paul adds that the law brings about more wrath than grace, because no one obeys it with love and eagerness. More disgrace than grace come from the works of the law. Therefore faith alone can obtain the grace promised to Abraham. Examples like these are written for our sake, that we also should have faith.

In chapter 5, St. Paul comes to the fruits and works of faith, namely: joy, peace, love for God and for all people; in addition: assurance, steadfastness, confidence, courage, and hope in sorrow and suffering. All of these follow where faith is genuine, because of the overflowing good will that God has shown in Christ: he had him die for us before we could ask him for it, yes, even while we were still his enemies. Thus we have established that faith, without any good works, makes just. It does not follow from that, however, that we should not do good works; rather it means that morally upright works do not remain lacking. About such works the "works-holy" people know nothing; they invent for themselves their own works in which are neither peace nor joy nor assurance nor love nor hope nor

steadfastness nor any kind of genuine Christian works or faith.

Next St. Paul makes a digression, a pleasant little side-trip, and relates where both sin and justice, death and life come from. He opposes these two: Adam and Christ. What he wants to say is that Christ, a second Adam, had to come in order to make us heirs of his justice through a new spiritual birth in faith, just as the old Adam made us heirs of sin through the old fleshy birth.

St. Paul proves, by this reasoning, that a person cannot help himself by his works to get from sin to justice any more than he can prevent his own physical birth. St. Paul also proves that the divine law, which should have been well-suited, if anything was, for helping people to obtain justice, not only was no help at all when it did come, but it even increased sin. Evil human nature, consequently, becomes more hostile to it; the more the law forbids it to indulge its own desires, the more it wants to. Thus the law makes Christ all the more necessary and demands more grace to help human nature. **End of Part 2**

CONTEMPORARY ISSUES

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China's Growing Church

Now 70 million strong, China's rapidly growing urban church finds ways to work with the Communist government.

By Rob Moll

Jesson Tian is a graduate student in Beijing working on a master's degree in agricultural biology. After graduation, Tian hopes to discover new ways to make China's farms more fruitful. But he's already learned a thing or two about harvests and fruit—of the spiritual kind.

In China, just as elsewhere, college students are exposed to things their parents wouldn't approve of. For Tian, who was raised an atheist, that thing was Christianity. During his sophomore year, a friend introduced Tian to Jesus, and since he became a Christian, Tian shares his faith wherever he can, including to American students studying abroad. Tian grew up in Confucius's hometown, where his father was a Communist Party member and his parents were both strict atheists. Like his father, Tian became a Party member when he left home to attend college. He's now in charge of recruiting new members to the local Communist Party.

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While he studies plants and agriculture, Tian is also sowing the seeds of the gospel in this fertile country of 1.3 billion people. Students in China are among the most eager to hear about Christianity. In the country's universities, some young people start to question the competitive materialism of China's growing middle class. Also, as China develops economically, students and intellectuals are looking for a model in the West, where many discover Christianity is a major cause of its political and economic success. A third reason many students become Christians is the huge number of English teachers who share their faith through friendships and one-on-one interaction.

While Tian has turned away from his atheistic roots, he hasn't given up his Party affiliation. In fact, Tian says over soup in a Beijing restaurant, he often tells people he is a Party member before he tells them about Jesus. "I think they will trust me more," he says.

Tian is not alone. Indeed, one pastor who oversees churches totaling 400 people in the city of Guanzhou said that "quite a lot" of his members are also members of the Communist Party.

New 'underground' church

While China has opened economically over the last 30 years, it has also experienced a profound spiritual awakening. Though once a place where its leaders declared that God was not only dead but also buried in China, Christians have since learned to thrive. In the early 1970s, there were an estimated 3 million Christians (Catholics and Protestants); today, conservative estimates number Christians at 70 million, while other figures are as high as 130 million.

To American eyes, the face of the Chinese church has long been that of a rural villager meeting secretly, avoiding arrest at the hands of Communist officials. While the perception was accurate and in many ways still is, it is no longer the only face of China's unregistered (sometimes called "underground") church.

Today, China's fastest growing churches are in the country's massive cities. Like Tian, the members are often young, educated, and cosmopolitan. Rather than hide from authorities, China's third church—as these unregistered, urban congregations are often called—seeks to work with government officials. And surprisingly, these officials are usually quite accommodating.

While persecution and human rights abuses are by no means absent from China, as the recent uprising in Tibet

illustrates, the urban church is seeking to work with the government in a constructive, non-combative way. Many Christians believe that the official government church, overseen by the state, is too compromised. But the "underground" church is too antagonistic. The urban church hopes to cooperate with the government, assuring officials that allowing Christians to freely operate is good for Chinese society. In return, they hope, the government will allow them to be free from political control.

It's a tricky wager, one that requires them to be both worldly wise and politically innocent. But China's urban church doesn't see any contradiction in living faithfully as Christians and patriotically as Chinese citizens. As Tian says, "I love the Party. It saved us from the war, from starvation, from disease. But I love God more because he made all things himself."

Missionary turns tycoon

Uncle Daniel spent years as a missionary to China's rural villages. There, he said, it was like the book of Acts, complete with miracles, exorcisms, and mass conversions. From 1982 to 1992, he experienced arrest, persecution, and tremendous success planting churches in Henan province. But, Uncle Daniel says, "I started very, very poor. While I was very poor, I had no home. I had a wife. I had children, but I had no food." At the time, he considered it a spiritual badge of honor. "But a brother came to talk to me and said I was wrong to neglect my family." Instead, the man suggested to Uncle Daniel, "I would like to help you to start a business."

After ten years as a missionary, Uncle Daniel's family called him back home to the southern coastal city of Wenzhou. He now owns and directs a number of factories in the rapidly growing city. Yet, Uncle Daniel still considers himself a missionary. "For me as a businessman," he says, "I put it in this order: Increasing my business productivity to build God's kingdom and send out his servants. That is the three-pointed triangle of my life."

Because of people like Uncle Daniel, churches are springing up like bamboo shoots in the city—and wherever these churches send missionaries, including many to the Middle East. And no matter what country these missionaries move to, they are fully supported by the profits of the city's Christian-owned businesses. "We want to be part of the global church," Uncle Daniel says. "We want to be part of the reinforcement for world missions."

After more than 25 years as a church leader in China, Uncle Daniel sees God's hand in the country's economic and political ascent. "God has his eyes set on China. I am seeing that in the policy of the government. I am seeing that in the change of the politics and economics and the change in our morality."

Last Christmas, Uncle Daniel's church, as well as other unregistered churches in Wenzhou, provided "parcels of love" to the city's needy. "I believe God will allow China to become strong," says Uncle Daniel, "not just for political reasons, but far more for his kingdom purpose."

The root of freedom

Christians are also seeking to deeply penetrate Chinese culture and values. Hsu is a deeply thoughtful former television journalist for the state-sponsored cctv. Like many members of China's educated elite, he read, thought, and philosophized his way to Christianity.

Hsu tells his story over a meal at a crowded Beijing kfc restaurant. As a university student he searched for the meaning of freedom. This search led Hsu to study European history. "Westerners are not more interested in freedom than anyone else," he says. So why, he wondered, have European civilizations achieved and sustained a greater degree of liberty than any other culture?

Through his study, Hsu concluded, "Before freedom comes, you have to have a foundation. In the West that foundation is Christianity."

Hsu hopes that Christians in China can benefit society in the same way that European Christianity did in the West centuries ago. From the 10th to 12th centuries, Hsu reasons, Europe developed legal studies, hospitals, and universities, all of which grew out of the church. These developments resulted in breakthroughs in human liberty, as seen in the Reformation, the Renaissance, and the Enlightenment. Today, Hsu says, the church is an incubator for similar developments in China.

"After Tiananmen Square, some scholars lost hope," Hsu says. "People in China have lost faith in human wisdom. The Cultural Revolution was a disaster, but this spiritual awakening is an unexpected result."

Hsu, like a growing number of Chinese intellectuals, believes "faith in God as the Lord is the beginning of freedom."

"You need a standard of absolute truth," says Hsu. "You have to convince people that the God of the Jews and Christians is the God of the universe."

China's Christian century

If Hsu's hopes for change are to come, it will be because of the growing influence of the educated and savvy urban church. Yet, the challenges facing these Christians are significant. While the urban church often operates with the knowledge and even cooperation of local officials, their legal status is precarious. And even under optimistic estimates, Christians number less than 10 percent of the population. Because of their precarious situation, churches operate largely below the radar, not only of the government but also of the rest of the population.

There is no limit to the zeal of China's Christians. While the government tries to engineer the grandest economic advance in human history, the church here is no less ambitious, seeking to spread the gospel from the coastal cities through the vast interior and beyond China's western borders. And if the past three decades are any indication, China's Christians are as ready as its Olympic committee to make a grand entrance on the world stage.

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COMING ATTRACTIONS

Mark your Calendar:

The Men of the Church will host the 31st Annual Symposium on **Ethical Decision Making and Moral Values**. 80 college juniors and seniors, along with 20 faculties will come to Hilton Head to participate in the program. The program takes place on November 6-8. Volunteers are needed to help make this program a success. If you can help, please contact Committee Chair, Bob Wallhaus at wallhaus@hargray.com.

SPECIAL THANKS

The MOC would like to extend a special thank you to the Hilton Head Island Computer Club. (HHICC) They have volunteered to do all the hard work necessary to distribute this newsletter electronically to 1200 e-mail addresses. We are blessed to have them. You can learn more about their organization at <http://hhicc.org/>

I would also like to thank my editor who finds all my spelling and grammatical errors.

FEEDBACK

This is your newsletter. If you would like to suggest a change, please send an email to newsletter@presbyterianmoc.org. Likewise, if you would like to be a contributor, please submit your input to newsletter@presbyterianmoc.org for consideration.

RESOURCES

<http://www.ibs.org> International Bible Society
<http://unbound.biola.edu> The Unbound Bible
<http://www.upperroom.org> The Upper Room
<http://www.bible.com> Bible.com
<http://www.bible.org> Bible.org
<http://www.audio-bible.com> Audio-Bible
<http://bible.gospelcom.net> Bible Gateway
<http://bible.crosswalk.com> Crosswalk
<http://www.biblesearch.com> Bible search
<http://www.blueletterbible.org> Blue Letter Bible
<http://www.christnotes.org> Christ Notes
<http://www.searchgodsword.org> Search Gods Word
<http://www.e-sword.net> E-Sword
<http://www.crosswire.org> The Sword Project
<http://www.tniv.info> Today' New International Version
<http://www.christianitytoday.com> Christianity Today
<http://www.christianity.com> Christianity.Com
<http://www.beliefnet.com> Belief Network
<http://www.religionfacts.com> Just Religion Facts
<http://www.billygraham.org> Billy Graham Evangelism
<http://www.nae.net> National Association of Evangelicals
<http://www.causegodjoy.com> Providence Presbyterian
<http://www.fpchhi.org> First Presbyterian Church
<http://www.lowcountrypres.org> Low Country

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WHERE CAN I FIND OUT MORE?

The following list is "open" gatherings of Christian men.

Bible Study	8:00am - Wednesday	Providence- Hilton Head	hhipal@gmail.com
Faith Lessons -Video	6:30pm - Monday	Providence - Hilton Head	hhipal@gmail.com
Bible Study - Acts	6:30pm - Monday	Providence - Hilton Head	hhipal@gmail.com
Lunch & Program	12:00-4 th Wednesday	First Presbyterian	Office: 681-3696
Lunch	Wednesday	Church of the Cross - Bluffton	Jason.carnes@htc.hargray.com
Lunch	Tuesday	Truffles - Bluffton	Rick Turner
Lunch	Thursday	St. Helena - Beaufort	Keith.watsonconstruction.com
Life Lessons over Lunch	12:15 Wednesday	Christ Lutheran Church	tgaffer@roadrunner.com
Bible Study / Outreach	7:30 -8:30 am	Every other Tuesday	Starbucks in Pineland Mall James Y. "Jim" Robinson 368-5641 or 671-4662

We are trying to compile an exhaustive list of all Men's Ministries discipleship opportunities. If you participate in one or know of one, please let me know at newsletter@presbyterianmoc.org.

We welcome your passion, creative ideas, and participation. We need you, but more importantly, you need God and God wants you!

BLAINE'S RESUME

39-year career in USAF and Defense Department Intelligence

- Served 26 years on active military duty in the USAF as an intelligence professional
- Retired from active military service in 1992 as a colonel; became a career civilian in Defense
- Selected for the Senior Executive Service in 1996; appointed by Secretary of Defense Cohen to be Assistant to the Secretary of Defense for Intelligence Oversight in 1998
- Retired from government civilian service in May 2005; moved to Hilton Head, SC, consultant in national security and intelligence. Property owner on Hilton Head since 1974.

Service to Church and Community

- Serving in church life leadership at First Presbyterian Church, Hilton Head, SC
- Serving as weekly volunteer with Deep Well and at annual Heritage PGA golf tournament
- 1st vice-chair of Beaufort County Democratic Party and president of Democratic Club of Beaufort County South of the Broad (River)

Past Service

- Served for 13-elected terms as chair of a local service organization in Fairfax Co., VA as a member of the Mayor's Advisory Committee in Vienna, VA and as a member and vice-chair of Fairfax County's Community Action Advisory Board, providing recommendations to the County's Board of Supervisors on ways to combat poverty in the community
- Elder, moderator of Deacons, president of Trustees, vice-chair of sanctuary and education building committee responsible for \$6.5 million building program, co-chair of capital funds campaign which raised pledges of \$4.5 million at former church.

Education

- BA, History, The George Washington University, Washington, DC
- Masters in Public Administration, Auburn University, Auburn, AL
- Industrial College of the Armed Forces, Ft. McNair, Washington, DC
- Program for Senior Officials in National Security, JFK School of Government, Harvard University
- Federal Executive Institute, Charlottesville, VA
- Seminar XXI Program in International Security Affairs, Massachusetts Institute of Technology

Personal

- Married for 35 years with two adult children and two grandchildren

Awards

Defense Superior Service Medal

Legion of Merit

Bronze Star Medal (for service in Vietnam 1967-68)

Defense Meritorious Service Medal

Presidential Rank award recipient --- Meritorious Executive

Meritorious Service Medal with two oak leaf clusters

Department of Defense Medal for Distinguished Civilian Service

Department of Defense Medal for Meritorious Civilian Service

Intelligence Community Seal Medallion for meritorious

General Bill A102, R155, S726

Introduced in the Senate on May 1, 2007
Introduced in the House on May 29, 2007
Passed by the General Assembly on June 7, 2007
Governor's Action: June 18, 2007, Signed

Summary: Teaching history and literature of Old Testament and New Testament

AN ACT TO AMEND CHAPTER 29, TITLE 59, CODE OF LAWS OF SOUTH CAROLINA, 1976, RELATING TO SUBJECTS OF INSTRUCTION IN PUBLIC SCHOOLS BY ADDING SECTION 59 29 230 SO AS TO PROVIDE THAT THE BOARD OF TRUSTEES OF A SCHOOL DISTRICT MAY OFFER AN ELECTIVE COURSE TEACHING THE HISTORY AND LITERATURE OF THE OLD TESTAMENT ERA AND AN ELECTIVE COURSE TEACHING THE HISTORY AND LITERATURE OF THE NEW TESTAMENT ERA; TO PROVIDE THAT THE COURSES MUST BE TAUGHT IN AN OBJECTIVE MANNER WITH NO ATTEMPT TO INFLUENCE STUDENTS AS TO THE TRUTH OR FALSITY OF THE MATERIALS PRESENTED; TO PROVIDE THAT THE STATE BOARD OF EDUCATION MUST DEVELOP AND ADOPT ACADEMIC STANDARDS AND APPROPRIATE INSTRUCTIONAL MATERIALS FOR THE COURSES; AND TO PROVIDE FOR OVERSIGHT OF THE CLASSES BY THE LOCAL BOARD OF TRUSTEES.

Be it enacted by the General Assembly of the State of South Carolina:

Old and New Testament era courses

SECTION 1. Chapter 29, Title 59 of the 1976 Code is amended by adding:

- 1) "Section 59 29 230.
 - a) A school district board of trustees may authorize, to be taught in the district's high schools, an elective course concerning the history and literature of the Old Testament era and an elective course concerning the history and literature of the New Testament era.
 - b) Each course offered must be taught in an objective manner with no attempt to influence the students as to either the truth or falsity of the materials presented.
 - c) Students must be awarded the same number of Carnegie units that are awarded to other classes of similar duration.
 - d) A particular version of the Old or New Testament to be used in either course may be recommended by the board of trustees; provided, that the teacher of the course and students enrolled in the course may use any version of the Old and New Testaments.
- 2) The board of trustees of a district that offers a course pursuant to this section must:
 - (1) maintain supervision and control of the course;
 - (2) hire any new teachers that it determines are required to teach the course in the same manner all other teachers are hired;
 - (3) assure that all teachers teaching the course are certified by the State; and
 - (4) make no inquiry into the religious beliefs, or the lack of religious beliefs, held by a teacher when determining which teacher shall teach the class.
- 3) The State Board of Education shall develop and adopt academic standards and appropriate instructional materials that must be used by high schools offering a course pursuant to this section. These academic standards and instructional materials must ensure that the courses do not disparage or encourage a commitment to a set of religious beliefs.
- 4) The academic standards and appropriate instructional materials developed and adopted by the board must:
 - a) be designed to help students gain a greater appreciation of the Old Testament and the New Testament as great works of literature, art, and music; assist students in gaining greater insight into the many historical events recorded in the Old Testament and the New Testament; and provide students with a greater awareness of the many social customs that the Old Testament and the New Testament have significantly influenced; and
 - b) provide that the Old Testament is the primary text for the course exploring the history and literature of the Old Testament era and that the New Testament is the primary text for the course exploring the history and literature of the New Testament era.
- 5) The academic standards developed and adopted may provide that students may be assigned period-appropriate secular historical and literary works to supplement the primary text."