



The future reformer was born about 1324 near the village of Wyclif, Yorkshire, in the diocese of Durham. He was educated at Oxford, earning a doctor of divinity. He became a towering intellectual force at Oxford, writing some 200 works during the course of his career. For most of his life he was a staunch and orthodox Catholic, but the more he studied Scripture, the more he was grieved at the corruption of the Catholic Church.

There was a papal schism, with rivals claiming to be the legitimate Pope, which happened during Wycliffe's career and had an important bearing on his views of papal authority. Wycliffe discovered that Peter in the New Testament was nothing like the medieval popes with their pomp and worldly power, but a man of humility and true spiritual power. Peter wore no tall hat, no expensive robes, carried no golden staff, and exercised no political power. Wycliffe argued in his pamphlet *De Potestate Papae*, "that no man should be pope unless he is the son of Christ and of Peter, imitating them in deeds."

The Bible was a far more trustworthy authority than papal pronouncements or church tradition. Wycliffe held that the Bible is "one perfect word, proceeding from the mouth of God," and is "the basis for every Catholic opinion." Wycliffe also claimed that "All law, all philosophy, all logic and all ethics are in Holy Scripture." Further, to "ignore Scripture is to ignore Christ." Indeed, Christ as the foundation of all salvation and sole redeemer of man is the subject of the Bible in all of its parts. So Wycliffe's approach ran counter to medieval scholasticism, which considered Church tradition as co-equal in authority with Scripture. In fact, many saw the Church as the primary and ultimate authority. However, Wycliffe argued the opposite: "In Holy Scripture is all truth."

He was grieved that the Bible and the true Christian faith were so far removed from common people. What was worse is that instead of instructing the people, the priests kept the people in spiritual ignorance. As he saw it, the priest's job was to communicate God's Word in a way the people could understand but to make matters worse, the Bible was written in the dead language of Latin and often chained to the pulpit. The longer Wycliffe served the Lord, the more it dawned on him that nothing would change until the people had God's word in their own language. So Wycliffe decided to do something about it, and he struck the spark of reformation by taking on the enormous task of translating the Latin Vulgate into the English language during the late 1370's and early 80's.

He not only worked alone, he was abused, slandered, hated, and viewed as a heretic. He was stripped of his Professor of Divinity he earned at Oxford University. He was branded: "An instrument of the Devil, enemy of the Church...an Author of Schism." But he persevered in this task, fighting against time and death.

He had a heart for God and a mind that was exceedingly brilliant. He was the first to translate the New Testament into English in 1382. On the flyleaf, are written these immortal words: "The Bible is translated, and shall make possible a government of the people, by the people, and for the people." He didn't have the privilege of knowing that some 500 years later on a blood drenched battlefield in a land yet to be discovered, that an American president would use those very words in his Gettysburg Address. These were first the words, not of Abraham Lincoln, but of John Wycliffe, the man who struck the spark.

Although he was discredited, he died a peaceful death, but he was not allowed to rest in peace. Some 30 years after Wycliffe's death, a decision was made at the Council of Constance on May 4, 1415 to officially condemn him as a heretic. Wycliffe's

remains were exhumed by Papal command, and the bones of his skeleton were burned to ashes as a public act of condemnation.

This from a chronicler of that day: "They burned his bones to ashes, and cast them into the Swift, a neighboring brook, running hard by. Thus, this brook hath conveyed his ashes into the river Avon. And on into the Severn, and the Severn into the narrow Seas, and they into the mighty ocean. And so the ashes of Wycliffe are the emblem of his doctrines which now are dispersed the world over."

Yet the burning of his bones, nor the scattering of his ashes in no way silenced his message. By that time the protest-ants were growing in number. Instead of persecution discouraging their growth, it only purified and accelerated it. There were a growing number of men and women who were determined to stand alone even if it meant death, and indeed it did. Now the Bible was in the language of the people. Now there was a cause to fight for that was readily understood. There was a need for someone to kindle the coals of Reformation. God raised up John Hus as his instrument.

## **2. John Hus: Kindling the Coals .**

John Huss was born of Czech parents in 1369 at Husinec in Southern Bohemia (now the Czech Republic). The word Hus means goose, and its distinguished bearer often applied the literal meaning to himself. For example, he wrote from the same Council of Constance that condemned Wycliffe, expressing the hope that the Goose might be delivered from prison, and he exhorted the Bohemians, "if they loved the Goose," to secure the king's aid in having him released. His parents were poor and, during his studies in the University of Prague, he supported himself by singing and manual labor jobs. He was graduated with a Bachelor of Arts in 1393, of Divinity a year later, a Masters in 1396, and in 1398 began delivering lectures in the university.

If Wycliffe was the mind of the reformation, Hus was the heart. Hus was sharp but not the scholar Wycliffe was, yet God blessed him with an unmatched authority and eloquence in the pulpit. Hus preached with fiery passion. Hus kindled the coals.

Now Hus was not only a professor at the university, he was also a Roman Catholic priest, ordained in 1402 as Rector at the Chapel of Bethlehem, which was Prague's national church sanctuary. That ancient cathedral seated 3,000 people, and they packed it out every Sunday to hear Hus preach in Czech, in their language, not in Latin, which was the official language of the Church. There are still those in our day who insist that the "official" Bible is the King James Version, which most Americans cannot read and understand. It's a strikingly similar situation. That's why we need to know history, so we don't make the same mistakes that the Catholic Church made. Hus got into trouble for preaching in the language of the people.

However, John Hus not only took the heat, he turned up the heat. He spoke of the church being poisoned by greed and materialism. He exposed the scandals and the arrogance of the papacy and the priesthood. When he was confronted, instead of retreating and recanting, he simply became more determined and more dogmatic. Here's an example: When Pope John XXIII urged the sale of indulgences (paying to reduce punishment for sin in purgatory and for better "standing" with God), the papal legate went so far as to auction off diocese, deaconships, and parishes. "They were sold," Hus thundered from his Bethlehem pulpit, "to incompetent priests, debauchers and gamblers guilty of scandal, but marvelously skilled in taxing penitents from whom they extorted to enrich themselves quickly."

When he was confronted by representatives from the Pope sent to silence him, Hus said in their presence: "So far as the commands of the Pope agree with the commands and doctrines of the apostles, and are after the rule of the law of Christ, so

far I am heartily prepared to render them obedience. But if I see anything in them at variance with this, I will not obey, even if you kindle the fire for the burning of my body before my eyes."

Hus got what he asked for. God used John Hus' message to cause a serious business slump for the Church in Bohemia. The sale of indulgences fell off sharply. Ecclesiastical privileges were openly mocked. Students began to riot on the university campus in protest against the excesses of the Church. The coals were getting hot and were about to burst into flame.

Finally, John Hus was excommunicated, he was "churched," as some might put it. He was ordered to report to the Council of Constance, but was jailed for months and his health was broken. Starved and sick, Hus stood trial and he was given ample opportunity to recant. What was his crime? Church inquisitors called it Wycliffism. He was guilty of preaching the Bible as the ultimate authority. What was his defense? Simply this: "If you can show me from the Scriptures my error, I will immediately recant. If you cannot, I will not." They could not. And he did not.

He was publicly declared a heretic, stripped of his pulpit and priesthood, and condemned to die by being burned at the stake. You've heard the saying: "His goose was cooked." Well this is where it came from. Given one last chance to repent, he declared: "God is my witness that the things charged against me I never preached. In the same truth of the Gospel which I have written, taught, and preached, drawing upon the sayings and positions of the holy doctors, I am ready to die today."

On July 6, 1415, at 5:00 in the afternoon, John Hus was led to the stake to be burned alive, led by three trumpeters riding on black horses, the procession wound its way thru the narrow streets of Constance. Some cried, some mocked, others prayed for Hus, who bravely sang the words of Psalm 31: "In Thee O God I put my trust, bow down Thine ear to me." The executioner tore his clothes from him and placed a shirt soaked with pitch upon his back. Then with his hands tied firmly to the stake, the executioner squeezed oil drenched wool between his legs and dumped so much oil on his head that it dripped from his beard. As the fire was lit and the smoke began to choke the dying martyr, the hushed mob heard him pray: "O Lord, Sabbaoth, take this sin from them, Lord Jesus Christ, thou Son of the living God, have mercy on me."

John Hus, the Goose, was burned alive at the stake for preaching the word of God. Two hours later, his body was fully cremated and his ashes dumped into the river Rhine. But John Hus kindled the coals.

### **3. Martin Luther: Brandishing the Flames .**

One hundred years later, we come to a cell in a monastery, where a monk wallows in misery. He prayed, he fasted, he piled penance on penance. He worked, studied, pleaded, wept, agonized, driving himself to somehow save his own soul, which he could not do. And he did this for 10 long excruciating years before God revealed the truth that changed his life and indeed changed the world. The monk's name was, of course, Martin Luther.

Born at the eleventh hour on November 10, 1483, Martin was the eldest son in the eventual family of nine and named for the Saint on whose day he was baptized. His father, who was a successful miner, had great expectations for the brilliant young Martin. Indeed, his father paid dearly for Martin to go to school to become a lawyer, and he was doing well in his studies.

However, two near death experiences, the latter of which was a violent thunderstorm with lightning strikes all around, prompted him to plead with St. Anne, which Catholic tradition names the mother of Mary and the patron saint of miners, and

promise the saint that he would become a monk instead of a lawyer in 1507. Because of that, he and his father had a falling out.

But even worse, Luther had a falling out with Father God. In the monastery at Erfurt and then at Wittenberg, in what is now Germany, he slavishly worked to achieve eternal life and got nowhere. Luther was utterly frustrated by the impossibility of pleasing a Holy God. Luther scholar Roland Bainton describes his miserable existence: "He fasted sometimes for days on end without a crumb...He laid upon himself vigils and prayers in excess of those stipulated by the rule. He cast off blankets permitted him and well-nigh froze himself to death. At times he was proud of his sanctity and would say: 'I have done nothing wrong today.' Then misgivings would arise. 'Have you fasted enough? Are you poor enough?'"

Luther was a living example of monastic piety, much as Saul of Tarsus was an example of

Pharisaic piety, yet it got him no closer to God. If anything, Luther felt he was even more distant and it led to severe depression.

Martin's superior and weary confessor, Fr. Johannes von Staupitz heard him one night rolling in his cell, crying out: "Oh my sin, my sin, my sin, my sin!" Staupitz tried to comfort him, urging him to seek truth from the Scriptures, to find hope from the writings of Paul. Luther poured over his Latin Vulgate hoping for light, hoping for truth, hoping for hope. Ultimately, Luther's dark cell was flooded with divine light. For when Luther read and pondered Romans 1:16-17, the Spirit of God gave him a durchbruch or "breakthrough," as he called it. For God revealed the truth of His word to that miserable monk, and it set him free. It is not a righteousness that is by works or by penance or by indulgences or by absolutions or by prayers to the saints, but a righteous that comes only by faith. By faith! That was the truth that set him free. And that is the truth that sets us free. In his cell, God revealed it to him: "The righteous shall live by faith."

If Wycliffe was the brilliant mind of the Reformation and Hus was its passionate heart, then surely Luther was its iron will. This intense, fearless, man of God took up the torch and brandished the flame. For this monk, no longer miserable, now became determined to be used of God to set others free. Through a Biblical lens, Luther increasingly saw the Church in need of correction, and he began to protest.

First in Luther's sights for reform was this extra-biblical Church practice of indulgences. The whole idea behind indulgences, selling and buying the remission of punishment and release from purgatory for one's self or loved ones but in reality it was a bait and switch to raise money for the Church, became revolting to Luther. Add to that, the Archbishop appointed a Dominican monk named Johann Tetzel to sell indulgences to help build St. Peter's Basilica in Rome. Tetzel traveled with great pomp and circumstance throughout Germany. He was quite the orator, painting people as hopelessly sinful, God as fearfully wrathful, and purgatory as absolutely unbearable, so you had better buy an indulgence from the Church or else. He played upon the common people's fears of death and sympathies for departed relatives and friends whom they might release from their sufferings in purgatory. Slick salesman that he was, he promised: "As soon as the coin in the chest clangs, the soul from purgatory springs." Hearing about this latest con, Luther reached the boiling point.

At high noon on October 31, 1517, Luther took a mallet and nailed his list of 95 Theses or truth propositions to the wooden doors of the Schlosskirche or Castle Church at Wittenberg, a day before the crowds would fill the church in observance of All Saints Day. He titled of the

Latin document: "Disputation to explain the Virtue of Indulgences." He had invited debate, but no one accepted the challenge. No worries though because his Theses were copied, translated, printed, and "spread as on angels' wings throughout Germany and Europe in a few weeks." Talk about the shot heard round the world, this was the hammer blow heard round the world. In a matter of days, word of Luther's protest against the Church spread, and the battle was engaged for the true essence of the Gospel and the Christian faith.

At first, the Pope ignored the battle. He called it a contemptible monkish squabble. When the battle began to spread across Germany, he said: "It is a drunken German who wrote the theses, when sober he will change his mind." But Luther was neither drunk nor ready to change his mind. In fact, Luther offered to defend his beliefs in public debate with anyone. And debate he did. Philip Schaff, a careful historian and source for much of my information about Luther, described Luther's combative personality like this: "Luther is a man of war... [his] writings smell of powder; his words are battles; he overwhelms his opponents with a roaring cannonade of argument, eloquence, passion, and abuse." Schaff said he heaped such vulgarity on one man that he couldn't translate its meaning into decent and presentable English.

Luther thrived on anger. He said: "I never work better than when I am inspired of anger, when I am angry, I can write well, pray well, and preach well. For then my whole temperament is quickened, my understanding is sharpened, and my mundane vexations and temptations depart from me." One contemporary said of him: Some are interpreters, some are logicians, some orators, but Luther--he is all. He was a man of passion and he caused quite a scandal when he, as a monk, took a wife.

Martin Luther started a revolution he never planned or expected. On April 18, 1521, Charles V, the Holy Roman Emperor, and the Catholic Church demanded that he recant his heresies or face a fiery death. Luther famously replied: "Unless I am refuted and convicted by testimonies of the Scriptures or by clear arguments (since I believe neither the Pope nor the Councils alone; it being evident that they have often erred and contradicted themselves), I am conquered by the Holy Scriptures quoted by me, and my conscience is bound in the word of God: I can not and will not recant any thing, since it is unsafe and dangerous to do anything against the conscience..." In the growing clamor, with his critics hurling accusations of heresy, Luther declared in German: "Here I stand, I can not do otherwise. So help me God. Amen!"

For this stand, Luther was excommunicated from the Catholic Church, condemned as a heretic, and lived out much of his life in hiding. Yet his accomplishments are numerous. Foremost among them was his translation of the Latin Vulgate into the German language for his people. Finally, they would be able to read the Bible for themselves and not be completely dependent on or slavishly deceived by the Church. The German Bible was a game changer. Some people after reading it fomented revolt and revolution, which was not Luther's intention. But it inspired the quest for freedom from tyranny in both Church and State that had a far reaching impact. His teaching opened the door to rebelling against civil or church authorities that are acting outside of God's proscribed role as set forth in Romans 13. The Bible suddenly had renewed application to all of life, even to our role as citizens.

Luther didn't stop with the Bible. He knew the power of music to teach truths. Singing was limited to the chanting of priests and choirs, but Luther wrote hymns for the people. It became his passion to have songs written in the language of his people so they could sing their faith. Luther introduced congregational singing and contemporary Christian music to the church, himself writing some 37 hymns, including

the most famous of all: "A Mighty Fortress is Our God" based on Psalm 46. It is the victory anthem of the Reformation, declaring God as an unassailable refuge.

### **Conclusion:**

Eventually, the hymn, next to the Bible and the sermon became the most powerful missionary of the Reformation doctrines. These hymns were scattered far and wide, sung in the house and in the church and on the street. A contemporary said: "One cannot go into the fields without finding the plow at his hallelujahs and the mower at his hymns." To Luther belongs the merit of giving his people a Bible and a hymnbook in their language. He was indeed a revolutionary.

A story has been passed down through the ages about Luther's conversion experience, whether fanciful or true. We're told that when God revealed this great truth to Luther that we're saved by grace through faith in Christ apart from works, he was literally staggered under the blow of it. He stepped out of his cell in the middle of the night, and made his way thru the cloistered halls of the monastery, his eyes blinded by darkness and by tears of joy. All of the sudden, he nearly fell. Instinctively, he reached out and tried grab hold of something to support himself. When he did, he grabbed a rope. That rope led to the belfry, and he rang the bells in the middle of the night, as if to say to the world: "The righteous shall live by faith! The righteous shall live by faith!" This Bible truth revealed in a dark monastery became a shining light to all the world.

God used Wycliffe to strike the spark, Hus to kindle the coals, and Luther to brandish the flame! And it is within our hearts that the flame of the Reformation burns on. The righteous shall live by faith. That is the Gospel. Now it is our turn in our generation to nurture and guard this flame, to feed and brandish it, to lift it high and pass it on to the generations to come, for Jesus' sake. Could it be that God has chosen you to be a part of continuation of this great story? Is He calling you to stand alone for Jesus Christ against the conventional wisdom or even the abuses of the modern church? Could it be that the torch is being passed to you? Will you take hold of it? Will you lift it high? With God as my helper, I am ready. Are you?

### ***Help Carry the Torch!***

\*\* Portions of this sermon come from Dr. Kenyn Cureton, a former pastor and Vice President for Convention Relations for the Executive Committee of the Southern Baptist Convention, currently serves as Vice President for Church Ministries with Family Research Council.

## **The Reformer's Message**

What was the Reformation really all about? Someone summarized it this way. Through the years as the church developed there became three kinds of people: 1) those who pretended to be perfect 2) those who worked hard trying to be perfect or trying to pay for their sins and 3) those who contributed lots of money to the church to be certified perfect.

Martin Luther did not pretend to be perfect nor did he ever write a really big check to the church. Instead, he fell into the category of working in the church and asking for forgiveness for every little sin he committed. In fact, one day while he was in the confessional, the priest said "stop wasting my time and come back when you have a 'real' sin to confess!" Like most, Luther lived in constant fear of hell and judgment, and became depressed as he failed time and time again.

But then, Luther began reading the Holy Scriptures. In the book of Romans, Paul put it in plain language by declaring all people have sinned and have fallen short of God's glory. Luther also discovered that many people in the church were living their lives under pretension and trying to hide their imperfections, trying to be something they were not. He realized how very dangerous this was and decided to take a stand.

And so it was, actually 500 years ago this coming October 31<sup>st</sup>, that Martin Luther proclaimed to the entire world that we needed to stop deceiving ourselves. No matter what we do, we cannot hide our sin. We cannot earn heaven. Because of the Reformation people began to hear the real gospel of Jesus Christ. The gospel is as true today as it was 2000 years ago. We fall down, and Jesus picks us up every single time.

There were three things that influenced Luther and made Him see the need for Reform. As a 14 year old, two portraits were impressed on his mind. First, an altarpiece in a church showed a boat sailing toward heaven. In the boat were the pope, the cardinals, bishops, monks and priests. The latter were tending oars and sails and were casting ropes to laymen struggling in the water. Some were clinging to ropes while others were drowning. No laymen were in the boat and no clergy in the water. Over the ship, directing its course was the Holy Spirit. It pictured that the laity were utterly dependent on the clergy for their salvation. Only those declared saved by the priests was actually saved.

The second portrait was of Prince William of Anhalt. He became a monk and begged in the streets for alms. Luther was ashamed of his own life when he saw this man, worn down to skin and bones. This helped him to decide to become a monk so he too could renounce the world and assure his own salvation. He thought by works and denial.

Third was a vision Luther saw as a concept in his mind. He saw God as a stern judge who demanded righteousness and was so far removed from man that he could only be approached through Mary or the priests. The more Luther tried to please God the more he realized he could not do it. Instead, he turned to God's Word in despair. He read Romans 1:17 - "The righteous will live by faith" and Romans 3:38 - "for we maintain that a man is justified by faith apart from observing the law." Then he read Ephesians 2:8 - "For by grace are ye saved through faith." Finally, he was freed indeed! These words were a release from His anguish.

The thing that we need to remember is the same thing that the reformers championed 500 years ago. While we were still yet sinners, Christ died for us.

God Bless You!

Bro. Allan ☺

## Opportunities For Service

**Living out Your Spiritual Commitment... and Fulfilling Christ's Divine Plan**

**Sunday, October 29, 2017**

Choir Rehearsal.....9:00 am

Sunday School.....9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: Larry McKahan, Bill Schottel, Ken Kirkpatrick, ? ? ? ?

Alternate: Ken Nice  
Evening Worship.....6:30 pm

**Wednesday, November 1**

Prayer / Bible Study.... 6:30 pm  
Worship Team ..... 7:30 pm

**Thursday, November 2**

Senior Adult Event

McCarthy Baptist Church

10:00am

G Team ..... 6:30 pm

**Sunday, November 5, 2017**

Choir Rehearsal..... 9:00 am

Sunday School ..... 9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: KenNice, Fred Kerns, Don Sharp ? ? ?

Alternate: ? ? ?

Evening Worship.....6:30 pm

**Monday, November 6**

Food Kitchen.....5:30 pm

**Wednesday, November 8**

Prayer Warriors..... 10:00 am

Prayer / Bible Study ....6:30 pm

Worship Team ..... 7:30 pm

**Thursday, November 9**

R Team.....6:30 pm

**Up-Coming Events.....**

**November 2 — Senior Adult Event, McCarthy Baptist Church**

**November 5 — Daylight saving time ends! Set clocks back 1 hour.**

**November 6 — Food Kitchen 5:30 pm**

**November 8 — Prayer Warriors 10:00 am**

**November 12 — Reception for Don and Jolette Boyer at Grand Oaks**

**Camp from 2-4 pm**

**— Operation Christmas Child Collection Day**

## **GROW Team**

Commit to **GROW!** **Everyone make a contact!** Invite someone to Bible Study and Worship this week. ☺

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**Sunday Nights**

We will meet tonight, Sunday, October 29.

## **Wednesday Night Prayer and Bible Study**

Come pray for the direction of our church. Also, we will continue our study on *Fearless*. Please plan to attend and pray at 6:30 pm

## **Servants Needed**

Help! Our current van drivers need some relief! Would you be willing to drive one month (or more) out of the year? (Thanks Joe Coats for volunteering!)

## **Operation Christmas Child**

Shoe Box Collection Day—  
Sunday, November 12

There are a few boxes on the front pew along with some items Don Beavers has graciously donated.

Also, there are printed labels on top of the piano. The suggested shipping price for this year is \$9.00.

## **Grand Oaks Camp Reception for Don and Jolette Boyer**

**November 12, from 2-4 pm**

Please come and share in a time of grateful appreciation for all the faithful years of service Don and Jolette have spent serving the Lord in the capacity of camp manager.

**Please remember to set your clocks back 1 hour,  
Saturday night,  
November 4.**

**Senior Adult Event**  
Thursday, November 2, 2017  
10:00am  
**McCarthy Baptist Church,**  
**Saint Joseph**

***For the Record-***

**Attendance: October 22, 2017**

Sunday School.....	41
Visitors.....	1
Total.....	42
Contacts Made.....	7
Morning Worship.....	72
Children's Worship.....	N/A
Sunday Night .....	N/A
Wednesday Night .....	N/A

**Financial Record:**

Weekly Budget .....	\$ 2,040.52
Offering Received ...	\$ 842.51
MMO.....	\$1,589.00
Sing for the King.....	\$ 382.00

**Offering Received by Mail:**

**November Counting Team:**

John Lewis and Bill Schottel

**November Van Driver:**

George Burgess  
Remember to call 232-3747  
**before 8 am** if you need a ride.

**November Birthdays:**

07...Alva Lou Schottel  
13...Shirley Wilson  
14...Ann Riddle  
16...Nancy McCamy  
22...Linda Dotson  
23...Floetta Conard  
27...Linda Kerns

**November Anniversaries**

Bill and Donna Dunn  
November 3, 1995  
Jack and Flo Conard  
November 4, 1956  
John and Dottie Wildberger

November 23, 1962  
Jim and Brigida Winans  
November 28, 1975

### **Prayer Requests ...**

Datha Dillon—deaths in family  
Emily Jones & baby  
Steve & Teresa Noyes—recovery  
The Waters Family—guidance  
Stephanie & Jason Terpack  
Shawna Hughes—home isolation  
Chad Bradford—heart surgery  
Gary and Sharon Yarbrough  
Larry Danner—cancer  
Gina Harr—strength  
Rosella Davis—Flo Conard's sister  
Pat Means—Mary Sharp's Sister  
Bill Clinton—Don and Mae's son  
Mary Sharp's brother-in-law Jim  
Don and Marcia — house sale  
Troy Griswold—cancer treatment  
Gary & Peggy Fewins and family  
Cynthia Burdick—cancer recovery  
Karissa and Matt Long and family  
Lisa Bowers—Jack and Flo's daughter  
LoLeta Middleton—strength  
Elvera's daughter & daughter-in-law  
Zella Davis —Doris Richardson's sister  
Rev. A. B. Brown    Betty Campbell  
George Ferbert  
Ellen Blanton        Lois Ulmer  
Jim Winans        Nellie Reynolds  
Madeline Swink        Ann Riddle  
Kathryn Beavers        Keon McKahan  
Louanne Laurence        Leona Reynolds  
Jozy Winans        Kenny Duty  
Kevin Duty        Buddy Means  
Bill & Juanita        Debbie Sands  
Pat Puckett        Judy Anderson  
Brenda Burgess        Roscoe Lane  
Carolyn Houts        Tim Izer  
Nickolay Nazaruk, Peski 2 Church  
David and Deborah Grace

Our Nation and Leaders  
Our Military Service people  
**Today's Prayer Requests ...**

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**Our Nation and our Leaders ...**

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**Five More New Families...**

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