



Beverly Heights  
Presbyterian  
Church

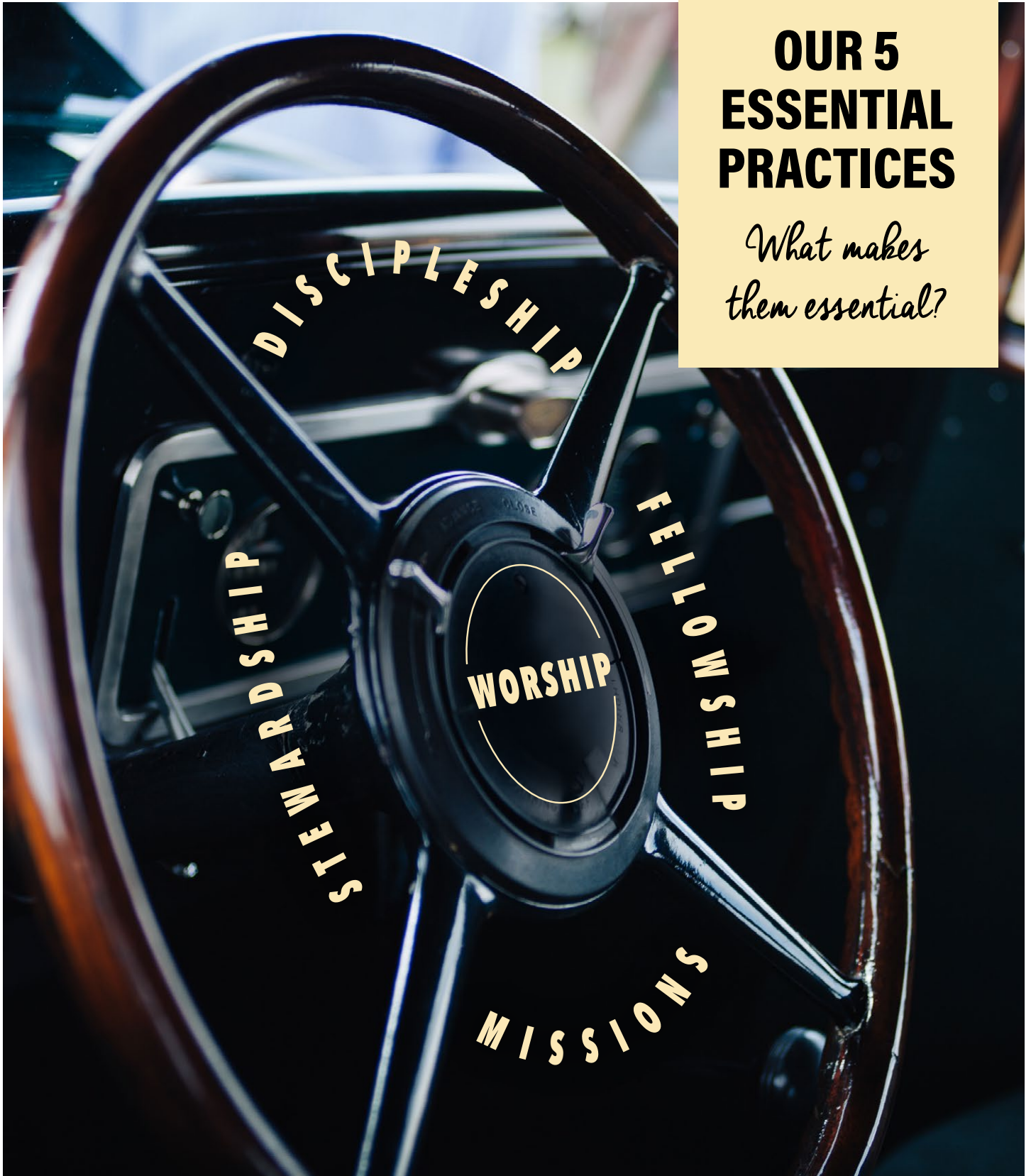
# scattered seeds.

THE MONTHLY NEWSLETTER

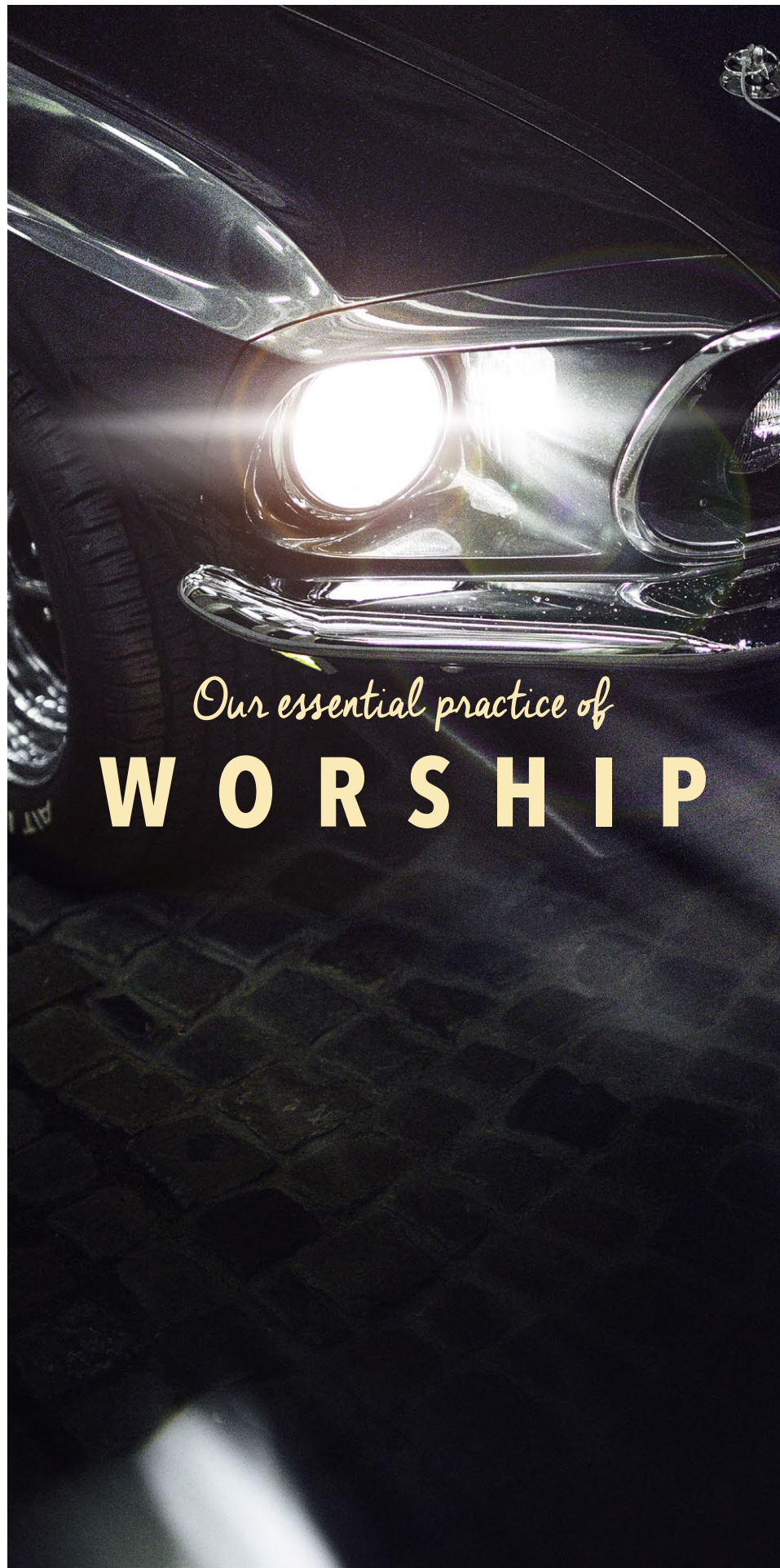
APRIL 2021

## OUR 5 ESSENTIAL PRACTICES

*What makes  
them essential?*







# Our essential practice of WORSHIP

## Only the lover weeps.

By Nate Devlin

On Sunday, March 14, our beloved adult choir returned to the chancel with an anthem entitled *Mercy Still*, that has become a favorite of the choir. It is a variation on the Charles Wesley hymn, *Depth of Mercy*.

Every time I sing this anthem, I find myself shedding tears. But this time I was pleased to find that I was finally holding it together. I did not cry during rehearsal, but then the time for worship came, the choir assembled, the music soared high and I wept.

I've been asking myself for the last several weeks: why does this keep happening to me? Why can't I keep it together in worship?

As I've thought about it, there are three good reasons.

The first is I love the choir. It had been one year to the day since the choir last led our congregation in worship. Worship is supposed to be a feast, accompanied with the abundance of good things, including good company, both human and divine.

Worship leadership over the last year was challenging, for a host of reasons, but mostly because of the absence of our people. The Lord continued to bless our worship despite our scarcity, but there was also an overwhelming sense of loss this past year.

To have the choir back for worship was moving; a balm of healing after a long year of deprivation. As I sang with my brothers and sisters in Christ in the sanctuary, I couldn't help but respond with tears.

Second, I weep because of God's love for me. The anthem asks penetrating questions: "Depth of mercy, can there be, mercy still reserved for me? Can my God His wrath forbear, me the chief of sinners, spare?"

When we gather for worship, we are invited to consider life's ultimate questions. How can God love me since I am such a great sinner? We ask those questions and Jesus answers saying, "Yes, you are a sinner but I love you still; weep, believe and sin no more."

As I hear these words in worship, I believe them and I fall to pieces, overwhelmed by God's love for me.

Finally, I weep because of my love for God. This fall, the Worship Design Team read Josef Pieper's book, *Only the Lover Sings*. In it, Mr. Pieper argues that love alone knows how to sing and therefore how to worship, because only love cries out in affirmation saying "Yes!" to all that God is and has done.

Love says "yes" in celebration, even in the most barren times. The lover sings because he knows something about God's goodness and His love and returns that love in joyful song.

In this same vein, I think only the lover can weep. We weep when we know down to our very depths, the great sacrifice and love that God has shown to us.

God said "Yes!" to us and we are invited to say "yes" to him. It is a profound invitation, and when I catch a glimpse of it through corporate worship, I cannot help but be moved as I say yes with my tears.

Worship is essential but only the lover can worship, as we are gathered by His love for us.

## The love of being gathered.

By Elissa Winkler

There's a sign that hangs in our first-floor powder room that says: *You never know what you have until it's gone. Toilet paper, for instance.*

Purchased prior to Covid, this message became self-fulfilling prophecy during the pandemic.

It also became my heart's lament as our world changed almost overnight, when programs, gatherings and events came to an end. Church music went from large worship teams and children's and adult choirs to what Pastor Nate affectionately called the "skeleton crew."

My heart-ache turned to aching joy when the choir reclaimed the chancel steps for the first time in 364 days – one of the last groups of musicians to return since Covid hit.

I've spent time since then naming the ways in which the choir represents the *gathered church* – specifically the local, gathered, worshipping community of which my family is a part.



### Spurring One Another.

Consider how members of the alto section rely on one another to learn and sing their part.

One singer may not be as skilled in sight-reading and will rely on a stronger voice to lead as they learn their part.

And consider the beauty of tone when the altos harmonize with sopranos, tenors and basses. This is impossible to do without a great body of singers.

How much more does our very own church body do this for one another, as we "... consider how we may spur one another on toward love and good deeds, not giving up meeting together, encouraging one another ..."

One will witness this throughout the week on the A-level, as the staff leadership team

leans on each other to serve in ministry, and on Sunday mornings when congregants linger in the pews following the benediction.

### Sursum Corda.

The concepts of vocal blend and strength make for a great sound for any community choir. But what sets the Beverly Heights Choir apart? *Sursum Corda*.

This Latin phrase, known as the Eucharistic Prayer, dates back to third century Christian liturgy. It means "Lift up your hearts!" Literally, "Hearts up!" It's worship.

The choir doesn't just sing a lovely anthem. The choir stands for and with the congregation, a call to lift up our hearts to the Lord, to enter into a dialogue between God and His people; to ascribe to the Creator of the Universe, our Lord and Savior all praise, honor and glory that is due to Him.

As a classic introvert, you'd think I would have relished the fact that "social distancing" became a kind of standard of morality this last year.

Yet my affection for the gathered church, and the Beverly Heights gathered Church in *worship*, has only grown. I would even call it *essential*.

Lift up your hearts! We lift them, Lord, to thee;  
Here at Thy feet none other may we see:  
'Lift up your hearts!' E'en so, with one accord,  
We lift them up, we lift them to the Lord.





## Let's be the church.

By Peter Chace

I was straddling the ridge of a sloped metal roof applying oil-based paint in 90-degree heat when the thought occurred to me: “What if I fall off this roof? Perhaps I should come down and stop painting. This seems dangerous.”

Such were the thoughts of my 14-year-old self as I participated in my first mission trip.

A dozen teens and three adult leaders spent a week in Blaine, Kentucky, serving with the local Baptist church repairing homes and helping residents in need of assistance. I had never experienced rural poverty before, and didn't know it existed in America before that trip.

Though almost two decades have passed since, it has left an indelible impression on me and raises many questions which resonate today: Where has the Lord called me to serve? What is our mission as the Church? How does this relate to the essential practice of *missions*?

Over the past decade serving in collegiate ministry and especially during the past 12 months in particular, I have become convinced that the greatest mission Christians can undertake is to simply *be the Church*. In the closing words of Matthew's gospel (28.18-20), Jesus commissions His disciples saying:

“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

The Church is the mission in regards to eternity (Ephesians 1.4), and the Church has a mission in regards to temporal history. To both *be* and *do* are the twin calls of God's people, and neither can happen apart from

the other. To *be the Church* is our identity, witness, and worldview, to *do the work of the Church* is the living out of that identity.

But living as a covenant people, chosen by God from eternity past; obeying Christ by making disciples of all kinds of people through proclaiming God's Word; administering the sacraments; and maintaining fellowship and discipline is countercultural living at its height.

At times, that height appears to us as if we're straddling the roof, brush in hand, considering the precarious nature of our position: “What if I fall off this roof?”

Like my first mission trip, we are tempted to see the danger and stop painting. But I wasn't painting just any roof; I was painting the roof of the town's church.

In fact, we are all painting the roof of the town's Church. Founded upon the Rock, with Christ as our cornerstone, He is the one who builds the house – we do not labor in vain. There is always a reason to *consider* not being the Church. There is always fear, always risk.

Mission begins with who we *are* and is lived out in what we *do*. Let's paint that roof! *Let's be the Church*.

## “We're on a mission from God.”

By Jill Whitecap

The 1980 film comedy, “The Blues Brothers,” features two men who decide they must find the money to save the religious orphanage in which they were raised from closing down.

It's a film with an energetic soundtrack, horrible theology, despicable profane language, and immoral behavior. It tells the story of two brothers, Jake and Elwood, who are determined to complete their task.

Elwood (played by Dan Aykroyd) regularly utters the movie's most memorable line: “We're

on a mission from God.”

They do not allow their poor circumstances – no resources except a used police car, numerous car crashes, pursuing state troopers, a murderous ex-girlfriend, wide-ranging bad luck, the consequences of poor choices or general mayhem – to stop them in their mission from God.

We could learn something from their single-mindedness.

The theologian John Piper in 2013 tweeted: “You have three choices in world missions: be a joyful sacrificial goer, be a joyful sacrificial sender or be disobedient.”

If we are not joyful sacrificial “goers,” or joyful sacrificial “senders,” what obstacles are we allowing to defeat us?

**Perhaps it's an outdated idea of how to conduct missions.**

It's easy to think we can simply support some professionals who obviously know more than



we do, then sit back and be satisfied we have completed our mission from God.

**Perhaps it's fear.**

It's easy to think we don't have the gifts and talents to share the gospel, so we sit and do nothing. That's believing a lie. We are told in 2 Timothy 3.14-17, He will equip us with whatever we need.

Of course, it is work to be prepared and there are obstacles to overcome. But that's no excuse not to get started. How single-minded are we in pursuing our mission from God?

**Perhaps it's the pandemic.**

We used to send youth group mission trips every summer. We used to regularly host our mission partners to learn from them, encourage them in their work, and support them in prayer. All of this has, out of necessity, come to a halt as we try to make do with Zoom calls, emails and schedule delays.

**Perhaps it's pride.**

It's easy to think we do enough for His Kingdom and pat ourselves on the back for being so devoted. But are we?

Often, our wallets tell the truth of our priorities. If that is the case, we are lacking. Last year, BHC's giving to missions was about 12% of our budget.

According to the National Study of Congregations' Economic Practices commissioned by the Lilly Family School of Philanthropy (<https://get.tithe.ly/blog/how-churches-really-spend-their-money-20-fascinating-data-points-a-new-study>), the average U.S. church spends 11% of its budget on mission. We are about average. Ouch.

Moreover, most mission budgets are spent locally, not internationally. The average church spends 61% of its mission spending on local activities. Beverly Heights' ratio is about the same.

Whatever it is that is stopping us, let's humble ourselves and repent of our inaction and disobedience. Let's be joyful, sacrificial goers and senders.

We're on a mission from God. How can we do anything less?

*Jill Whitecap is chair of the Missions Committee. She recently retired as the U.S. business manager of the CEED water ministry in Uganda.*





# Our essential practice of DISCIPLESHIP

## Saints together.

By Amy Lucas

When I hear discipleship, I immediately think of growth. The Christian life is not one of stagnancy but one of growing and bearing fruit. Jesus consistently used metaphors of growth as He trained and nurtured His disciples into a fuller knowledge of Him.

“I am the vine; you are the branches. If you remain in Me and I in you, you will bear much fruit; apart from me you can do nothing.” (John 15.1-2,5)

Discipleship can only occur when we “remain in” the Lord. It requires focus and discipline to be in the Word and to spend time in prayer. And it requires a sacrifice of that which our will desires, pruning our sinful desires as we keep our eyes fixed on the author and perfecter of our faith.

But discipleship is not a solitary endeavor. It requires community in order for growth to occur. I see discipleship as closely tied to the motto of Beverly Heights Church: “Gathered by God’s love for us, scattered by our love for Him.”

It is when we gather together as the church that we can grow more Christ-like. The book of Hebrews reminds us of our responsibility to our fellow believers. We are called to “consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.” (Hebrews 10.24-25).

Spiritual growth requires the care of the Christian community: brothers and sisters in Christ coming alongside each other in encouragement and accountability. We need others to bolster our faith when we are feeling weak. We need others to call out our sin when we have become blind to it. We need others to pray with us when we are in

the darkness of the valley. We are not asked to walk this journey alone.

I felt this immensely when the pandemic began and we were shut down for a few months. Without regular community, my fears and anxieties gained ground. Without the opportunity to gather with my brothers and sisters in Christ, I found myself trying to be self-sufficient. It was when the staff began meeting in-person again that I realized how much I needed others to surround me.

Of course, our motto reminds us that we are also called to be scattered. But it is when we gather together that we are best equipped to scatter into the world to proclaim His gospel and bring Him glory. Discipleship is truly essential.

## The cost of discipleship.

By Tom O’Boyle

“Whoever does not bear his own cross and come after me **cannot** be my disciple.”  
Luke 14.27

The year was 1988. The place was East Berlin, back when there was an East Berlin. And the occasion was a clandestine meeting I had with a Lutheran pastor in the waning days of Communism, the year before the Berlin Wall fell.

When we met in his apartment that day, Rev. Christoph Semsdorf hardly had the appearance of a criminal. But in the eyes of his government, he was.

By meeting with a Western journalist without the government’s knowledge or approval, he was committing a “treasonous act” that could have landed him in prison under East German law. But Rev. Semsdorf had little regard for personal risk.

He insisted he be identified by name. On that point, he was as immovable as the wall that then separated the two Germanys.

“Are you sure?” I recall asking him.

“The church cannot be a voice for change if we do things in secrecy,” he replied stoically. “It’s necessary for us to speak out. Otherwise, how will our situation improve?”

The quotation was attributed to him in the Wall Street Journal and distributed world-wide when my story was published on Feb. 19, 1988.

Though I didn’t understand our meeting as a lesson in discipleship at the time – and a great real-life illustration of Jesus’ words in Luke 14.27 – it has turned out to be exactly that.



I thought of that meeting as I listened to Pastor Nate’s incisive sermon on March 7. “Following Jesus means living in a way that costs you something,” Nate said then.

To this day, I have no idea what the pastor’s defiance cost him. Knowing how brutal the East German government and its infamous Stasi state police were toward “dissidents,” I suspect he paid a very dear price.

He and other evangelicals in East Germany were living their faith in a costly way. They regularly counted the cost, in raids, arrests and surveillance. Despite the repression, I looked forward to

visiting East Germany. The Christians I met there were more vibrant because their situation demanded greater sacrifice and courage. They were fearless, quietly stoic and very unlike their brethren in West Germany. There it was the valley of dry bones.

You know the rest of the story.

Pastor Semsdorf – and tens of thousands of other invisible Christian dissidents like him – were among the agents of change that triggered one of the most improbable events in the 20th century. When the Berlin Wall fell on Nov. 9, 1989, its fall was as unexpected as its construction had been in 1961, at the apex of East-West tension.

It fell because of the courage of folks like Rev. Semsdorf. They unleashed a shock wave that toppled the Soviet Union two years later and with it, all of Communism behind the Iron Curtain.

Thirty-three years later, I’ve come full circle. My Christian formation is more developed now than it was then. I’ve come to recognize the absolute truth of Pastor Nate’s message, that following Jesus means living in a way that costs you something.

I’ll end, therefore, with the pivotal question he posed a month ago: What is it costing you?





## Dying to ourselves.

By Lisa Tyger

In Acts 2.42, we're told that the early church devoted themselves to the apostles' teaching, to the breaking of bread and prayer, and to fellowship.

What does a devotion to fellowship look like? And as one of the five practices we consider essential here at Beverly Heights, how do we devote ourselves to the practice of fellowship?

First, let's agree that getting together with others is only one of the ingredients of Christian fellowship.

While we tend to think of fellowship as a group gathered, its first component is a meeting of two. Before we can truly fellowship with other believers, we must have a relationship with God.

When asked about the greatest commandment, Jesus established two. Love the Lord your God with all your heart, soul, mind and strength. And the second, to love your neighbor as yourself (Matthew 22.37-39).

At the heart of fellowship is a love relationship – first with God, then with others. To devote ourselves to the practice of fellowship is to devote ourselves to practicing every day, and in every way, loving God and loving others. I remember applying the verse, “greater love hath no man to lay down his life for a friend” to my relationships. Would I be willing to die for this friend? My spouse? My kids? And the answer in my mind was yes, I'd run into a burning building and risk my life to save that individual.

Then one day, I heard Pastor Wolling define love as “dying to ourselves so that the object of our love will thrive.”

The act of running into a burning building may be heroic but real heroism is the daily dying of one's self: first in denying that our fleshly desires be obedient to Jesus, and then denying what we want so that those we love might thrive.

To be in Christian fellowship, therefore, is to love one another by showing devotion (Romans 12.10); acceptance (Romans 15.17); service (Galatians 5.13); kindness, compassion and forgiveness (Ephesians 4.32); encouragement (1 Thessalonians 5.11); carrying another's burdens (Galatians 6.2); and confessing our sins and praying with another (James 5.16).

To enjoy fellowship is to first enjoy relationship with God, and then to enjoy relationship with each other. To practice all of these “one anothers,” we must do life together.

So, we gather with each other: over a cup of coffee with a brother or sister in Christ; in a Bible study with eight or 10 others; or for table fellowship in the social room gathered with our whole church family.

And as we gather in fellowship, we love one another, dying to ourselves that our sisters and brothers in Christ may thrive.

## Blest be the tie that binds.

By Jen Tan

*“Beverly Heights Church pursues fellowship in enjoyment of familial relationships rooted in Christ and as a foretaste of our eternal fellowship with Him.”*

There is a direct corollary between the

definition of fellowship we practice at Beverly Heights (pulled from our website), and the Greek concept of Koinonia.

According to Wikipedia, Koinonia is best conveyed through such words as “community, communion, joint participation, sharing and intimacy.” The site further notes that Koinonia appears 19 times in the New Testament, with the clear majority (12 of 19) referring to the “fellowship” aspect, and the last seven mentions distributed among “sharing,” “participation,” and “contribution.”

To me, this breakdown underscores the importance of spending time together in order to create a strong familial bond, and as your

such bonds that we can survive the many challenges we encounter in life.

In the same way, we as believers share in the grace that flows from the blood of Christ. We are sons and heirs, adopted into the same family, and we strengthen our familial bonds by partaking in fellowship “from the dinner table to the Communion table,” as Nate so elegantly phrases it.

Our extended church “family” is a very great gift. My appreciation of its critical importance has grown exponentially in the past year.

With our DNA families 10,000 and 600 miles away, respectively, Kevin and I cherish the people



friendly ministry associate for hospitality, what immediately comes to mind for me is spending time together around the dinner table.

Every week when Wednesday Night Heights is in session, I send out a dinner invitation to those who have opted into my distribution list. It is with great intentionality that this email always opens with the greeting, “Dear Church family ...”

Within a family, the bonds of love, affection, and trust are strong, not only through shared DNA but the wealth of their shared history, memories and experiences. It is only through

of this church. We have come to recognize our deepened dependence on you, too, amid the greater separation we have all felt in the past year from the families of our birth. The fellowship we have shared with our church family has been a shelter from the storm we've weathered.

Though this verse from Ecclesiastes 4.12 is more commonly read at weddings, I believe it also applies to our shared familial bonds and the strength they provide:

“And though a man might prevail against one who is alone, two will withstand him – a three-fold cord is not quickly broken.”





## I see you & I love you.

By Katie Parrish

You may expect my perspective on the essential of stewardship to involve dollars and cents, given my role as the church financial administrator. You may expect it even more so in light of the global pandemic and its effects on the church's financial health.

You'd be wrong.

Stewardship is not about the amount of contributions that were given on a particular Sunday, over a month, or over a particular fiscal year. The numbers don't matter to Him – or me.

There is a story and a person behind every contribution that is given to His church here at Beverly Heights. And those stories are what matter to me.

So, what is stewardship? In the nearly four years I have served in my role, God has been teaching me that stewardship is relational. It's about finding our people and loving our people. It's about loving the people God sovereignly gathers in this place.

It has been a tough 12 months for all of us, no doubt. I'm encouraged as I see more of you on Sunday morning at worship, on Wednesday night, or stopping into the office.

My heart is reminded of what it was like before the pandemic. I'm equally excited to see new faces in worship, faces I want to connect a name and a story to. At the same time, I'm sad to not see those I used to see. So even more, I feel called to love our people.

In the last year, I've come to use the phrase "assume the best" as I love others. When I

find myself jumping to a conclusion or making a judgment about someone, I try to remind myself to "assume the best."

It's not my role or responsibility to see anything other than a person God created in His image – a brother or sister in Christ that is struggling with what's going on in our world, just like I am.

Now, maybe more than ever in my lifetime, I need people. You need people. We were made to be in community and show each love and compassion.

What does that look like? It may be a phone call, a text or an email. It may be a note in the mail. It may be a smile in your eyes with a mask covering your mouth. I'd encourage you to find that way you show love and steward your relationships well.

So, you see, for me stewardship is not at all about the dollars and cents.

It's about the people God has sent to us here in this place and how we show Christ's love to them. And as much as possible: assume the best. God always takes care of the dollars and cents.

## My life in FILO\*

By Bob Kelley

Pastor Devlin (and Pastor Wolling before him) defined Stewardship in this way:

"Stewardship is that part of Christian formation by which we recognize that **all things** belong to God as Creator, are His gift to us by His grace and are to be managed in thankfulness in accord with His direction and for His glory. Therefore, all decisions are stewardship decisions."

The phrase "all things" isn't flippant or casual. I have come to realize over the many years I have worked at Beverly Heights how very intentional that phrase is.

We tend to think of "all things" as our time, talents, treasures and opportunities.

As a member of the church's support staff, stewardship extends to the maintenance, repair, upgrade and even correct usage of that which God provides to us in the physical space we occupy each Sunday and many days of the week. What we call the church "building and grounds."

During the worship service alone, the sound system amplifies; the projector projects; the

function as seamlessly as possible to support the worship service and the ministry of the church.

From the Building and Grounds team; to those who labor in the "penalty box" (our affectionate name for the enclosure in the back sanctuary); to those who care for the lawn in summertime and remove the snow and ice in winter; to those who clean the rooms that get dirty from use, it takes many people to accomplish this important work.

We are deeply grateful to the many volunteers who work behind the scenes to help keep everything you see (or don't see) working. You might not notice these people every week, but I assure you: if they didn't do



live streaming-system streams; the lights illuminate; the heating system heats; the pews support occupants; and the fire-alarm system functions, without incident.

These are just some of the building and technological systems at use. When working properly, they are transparent to the worshipper. When not working properly, rather than supporting worship, they become a distraction.

Of course, no technology works perfectly all the time (if it did, you might not need me!). But our goal remains the same: that all the systems

their jobs, you'd notice.

We avoid the spotlight and minister in the background. Yet as we use the gifts God has given to us, we sense God's gentle affirmation (from Matthew 25:21): "Well done, good and faithful servant."

*\*FILO is a database-related acronym meaning "First In, Last Out." This term has sometimes been used by geekier folks like myself in the description of support positions at churches. Quite often we are the "first in" the building for setup, and the "last out" after tear down.*



# BETWEEN | SUNDAYS

BY RICK WOLLING

## Moving the ball for Jesus.



“Never underestimate the value of knowing what you are doing and why?”

I’m not sure if I made that maxim up or if I heard it somewhere and adopted it as a personal and professional mantra. Regardless, it has served me and Beverly Heights well for over three decades.

On first hearing, it sounds funny and fellow staff members often chuckled when I rattled it off in a lighthearted manner.

But there is great truth in the adage because so many individuals, groups and organizations, the church included (some might say the church especially), have no idea what they are doing or why they are doing it.

There is great busyness but little accomplishment and less understanding of how the (sometimes frantic) activity makes a positive contribution.

We always find much to do on our little 2-acre retirement plot in the country we call Spruce Acres. From sun up to sun down, our days are filled working on this beautiful place which God has gifted to us.

Along with the aforementioned motto as a guide, I have embraced an additional dictum that makes Mary smile. At the end of the day, I am fond of saying, “I think we moved the ball today” (along with perhaps much soil).

Knowing what we are doing and why we are doing it as a church, and moving the ball in ministry, italicizes the importance of the five ministry essential practices that are the focus of this edition of Scattered Seeds.

They came about out of a concern that our congregation embrace its mission and vision statement, summed up in our motto *Gathered by His love for us – Scattered by our love for Him*. We then fleshed out specific, observable actions that could be identified, quantified and contribute to the fulfillment of the Beverly Heights mission.

These five essentials began as a doddle.

As I thought about the sheer number of activities associated with the congregation’s ministry, I began to categorize them under headings with an arrow rubric. First and foremost (ultimately, Job #1) was worship. That fell under an arrow that pointed up.

Next there was a column headed with a horizontal arrow on both ends. That stood for activities in which the congregation enjoyed fellowship.

An arrow that was circular and turning in on itself represented ministries that helped individuals grow in their faith; hence, discipleship.

Missions, always an important and essential part of Beverly Heights since its founding, was

signified with a curved arrow which symbolized our focus outside the congregation.

And what is the support structure for all of this activity? It is the resources of time, talent and treasure which the Lord graciously gifts to our church. Stewardship (no arrow I could identify) undergirds it all.

Worship, fellowship, discipleship, missions and stewardship – these were then and are now our most important practices, the essential activities of our congregation. When their unique worth and status was affirmed by a study of scripture, the Session approved them as the “Beverly Heights Ministry Blueprint Strategic Affirmations” in February of 2004.

These essentials help us to know what we are doing and why we do it.

If an activity does not fall under one of these essential practices, it may be a good thing for a congregation to do but not be the right thing for our church to do.

They keep us from trying to do everything (a fool’s errand) and burning out, and they establish an agenda of necessary activity, keeping us from rusting out through inactivity. We can’t afford to burn out or rust out – for the sake of Christ and His kingdom, we’ve got to move the ball!

*Rick Wolling is pastor emeritus of Beverly Heights.*