

Encourage

Inspiration for IPHC Leaders

We Must Value
The Generation
That Follows Us

BY DOUG BEACHAM

The Unexpected
Blessing Of
Reverse Mentoring

BY J. LEE GRADY

The Antioch Model
For Revival

BY CHRIS FRIEND

Where Is God
When Tragedy Strikes?

BY GORDON MCDONALD

How to Build Community In Our Isolated World

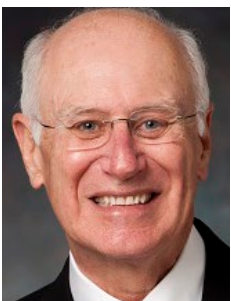
BY STEPHEN JONES





We Must Value the Generation That Follow Us

The last words of the Old Testament have special meaning for us today.



BY DOUG
BEACHAM

DOUG BEACHAM is the presiding bishop of the IPHC. He has served in various roles in the church including Georgia Conference Superintendent, executive director of Church Education Ministries, and executive director of World Missions Ministries. You can follow Bishop Beacham on [Facebook](#) or Twitter [@DougBeacham](#).

Earlier this year the Pew Research Center released their definitive dates related to the four major generations alive in the United States. These are: (1) the Silent Generation, born 1928-1945 (ages 73-90); (2) Boomers, born 1946-1964 (ages 54-72); (3) Generation X: born 1965-1980 (ages 38-53); and (4) Millennials: born 1981-1996 (ages 22-37). Though not named in this Pew report, Generation Z makes up those born since 1997; they are age 21 and younger in 2018.

I found this study interesting for several reasons. The first is that many Boomers continue to lead civic, business, educational and church institutions. As Boomers, we were influenced (for better or worse) by the major cultural changes in American life in the 1960s: the sexual revolution, the importance of the Civil Rights movement for black Americans and the acceptance of moral relativism in place of revealed truth.

But at the same time, Boomers are part of an aging population. About 10,000 Boomers reach age 65 every day. (Click [here](#) for more information).

Millions of Boomers age 62 and older are drawing Social Security. They are dependent on Generation X and Millennials to pay the

taxes necessary to handle Boomer retirement that will likely last another 35 to 40 years.

The second reason I found this so interesting relates to my location as I write this column. In July, Susan and I attended the IPHC's YouthQuest event in Covington, Kentucky. The focus has been on the IPHC 2018 core value, "We Prayerfully Value All Generations."

I was so grateful to see the emphasis given to Arise 2033 during YouthQuest. This generation of teens will be in their late 20s and early 30s when the IPHC gathers in 2033 to commemorate the 2000th anniversary of the death, resurrection of Jesus Christ, and the Day of Pentecost.

The Fine Arts part of YouthQuest includes short sermons. Because I am so interested in the young people the Holy Spirit is calling into ministry, I always enjoy listening to these sermons. I'm grateful for the number of young women who are encouraged by pastors, parents, and congregations to participate in preaching. This year the preaching text was Malachi 4:6a, "And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers" (NKJV).

As these young women and men preached, they all spoke with passion about the responsibilities of one generation to the next. Some told of Malachi's historical context and related it to our present. Some spoke with heart-rending personal stories of surviving the broken marriages of their parents. Some described how the reference to the prophet Elijah in Malachi 4:5 was fulfilled

in the person of John the Baptist (Matthew 11:7-14; 17:12, 13).

As these young preachers read or referenced Malachi 4:6a, I had this picture in my mind of a stone engraved with the Hebrew text of that part of the text (see the photo on this page). Several years ago, while we were younger Baby Boomers looking to an older generation for inspiration and guidance, Susan and I found the engraving and keep it hanging

on a wall in our home. It's a constant reminder to us of the opportunities and responsibilities we have.

It's important to note that Malachi 4:6 begins with a prophetic call to each generation of "fathers" (and "mothers") to turn their hearts

to those coming behind them. We who are older cannot wait for the younger to turn to us. We must first turn to them.

We turn with repentance, understanding, and patience. We turn not in some feeble effort to be "relevant," but we turn with grace, truth, and love. We turn as people whose lives can be imitated. We turn not because we are better, but because we have gone further on the journey with the Lord of the generations.

I believe that as revival, repentance, renewal, reconciliation, and restoration occur among those of us who are older, it will be a witness and sign to those following us of the Lord's great faithfulness.

For us Boomers, the clock is ticking. Our time on this earth is short. Let us turn towards the younger generations with Spirit-anointed passion. Perhaps the closing judgment mentioned in

"Our time on this earth is short. Let us turn towards the younger generations with Spirit-anointed passion."

Encourage

A place of hope. A people of promise.

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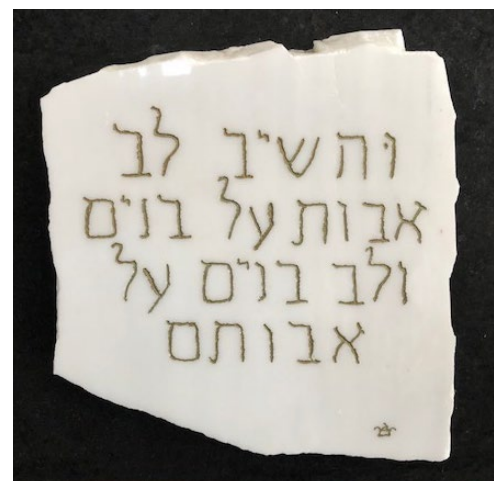
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Malachi 4:6b is always dependent on how and when we turn to those who are following us. Let's eagerly invest our lives in those who are coming after us.

You can find more information about the Pew Research study [here](#). □



Engraved in stone: Malachi 4: 6 in Hebrew.

How to Establish Community in Our Isolated Culture



The Lord taught me how to bring generations together with “Family Night” at our church.



BY DR.
MICHELLE
ANTHONY

DR. MICHELLE ANTHONY is the executive pastor of families at New Life Church and dean of Youthmin Academy. She is the author of *Spiritual Parenting*, *The Big God Story*, *Becoming a Spiritually Healthy Family*, *A Theology of Family Ministry* and her newest book, *7 Family Ministry Essentials*. Michelle has over 30 years of church ministry and leadership experience in children’s and family ministries and graduate degrees in Christian Education, Bible and Theology from Talbot School of Theology and her doctorate of Education from Southern Seminary.

Several years ago, I thought about a statement that I had once written: “*God’s family cares for each other and worships God together.*” I felt convicted. In what ways was I caring for the varied generations in my church and how were we worshipping God together?

On any given Sunday, I saw Ron and Jeannie, a couple in their late 60s week after week, but other than niceties and a hug, I knew nothing of their life together or the wisdom of their years.

I would notice John and Kathryn, a couple in their 30s without children, sitting in the same seats each week. But I didn’t know about their struggle with infertility. I watched Megan, a single mom, struggle with her autistic son. I would offer a warm greeting but I knew nothing of her daily struggles that were hidden by her loving smiles.

I often observed an older woman, Rachel, who brought her great-grandson who had been diagnosed with bi-polar disorder. He had suffered abuse from his step-father, but I knew nothing of the painful circumstances that brought them to my ministry.

I witnessed college students, single adults, seniors, and teenagers who “attended” church. But they did not connect with others in meaningful interactions beyond the hour or two on a Sunday morning.

“This doesn’t feel like a family to me,” I thought to myself. Yet I didn’t know how to change it.

We add more and more to our plates, and even with all of our connections and contacts, we feel more isolated and alone than ever before.

But the Bible speaks of a different form of life. An abundant life. A life in fellowship with the Sovereign and Holy God who is our Father. And a life lived in community with “one another” which flourishes as we build bridges between our differences.

The New Testament consistently challenges us on how we are to relate to “one another.” And interestingly, most of these passages address our *actions*, not just our attitudes.

So how is it in an ever-spinning society, we set ourselves apart to *actively pursue intentional community* with God and others? Who are we willing to accept into our “families” ... and what could this new diverse family offer us that the world is incapable of supplying?

These are the important questions of today’s ministry to families. The New Testament Christians *found the answer* and they called it “koinonia.”

Koinonia is more than a warm fuzzy word. It’s a word that establishes the *kind* of fellowship believers can experience. For our first century brothers and sisters, it was far beyond the type of fellowship we often settle for today in our churches--which is merely expressed in cordiality, courtesy or sociability.

This “koinonia” fellowship was believers in Christ experiencing the gift of the Holy Spirit’s presence and gifts motivating them toward a mission *much bigger* than themselves.

God designed us to live in community and to experience Him in ways that can only happen in proximity to one another. Yet, we often find ourselves isolated, living fragmented lives that are completely independent from each other.

Our “community” must include all the generations. If we only invest in relationships with people who are in similar life stages, we miss out on the opportunity to grow, expand our understanding of who God is and appreciate the wisdom and innocence of differing ages.

In 1 John 2:12–14, we see that all

ages and stages are necessary in the building up of the saints. We need those who are fathers (and mothers) who bring wisdom and instruction; we need the youth who possess zeal and skill; and we need the children’s pure faith.

A vision began to take root in my heart and grew into our first “Family Night”. On this night we would gather together with all the generations for a night of eating, worshipping, and build relationships.

The intent was that those who would most likely not attend something called “Family Night” would now find family in the church. Our new list would include: the widower and his children, the barren couple, the single mom and her adopted son, the seniors without grandchildren, the foster parents, the mother and her son who are raising his children, the college student, the single adult, the divorcee, the orphan, children and adults with special needs, and the married couple raising children.

It was important to identify all who were welcome in overt ways so that there would be no hesitation about who was invited. I specifically invited, Ron and Jeannie, John and Kathryn, Megan and her son, Rachel and her great grandson, and every single person, college student and teenager I had ever met. I wanted everyone to have a place to belong.

I was overjoyed (and honestly, a bit surprised) when I saw all the generations and diverse life stages show up and begin interacting with one another over a meal. We worshipped together after our meal and were given some instructions regarding different rooms with stations set up for Bible study, memory verses, games, cooking in the kitchen, crafts, and global awareness. Each station encouraged intergenerational interaction and interdependency.

Throughout the night I watched as we came together across the boundary lines that usually separate us. I watched the Holy Spirit give us a new vision of what it means to live in community with those who are different than we are. And, I watched each person find meaning and



purpose in the family of God.

Family Nights have become a crucial part of my church and we continue to seek fresh ways to bring all generations together. We still war against the mindset of some who do not feel a part of this definition of “family” and we endeavor to find ways for them to feel included.

On one occasion, many of our adults with special needs led a station before they felt safe to simply come and participate. This has been true for some of our singles and youth as well. However, once they taste the beauty of all generations caring for each other, worshipping together and sharing their lives with one another, they find safety in this new family of God.

I am thankful that God is expanding my heart to think of my community with other followers of Christ in more inclusive and diverse ways. As I lean into this type of “doing life together” I see a fuller picture of who God is. I see His love, compassion, faithfulness, wisdom and joy in ways that I could never experience by staying in the safe confines of only sharing life with those who are just like me. □

The Antioch Model for Revival



The book of Acts gives us the most accurate picture of that the church should look like.



BY CHRIS FRIEND

CHRIS FRIEND is the national leader of the IPHC in Australia and the senior pastor of Collective Hope, a cluster of congregations in Perth. He has a Master of Arts in Theology and is an adjunct lecturer at Harvest Bible College. He and his wife, Natalee, have two children. Chris is passionate about Jesus, the Bible, leadership, people, architecture, kayaking and fast cars (not necessarily in that order.)

There's a burning desire in my heart for revival! I really want to see God awaken His church—both the IPHC and the church at large. I want Him to move us into our mission.

When I say mission, I'm referring to what Jesus said in Acts 1:8 (NASB), that we would "receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." We have a global mandate. And when I say revival, I'm talking about a people who are more committed to the Great Commission than they are to their own comfort. We have to move forward.

When we dig into the book of Acts, we see this phenomenal move of God that Peter Wagner said resulted in 20 percent of Jerusalem coming to faith in Christ by the time Acts 4 was written. Then, by Acts 17:6, we read that the believers had people accusing them of turning the world upside down!

Don't you wish that was being said by us? Early followers of Jesus turned their city upside down. They turned the whole world upside down!

That is precisely what the Holy Spirit wants to do today. He is the One who takes dead people and makes them alive in Christ. He takes uneducated fishermen like Simon Peter and makes him the evangelist in Acts 2 that sees thousands saved. He wants to take a people who are fully committed to Him, pour His Spirit upon them, and turn the world upside down through them!

In praying for the IPHC and the church at large, I really believe that the Spirit

is stirring His church right now, to believe for this to happen again. And I hear Him saying that there is much in the book of Acts, particularly what is known as the Antioch Church Model (Acts 11–13), for us to learn and apply. I'd like to focus on three things in particular:

1. MULTICULTURAL LEADERSHIP MODELS.

When we read about the church in Antioch in Acts 11–13, we quickly see all these cultural boundaries being crossed, resulting in the first multicultural church leadership model. They were Jews and Gentiles, Europeans and Africans. What a mix! They were groundbreakers, risk takers and world changers.

This is deeply challenging to Western thinking, which too easily gets stuck in the monocultural mindset of the Jerusalem church. If we do that, we will only be as effective as that church was. Sure, it made an impact in Jerusalem, but it didn't reach the world like the Antioch Church did. And one of the key components of the Antioch believers was their willingness to be multicultural from the leadership down.

Of course, it needed to be multicultural—because it was in a multicultural setting—and so are we. Our world has drastically changed in just a few decades. I can't believe the way we are seeing global migration. But think about the wonderful opportunities that this brings us to reach the world.

Father, I pray that You will give to the IPHC, local congregations that are willing to become just as multicultural in their thinking as what Jesus will see before His throne in Revelation 7:9. Amen.

2. A MISSIONAL MINDSET.

Antioch was so cosmopolitan, that it was known as “all the world in one city.” I took this statement and had some fun. What would it look like if all the world

“If our church ever neglects to reach out to the lower classes from which we came, we will lose the power of Pentecost from which we came.”

—Bishop James Leggett

lived in one city? Could it even fit? The answer is, surprisingly, yes. We could fit the world's 7.5 billion people into a mega-metropolis about the size of New Jersey if we used the density rates of Dharavi, that place from Mumbai that many of us know through the movie ‘Slumdog Millionaire.’

But we don't need to do that. That's not the vision of Jesus. He doesn't say bring the world into us. He tells us to go into all the world. Often, we make that kind of mistake in our thinking. We want the world inside the four walls of our own church. Even if we could get what we want, it wouldn't be good for us.

But Jesus doesn't say that, see that, or desire that. In the words of Bishop Stan Reynolds, “the church can't have true revival without fulfilling the Great Commission.” It's in this kind of paradigm that we can see something of a reverse kingdom truth. Aim for the world, and God will give you your city. That seems to be what happened in Antioch as they allowed people to come and go through Spirit led missions. It happened in other key revivals. And I

believe that this is true for us as we are being obedient to the Spirit of mission.

Father, I pray that you will give our local IPHC congregations and conferences such a global focus for mission that You will trust them with their town, city and region. Amen.

3. MOVED BY THE SPIRIT.

In Acts 13:2, we see the Spirit calling for Barnabas and Saul to be set apart, and the church obeys that call. They are positioned to hear from the Spirit and then willing to obey once they do.


What about us? Are we this open? Are we keen to send out our best people if the Spirit asks us to? Or a more painful question would be, what are we unwilling to do? In the vision in Acts 10, Peter had this encounter, he had to face up to what he would not normally do. Likewise, Ananias being told by the Spirit to go to Saul in Acts 9. They did what they used to be unwilling to do, because God spoke to them.

What is it in our lives, or church, or conference that the Spirit is asking us to do in mission, that we are resisting? Is it reaching the poor people in our city? Do we see ourselves as too good for them? As Bishop James Leggett said, not long before he was promoted to glory, “If our church ever neglects to reach out to the lower classes from which we came, we will lose the power of Pentecost from which we came.”

Do we struggle with the cultural shifts needed in this model? Do we struggle to be generous with what we already have? God help us if we refuse to learn from Antioch, Peter, or even Ananias!

Father, I pray that in these days, days that seem more like last days than ever before, we will be moved in a fresh way by Your Spirit. Correct us, reposition us, and bring realignment into our lives, so that we may be ready for an Antioch kind of move of the Holy Spirit, for Your glory. Amen. □

The Unexpected Blessing of Reverse Mentoring



Discipling young people has many hidden benefits. Open your heart and be willing to learn from the next generation!

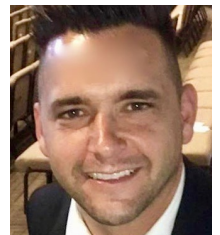


BY J. LEE GRADY

J. LEE GRADY is an ordained IPHC minister who directs The Mordecai Project, an international outreach focused on confronting gender-based violence. For 18 years he served as an editor with Charisma magazine, and he is the author of several books including the newly released *Set My Heart on Fire*, a Bible study on the Holy Spirit. He and his wife, Deborah, live in LaGrange, Georgia.

These days I spend lots of my time mentoring young leaders. I take them on ministry trips, speak in training schools and lead discipleship retreats. But I'm learning that mentorship does not work in just one direction. Even though I'm the "old guy," I benefit in amazing ways from the time I spend with younger Christians.

My friend Daniel is an associate pastor in North Carolina, a gifted preacher and a fitness buff. When I recently decided to get serious about exercise, he set me up with an easy-to-follow weight-training and cardio schedule as well as common sense advice on diet. Did you notice that the younger generation today tends to be avidly health-conscious? We could actually live longer if we took their advice.



My buddy Alex is on fire for God. He is also a budding entrepreneur in Philadelphia who knows as much about Mac computers as any salesman in an Apple store. Alex taught me most of what I know about modern technology, and every time I have a question he's eager to help. Hint: Churches could upgrade their effectiveness by inviting tech-savvy 20-somethings to staff meetings.

I have a spiritual son named Paul who is originally from Ukraine. He has traveled with me on 10 ministry trips, and he's like a sponge when it comes to soaking up any spiritual insight he can get from me. Today Paul serves as my ministry assistant. But our relationship is not just a one-way street. We have learned the importance of "processing" after ministry events, and he's been an excellent sounding board. Today's young leaders don't want to just carry out your orders; they want the freedom to give feedback.



My four daughters, who are all in their 20s, don't always agree with me about every social issue. But I've learned a lot from them about cultural sensitivity. They are painfully aware that the American church has turned off many people by being religious, racist, political or mean-spirited—and they aren't afraid to sound off when they think I'm being unnecessarily offensive. Their critiques have made me a better listener and, hopefully, a better communicator.

In the church, we often think of mentoring as a top-down arrangement. We think discipleship is basically saying: "Listen to me, watch me and do what I do."

To make matters worse, some leaders who are bossy, self-absorbed or heavy-handed end up hurting those they mentor. Or they view mentoring as a way to get cheap labor—by forcing their mentees to serve as "armor bearers," bodyguards, butlers or glorified valets. (I knew one pastor who offered to "mentor" a young trainee, but then he only used him to fetch his dry cleaning or carry his briefcase!)

We should scrap that horribly flawed model and recognize that Jesus calls mentors to serve those they are leading. If we take a humbler approach to mentorship, we might actually learn something from younger people while we model Christ-like character and teach valuable skills.

The apostle Paul learned this lesson. Early in his ministry he and his colleague Barnabas parted ways because Paul didn't want to travel with John Mark (see Acts 15:36-39). Paul was upset that Mark had abandoned his missionary team. So he wrote Mark off.

Thankfully, this strategic relationship was restored. Many missionary journeys later, Paul wrote to Timothy: "Pick up Mark and bring him with you, for he is useful to me for service" (2 Tim. 4:11). "Useful" was putting it mildly! Mark

was quite useful because he wrote the gospel of Mark, which he based on Peter's oral testimony.

I believe Paul had a paradigm shift about discipleship as he matured. In his early years he didn't have any use for Mark, and didn't want to waste his time training a young man who had dropped the ball. Later, Paul realized that Mark had spiritual gifts that the church needed. And Paul describes Mark as his "fellow worker" in Philemon 24.

Many young Christians today are like Mark. They have a message burning in their hearts and they sense a spiritual calling. But they lack training and may struggle with being consistent.

They also may need healing ministry to overcome internal struggles. (Some of them have actually been spiritually abused by pastors, and they need someone to listen to their pain and restore them.) In Mark's case, thankfully, Barnabas took him under his wing and nurtured him back to health. As a result of that mentoring—and Peter's fatherly influence (see 1 Pet. 5:13)—Mark became a spiritual giant.

The same will happen today when we invest in the Marks of our generation. The greatest blessing will come when we stop looking at young people as cogs in our Sunday morning agendas and instead recognize that the Holy Spirit is working powerfully in them. They have creative ideas about how to do ministry in a more relevant and effective way. We need their advice too!

Don't ever fall into the trap of thinking that you have all the answers just because you are older. I just



turned 60, but I spent my birthday surrounded by young men less than half my age. One of those men was Felipe, an immigrant from Brazil who I have discipled and mentored since he was 15. He is now a youth pastor, and he has taught me a lot about how to relate to immigrants.

More than 150 years ago, British preacher Charles Spurgeon wrote: "The church needs young blood in its veins. Our strength for holding the faith may lie in experienced saints but our zeal for propagating it must be found in the young." That means we can't allow generation gaps in ministry; the young and old must work together to reach the world for Jesus. □

"Don't ever fall into the trap of thinking that you have all the answers just because you are older."



Where Is **God** When Tragedy Strikes?

How do you minister to a community when a disaster hits? We learned this recently in Canada.



**BY GORDON
MCDONALD**

GORDON MCDONALD is the general superintendent of the IPHC in Canada. A graduate of Holmes Bible College in Greenville, South Carolina, he has spent 12 years on the World Missions Board of the IPHC and he serves on the Global Council of E21, a ministry committed to raising up a new generation of church leaders. He is the director of Life Outreach International Canada. He and his wife, Glenda, live in Vancouver, British Columbia. They have three grown sons and eight grandchildren.

On April 6, 2018, the Humboldt Broncos hockey team was traveling on the team bus to an evening game in the town of Nippon, Saskatchewan. These games are a normal part of Canadian prairie life. But at approximately 5 pm that day, the team's bus collided with a semi-trailer. Sixteen of the 29 people on the bus were killed, and the other 13 suffered serious life altering injuries.

Within hours, the devastating accident became the lead story on global media.

My wife and I traveled to Humboldt a few weeks later to join pastor Mishael Capian and his wife, Barb, for the third anniversary of the Harvest PH church, which meets in the community Uniplex that also houses the Elgar Peterson Arena where the Broncos played home games. On previous visits I had been impressed with the vitality and resourcefulness of the hardy people of the town of 6,000.

Extremely cold winters and long dry summers tend to bring communities together in Canada. Friendly, joyful and welcoming best describe your sense of the place. But not this time. There was an almost

palatable cloud of shock, numbness and loss that hovered over town. Brave faces and smiles prevailed but red eyes with dark circles were evident on many faces.

The entire town was in mourning.

Sean Brandow, the hockey team's chaplain, spoke at the memorial service in the arena a few days after the crash. He addressed the questions on everyone's minds: Why did God allow this happen? Where was God in this tragedy? His painfully eloquent and heart wrenching message reflected the feelings and pain of the mourners present and the national and world-wide audience.

Although none of the families in our church lost loved ones in the accident, many were heavily affected by the tragedy. The young people of the church attended high school with team members, and their football coach was also the radio announcer for the team. He did not survive.

The church's worship leader is a nurse who was on duty in the ER where many of the victims were taken for initial treatment before being airlifted to larger medical facilities. Everyone in the town knew someone in the accident. The one female on the bus was the physio trainer. She did not survive. Her uncle is our lawyer.

The pain of these kinds of tragedies, whether caused by terrorism, accidents, violence or natural causes presents Christians both challenges and opportunities to "let your light so shine before men, that they may see your good works and glorify our Father in heaven," (Matthew 5:16 NKJV) There are several things we can do to comfort in the midst of agonizing pain and let our light shine. Here a just five things to remember:

AUTHENTICITY IS ESSENTIAL.

The world can always spot false compassion or forced tears. Pat answers couched in the language only church folks understand fall short—even alienate and wound. If you have not personally experienced this type of tragedy, don't try to relate as if you have. It is better to say a simple "I'm so sorry" than to be preachy at this time. Actions of support like supplying meals and running errands for the bereaved are a wonderful way to show true compassion.

PRESENCE IS MORE IMPORTANT THAN WHAT YOU SAY.

We often worry that we do not have the vocabulary or eloquence to say something that will comfort. But think about Job's friends—they were doing great until they opened their mouths! Being there speaks louder than all the speeches you

will ever make. Words are important but gestures, acts of kindness, hugs and a shoulder to lean on convey a powerful message.

LISTEN TO THE TEARS, SOBS AND QUESTIONS.

The reason we have two ears and one mouth is God's way of telling us to listen to a broken heart. True listening means we are not trying to make up an answer while the person is still talking. Hurt people may also be angry toward God. You don't have to defend God—He is able to do that Himself. Don't try to chastise them for these feelings. In tragedies people often need to vent and it's not always pleasant to hear. It is also known to be part of the grief process.



"Although none of the families in our church lost loved ones in the accident, many were heavily affected by the tragedy."

SPEAK WORDS THAT POINT TO JESUS WHEN THE OPPORTUNITY ARISES.

1 Peter 3:15 (NIV) says, "But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone *who asks* you to give the reason for the hope that You have. *But do this with gentleness and respect,*" (italics added). Don't force it before it's time, but when the time is right, let them know that we know of God's love because Jesus also suffered in this fallen world. He knows more than anyone what they are experiencing.

The incarnation proves His love for us and the cross and empty tomb show

that God is still on the throne and has the right to be there. Jesus experienced loss and death Himself and then sent the Holy Spirit to comfort us. "The Lord is near to those who have a broken heart," (Psalm 34:18 NKJV).

STAY CONNECTED THROUGH THE PROCESS OF GRIEVING.

It is a process that can last for a long time—even a lifetime. When grief is fresh it may not—probably not—be the best time to say a lot. The opportunity for significant ministry often comes later in the process and opens to those who have shown compassion and engagement early on. It is important to build and sustain relationships with those who have experienced tragedy.

Please pray for pastor Mishael Capian and his wife, Barb, as they continue to minister in Humboldt. (Mishael was recently ordained by Bishop Doug Beacham and myself at our General Conference in Toronto.) Their church is growing with more than 100 congregants. God can use even a tragedy to bring many people into a relationship with Him. □