

AND THE PEOPLE CAME...

- Week of March 12, 2023 -

Sunday Morning Service	-----	39
Sunday Evening Service	-----	31
Wednesday Eve.,03/15/23 Service	-----	22

AND THE PEOPLE GAVE...

- Week of March 12, 2023 -

<u>Undesignated</u> Tithes & Offerings	-----	\$ 1,727.07
Foundation Piering Fund	-----	\$ 170.00
TOTAL RECEIVED FOR WEEK OF 03/12/23:	\$	1,897.07

- Week of March 5, 2023 -

<u>Undesignated</u> Tithes & Offerings	-----	\$ 2,418.00
Foundation Piering Fund	-----	\$ 310.00
TOTAL RECEIVED FOR WEEK OF 03/05/23:	\$	2,728.00

- Week of February 26, 2023 -

<u>Undesignated</u> Tithes & Offerings	-----	\$ 4,788.44
Foundation Piering Fund	-----	\$ 560.00
TOTAL RECEIVED FOR WEEK OF 02/26/23:	\$	5,348.44

- Week of February 19, 2023 -

<u>Undesignated</u> Tithes & Offerings	-----	\$ 1,180.97
Foundation Piering Fund	-----	\$ 183.00
TOTAL RECEIVED FOR WEEK OF 02/19/23:	\$	1,363.97

- Week of February 12, 2023 -

<u>Undesignated</u> Tithes & Offerings	-----	\$ 1,227.00
Foundation Piering Fund	-----	\$ 2,000.00
TOTAL RECEIVED FOR WEEK OF 02/12/23:	\$	3,227.00

Average amount of Undesignated Offerings needed for church operating expenses EACH WEEK, as a minimum = \$ 1,600.00



FOUNDATION PIERING FUND -

Amount Received, Week of 03/12/23:	\$	170.00
Amount For Entire Project	-----	\$13,600.00
50% Deposit Needed by 04/03/23	-----	\$ 6,800.00
Amount currently on hand for Deposit	-----	\$ 7,473.00
Amount Still Needed For Deposit:	\$	0.0 !!!
Total Still Needed To Pay Off Entire Repair:	\$	6,127.00

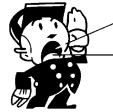
LISTEN TO -



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WHAT IT MEANS TO BE SAVED

1. Admit that you are a sinner.
2. Admit that God says all sins must be paid for.
3. Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.
4. You must change your mind about sin and sinning (God calls this repentance).
5. By an act of your will, accept by faith the Lord Jesus Christ, Who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.



THANK YOU For Your Continued Faithfulness In Giving!

During the early part this pandemic, we were unable to meet in the church-house. But - that did not mean that the expenses of having a church-house were suspended. We still had bills to pay - electricity, gas, water, trash pickup, phone, internet, facility insurance, copier lease, office supplies, etc., and, praise the Lord, His people kept praying, watching online, & supporting their church with their giving.

Sadly, some people only give when they are in attendance at church - sort of like paying for "services rendered" - but the truth is that they are robbing **THEMSELVES** of God's blessings when they withhold their tithes and offerings and only give when they are here (see Malachi 3:10). Thankfully, most of our people have remained faithful, in so many ways, during this crisis, including financially.

WE HAVE 3 WAYS YOU CAN GIVE:

1. **By mail** - 23 East Wells Blvd., Sapulpa, OK 74066
2. **Drop it off** - call the Church Office to arrange it. 224-1924
3. **Online** - Go to the link below and give electronically:

<https://tithe.ly/give?c=433047>

**WE ARE GLAD WE CAN NOW GATHER TOGETHER TO PRAISE GOD & STUDY HIS WORD TOGETHER IN THE CHURCH-HOUSE!
YOUR FAITHFUL AND GENEROUS GIFTS WILL HELP US KEEP UP WITH THE BILLS AND CONTINUE OUR RENEWED OUTREACH EFFORTS!**

Church Directory

Todd W. White	-----	Pastor
Debra Carlton, Mickie Shatwell, Lois Mae Floyd	-----	Pianists
Derek Quinnelly	-----	Greeter
Larry & Mary Byars	-----	Outreach
LeAnna White	-----	Custodian
GinaMarie Shufelt	-----	Flowers
Seth White	-----	Sound/Video
Larry Byars, David Smith, Derek Quinnelly	-----	Trustees

SOUTH HEIGHTS BAPTIST'S WEEKLY
REMINDER

Volume XXIX

March 19, 2023

Number 11



Calvary Chapel's Chuck Smith At A Mass Baptism (1973)

Jesus, Drugs, and Rock 'N' Roll: How An O. C. Hippie Church Birthed Contemporary Christian Music

by Randall Roberts - Staff Writer, LA Times - 10/05/21

The birth of contemporary Christian rock and pop music in America can in part be traced to a vision received by a 17-year-old runaway from Costa Mesa named **Lonnie Frisbee**. After stripping naked and taking LSD in 1967 near Tahquitz Falls outside of Palm Springs, the young man called to God. As water from the falls crashed, Frisbee, who wore his hair and beard like the archetypal Jesus Christ, saw himself standing beside the Pacific Ocean, Bible in hand, staring out at the horizon. But instead of water, the sea was filled with lost souls crying out for salvation.

"God, if you're really real, reveal yourself to me," Frisbee, who died of AIDS in 1993, later recalled pleading. "And one afternoon, the whole atmosphere of this canyon I was in started to tingle and get light and it started to change — and I'm just going, 'Uh oh!'"

This lesser-known chapter in Southern California music history provides the genesis of "**The Jesus Music**," a new documentary that traces the contemporary Christian music movement birthed at Calvary Chapel in Costa Mesa and similar pockets of divinity dotting the country.

Within a year of that vision, the bell-bottomed messenger Frisbee was converting hippies alongside a bald fire-and-brimstone preacher named Chuck Smith and transforming Calvary Chapel - which The Times described in a 1970 story called "Zapped Fundamentalists" as "a small church of glass, brick, stucco and wood" - into a haven for touched-by-the-spirit bands such as Love Song, Gentle Faith, Blessed Hope and Children of the Day.

"We were models for how you could use drums and guitars in church and still have it be godly," says Love Song co-founder Chuck Girard.

Directed by Nashville-based sibling team the Erwin Bros., "The Jesus Music" examines how the spirit of the times, a rush of faith-filled creativity and the emergent "Jesus People" movement begat a multimillion-dollar industry fueled by devotees eager to support their blessed messengers. The documentary, which premiered in theaters Friday (Oct. 1, 20121) and grossed an impressive \$560,000 over the weekend, includes interviews with Girard and his Love Song bandmate Tommy Coomes; contemporary Christian stars Amy Grant, Kirk Franklin, TobyMac of DC Talk, Lecrae and Michael W. Smith; and volumes of archival footage.

"There's just something so pure about where it all started," says co-director Jon Erwin. "There wasn't really an industry or an agenda behind it. Just a bunch of hippie kids that experienced something and gathered in masses to sing their songs."

Though "The Jesus Music" moves far beyond Costa Mesa to tackle issues of race, morality, sin and redemption, its opening canto beams light on a long-gone music community 50 miles south of Laurel Canyon. There, during the same period Joni Mitchell, James Taylor, Frank Zappa and the Byrds were becoming famous, a half-dozen Calvary Chapel bands united in 1971 to create "The Everlastin' Living Jesus Music Concert."

Released on Chuck Smith's new Maranatha! Music label and costing about \$4,000 to produce, the album went on to sell more than

(continued inside)

200,000 copies. Fifty years later, “The Everlastin’ Living Jesus Music Concert” is considered the Big Bang of contemporary Christian music - a collection of folk-inspired soft rock that, as it eased its way onto youth-group turntables across the country, cast a spell over Jesus-loving, mostly white Baby Boomers amid a generational shift.

“When I first heard that Maranatha record, I couldn’t get enough of it,” Christian singer Michael W. Smith says in “The Jesus Music.” “This thing called ‘Jesus Music,’ which exploded in Southern California, somehow found its way [to] my hometown, and it changed my life.”

“LSD was sort of a life-changer for me,” says Chuck Girard.

Like Lonnie Frisbee, Girard was unanchored and experimenting with drugs in the late 1960s.

“It opened up a bridge between the natural world and the spiritual world,” the Love Song singer-songwriter says by phone from his Nashville home. “As a Christian, I now consider it a counterfeit experience, but it’s very real when you’re going through it.”

California was drenched with LSD in the late 1960s, and Orange County was no exception. Laguna Beach, where many Calvary Chapel hippies were living, was haven to a bunch of acid-heads known as the *Brotherhood of Eternal Love*. Operating under the belief that LSD should be free, they developed ritualized trips and distributed it and pretty much every other drug at a boutique called the Mystic Arts World.

Girard, who recently published a memoir, “*Rock & Roll Preacher*,” recalls cruising the California coast to “pick up hitchhikers along Pacific Coast Highway to get free drugs because they’d be carrying a bag of weed or whatever.” On one such adventure, they ferried some fellow travelers who asked, “Hey man, do you guys know Jesus? We found Jesus. We go to Calvary Chapel.”

Born in downtown Los Angeles, Girard first earned major attention as a singer in the mid-1960s L.A. band the Hondells, one of producer-songwriter Gary Usher’s many hot rod-related projects. In 1964, the band’s version of Brian Wilson’s “Little Honda,” featuring Girard on vocals, peaked at No. 9 on the Hot 100.

But an unfulfilling, acid-fueled existence had left him rootless and dispirited. Searching, Girard and a few musician friends formed Love Song in 1969 as a way to address life’s big questions. He recalls this period as a “big mix of drugs and the Bible and Eastern philosophies — trying to check out what life was all about.” As the clique “started to land on the Bible more than anything,” Girard and his bandmates made the trip from their place in Laguna Beach to bear witness with Frisbee.

The hippie’s skills behind the pulpit were undeniable. “Lonnie did not have any executive abilities particularly, but he certainly was a major player in attracting the hippies and the beach-bum types,” explains Larry Eskridge, author of “God’s Forever Family: The Jesus People Movement in America.” Frisbee tied bells to his blue jean cuffs so he jangled when he walked,

Eskridge continues, and “*really stood out as different. He emphasized signs and wonders and miracles.*”

After one particularly inspirational evening with Frisbee at Calvary, Girard had his literal come-to-Jesus moment, one that has informed his life ever since. Filled with fervor, Girard recalls thinking, “Wouldn’t it be cool if we played here? Then they’d have a band that looked like Pink Floyd and a preacher that looked like Jesus.”

But Smith, a Bible-thumping conservative, was wary. Before Frisbee, he’d had no time for California long-hairs, Smith told The Times in the early 1970s. “My feeling was, ‘Dirty hippies. Why don’t they take a bath?’” The church was growing, though, and Girard and his Love Song bandmates Jay Truax and Tommy Coomes convinced Smith to listen to them play.

In the sanctuary, they offered “Welcome Back,” a breathtaking Beach Boys-inspired production about a fallen believer returning to God. Hearing the song, Smith later wrote, “The Holy Spirit just touched my heart. I began to weep, and I hadn’t even been anywhere!”

The minister asked Love Song to play at that evening’s Frisbee-led youth night - “like heaven for us,” recalls Girard - and not long after, Girard started production with an engineer at a local studio on the songs that became “The Everlastin’ Living Jesus Music Concert.”

Within two years, Love Song would play as part of the Billy Graham-co-signed Explo ‘72 at the Cotton Bowl in Dallas before an estimated 75,000 people. At the time, the New York Times declared it “the largest religious camp meeting ever to take place in the United States.”

Those vivid scenes drew the Erwin Bros. to the story of Calvary Chapel’s role in Christian music history, says co-director Andrew Erwin. He cites the famous Time magazine cover from 1971, emblazoned with the words “The Jesus Revolution,” as an early window into the Jesus People movement and music. “It blew me away in this all-roads-lead-to-Rome way. So much came out of that movement and out of Calvary Chapel, including Christian music.”

Six-time Grammy Award-winning singer **Amy Grant** first heard “The Everlastin’ Living Jesus Music Concert” as a preteen at some friends’ house in Nashville. “We would just sit in front of their turntable,” Grant recalls on the phone from Nashville. Soon she was part of the youth group and dabbling in music. “I wrote my first song because I was like, ‘God has a real PR problem in the conservative world because people think it’s a cultural choice instead of this adventure.’”

Not that Nashville was short on musical salvation. Word Records, founded in Waco, Texas in 1951, helped spread a Southern-style evangelical message to the masses - and released Grant’s 1977 self-titled debut on its Myrrh Records subsidiary.

It was a distinctly different music from the Black gospel sound born in Southern Baptist churches, which laid the foot-stomping foundation for early rock ‘n’ roll. Christian rock and pop artists of the ‘70s, including Girard, Grant, Larry Norman, Phil Keaggy,

the All Saved Freak Band and Mustard Seed Faith, liked to say that, since rock ‘n’ roll was born in the church, they were merely facilitating its return.

Or, as Norman argued in his 1972 song of the same name, “*Why should the devil have all the good music?*”

The charismatic, enigmatic rock singer and songwriter Larry Norman, who spent the late 1960s canvassing Hollywood Boulevard for converts, signed with Capitol Records to release 1969’s “Upon This Rock,” regarded as the first Christian rock album. “Upon This Rock,” though, tanked and Capitol dropped him.

Calvary bands Love Song, Gentle Faith and Children of the Day had little concern for Capitol-sized sales numbers, and didn’t yet have the connections to make a play for the mainstream. But Eskridge says that grass-roots structures were developing to support the emerging Jesus People movement.

“Maranatha put together their own little distribution networks, selling albums out of the back of vans and eventually going to mail order and linking up with rudimentary religious-music distributors and labels,” he explains. At the time, conservative Protestants, evangelicals, and fundamentalist Pentecostals were on the other side of the cultural divide, he adds, specifying that “there was an element of the racist view that anything associated with jazz or those sorts of music was undesirable.”

A second compilation, “Maranatha! 2,” was released a year later, in 1972, and soon the mainstream came calling. Rolling Stone flew photographer Annie Leibovitz to take photos for a feature. Life magazine gave the movement a cover story. Executives from major labels wooed Love Song.

By then, Frisbee had moved on from the Calvary flock too, but not voluntarily. Frisbee had been having sexual encounters with men, experiences that started when he was a teen. Though Smith had learned to tolerate dirty hippies, homosexuality was, in his words, “the final affront against God.” Grilled, Frisbee acknowledged his dalliances. Smith still gave him the boot. Frisbee moved to another ministry, the Vineyard, to evangelize. He wrestled with his sexuality for the rest of his life.

For Grant, holding the album “The Everlastin’ Living Jesus Music Concert” during her interviews for “The Jesus Music” offered an electrifying blast back in time. “*It was everything coming out of the Maranatha community. And in my mind, it was everything coming out of Southern California. It was Love Song. It was Chuck Girard. It was Second Chapter of Acts. It was that whole scene.*”

“That whole scene” remains a presence in Southern California, even if the musicians moved on. Smith disciples Greg Laurie, Skip Heitzig, Mike MacIntosh and Raul Ries have started more than 50 megachurches and Bible schools, according to Christianity Today, as well as a radio network.

Smith and Calvary Chapel Costa Mesa continued to thrive in the 1990s and early 2000s. In 2007, an explosive report in Christianity Today accused the church of being “dangerously lax in maintaining standards for sexual morality among leaders,”

including covering up one of its pastors’ alleged statutory rape of another minister’s 15-year-old daughter. After Smith died in 2013, his son-in-law, Brian Brodersen, assumed control of the church.

By then, the Calvary Chapel movement had evolved into a loosely connected group of more than 1,700 independent, self-governing churches around the world. This past Sunday (October 3, 2021) at Angel Stadium of Anaheim, Laurie’s Calvary Chapel-affiliated Harvest Christian Fellowship held one of its regular Harvest Crusades. The 45,000-capacity venue was packed.

Girard went solo in 1975 and became a certified star on the Christian music circuit. Televangelist Jimmy Swaggart - whose musician-cousins Jerry Lee Lewis and Mickey Gilley have wrestled with sin and salvation their entire lives - used Girard’s lovely 1975 ballad “Sometimes Alleluia” as his theme song. “I know that’s maybe not the greatest credit anymore, but it was pretty cool at the time,” says Girard.

Director Jon Erwin says that he wrapped the project with a profound respect for the Calvary musicians, whom he called “people who didn’t hear anything that sounded like them, and fought really hard to have their voices represented. To me, that’s incredibly rebellious and incredibly romantic.”

He adds, “Any underrepresented audience that’s trying to find their voice in mainstream culture through art can relate to that struggle.” ■



***HOW MODERN
CHRISTENDOM
COMPROMISES THE
GOSPEL BY SEEKING TO
BE “RELEVANT”
TO THE CULTURE***

The spread of Christianity worldwide has brought forth a pressing issue – *how to engage with the surrounding culture*. In recent times, numerous churches have attempted to boost their “relevance” in society and attract new members by becoming more culturally relevant. However, this focus on relevance has led many churches to compromise on the biblical mandate to remain distinct from the world.

The pursuit of cultural relevance is not restricted to mainstream seeker-sensitive movements alone. This includes instances such as Andy Stanley’s acquiescence to homosexuality, and mainline Protestant denominations’ complete adoption of social activism. In fact, the endeavor to stay “relevant” in culture can be found in many subtle ways across various denominations, particularly in Evangelicalism, including such ways as music, preaching style, and most significantly, the church’s attitude toward those who are lost.

In recent years, there has been a growing trend, particularly among mainstream evangelical churches, to be culturally relevant at the expense of the Gospel. This should be cause for great concern among those who believe what the Scriptures teach about

the role and function of the Church in society. One of the most notable examples of this trend is **Andy Stanley's Northpoint Ministries** which has come under fire in recent weeks for embracing homosexuality as an acceptable lifestyle in the eyes of God.

But it's not just Northpoint. Highly influential flagship Southern Baptist churches, like **First Baptist Orlando**, are actively and regularly baptizing open homosexuals while arguing that they do so in order to make them feel welcome.

Furthermore, the Southern Baptist Convention is currently experiencing a significant divide over whether or not women can preach or hold the position of a pastor despite clear scriptural proof that demonstrates that such practices are not in line with the teachings of the Bible. ***This movement is driven by the desire to appease the culture and align with its values rather than to remain faithful to biblical teachings.***

Churches are not only trying to appease the secular aspect of pagan culture, but they are also attempting to dilute one of the most offensive biblical teachings to the world, which is the exclusivity of Jesus. Jesus himself claimed that there is no other way to God but through Him, and this fact is detested by the world. However, many churches and church leaders are engaging in syncretistic efforts to water down this clear biblical fact.

Syncretism is a dangerous form of cultural relevance that undermines the true Gospel message by blending different beliefs and practices from various religions. Mixing elements of other faiths with the teachings of Christ **dilutes** the message and creates a distorted version of Christianity that can no longer be considered biblical. This compromise of the Gospel leads people astray from the truth. Syncretism is a subtle form of compromise that can go unnoticed, but its consequences to the Gospel are severe.

The biblical concept of God's people being separate from the world is emphasized throughout both the Old and New Testaments. In the Old Testament, Israel was called to be a holy nation, set apart from the other nations around them. God instructed them to follow his laws and to worship him alone, rather than the false gods of the surrounding cultures. In the New Testament, Christians are called to be in the world but not of the world (John 17:16). **This means that we are to live and engage with the world around us, but we are not to adopt its values or participate in its sinful practices.**

In Paul's letter to the church in Rome, he exhorts the believers to not conform to the pattern of this world, but to be transformed by the renewing of their minds (Romans 12:2). The Apostle James warns against becoming friends with the world, stating that friendship with the world is enmity with God (James 4:4). The book of First John warns against loving the world or the things in the world, as this love is incompatible with the love of the Father (1 John 2:15).

Despite these clear biblical injunctions to be separate from the world, many churches today are seeking to be "relevant" by adopting the values and practices of the culture around them. This

can be seen in a variety of ways, such as churches that alter their worship services and their church auditoriums to be more like that which is found in rock concerts or nightclubs, or churches that downplay biblical teachings on sin and salvation in order to avoid "offending" people.

Compromising biblical truth to fit into the mold of the current cultural zeitgeist (the taste, outlook, and spirit characteristic of a period) — whether it be a softened stance on social issues such as abortion or sexuality, or through various other means such as a Jesus that doesn't require repentance or our full devotion and worship in spirit and in truth — poses a severe threat to the integrity of the Gospel message. The Gospel is not a mere suggestion, nor is it a self-help program. It is the very essence of salvation, and it is meant to be proclaimed in all its truth and purity.

Watering down or altering the Gospel to make it more "palatable" to the culture not only diminishes its power but also misrepresents the heart of God. The Gospel demands repentance and a turning away from sin. It is **NOT** something that can be altered to fit the changing whims of society.

The Gospel message is simple, but unalterable, in that mankind has rebelled against a holy, infinite, perfect, and righteous God Who requires an infinitely applicable atonement for sins against Him landing each of us a well-deserved place of infinite punishment in a place called Hell. But - for those who believe, God provides a perfect and boundless sacrifice to stand in our place as a substitute. Jesus Christ, Who is God, infinite and perfect in every way, Who lived a perfect life of obedience on our behalf, yet, also bore the infinite wrath of God for us. For those who repent and believe on the saving grace of the Lord Jesus Christ, we can rejoice in the fact that we have been forgiven and our sins paid for in full and because of this, we desire to live a life aligned with His will above all else.

HOWEVER - are we truly leading anyone to Christ if we present them with a fake Jesus and a Gospel tailored to fit their cultural preferences? If we're bringing people to church to worship a Jesus who conforms to their ideals — a gay-affirming, social activist, feminist Jesus who likes to be worshipped in man-centered rock music on Sunday mornings and doesn't mind if you're smoking weed and having extra-marital sex the night before — then this is a **FALSE** Jesus who is in direct conflict with the Jesus of the Bible.

Further, true, biblical, Christ-honoring worship in the public services of most churches has been supplanted, by and large, with that which is worldly, sensual, and lacking spiritual depth. By feeding the people in attendance a spiritual diet of sugar and empty calories, the typical modern church has quite effectively inoculated them against solid, simple, Bible Christianity.

This inoculation, *per se*, has been so effective that the lion's share of regular churchgoers in most American churches have become unable to handle solid spiritual food (see 1 Cor. 3:1-3). Like little children who have been raised on sugar drinks and junk food turn their noses up on healthy, good-tasting foods, modern church-goers even those that are truly saved, **won't even**

consider going to a church that hasn't installed giant projection screens, jettisoned their choir, painted the platform black, purged their church of the organ, traded in or given away their real piano, having replaced it with something more akin to a karaoke machine and a hodge-podge of guitars, bass guitars, and caged drummers. The modern church attendee has no use for a church that hasn't replaced corporate worship (*read: where the congregation sings and praises God TOGETHER*) with entertainers (aka "Praise Team") who gyrate and sway to the beat of the cacophony emanating from the "stage", highlighted by laser lights and shrouded in a misty haze.

Of Course, This Is All By Design - when the one-world religion of the antichrist is instituted, the masses of unregenerate church-goers left behind at the Rapture will, of necessity, have been **ALREADY PREPARED** for it. By acclimating them to a false Gospel, a counterfeit for biblical worship, and counterfeits of the filling of the Holy Spirit **NOW**, Satan will have them primed and ready when that one-world religion is set up.

Until Christ returns for the small remnant of the truly saved, those who are "staying by the stuff" will simply have to continue "running well" (II Timothy 4:7-8) without wavering, growing weary, and giving in to the culture, much like the early martyrs in the Christian faith had to do when they who refused to go along with the majority, even under penalty of death.

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NEWS OF INTEREST TO CHRISTIANS

☛ **THE PHRASE "WORSHIP LEADER" IS TRADEMARKED AND PEOPLE USING IT ARE GETTING LEGAL NOTICES TO CEASE AND DESIST** - It has recently been discovered that the extremely common phrase, "worship leader," is actually trademarked and the owner of it is threatening legal actions against people who are using it.

Depending on the specific phrase and how it is being used, in general, common phrases cannot be trademarked because they are considered too generic and descriptive of the underlying goods or services. However, if a common phrase is used in a unique way that creates a distinctive association with a specific product or service, it may be possible to obtain a trademark for that use. For example, the phrase "Just Do It" is a common phrase, but Nike has successfully trademarked it for use in connection with its products.

Additionally, if a common phrase has acquired a secondary meaning and has become associated with a specific brand or company, it may be possible to obtain a trademark for that use as well.

Well, one man who goes by the name "Rogue Worship Leader" on social media says he's been getting legal notices to "cease and desist" using the phrase "Worship Leader" in his online name because of the trademark. It turns out that what he claims is true.

A search on Justia reveals that a company called Authentic Media LLC has a registered trademark active since 2016 and, literally, legally, own the rights to the phrase, "Worship Leader".

Despite the company's admission in the trademark that the phrase has been around and in use since at least 1998, on the front page of Authentic Media's website appears the assertion "we literally coined the phrase 'Worship Leader.'"

☛ **ANOTHER U.S. STATE ENACTS UNIVERSAL SCHOOL CHOICE** - School choice is the only program that can have a significant impact in reducing the power of America's mainstream public school system, and school choice is growing. At the same time, the government remains in ultimate control of the money in these schemes, which always spells danger at some point. The best thing Bible-believing parents can do, in our estimation, is to home school or church school and don't take a dime from the government. God has promised to take care of those who trust Him.

At the same time, the school choice movement is an encouraging sign in these times. The following is excerpted from **"States pass universal school choice amid parental rights movement," Fox News, Mar. 8, 2023:**

"Red-state governors across the country have passed universal school choice legislation, igniting what experts call a 'revolution.' 'We're seeing a universal school choice revolution that has ignited all across the country. And it started with Arizona, but it really started because the teachers unions overplayed their hand and awakened a sleeping giant, which happens to be parents who want more of a say in their kid's education,' American Federation For Children Senior Fellow Corey DeAngelis told Fox News Digital.

... Republican governors made significant inroads in pushing universal school choice legislation, which did not exist anywhere in the country a year ago. As of now, five states passed universal school choice. Most recently, universal school choice legislation passed in the Republican-held Arkansas Senate on Tuesday.

... DeAngelis told Fox News Digital that 'over 25 states have had legislators in 2023 introduce bills to fund students as opposed to systems.'" Other states that have passed universal school choice are Arizona, Iowa, Utah and West Virginia. The following states are moving toward universal school choice: Florida, Indiana, Nebraska, Ohio, Oklahoma, South Carolina, Texas, and Wyoming.

☛ **GRETA THUNBERG JOINS LONG LINE OF CLIMATE CHANGE FALSE PROPHETS** - The following is excerpted from **"Greta Thunberg's 2018 Prediction," PJMedia, Mar. 12, 2023:**

"Being the international spokesperson for a fake crisis can be tough, as the child actor who acts as the mouthpiece for the climate change industry has just been reminded. On Saturday, Human Events senior editor Jack Posobiec tweeted at pint-sized climate scold Greta Thunberg, 'Hi @GretaThunberg! Why did you delete this?'"

The deleted tweet in question had Greta quoting this: **'A climate scientist is warning that climate change will wipe out all of humanity unless we stop using fossil fuels over the next five years.'** The date on Greta's tweet? June 21, **2018**. Either we have

just over three months to live, or Greta’s tweet was juuuuust a trifle hysterical. Her deletion of the tweet suggests that even Greta knows that the sun is likely to rise on June 22, 2023.

... The climate change hysterics have been trying to frighten the public with false apocalyptic scenarios and predictions of imminent destruction for far longer than most people realize. Back in September of 1958, future feminist heroine Betty Friedan published an article in Harper’s Magazine entitled ‘*The Coming Ice Age.*’ Friedan purported to explain ‘*how a rising of the ocean waters may flood most of our port cities within the foreseeable future--and why it will be followed by the growth of a vast glacier which may eventually cover much of Europe and North America.*’

... In April 1970, Paul Erlich, author of the bestseller *The Population Bomb*, warned that ‘*population will inevitably and completely outstrip whatever small increases in food supplies we make. The death rate will increase until at least 100-200 million people per year will be starving to death during the next ten years.*’

... A professor named Peter Gunter wrote in 1970, ‘*Demographers agree almost unanimously on the following grim timetable: ... By the year 2000, thirty years from now, the entire world, with the exception of Western Europe, North America, and Australia, will be in famine.*’

... On June 29, 1989, the Associated Press (AP) ... published an article stating, ‘*A senior U.N. environmental official says entire nations could be wiped off the face of the Earth by rising sea levels if the global warming trend is not reversed by the year 2000.*’

☛ **ENGLAND/EUROPE REJECTING “GENDER AFFIRMING CARE” MODEL** - The following is excerpted from “*America Needs to Be Like Europe,*” *PJMedia, Mar. 11, 2023:*

“It’s hard to believe that I’d ever want the United States to emulate Europe, but it’s finally happened. While the U.S. has gone all-in on pushing so-called ‘gender-affirming care’ for children with gender dysphoria, our friends in Europe have slowly started coming to their senses.

... In July, London’s Tavistock Clinic, the only transgender clinic in England, closed due to concerns that doctors were performing surgeries without considering children’s mental health—a practice that is far too common here in the United States. A few months later, the National Health Service (NHS) banned puberty blockers in most cases and no longer recommends social transitioning for kids. In fact, the United Kingdom, Finland, and France have all dialed down their pushing transgender ‘treatments’ for children. So has Sweden, which abandoned recommending gender transitioning for children in December, arguing that the first line of treatment should be psychosocial support—not giving kids dangerous drugs and mutilating their bodies. This week, the Norwegian Healthcare Investigation Board followed suit.

Europe is seeing the light on this dangerous assault on children, and they’re looking at the United States and wondering

why we’re so nutty. It’s true; the editor-in-chief of The British Medical Journal, Kamran Abbasi, just pushed back against the gender-affirming care model that has become all the rage in America.”

☛ **HILLSONG LEADERS’ SHOPPING “WOULD EMBARRASS A KARDASHIAN”** - It would not be surprising if the Hillsong church empire goes bankrupt. It will be their own heretical, worldly fault, but it is a shame, because the world doesn’t know the difference between true and false Christianity. The following is excerpted from “*The kind of shopping that would embarrass a Kardashian,*” *Premier Christian News, Mar. 10, 2023:*

“Hillsong Church has been accused of tax evasion and money laundering by an Australian MP, saying that their spending would ‘embarrass a Kardashian’. ... Speaking to the parliament in Canberra, he claimed to have seen leaked documents ... The breadth of his allegations concern a whole spectrum of leaders within the Sydney-based megachurch. He accuses former senior global pastor Brian Houston—who stepped down from his role over allegations of inappropriate conduct with two women—of using ‘private jets like Ubers,’ saying he took five trips amounting to a total of almost £200,000 within a three-month period. He accuses other members of the Houston family of spending \$150,000 of church money on watches, luggage sets, designer clothes and skateboards, amongst other luxury items.”

☛ **PASTOR WRONGLY DECLARED BRAIN DEAD, NEARLY BECOMES ORGAN DONOR** - In early March 2023, Pastor Ryan Marlow, Grace Baptist Church, Wilkesboro, NC, was released from the hospital after being wrongly declared dead and nearly becoming an organ donor. In August 2022, Pastor Marlow was hospitalized with a bacterial infection (listeria) that entered his brain. Later that month, the doctors told his wife that Ryan was clinically deceased. The following is from “*Family, Congregation Welcome Home Pastor,*” *Christian Headlines, Mar. 7, 2023:*

“Marlow says, ‘They put the time of his death on his chart. That was it. I was called into a room and told that my husband was an organ donor and that we were gonna begin the process of finding matches for his organs. So that process began, he was on life support, and they told me he would remain on life support until they found all of the donors.’

... The following day, doctors had scheduled the harvesting of his organs, but when Meghan visited him and showed him videos of his three children singing, Marlow moved his feet. ‘I told Ryan all the things that I wanted to tell him,’ she said. ‘That I loved him, people were taking care of me, that God was gonna make sure our babies were taken care of, and it was gonna be alright. And at the very end, I tell him, If you’re inside of there and you can hear me, I need you to fight. I need you to fight like crazy ...

Long story short, he’s not brain dead, my friends. The doctor would not even do the brain death test because they said that there is brain activity.’”



THE LOST ART OF HANDING OUT GOSPEL TRACTS

It’s been more than twenty years since I handed my first tracts to some girls in Jerusalem. But, even today, I still get scared. It’s still awkward almost every time. And yet, I continue to feel compelled, even privileged, to do this uncomfortable, scary work of handing out tracts. If you’ve been terrified to share the gospel or have hesitated to use tracts to do so, here are a few reasons that may cause you to reconsider.

Tracts allow others to seek God in private. Once, as my husband distributed tracts along this same bus route in Jerusalem, an older Jewish man began to read the tract. Yes, believe it or not, tracts get read. Suddenly, he stood up, angrily throwing the booklet to the ground. “Missionaries! Missionaries!” he shouted. Yet moments later, my then-fiancé watched as the same man retrieved the tract from the floor, quickly sliding it into his pocket as he exited the bus.

For many—a practicing rabbi, a Muslim, even a “cool” college student—it may be too big of a step to own Jesus publicly. Like Nicodemus, who came to Jesus by night, many cannot receive the good news in a crowd and won’t risk the danger of showing up at a Christian gathering. When we offer a tract, we provide an opportunity for a hidden seeker to learn about Jesus privately until he or she is ready to accept God more publicly.

Tracts allow us to reach souls when time is short—or words fail. “*And how shall they hear without a preacher?*” Paul writes in Romans 10:14. But friends, so often I am aware of *my* inadequacy, and so often I stumble over words. This is where tracts are so beneficial. How do we even begin to share the gospel with a stranger? We’ll probably always need more time. Yet as we place a tiny seed of gospel hope in their hand, we come alongside our Lord in this glorious gospel work.

Tracts stay long after we’re gone. Sometimes though, the Lord helps us to share a little. We initiate a conversation with a coworker or family member, but our talk gets interrupted. Or we get together, but somehow that moment for sharing the gospel escapes us.

Many years back, the Lord placed a coworker on my heart. For weeks, I tried to tell her about the Lord on breaks and between scanning grocery orders. Eventually, I gave her a pocket-sized gospel of John and encouraged her to read it. For a while, the booklet sat unopened. But one day she approached me at work. “I read your book,” she told me, “and I went to my friend’s youth group last night and prayed . . .” She didn’t need to say another word. The glow on her face told the whole story.

My husband was also saved after reading a tract. It’s true. Reading alone in his room at night, he read a boring tract and prayed the generic prayer on the back—and the Lord flooded his heart and changed everything. Do a quick internet search to discover many famous people, even more you’ve never heard of,

were saved through tracts. They work. People do read them. Servers. Bank tellers. That random person who found one in Walmart or grabbed a gospel booklet from the park bench. Even those left in bathroom stalls—those get read too.

Tips for Making Tract-sharing Easier -

We can all agree it’s awkward to pass out tracts. But friends, we’re not off the hook. Paul tells Timothy—timid Timothy—to do the work of an evangelist (II Tim. 4:5). As something of a shy, fearful Timothy myself, here are three things that have helped me.

1. Pray. Most people who do any gospel sharing know this is key. Sometimes, God fills you with fresh love for the lost when you pray. Sometimes, as with the apostles, an unnatural boldness comes. But it often comes as you pray.

2. Prepare a few sentences. Of course, we’re flexible if the Lord gives us something new to say, but in my experience, knowing how to begin has been incredibly helpful. “Hi, this is a story about how Jesus can change your life—can I share it with you?” Or slightly less assertive, “This message encouraged me when I was going through a tough time, and I just wanted to pass it on.” It can be as simple as, “Can I give this to you?” You’d be surprised how many respond with a willing, “Sure!”

3. Create your own. Years ago the Lord began showing me how valuable tracts were, especially in my case. Certainly tracts must clearly display the gospel, but a winsome appeal to the lost is also important. I wanted something that felt like me—something I could unashamedly stand on without feeling the need to excuse that random, cheesy (or overbearing) sentence. As Charles Spurgeon admonished, “Get good striking tracts, or none at all. But a touching gospel tract may be the seed of eternal life.”

Writing your own tract also provides a relatable way to connect with others. Once I left the tract with my stylist after getting a haircut. Moments later she called, sobbing. “I just went through this too,” she exclaimed through tears. “Thank you! I’m going to read the whole thing!” I was scared she’d think I was a fool! Praise God he can use our story to reach others.

And friends, have you noticed that hijab-covered cashier and just wished she knew the Gospel? Have you passed a homeless man on the street and remembered the Gospel is powerful, even to destroy strongholds and change a life (Rom. 1:16; II Cor. 10:4)? As we see the darkness increasing, we feel the cry rising in our hearts, “Lord, reveal yourself to these lost souls!” Yet, a moment passes, our words fail us, we run out of time. Too often we are left only with the burden that comes from longing we could do more, wishing we could represent him better, and yearning to offer some hope in this weary world.

With a tract in our hand and a prayer in our heart, we can.

We can pray, offering a tract with its simple message of hope, and hand it to another.

Is Christ worthy of this?

Yes, He is.