

Sunrise Christian Church

April 2010 Family Newsletter



Mary Magdalene went to the disciples with the news: "I have seen the Lord!"
Jn. 20:18

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What does Jesus' Crucifixion mean today?

Some responses to TIME magazine's question:

Jesus' Crucifixion doesn't mean as much as it should today. Corrupt churches and sinful clergy run rampant. But no one takes much notice. Church has taken the back burner in our society. The wars that are going on all over the world have the front page of the newspaper. But whatever happened to the Good News?

Jae Melton
Cameron, Texas

It means the same as it did when he was crucified: salvation. He died for us so that we may live. As to the answer of the 1966 cover, "Is God Dead?" No, he is not: we are. And only when we all accept Jesus will we truly be alive!

Phillip Dwyer
Arlington, Mass.

Jesus' crucifixion simply means that God loves us so much that he sent his only Son to die for us so that we could be saved. It would be like us being on death row right now if Jesus didn't die for us. He paid the price for our sins so we wouldn't have to.

Laura Koller
Titusville, Pa.

The rampant discussions about Jesus' death only serves as a catalyst for divisive thought, anti-Semitism and, most importantly, undeserved guilt. If people talked about his message (tolerance, forgiveness, charity, etc.) and not his death or divinity, the world would be a better place. I am agnostic, but I can appreciate and try to employ that message in my life, instead of listening to bloviating priests and filmmakers.

Hershel Jones Jr.
Dallas, Texas

As a Muslim, our belief is that Jesus (peace be upon him) was not crucified but was "taken up" by God and will return to rid this world of evil forces, then He will die a natural death. My question to Christian brothers is why is only Jesus considered the Son of God and not Adam (peace be upon him), since he had no father or mother.

Sohail Ahmed
Orland Park, Ill.

The story of Jesus is the story of an everyman who, in his trials and tribulations, overcomes his base nature and achieves an enlightenment

that transcends and raises him to a higher level of consciousness. This is the goal for all who are here on this earth living their daily lives.

Leo O. Moseley
Virginia Beach, Va.

Why did Jesus die? You ask the question, but received no answers, only more questions. The answer is found in the 41st and 42nd chapters of Alma in the Book of Mormon. The restored Church of Jesus Christ with a living prophet has the answers. Why did you not go to the source with your questions and get your answers? If you truly want to know, search and ye shall find.

Gordon Beckstrom
Salt Lake City, Utah

As a nonreligious person, I believe simply that Jesus Christ was a persecuted Christian who taught the fundamentals of the Catholic faith and was inevitably killed by his enemies. For me that's the end of the story. It happened so long ago with so many opportunities for the facts to change it makes me wonder about how factual the sinless Son of God image is. Let's not forget that Jesus wasn't even alive when the church was started. I'm not trying to offend anyone, I just think a non-Christian viewpoint is necessary in the discussion.

Kelly Bischoff
Pensacola, Fla.

Jesus has become an empty symbol, a reason for people not to see the true everyday needs and inequalities in the world. People rely on the safety of the myth to avoid direct confrontation with what is really happening in the world. One wonders why it takes a symbol of an event to bring half the world to its knees.

Andrew Daniel
San Francisco, Calif.

Sadly enough, it doesn't mean anything to most people.

**Casey
Baton Rouge, La.**

Jesus Christ's life, death, and resurrection are just as significant today as they have been since the beginning of creation. God's sacrifice of Jesus, His Son, on the behalf of sinful men means that by faith in Christ we can have life with Him in His resurrection just as our sins are crucified with Him in death. We are buried with Him, and so we rise with Him. That will always be significant.

**Andrew E.
Hammond, Ind.**

The same as it has always meant. It's an opportunity for salvation. But it's a gift you must accept. It's not automatic. You don't get it for being good.

**Jim McBride
Mission Viejo, Calif.**

Unlike scientific evidence, which can be repeated, legal evidence accepts a verified one-time event as sufficient proof. Christ's crucifixion and resurrection remains as proof that God loved us enough to offer salvation from from this mess we're in. After 2,000 years, I suspect a lot of people miss this point.

**Roger Syn
Melbourne, Australia**

To remain fixated with the death of Christ is to read the introduction and to miss the actual story. It is excellent that people are made aware of his short earthly life, [but] it misses the eternal aspect of his redemptive work for all mankind.

**Jonathon Hager
New Zealand**

I was brought up as a Roman Catholic by a strict but loving mother. My father, on the other hand, was a Southern Baptist and a firm believer in the second coming. The problem is that they both died having never seen or experienced the second coming. Come to think of it, neither did my grandparents, nor their parents, nor their parents, nor their parents and so on. So does Jesus' death hold any meaning today? Of course not. It never did and never will. It was a good story though.

**Leo Marvin
Toledo, Ohio**

†Yet Jesus says: *“I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever! I hold the keys of death and Hades.”* Rev. 1:17-18

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Profiling the Millennials

A new report published last month by the Pew Forum on Religion and Public Life® shows that young adults today are less religious than former generations were



when they were in their 20s. Of the so-called Millennials — those born after 1980 — only 74 percent have a religious affiliation. The research also revealed that the rate of religious affiliation increases with age:

- Eighty percent of Generation X (born 1965-1980)

- Eighty-seven percent of Baby Boomers (born 1946-1964)
- Ninety-two percent of the Silent Generation (born 1928-1945)
- Ninety-five percent of the Greatest Generation (born before 1928)

Note- While "religious affiliation" seems high, only 18 percent of Millennials say they attend worship services every week, and only 21 percent of Gen Xers. Just 26 percent of Boomers said they attended worship services weekly when they were in their 20s.

Other characteristics of Millennials are: confident, liberal, upbeat, open to change. They embrace multiple modes of self-expression: three-quarters have created a profile on a social networking site; one-in-five have posted a video of themselves online; four-in-ten have a tattoo (for most who do, one is not enough — half of those with tattoos have two to five and 18% have six or more). They treat their hand-held gadgets almost like a body part with eight-in-ten sleeping with a cell phone glowing by their bed. (**PS-** And they should be on our hearts, minds and in our prayers, for Jesus calls us to try to reach all people! Bill)

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Lyrics form the Song, **“Give Me Your Eyes”** by Brandon Heath

Give me Your eyes for just one second;
Give me Your eyes so that I can see,
Everything that I keep missing. Give me
Your Love for humanity; Give me Your

arms for the broken hearted, The ones that are far beyond my reach. Give me Your heart for the ones forgotten; Give me your eyes so I can see!

An emailed prayer request:

From the body of Christ in Turkey, to our holy and faithful brothers and sisters in Christ around the world, grace and peace to you from God our Father and the Lord Jesus Christ.

We are writing to you from Turkey - from the land of Noah, of Abraham, of Paul, of Mt. Ararat and Harran, of Antioch, Ephesus, Galatia and the Seven Churches of Revelation.....Yet today in our land of 72 million, which is 99.8% Muslim, the size of Christ's flock is only a handful. We are writing to ask, indeed to plead for your prayers.

As Turkish Christians we love our country very much. Pray for God's will to be done, and for His Kingdom to come! Pray that the Lord's hand will be with us and a great number of people will believe and turn to the Lord.

We, the church in Turkey, have invited the worldwide church to pray for the land and the church of Turkey on **Sunday, April 18, 2010**. We ask you to pray for us, joining with the prayers of millions around the globe. April 18 is the anniversary of the date when three of our brothers were brutally murdered in 2007 for their faith- the first martyrs of the modern Turkish church.

We are praying for you and asking God to fill you with the knowledge of His will through all

spiritual wisdom and understanding and **we beg you brothers- Pray for us!**

The God of peace be with you all. Amen.

Thank you and God bless you!
Steve Hagerman, Founder & US Director,
Turkish World Outreach

“You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us through the prayers of many.” 2 Corinthians 1: 11

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A note from the Morales family after Frank's funeral:

Sunrise friends and family, we want to thank you for everything you have done for our family in our time of need. Your prayers and support have helped us through a hard time. Thank you for helping the Vale church with our dinner. Love, the Morales family

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The Restoration Movement

The Restoration Movement- known now as the Churches of Christ, Christian Churches, and the Disciples of Christ, began in the hearts of men and women in the early days of America. Though not part of the Restoration movement, Gayle D. Erwin captures its ideals in his 1983 book- The Jesus Style. Listen as he relates his experience in trying to find unity among the denominations, “A few years ago I attended a conference in Singapore whose goal was to explore prospects for church unity and to hear what God was saying to each other. Four hundred people from forty different denominations attended. After a week of intense

interaction, the one statement to which all could freely sign was, ‘**Jesus is Lord.**’”

Perhaps Erwin's experience captures what **Thomas and Alexander Campbell** experienced within their own denomination- the Presbyterian Church. At that time the Presbyterian Church had subdivided into various groups that they could not, would not, fellowship with each other. Of Scottish decent, Thomas was born in Ireland in 1763 where he was educated and became a Presbyterian preacher after being reared in the Church of England. The churches he ministered in were known as the “**Anti-Burgher Seceder**” **Presbyterian Church**. The “**Seceder**” Presbyterian Church originally came about when the Church of Scotland attempted to enforce laws which deprived the congregation of the right to select their own preacher. The Seceder branch were “**determined to preserve a congregation's right to select its own minister.**” On theological grounds the **Anti-Burghers** were opponents of the Burgher Oath, which required holders of public offices to affirm approval of the religion “presently professed in this kingdom,” effectively a forerunner of the arguments over the separation of church and state. Opponents of the Burgher Oath became known as the **Anti-Burghers** — showing a distinctive independence of conviction and unwillingness to compromise over sincerely held beliefs. The Burgher and Anti-Burgher factions thus formed rival independent synods. Eventually both the Burghers and Anti-Burghers had further splits, the Burghers in 1798 and the Anti-Burghers in 1806. Both factions formed their own, separate “Auld Licht” (*old light*) and “New Licht” factions. The more Calvinistic “Auld Lichts” held to the obligations of the Solemn League and Covenant, the “New Lichts” were more theologically “liberal.”

Jesus said, **“My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you”** (Jn. 17:20-21).