

CHAPEL NEWS

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MISSION:

- » **To serve as a source of information regarding the Chapel, its staff, services, programs and planned activities**
- » **To encourage all members to find activities and service opportunities for the exercise of their gifts within the Body and for personal spiritual growth**
- » **To provide a handy reference source for future scheduled events and names of persons to contact with questions**



BELIEVERS CHAPEL

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THE BELIEVER'S "CHANGE OF THREADS"

— by S. Lewis Johnson, Jr.

Editor's note: The following is an excerpt from Dr. Johnson's message in his exposition of Paul's letter to the Romans at Chapter 6, verses 1 through 14, "Shall We Continue in Sin?" This message in its entirety is available as a CD in the Chapel's Media Ministry and online at www.believerschapeldallas.org and www.sljinstitute.net.

The subject for today in the continuation of our study of Paul's greatest letter, the Epistle to the Romans, is taken right from the 1st verse of the 6th chapter of the epistle, the chapter that we're looking into now, "Shall We Continue in Sin?" In the opening chapters of this book up to this point the apostle has given us a picture of men as sinners saved from the penalty of sin. But now he looks primarily at men who have been saved, that is as saints saved from the power of sin. Sin as guilt has been dealt with earlier, but sin as a power in the Christian's life is now dealt with. Formerly the topics were wrath, eternal wrath, and justification. But now it is slavery and sanctification that is before us.

Justification, someone has said, is restoration to life. Sanctification is

restoration to health. When a person has Jesus Christ, he has not only justification but he also has sanctification. He has justification as his position. He is righteous and satisfies the righteous claims of a holy God in Christ. But also he possesses, ideally, sanctification. But that sanctification is something that is worked out in a process in his daily life. Justification brings us from the tomb, to use another figure. Sanctification delivers us from the old clothes that characterize the life of the tomb. We think of John chapter 11 and Lazarus' resurrection. When Lazarus came forth from the tomb at the word of Christ, it reminds us of the fact that we have life and justification through the word of the Lord Jesus Christ. But then it was commanded that others by should loose Lazarus from his garments. And so it is necessary for a believer in Jesus Christ to put off the old threads and put on new set forth in the word of God as that characteristic of the new life in Christ.

When we think about the Christian life, three possibilities are often set forth before us. It seems that it is possible, some evidently think, to happily go on in sin. Historically, this was called antinomianism. And, historically, it had reference that some

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believers felt that Christians were no longer under the law. But the word has been broadened out considerably since its historical occurrence in the days of Luther and others, and now has been used to comprehend all of the kinds of teaching that, in effect, say once we have believed in Jesus Christ we may be rather loose in our Christian life. Not simply freedom from the Law of Moses in the biblical sense, but freedom from the moral law of God. The Bible speaks very plainly against that, and I'm sure most of us recognize that that is no real problem for us.

The apostle speaks about it in verse 1 when he says, "Shall we continue in sin, that grace may abound?" And answers his question, "God forbid!" The Apostle John in his first letter says, "Whosoever is born of God does not practice sin." And so the idea of being born again, or being a believer in Christ, and living in sin is something that is contrary to the teaching of the Bible. We do not have any right to say to anyone on the authority of the Bible that "you say you have believed in Jesus Christ, and therefore, you are a Christian" if their lives are lives characterized

by sin. If sin is the bent of life of a professing believer there is no hope in the Bible given for that particular individual. We, of course, do not know who is saved and who is not saved, but we can say this, "By their fruits you shall know them." And, if their life is truly characterized by sin, it's not the life of salvation.

Now there are many things one must talk about in the light of this, and we'll have to leave that for the moment. It is possible for a person for a temporary period of time to live as a carnal believer, but he then becomes subject to the discipline of God. And, if he persists, his life, his physical life, may be taken from the earth. It is impossible for a believer to go on living in sin.

So, we reject that happily going on in sin, that's just not what the New Testament teaches. Others have professed a doctrine of perfection. Now that is a technical term, and it does not mean sinlessness in the sense in which we might understand it. Because, those who believed in "perfection" such as the Wesleyans did not believe in sinlessness. They just believed it

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was possible to have perfection in the biblical sense. And their definition of sin was obviously different from our definition of sin, because they would acknowledge that certain small sins did characterize those who were living the life of perfection. The Bible speaks very strongly against that. Again, the Apostle John in the first chapter of his epistle says, "If we say we do not have sin then we deceive ourselves and the truth is not in us. And, if we say we have not sinned, we make him a liar and his word is not in us."

Therefore, sinlessness is not an option for a biblical believer, either. What the Apostle Paul sets forth, and I think all of the New Testament sets forth as the Christian life, may be put down

under this little phrase: non-continuance under the power of sin. What the apostle suggests is not that a believer does not lapse into sin but that a believer is characterized by non-continuance under the power of sin. That is, a believer does not live under the dominion of sin. There is a definitive breach with sin when we are born again. While we may lapse into sin, as believers we cannot live a sinful life. Then we do not have salvation. What kind of salvation is it that does not deliver us from sin?

The Apostle Paul's view, I think, is non-continuance under the power of sin, and it's set forth here in Romans chapter 6.



ON A WING AND A (MOTHER'S) PRAYER: THE STORY OF DOOLITTLE RAIDER JAKE DESHAZER



— by Vicki Robertson

"December 7, 1941, a day which will live in infamy." These words from President Franklin Delano Roosevelt came through loud and clear on radios all across America. The Japanese bombing of Pearl Harbor on that day launched the United States into World War II. Sentiment ran high across the nation for revenge against the Japanese for this unprovoked attack.

As the hostilities began, a secret mission was quickly devised to be carried out by the US Army Air Force. It was to be a bombing raid on Tokyo lead by Lieutenant Colonel James Doolittle, later to be known as the famous "Doolittle Raid." Volunteers were sought from places like Columbia Air Base in South Carolina to carry out this mission. One of the eighty young men selected for this task was 29 year old Jacob "Jake" DeShazer.

Jake was born in 1912 in Salem, Oregon. His father died when he was two, and his mother soon remarried. Though his family was devoutly Christian, he chose to rebel. He was truant in school, and later in the work world held only dead end jobs. In 1940, he decided to join the US Army Air Force, training as an aircraft mechanic and also as a bombardier. At the time of his

enlistment, with America still at peace, he thought he would never need the latter skills.

Then, after Pearl Harbor, DeShazer and his fellow airmen at Columbia were asked to volunteer for a mission about which they knew nothing except that it was very hazardous. Jake was looking for adventure, so he volunteered.

The eighty volunteers were transferred to Eglin Air Base in Florida, where they were divided into sixteen crews of five each. Jake was the bombardier for his crew. The crews practiced very short take-offs and low level flying in their B-25 bombers, but no one except Doolittle knew what this specific training was for. Next, the order came for the men to fly to San Francisco. Once there, they watched as their B-25's were hoisted aboard the aircraft carrier *Hornet*. Now they knew why they had been practicing short take-offs. Doolittle urged anyone who had doubts or fears about the mission to drop out, but no one did.

On April 2, 1942, the *Hornet* set sail for the Pacific Ocean. Once underway, the men were informed that they were heading

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to Japan. A cheer went up as the men relished the idea of being able to “return the favor” for the destruction done at Pearl Harbor. To say that this bombing mission was hazardous was an understatement. In the first place, the short take-off from the aircraft carrier deck would be tricky at best. Secondly, due to fuel restrictions as well as the near impossibility of landing a B-25 on a carrier deck, the planes would be unable to return to the *Hornet* once they took off. This meant that after dropping their bombs on Japan, they would have to fly on into China and land there. Though China was at that time friendly to the US, much of China was in Japanese hands. What if the pilots had trouble finding a friendly airfield? What if they had to ditch in the ocean or bail out over hostile territory? All these questions and more must have been going through the minds of the 80 volunteers.

April 5 was Easter. A service was held on board the *Hornet*, which was attended by a large number of the men. Jake did not attend, however. He could care less about prayer or religion. At 6:30 a.m. on April 18, a Japanese naval vessel spotted the *Hornet* and radioed in her position. U.S. Admiral Halsey had no choice but to order the immediate launch of the B-25's. This early launch meant that the Americans were not as close to Japan as they wanted to be. It was almost certain that after dropping their bombs, at least some of the planes would run out of fuel before making it to a safe landing place in China. But Doolittle and his men were committed to their mission, so the B-25's took their positions and prepared for take-off. As bombardier, DeShazer crouched in the nose of his aircraft. His was the last of the 16 planes to take off. Oscar winning director John Ford was on board the *Hornet* and captured on film the 16 successful launches. This actual footage was used in the movie *Thirty Seconds Over Tokyo*.

DeShazer's plane was assigned to bomb Nagoya, 300 miles south of Tokyo. After what seemed like an endless flight, he was able to make sure his bombs hit their target. After releasing their payload, Jake's plane was able to make it to China, but not to a friendly airfield. At 11:45 p.m., over Japanese occupied territory, their plane ran out of fuel. At 3000 feet, the pilot gave the order to bail out. Jake landed in a Chinese cemetery, breaking some ribs upon impact with the ground.

Another of the 16 planes had also come down in Japanese occupied territory. The 6th plane to take off had crashed in the sea near the coast. Two died in the crash, but the three others made it ashore, only to be captured by the Japanese, along with the five members of DeShazer's crew. These 8 POWs were taken to a prison in Tokyo. Placed in solitary confinement for 46 days, the men endured severe treatment including beatings and starvation.

Then they were transferred to another prison in Shanghai, where conditions were even worse. They were put through a show trial, and the predetermined verdict of “guilty” was pronounced. Three of the men were shot, and the other five, including DeShazer, were subjected to “special measures.” This meant that they would be treated as criminals rather than POWs, along with all the brutality that that entailed.

Jake's conditions became almost intolerable. He was placed in solitary confinement in a 9'x5' cell. Rats and lice were everywhere. The men were given very little food and treated cruelly by the guards. One of the five, Lieutenant Robert Meder, soon died of malnutrition, leaving only four survivors. These men despaired of ever making it out alive, because they were told that even if America won the war, they would be killed rather than released. DeShazer was filled with “a hatred for the Japanese people that nearly drove me crazy.” As these four men were being held in prison, word got back to the US that eight men from the Doolittle Raid had gone missing and were presumed dead. This was terrible news to his mother, Mrs. Hilda Andrus, who had been faithfully praying for Jake's salvation and safety. However, she decided that as long as there was a glimmer of hope, she would continue to pray, and so she did.

What happened next was truly amazing. When word of Lieutenant Meder's death reached the Nanking military headquarters, the Japanese apparently began to fear retaliation if any more Raiders died. The prison commander actually asked the men what they would like to eat. There were also given a few books to read. Amazingly, the books had been looted from the home of a former missionary to China, so one of them was the Bible. Each man was given a turn to have the Bible in his cell. In Jake's cell, there was just enough light coming through a vent in the top of a wall for him to be able to read. Over a three week period, the young airman who had never before had an interest in religion now eagerly read chapter after chapter. He was especially fascinated by the Old Testament prophecies of a coming Redeemer, and then amazed to read in the New Testament of how Christ fulfilled those prophecies. He finally came to Romans 10:9. He later wrote, “In that very moment God gave me grace to confess my sins to Him, and He forgave me and saved me for Jesus' sake.”

He wrote about how he became full of joy in spite of his severe physical suffering from beatings and lack of food. He even prayed that God would forgive his torturers, even as Christ had prayed for forgiveness for those who had crucified Him. He began returning kindness for the cruelty shown to him by his guards and actually saw some of them soften in their treatment

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of him. He found the “God’s way will work if we really try, no matter what the circumstances.” Though DeShazer now had the indwelling power of Christ to sustain him through his trials, he still had to suffer through another year of imprisonment in Nanking. Then he and his three surviving comrades were transferred to another prison in Peking, where their conditions grew ever worse. All four men were near death.

But then, inexplicably, the men’s treatment began to greatly improve. It was as if the Japanese wanted to restore them to health. During that time, on August 9, 1945, DeShazer felt strongly compelled to pray for peace. After a few hours, he sensed God leading him to stop praying because the Allies had secured victory. He had no way of knowing this, but August 9 was the day the final atomic bomb was dropped on Nagasaki. Shortly thereafter, the Japanese surrendered, ending WW II. On August 20, after 40 months of imprisonment, DeShazer and his friends were at last free.

Back in Jake’s hometown of Salem, Oregon, Hulda Andrus had been faithfully praying for her son for those long 40 months. Word had reached the States that four of the missing Doolittle Raiders had been found alive, but no names were available. Then, at noon on August 20, a radio broadcast contained the news she longed to hear, that Jake was one of the four.

While still in Japanese prison, Jake had decided to become a missionary to the Japanese people. After his release, he enrolled in Seattle Pacific College to prepare for this work. In 1946 he met and married his wife Florence. Then in 1948, they sailed together to Japan, this time on a mission not of destruction and death, but of eternal life.

As part of his evangelistic outreach, Jake wrote a leaflet entitled “I Was a Prisoner of Japan”, telling about his experience during the war and how he had been changed by the message of the Bible. Millions of copies were printed in Japanese and widely distributed.

One of these tracts fell into the hands of a 47 year old former WW II Japanese pilot as he waited in a Tokyo railway station in 1950. This pilot was none other than Mitsuo Fuchida, the very pilot who had led the Japanese attack on Pearl Harbor. DeShazer’s message was instrumental in leading Fuchida to a saving knowledge of Christ. Like DeShazer, Fuchida became a very effective evangelist. The two men got to meet face to face in Japan, then later Fuchida got to travel to Salem, Oregon, to meet DeShazer’s mother, the woman whose prayers were behind the conversion of both men. (More information on the conversion

of Mitsuo Fuchida is in the article entitled “Pearl Harbor Providence” in the Oct/Nov 2011 issue of *Chapel News*.)

The DeShazers were missionaries in Japan for 30 years. They even planted a church in Nagoya, the place which Jake had bombed in the Doolittle Raid. One notable convert during Jake’s time was Captain Kato, one of Jake’s guards at the POW camp in Nanking. He was the one who had given the prisoners the Bible to read, little realizing the life-giving, transforming power of that book, thinking it was merely something to help the prisoners pass the time. Another couple who were converted under Jake’s preaching went on to spend many years as missionaries in Brazil.

A captured Bible and a mother’s prayer! These were the tools God used to change a rebellious airman from Oregon into an ambassador for Christ. What clearer picture could there be that the “weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.” (II Cor. 10:4) When more clearly did the “weak things of the world shame the wise”?

For all those months, without any visible signs of hope, Jake’s mother kept praying, little knowing how effective her prayers would be. What joy it must have brought her to see that not only was her son saved both physically and spiritually, but also two missionaries were raised up to minister on two continents. These two men, Jake DeShazer and Mitsuo Fuchida, once mortal enemies who took turns bombing each others’ countries, were now in a unique position as brothers in Christ to demonstrate that “the blood of Christ [could] reconcile them both in one body to God through the cross, by it having put to death the enmity.” (Eph. 2:16) This is just one more reason for us to join Paul in exclaiming,

**“OH THE DEPTH OF THE RICHES
BOTH OF THE WISDOM AND
KNOWLEDGE OF GOD! HOW
UNSEARCHABLE ARE HIS
JUDGEMENTS AND UNFATHOMABLE
HIS WAYS!” (ROMANS 11:33)**

(Information for this article was taken from chapter 7 of *War and Grace* by Don Stephens, Evangelical Press: 2005. It is available for check out from the Chapel library.)





THE BELIEVER IN NEW THREADS: LESSONS IN PROGRESSIVE SANCTIFICATION

ROMANS 6:1 THROUGH ROMANS 8:17

— by Gardner Michel

Dr. Johnson's eight messages based on Romans chapters 6 through 8:5-17 contain important teaching on Christian sanctification with valuable insights on living the Christian life. Listening to these eight messages in sequence provides a clear understanding of what is involved in progressive sanctification. These messages can be utilized most effectively if each lesson is listened to when full attention can be given to it, with Bible in hand to verify that what the teacher is saying is truly Biblical. A notebook would be helpful to jot down things you want to remember. It would also be helpful to listen to the sequence more than just once, to get the process of sanctification clear in your mind.

Some of the things that Paul states in this passage which are involved in the process of our sanctification are:

KNOWING

That is, knowing there is for the believer a new reality in that he has been unified with Christ by his having been baptized into Christ, and being unified with Him, what He experienced, and he is counted as having experienced with Him, including His death to sin. So, he is accounted to have died to sin.

RECKONING

(Or "accounting to be so") Reckoning to be what we know to be so because the word of God says it is so; that is, reckoning or accounting to be true our new reality of having died with Christ to sin.

YIELDING

Yielding our bodies to God and the members of our bodies as instruments to be used as slaves of righteousness. But also **not yielding** our members as slaves to sin to be used for unrighteousness.

RECOGNIZING

Recognizing that deliverance from the dominion of sin has to come from outside ourselves. "Who shall deliver me from this body of death?" The deliverance is through the Lord Jesus Christ.

LOOKING TO JESUS

Looking to Jesus in dependence for His empowerment for living the Christian life. For example, Peter walking on water upon Jesus' command to him, until he began looking at the obstacles against what he was doing instead of continue looking to Jesus.

INDWELLING HOLY SPIRIT EMPOWERMENT

The indwelling of the Holy Spirit provides for the law of the Spirit of Life in Christ Jesus to set us free from the law of sin and death.

WALKING IN THE SPIRIT

Learning to discern the leading of the Holy Spirit (versus the attempting of the law of sin still present in us to lead us) and, then, walking after the leading of the Holy Spirit. This will involve some failed attempts but should improve as the believer develops more and more dependence upon the provisions that God has equipped him for this endeavor.



— by Suzi Faaitiiti

The theme this school year is “Sailing Life’s Sea – Acts II” This is the fourth volume of the Footsteps of Faith curriculum in the New Testament having 15 lessons. Covering Paul’s 3rd missionary journey, some of the epistles and a brief look at the book of Revelation. Please encourage your child(ren) to bring their Bibles each week.

2014-2015 CALENDAR OF ACTIVITIES

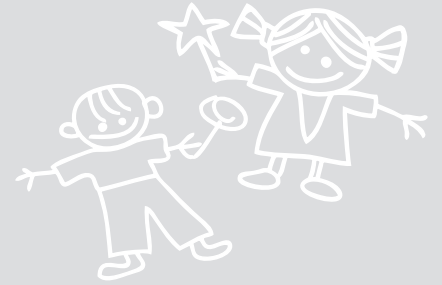
- Dec 03** Sword Drill: Review Lessons 5-7
- Dec 10** Christmas Craft
- Dec 17** Christmas Story – Jesus Is Born!
- Dec 24** NO FOOTSTEPS – Christmas Eve
- Dec 31** NO FOOTSTEPS – New Year’s Eve
- Jan 07** NO FOOTSTEPS – New Year’s Holiday
- Jan 14** Lesson 8
- Jan 21** Lesson 9
- Jan 28** Lesson 10
- Feb 04** Quiztron: Review Lessons 8-10
- Feb 14** Valentines with Dads/Daughters, Moms/Sons
- Feb 18** Lesson 11
- Feb 25** Lesson 12

DEC/JAN/FEB BIRTHDAYS

- Bella McNulty (8) on 12/5
- Lucy Anderson (7) on 1/30

KEEP INFORMED

For updated information and future events regarding this ministry, see the bulletin board located next to the Nursery.



December Theme: Jesus Is Born

January Theme: Jesus The Boy & The Life of Jesus

February Theme: Moses

DEC/JAN/FEB BIRTHDAYS

- Noah Carter (3) on 12/3
- Henry Harrell (3) on 12/3
- Emily Splawn (5) on 1/14
- June Harrell (5) on 1/19
- Owen Eakins (2) on 1/28
- Truett O’Brien (3) on 2/9
- Dottie Eddings (3) on 2/16

Birth Announcements:

Madison Grace Mims was born to Jonathan and Julie on September 4, 2014. Madison weighed 6 pounds and 10 ounces.

Noah Thomas Erickson was born to Tor and Sarah on August 23, 2014. Noah weighed 8 pounds and 1 ounce and measured 20 inches long.

Congratulations!

PLEASE HELP!

There is always a need for volunteers to help in the Nursery. For more information, please contact Suzi Faaitiiti at (972) 442-0271 or email suzi@stainback.com

Footsteps Reformation Day



CALENDAR OF EVENTS

2014 - 2015

December 13, 2014: Adult Sunday School Christmas party at the Magnuson's.

December 14, 2014: Churchwide luncheon following the second service in the gym.

December 14, 2014: Christmas program

February 22, 2015: Church-wide luncheon following the second service in the gym.

March 29, 2015: Reception following the evening meeting in the gym.

May 3, 2015: Churchwide luncheon following the second service in the gym.

ONGOING

MEN'S FELLOWSHIP DINNER

Men's Fellowship Dinner meets the second Monday of every month at the Chapel from 6:30 to 8:30 P.M.

For details contact Jim Frazier at (972) 233-7566.



Newsletter Deadline for the February/March Issue: January 11

Contact Mike Amis (972) 238-7421/amismediat@aol.com

SERVICE OPPORTUNITIES

Use your gifts to serve the body at Believers Chapel. Contact the individuals listed below for more information.

MERCY MINISTRY

The Mercy Ministry prepares frozen dishes for special needs. Contact Stephanie Davidson at (972) 239-5372.

HELPS MINISTRY

The Helps Ministry helps others within our body who have need of small repairs such as electrical, plumbing, lighting, carpentry, etc. Contact Ray Smuland at (214) 340-5521 or Lorrie Baird at (972) 239-5371.

MEDIA MINISTRY

The Tape Ministry prepares tapes for worldwide distribution. Contact George Brittain at (214) 674-0367.

Believers Chapel web site: www.believers-chapel.org. S. Lewis Johnson Institute web site: www.sljinstitute.net.

SUNDAY SCHOOL MINISTRY

The Sunday School Ministry teaches or helps with special needs. Contact the church office at (972) 239-5371.

NURSERY MINISTRY

The Nursery Ministry teaches and cares for children from birth-kindergarten. Contact Suzi Faaitiiti at (214) 228-3301.

HOSPITALITY MINISTRY

The Hospitality Ministry serves food and refreshments for church-wide functions. The time commitment is minimal due to rotational grouping. Contact Pat Austin at (214) 368-5918.

OTHER MINISTRY

Other ministry opportunities are available. See the welcome desk for more information.