

Zion's Outpost Branch Newsletter

Vol. 24, No. 4

The Church of Jesus Christ, Zion's Outpost Branch

April 2009

General Conference

A business meeting was held on March 22 at 10:30 am. The branch selected delegates to the April General Conference. Jeff Drope, Debbie and David Newman were selected to represent the branch. Gary Whiting announced that he has accepted a call to the office of Seventy. His call, with that of at least four others, will be presented at the April Conference.

Other items of interest that will be considered at the General Conference include a report by a committee of High Priests on the condition of the church and a recommendation regarding the calling and ordination of high priests in the church today. The Finance Committee and the Bishopric have submitted a number of resolutions for the consideration of the

delegates. A proposal for adopting the School of the Restoration into the JCRB, the development of a Communications Department for the JCRB and a recommendation to establish a committee for organization and reconciliation of past and present church rules and resolutions are planned.

The Conference dates are April 6-11. A special celebration of the Lord's Supper will be held on April 5 in the Lower Assembly Room of the Community of Christ Auditorium in the morning. At least two branches in the Independence area will host evening worship services on Sunday evening. Your prayerful support of the conference is especially requested.

Members in Need

Mary Robinson was hospitalized for an illness on Friday, March 20. She was improving slowly, but remains in the hospital.

Sharon Drope was hospitalized during the week of March 23 after a fall. She remains hospitalized, but was transferred to a different facility on March 27.

Omer Smith has been able to return to church after several weeks of recovery from his injuries suffered from a fall in his driveway. It was good to see Margie and Omer back with us.

Marjorie Cook was successfully recovering from pneumonia when she required hospitalization for a different ailment. She has been released from the hospital now.

Ron Gamble had knee surgery recently and has been re-hospitalized for a complication from that operation. Brother Gamble is the father of Pam Burford.

Please contact the respective families for more information on the status of our friends. (Information current on April 2, 2009)

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Sunday Services

9:00 am Prayer Service on First and Third Sundays

9:30 am Family Worship on all other Sunday mornings

9:45 am Sunday School

11:00 am Worship

5:00 pm Study Class

Sacrament Service at 11:00 am on First Sunday and 5:00 pm on Third Sunday of each month

7:15 pm Wednesday Night Prayer and Testimony Service

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ZION'S OUTPOST PUBLICATIONS

GOOD NEWS CONCORDANCE

Book of Mormon/Doctrine and Covenants (1 volume)	\$30.00
Old and New Testaments (2 volume set)	\$50.00
Full set (3 volumes)	\$75.00

BOOKS AND PAMPHLETS

The Book of Mormon is Christian	\$5.00
The Parable of the Olive Tree	\$5.00
Conversion Table: RLDS to LDS Doctrine and Covenants	\$5.00
A Word of Consolation	\$5.00
The Voice of the Captives	\$5.00
That Ye May Be Forgven	\$5.00

Church Snowed Out

A late winter storm pounded the state of Kansas over the weekend of March 27-29. In the Wichita area, we experienced sleet, freezing rain and several inches of snow. The storm abated in the mid afternoon of Saturday, March 28.

The main roads in Wichita and Park City were in fair to good shape by late Saturday. The side roads in Park City were still very difficult to navigate on Saturday evening. It was impossible to clear the church parking lot and sidewalk well enough to provide safe walking and easy parking for the Sunday services.

For the safety of our members, the church services on Sunday, March 29th were canceled. Our regular service schedule resumed on Wednesday, April 1, 2009 at 7:15 pm.

Restoration Birthday

April 6 has been a very important day in the life of the Restoration Movement. This year, it marks the beginning of the General Conference.

In New York, 179 years ago, the Church of Jesus Christ was formally organized. Six members of the church gathered in the farmhouse of Peter Whitmer, Sr., located in Fayette, New York for the organization of the church.

Six members was the minimum requirement of the New York law to organize a church. That number has remained a crucial one in the life of the Restoration ever since. It has been the minimum number of members required to conduct the business of the church, especially in branches. The organization of a branch requires six baptized members to be present. One of the six must be a member of the Aaronic or Melchisedec priesthood.

About 14 years after the church was organized, the Prophet Joseph Smith and his brother, Hyrum were killed by a mob that stormed the jail in Carthage, Illinois. Over the next eight years, the church split into a variety of groups and new organizations.

In June, 1852, a few branches that held to the pure restored gospel, met in the first conference of what became the Reorganization of the original church. They clung to the word of God and the revelation that promised one of the seed of Joseph Smith, Jr. to come forward as the President of the High Priesthood.

On April 6, 1860, Joseph Smith, III, the son of Joseph Smith, Jr. did come forth and was ordained as the President of the Church and the High Priesthood. This occurred at a conference held in Amboy, Illinois.

Communion

Ruth Bell Graham

“This is My body
broken like bread for you;
this is My blood
like water shed for you.”
Drink it—and wonder.
Marvel—and eat.
God torn asunder,
man made complete!
Stagger the mind
at Truth here revealed:
kneel—and be broken,
rise—and be healed.
Go out and die,
die ‘live, and live!
Take all He offers,
take all and give.
Here’s a remembering
to scorch and to bless:
sinners partaking
God’s righteousness.

• • •

Lord, this is my body . . .

The Great Mercy of God

By Gary R. Whiting

Worship is the act of setting forth the worthiness of the one who is worshiped. In Christian worship we speak about the glory of God and His many wondrous works. The character of God is recounted. The marvelous attributes of God are extolled. We show honor to God.

Worship is more than the words spoken or read. Full worship is guided and enlivened by the power of the Holy Spirit to lead us in the ways of righteousness (D&C 46:1a,b; Moroni 6:9). Thus, it involves a sacred communication of our asking and seeking to which our Father answers to instruct, correct and confirm the Saints.

Worship must involve the spontaneous and the thoughtful, deliberate response of our souls to the intervention of God for us through Jesus Christ. It is spontaneous when we permit the Spirit of God to raise to our tongue and lips the fruit of praise (Isaiah 57:19) in the instant of God touching our souls. It is thoughtful and deliberate when we contemplate and meditate on the God we serve (Psalm 1:2; 63:6); 77:12), the selfless love of Jesus Christ (Hebrews 3:1; 12:3) and the long suffering and loving-kindness of the Savior.

Even more than this, true worship is known by the change that is wrought in the heart and character of the worshiper. Created in the im-

age of God (Genesis 1:27-29), we all have fallen short of the glory of God (Romans 3:23) because of the sin which has infected our lives.

The change of character will result in Saints who have the love of God in their hearts and a sacrificial love. They will care for the widow, orphan and stranger in the Body of Christ.

The worship of God is a process of discovery, wonder, and demonstration. Each Christian must engage in this process. Each discovery must be made anew in each believer, but it is not a journey which is made by the believer alone. We have the whole testimony of the Saints before us and those walking with us to assist and facilitate the discovery. Scripture, in particular, is a vital companion of such spiritual seeking.

Through the guidance of the Holy Spirit, the preaching of the word of God, and study of the Scriptures the process of discovery is undertaken. This is a goal oriented process. It is directed at the knowledge of God, to know Him, the power of His resurrection and the fellowship of His suffering that we may conform to His death (Philippians 3:10) and therefore to the power of the life that raised Him from the dead (Romans 8:10, 11). As God begins to come into the view of the seeker, He quickly

outgrows our imagination and comprehension. In the majesty which is beheld by this discovery process, the seeker is humbled and God is exalted and glorified.

As each new truth, each new glimpse of God is gained, the believer is more and more overwhelmed by the immensity of God. It is absolutely essential that the Christian be fully convinced that God is the One True and Living God and that there is no other god. We must know, be convinced, that He is pure, holy, all powerful, just and merciful. Thus the Book of Mormon states that it is *“to the convincing of Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.”*

David, King of Israel, once wrote this wonderful question, “What is man, that thou art mindful of him?” (Psalm 8:4). In the first three verses, David praised God for His excellent name, the created universe and His unmatched wisdom. This discovery and understanding of God framed the question.

Enoch, whose life is more richly revealed in the Inspired Version of the Bible, was also overwhelmed by the discovery of things about God he had never known or appreciated. By the

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power of the Spirit, Enoch was taken into the presence of God and was shown the immensity of God's creation and the expanse of history. With this vision he saw people redeemed by faith in Jesus Christ and others were unredeemed. Enoch witnessed the God of heaven weep over these lost souls and the man was amazed.

35 And it came to pass, that the God of heaven looked upon the residue of the people, and wept; and Enoch bore record of it, saying, How is it that the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?

36 And were it possible that man could number the particles of the earth, yea, and millions of earths like this, it would not be a beginning to the number of thy creations;

37 And thy curtains are stretched out still, and thou art there, and thy bosom is there; and also, thou art just, thou art merciful and kind forever;

38 Thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end. How is it that thou canst weep?

39 The Lord said unto Enoch, Behold, these thy brethren, they are the workmanship of mine own hands, and I gave unto them their intelligence in the day that I created them.

40 And in the garden of Eden gave I unto man his agency; and unto thy brethren have I said, and also gave commandment, that they should love one another; and that they should choose me their Father.

41 But, behold, they are without affection, and they hate their own blood; and the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them; for my fierce anger is kindled against them.

42 Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name also. Wherefore I can stretch forth my hands and hold all the creations which I have made, and mine eye can pierce them also. (Genesis 7:35-42, *Inspired Version*)

God is merciful and kind forever. Enoch saw this very plainly in the vision, but he also saw the justice and holiness of God in a clarity and power never before understood by him. With all of His being, the Lord wants to show mercy to all of his created children. The wicked can never come into His presence. They are forever forbidden from experiencing the mercy of God.

In this same vision, Enoch saw that Jesus Christ would come at the specified day of the Lord to offer himself as a sacrifice for sin. The blood of the Righteous One was shed to atone for the sins of all men who would receive the gift by faith. These faithful are called "all they that mourn" and are promised

sanctification by the blood of Jesus on the cross.

The mourning spoken of is the godly sorrow for sin (2 Corinthians 7:9, 10) which leads to repentance. This mercy of God, manifested towards us in Christ is available to the penitent, i.e., those who truly repent of their sins.

93 And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience;

94 Therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice.

95 Now the work of justice could not be destroyed: if so God would cease to be God.

96 And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them for ever to be cut off from his presence.

97 And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. (Alma 19:93-97)

Enoch saw that the Lord passionately desires to share His mer-

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ciful benefits with every child He has created. There is an obstacle to that desire, His justice. Remember that the Lord said to Adam, if you sin (eat of the tree) you will die. Justice demands that its penalty be paid. Sin means death. Jesus Christ made Himself sin for us and died the death required by God's justice so that we, by faith on His great name, might live by His righteousness.

What does this require of us? Repentance, or in other words, coming to Jesus humbly, expectantly, and with a godly sorrow for contributing to need for the suffering and pain endured by the Lamb for us (for me). This is the penitent heart.

This is the mercy of which we are to speak, when we gather together for worship in the services of the church. This is the mercy that we ought to be recounting in our prayers, our psalms, and spiritual songs. It is of this mercy that our testimonies should be filled.

How do we respond to this mercy? First is repentance that we may receive the benefits of mercy and that God may be satisfied in us. If we come to Him, He will satisfy our hunger and thirst with the bread and water that give eternal life (John 6:47-58). Second, our thanks and praise should be lifted up to God in heaven for this unspeakable gift. Third, our lives should begin to imitate this mercy which has given us life. "*Be ye therefore merciful, as your Father also is merciful*" (Luke 6:36). This is working the works which Jesus did (John 14:12) and bearing the fruit of Christ's life in us (John 15:1-8). Read Matthew 25 again in view of the commandment to be merciful as our Father in heaven is merciful.

These responses are all acts of worship. If Jesus had not ransomed us, we would not know the mercy of God. In the light of this mercy, let do all that we can to obtain this mercy. Because mercy is now

available to us, we can rejoice in the justice of God and in His holiness. We can meditate upon the wondrous light and love of God and draw near to the throne of grace.

It is no wonder then, that Jacob wrote,

43 O the greatness of the mercy of our God, the Holy One of Israel! For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.

44 Oh how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it.

45 And he cometh into the world that he may save all men, if they will hearken unto his voice;

46 For behold, he suffereth the pains of all men: yea, the pains of every living creature, both men, women and children, who belong to the family of Adam. (2 Nephi 6:43-46)



Month Calendar

See the 2009 Event Calendar

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The Last Word

Duane Newman, the youngest son of David and Debbie Newman will be ordained to the office of Priest in the Aaronic Priesthood on Sunday evening, April 5, 2009. The ordination service will take place at the Zarahemla Restoration Branch in Blue Springs, Missouri. Elder David Newman will be the spokesman in the ordination.

Duane and Lisa, his wife, attend Zarahemla Branch. Brother Newman has served for many years in the office of Aaronic Deacon. It is exciting and gratifying to see the maturation in the life of our brother.

Resurrection Sunday is April 12, 2009. The sunrise service will begin at 8:00 am at the church. This will be followed by our traditional breakfast, a slightly abbreviated Sunday School hour and a preaching service at 11:00 am.

There will be no evening class on April 12. The Isaiah classes will resume on the evening of April 26, 2009 at 5 pm. Isaiah chapter 61 will be the subject of that evening's study.
