

FULL GOSPEL BUSINESS MEN'S

VOICE

SEPTEMBER 1971

GENTLE REVOLUTION

The Catholic Pentecostal Story
see page 3

25c



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EDITOR: Raymond W. Becker

EDITORIAL BOARD: Darrell Hon, Chairman; Enoch Christoffersen; Sam Rudd; Don Locke; Paul Krohnert

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COMING CONVENTIONS HIGHLIGHTED**CHARLOTTE, N. C. REGIONAL: September 23-25, 1971**

White House Inn, 237 W. Trade Street, Charlotte, N. C.; Paul Wichelhaus, Chairman.

Rooms: Single, \$10.00; Double, \$12.00; Twin, \$16.00.

Meals: Breakfast, \$2.00; Convention Luncheon, \$4.00.

Speakers: Demos Shakarian, Morris Cerullo, Jamie Buckingham, Judge Kermit Bradford, Joe Poppell, Ben Swett.

For information write: FGBMFI, P. O. Box 701, Charlotte, N. C., 28201; or phone (704) 523-1333.

NEW YORK CITY, N. Y. REGIONAL: October 7-9, 1971

Statler Hilton Hotel, 7th Ave. & 33rd St., opposite Penn. Station; Simon Vikse, Chairman.

Rooms: Single, \$15.00; Double or Twin, \$21.00.

Speakers: Joe Poppell, Morris Cerullo, Kathryn Kuhlman, Don Locke, Cosmo deBartolo, Ernie Tavilla, Paul Krohnert, Carl Williams.

For information write: FGBMFI, Box 355, GPO, New York, N. Y. 10001; or phone (212) 761-1980 or (201) 388-2644.

COVER: Protestant Demos Shakarian and Catholic Kevin Ranaghan engage in meaningful conversation on a quiet Easter Sunday afternoon in front of Notre Dame's Administration Building.

New life is permeating the Church today after four years of . . .

Gentle Revolution

The Catholic Pentecostal
Movement in Retrospect



IN THE LAST DAYS I will pour out of my spirit upon *all* flesh. . .”

Today—now—our generation is privileged to see the fulfillment of this promise as recorded in Joel 2:28.

In the turn of the century the Pentecostals felt that this outpouring of the Spirit of God belonged to them. Then in the mid-fifties others began to lay hold on the promise: the Presbyterians, Methodists, Baptists, Episcopalians, Lutherans. Like a sweeping flame the “Charismatic Renewal” found its way into the historic churches, for God had said “upon *all* flesh.”

In the light of Scripture, therefore, one should not have been surprised when, in the spring of 1966 a flame was kindled at Duquesne University in Pittsburgh, Pa. and the baptism in the Holy Spirit began to sweep campus after campus of the Catholic universities, and to involve the priests, nuns and laymen of that faith.

The Day of Pentecost was to all the world the birthday of the Church. From time to time the Church has drifted away from the great basic truths, placing increasing emphasis upon human knowledge in the belief that it was no longer necessary to seek the power of the Holy Spirit. But always man’s own efforts have failed, and today, once again man has been, from the realization of his own failures, driven back to the Source of all power.

In 1906, in response to the active



Quiet dignity is reflected in architecture of Notre Dame's Administration Building.



In front of original Chapel and Administration Building are Notre Dame's Paul DeCelles, Prof. of Physics, and Kevin Ranaghan, with FGBMFI's Ray Bullard and Demos Shakarian.



Statue of Christ on campus of Notre Dame University, South Bend, Indiana.

faith of seekers across the United States and in many other countries, the Holy Spirit was poured out. A "Pentecost of years" later it leaped national and denominational boundaries, until finally the great Holy Spirit Renewal in the Catholic Church in America took not only the religious press, but also the secular press by storm.

VOICE has carried the Duquesne story that spread to the campus of Notre Dame, St. Mary's, Michigan State, Iowa State, into Catholic communities in Ohio—on and on across the nation and into Canada, South America and Africa, until today it is

sense it is as old as Christianity, rooted in its foundation . . . It has been called the 'Pentecostal movement.' It is essentially a movement of faith and prayer; faith in Jesus Christ and confident prayer that He will fulfill in us and through us His plan for the world."

The National Catholic Reporter remarked that it would be most convenient to explain away these Catholic Pentecostals as being "underfed, high-strung, groping intellectual misfits . . . but it would be quite untrue. There seems to be no one level of conformity in this group except a common experience."

Gentle Revolution

"I . . . beseech you by the . . . gentleness of Christ" (2 Cor. 10:1).

estimated there are more than 300 active Catholic prayer groups, and Spirit-filled Roman Catholics are numbered in the thousands.

Kevin and Dorothy Ranaghan, who were in the vanguard of the movement that caught fire at Notre Dame, wrote in their book *Catholic Pentecostals* (Paulist Press): "On every side we see signs of the people of God striving to renew themselves in Christ . . . and to show forth Christ effectively in the modern world. Our Church is changing; it is growing, and the growing pains are felt by all of us. . . . For us it began stirring around 1966; yet in a very real

By 1967 the movement had become so recognized that the news media began to report and editorialize. Many remarked on the fact that among the leaders of the spiritual renewal movement were professors, upperclassmen, lettered graduate students, many religious, and that the prayer groups across the world have been and are continuing to be founded upon a basis of priests, nuns, religious, and deeply dedicated laymen. This is not a "flash in the pan" or an emotional outbreak that is of passing interest. On the contrary it has grown—blossomed into an annual seminar and rally which

has drawn men and women from practically every state, from Canada, and from other countries. It has resulted in many university graduates dedicating their lives to the service of the Lord and the establishment of many ministries that have continued and grown and spread miraculously. The *Newsletter* now published by the Ann Arbor community has subscribers in 45 states and 18 countries.

The first local community organized the first national convention of Pentecostal Catholics in South Bend in 1969 and more than 500 attended, of whom about 30 were priests. In 1970, the increase was still more spectacular, with a total registration of 1,279.

An all-day rally in South Bend on April 10 of this year, sponsored by the local chapter of FGBMFI and attended by International President and Mrs. Demos Shakarian and Dr. Raymond Becker, Editor of *VOICE*, served to point up the fact that the movement continues to grow by leaps and bounds.

In the *New York Times* of November 3, 1970 Edward E. Fiske estimated upwards of 50,000 Catholics involved in the movement, and added: "Pentecostal churches, which think of themselves variously as Protestant or a separate branch of Christianity, now enroll an estimated 10 million persons, including 2 million in this country, and constitute the



College of Laws, Notre Dame University.

fastest-growing Christian churches in Africa and Latin America." In fact the six-day congress in Dallas in 1970 drew several thousand Pentecostals from fifty nations. "Pentecostalism that has generally been identified with Protestant Christianity is rapidly becoming an important new force among Roman Catholics," wrote Fiske. "Catholics of all ages and from all walks of life have begun holding regular mid-week prayer services ranging from intimate gatherings of a dozen persons in a Brooklyn apartment to weekly events at the University of Michigan that draw 400 to 500 persons. . . ."



“The witness of millions of Christians throughout the world is a good indication that Jesus is pouring out the gifts of the Spirit in the Church today. It is happening now.”
—Kevin Ranaghan, in **“Catholic Pentecostals,”** Paulist Press/Deus Books.

Every Thursday night, for example, hundreds gather in New Orleans, La. at Loyola University's Danna Center for a time of praise, prayer, sharing and ministering. Although it is primarily a Catholic prayer group, the Protestant denominational and Pentecostal churches are represented as well. Following the start of the first Roman Catholic charismatic prayer group at Duquesne University, the movement spread and reached New Orleans in April of 1969 through the ministry of Rev. Harold Cohen, University chaplain at Loyola who had attended the first National Catholic Pentecostal

Conference at Notre Dame. Similar prayer groups have since sprung up in Baton Rouge, Lafayette and smaller southern towns. Fr. Cohen believes that this is God's way of renewing the Church, and that the movement is destined to spread through Christian churches around the world.

The story can't begin to be told in the space we have—nor can it be told entirely up to date because things are occurring so rapidly it would require a daily newspaper to keep abreast of them.

God is truly pouring out of His Spirit upon *all* flesh and upon *all* denominations and on *all* continents. In fact, the conversion rate in the Pentecostal movement, in Latin America and Italy specifically, has surpassed the population growth rate, making it the fastest growing movement within the Christian tradition. Even from behind the Iron Curtain where Spirit-filled Christians are most feared and oppressed, the movement is spreading.

Truly, as Kevin Ranaghan has said, “The layman is on the move. Yes, thank God, after centuries of watching the Church, he has realized that he *is* the Church. So he is taking upon his own shoulders tremendous responsibilities in terms of the governance, fiscal management, educational and the apostolate of the Church. He sees himself sharing an equally important, if different, function than the hierarchy.” ☩



Demos and Rose Shakarian enjoy fellowship of other believers at South Bend Rally.



Jim and Betsy Cavnar minister in word and song as (from left) Ray Bullard, Edward D. O'Connor, Demos Shakarian and Walter Gundt listen intently.



Mr. and Mrs. Ray Bullard in basement prayer room of their home in Mishawaka.

Every time we prayed for guidance, the answer was ... "Seek Me!"

by JAMES J. CAVNAR

Given at the South Bend, Indiana FGBMFI Chapter Rally, April 10, 1971

I GREW UP in a very good Catholic family, attended Catholic schools through grade school and high school. It was not unusual for me to be involved in a number of Christian organizations throughout high school, and even to hold leadership positions in them. I graduated at the top of my class in high school and went on to college at Notre Dame, not only because it was a good university but because it was Catholic. And through my first year at Notre Dame I continued to be active in Christian organizations, but like many university students, I soon found my Christianity disturbing. I began to notice that there was little that I did that was uniquely Christian. And so I dropped out of these organizations—my ideals and goals could

as well be achieved without the tag "Christian." By my Sophomore year I began to find my thoughts and my deepest feelings most accurately articulated, not by the Bible or the Church, but by writers and philosophers. I continued going to church on Sunday, but lived the life of an agnostic.

It was at the end of my Sophomore year that things changed. Through the efforts of a friend I ended up on a cursillo (a type of retreat) in South Bend. During the three days of the cursillo I heard laymen from South Bend talk about the Christian life, and discussed it in groups of men. And I suddenly saw, in a perfectly clear, lucid, and life-shattering way what the difference was that Christianity made. *The dif-*

JIM CAVNAR is on the staff of St. Mary's Parish at the University of Michigan in Ann Arbor. This parish exists primarily for the benefit of the large percentage of Catholic students, faculty and staff. Present enrollment at the University is about 30,000.

ference was Christ. To be a Christian meant having a personal relationship with Christ Himself; and it meant living in union with other Christians with Christ; it meant introducing others to Christ. What Christianity offered that other philosophy could not, was not an ideal, an idea, or ethic, or a doctrine, but the living Jesus of Nazareth.

My life was radically changed over night. Despair vanished before the

ular daily prayer nearly impossible, Scripture hard to look at, my apostolic work a terrible burden.

Thus, when a friend told me that a group of students from Duquesne University had experienced the baptism in the Spirit, and that a professor from Duquesne was coming to a prayer meeting and would be telling us what had happened, I absolutely didn't want to go. However, another friend made me promise to

“The Fifth Annual Conference of Pentecostal Catholics in South Bend last month opened with 3,000 persons giving a ten-minute standing ovation to ‘the King of Glory.’”—Ray Bullard, at the FGBMFI World Convention in Denver, July 9, 1971.

incredible joy and purposefulness of knowing Christ. I began praying daily, reading Scripture, and taking every opportunity to share Christ with others. After much prayer, I changed my major in Physics to Theology, to better prepare myself for what I hoped would be a life in the Christian apostolate.

But despite this, when I came in contact with the baptism in the Holy Spirit in March of my senior year, I wanted nothing to do with it. For in the two months prior to my baptism in the Spirit, I had been experiencing what I can only describe as the worst depression of my life. Suddenly, inexplicably, I had found myself under a constant burden, unable to be cheerful, charitable—finding my reg-

come. Out of stubbornness, I did.

I sat in stony silence during the prayer meeting, unwilling and unable to speak as we listened to him tell of students speaking in tongues, prophesying, and being the instruments of remarkable conversions. But at the end of the prayer meeting, something happened. The professor began to pray, and I was struck by the power and conviction of his prayer. I thought, “Here is a man who speaks with authority, who really knows what he is talking about. This must have been the kind of authority people saw in Christ.” As he began to pray, I decided to make a real effort to pray with him. So I struggled to repeat in my mind each word he said. He prayed for two things:

first, that we would all be freed from any power of Satan, and second, that we would be filled with the Spirit. It couldn't have taken more than two minutes.

I woke up the next morning like a different person. The depression of two months was entirely gone and I felt naturally cheerful and buoyant, eager to be with others, desirous of praying and reading the Bible, filled with a spirit of charity. That night nine of us gathered with the Duquesne professor for prayer, and we asked him to lay hands on us and pray for the baptism in the Spirit.

Though I didn't receive tongues that first night, so many things began happening that week that I was reassured beyond any doubt of the power of the Holy Spirit. I suddenly found myself strongly drawn to the Scriptures. Prayer became a real joy—the sense of the presence and love of God was so strong that I can remember sitting in the chapel for a half hour just laughing out of sheer joy over the love of God. As I began to talk with others a strange thing happened—I began to feel that I knew exactly what to say to them, and what they needed to hear, even students that I hardly knew. I found the Holy Spirit giving me a real boldness to say it, and it would have a big effect. I found that the same things were happening to the other people who had been prayed over

with me. After two months of complete helplessness to overcome depression, I was experiencing a joy and power that I knew wasn't from me—it could only have come from the Holy Spirit.

A week later, nine of us met with Ray Bullard of the South Bend Chapter and about forty men and women from the Full Gospel Business Men's Fellowship International, and shared with them the wonderful things that had happened to us. We also asked them to pray with us that we might begin to receive more gifts of the Spirit. At the end of our sharing, one of the men came over and laid his hands on me. And there, in Brother Bullard's hospitable basement room, I found myself speaking in tongues fluently and quickly. The tongues were accompanied by a strong feeling of the love of God and a great desire to praise Him.

Since that week in March, many things have happened. The baptism in the Spirit, with its gift of tongues and the other gifts which are increasingly manifested, now seems but a beginning compared to the great things that God has done since.

After graduation from Notre Dame, three friends and I had plans that the four of us would leave behind all of our possessions, scholarships, and graduate school, just to follow the Lord and preach the Gospel wherever He would lead us. At that time we had worked out an



Basement room in home of FGBMFI Director and Mrs. Ray Bullard near South Bend, where many Catholics have received the infilling of the Holy Spirit and where prayer meetings are held regularly for this purpose.

arrangement with a Catholic parish in another Michigan city where we were going to work on the staff.

On June 29, 1967—the summer of my graduation—we were in Colorado visiting some other Christians to learn by experience and observation how we should go about preaching the Gospel. But we had everything arranged to go to work when we returned in the fall.

Pope Paul VI had announced that, starting June 29, 1967 there would be in the Catholic Church what he called the “Year of Faith,” a year in which to concentrate on a renewal of faith in the Lord. The day this Year of Faith began, we were in Colorado. On that day we received a letter from the pastor of the church in Michigan where we were planning to minister telling us they had decided not to hire any laymen to work

in that church. It was a polite way of saying he was uncertain about this speaking in tongues. He wasn’t quite sure what might happen and apparently felt it was better to play it safe. So there went our job.

We consoled ourselves that at least we still had a home in East Lansing. However, right after we read the letter we got a long distance phone call from friends who said that through some misunderstanding we had just been evicted from our apartment and our belongings put in the street. So there we were, without a job, no money, and no place to live. We were not too surprised, however, because four days before as we were praying, the Lord had told us in prophecy that news was going to come that would change the direction of our lives and ministry, and that we should be ready for it because it was part

of His plan. *That was the beginning of the Year of Faith for us!*

We hitchhiked back to Michigan, and through a series of circumstances someone gave us the use of an apartment for the summer, complete with air conditioner and swimming pool. There we began to seek the Lord in earnest. One time toward the beginning of this period we prayed, "Lord show us where we are supposed to go, what campus we are to work on, what kind of ministry you want for our lives." After all, our free rent was just for the summer. The Lord said, "Just seek me, and the rest will be given to you."

After about two weeks of prayer, coming to know Him in a deeper sense and to stand in awe of His glory, we said, "Lord we have been seeking you. Now show us where we should go and what we are to do with our lives." Then the Lord admonished us in a prophecy: "What would you like to know about me and about your lives, and about the world in which you live and about your future? I will tell you—*seek to know only me*, and the rest will be shown you." Thus it is that today, although we are engaged in full time preaching of the Gospel, we do not consider evangelism or the building of prayer communities to be our goal in life. We know at last that *our ministry is to seek the Lord Jesus Christ and to minister to Him.*

After our free rent ran out we went to Notre Dame to put on what we have since termed the First National Catholic Pentecostal Conference, although we did not call it that at the time, for nothing like this had ever happened before.

We were in Notre Dame for a week, mostly engaged in teaching and praying for others to receive the baptism in the Holy Spirit, and discussing how to bring Christ to the campuses of the nation. At the close of the Conference, as everyone was leaving, we locked up the building and stood with our suitcases on the lawn waving to the others when we suddenly realized we didn't know where we were going! So we crawled through a window to get back into the building, opened the door from the inside, sat down in the lounge chair, and decided we had better pray. As we began to ask the Lord what we should do, do you know what He said? That's right! He said, "Seek *me*." It was the same admonition we had heard back there in Ray Bullard's basement prayer room and many times since!

Returning to East Lansing, we decided to help out some friends of ours, a Spirit-filled Catholic couple, who needed to have a sewer pipe put in. We volunteered to dig a ditch for them as a way of paying for our keep while we slept on their floor.

After laying the new pipe and filling the ditch, we decided we had bet-

ter spend an entire night in prayer and in listening to God. We got together, held hands, and agreed to ask God to speak to us about what we should do. Then we went apart for a half hour. Each person emptied himself of all his thoughts and listened for a word from the Lord. Then we all came back together and shared what the Lord had told us individually. It was amazing how consistently He would tell all of us the same thing. We spent the whole night alternately praying and listening.

Early that morning as we looked kind of wearily over our coffee cups we knew the Lord was telling us to go to Ann Arbor. I was appointed to find an apartment there, unaware that in October, the month after school opened, there would be such a terrific scarcity of apartments anywhere near the University. So when I arrived I innocently turned to the ad pages of the local paper. One in particular caught my eye and the Holy Spirit witnessed within me, "That's where you are going to live." I signed the lease even if the place really did need some fixing up.

The day we moved in we consecrated every room to the Lord and prayed that everyone who walked through our door would receive the baptism in the Holy Spirit.

Three days later they sent some painters in to fix up the place. In scraping some loose paint off the

ceiling they broke a water pipe that was rusted through. Dirty rusty water sprayed all over the apartment. The rental company had to come in and give us all new carpeting, repaint the interior and clean the drapes and furniture, all at the same rent, because the lease was already signed. That's how the Lord remodeled our apartment!

The University of Michigan at Ann Arbor is the campus on which the radical student movement in this country was born. SDS was started by students there in 1963. Consequently we wondered how we were going to preach the Gospel there. The Lord said, "Just seek me, and I will bring people to you."

We began to go from door to door and talk to students about Christ. That was immensely successful. In three years of this kind of door-to-door evangelism on the campus there has been only one occasion where I met hostility, and about three occasions when I was faced with an indifferent attitude. Everyone else has exhibited a real hunger for the truth.

One evening we were sitting in our apartment when a casual acquaintance came by with a friend who was a graduate student. After a few opening remarks between us, this fellow suddenly began to tell his life story—all his problems and woes—and finally requested that we lay hands on him and pray. Three days

(Continued on page 34)



**The work of the
Holy Spirit is in . . .**

Power and Perfection

by **JAMES BYRNE**

Given at the South Bend, Indiana FGBMFI Chapter Rally, April 10, 1971.

FOUR YEARS AGO the Lord in His goodness and mercy reached out and touched me.

I was an undergraduate at Notre Dame, studying history and thinking I had pretty well figured out what to do with my life. If anyone had told me that four years from then I would be sharing with a group of full gospel business men, I would have told them flatly that they were crazy.

My background was nominally Catholic, but for myself personally God did not really make a difference. I knew about Christianity as a historical phenomenon and had studied my own church and other churches. You can't study history, especially medieval history, without studying about the church. But if anyone had said to me that God is real, it

wouldn't have made sense to me.

I *wanted* something that was real and true, but I thought maybe those things which were deepest within me—the hunger for truth, for peace, and for harmony among men—could come about through some kind of political or economic reform. I found myself trying to work for those things, yet it seemed that the effort always fell short. Gradually, I came to understand that all around me was the kind of increasing disorder that was in my own heart and my own life, and that there was apparently nothing anyone could do to change things in any basic way.

Finally I decided that I would be lucky if I somehow got through my life and died before something terrible happened. That sounds like a

JAMES BYRNE heads the Communication Center at Notre Dame, Indiana, which for several years was located at "True House" on the campus of the University but was planning to relocate nearby at the time this testimony was given. Under Byrne's direction, a team manual for their "Life in the Spirit" program, a handbook for those seeking the Baptism, and other instructive literature is mailed to over 300 Catholic prayer groups throughout the United States.

pretty bleak picture—and it really was. There were times of melancholia during which I couldn't live with myself nor with other people.

There was a group of students at Notre Dame who claimed to be Christians. I thought they were crazy. Some worked with me or lived just down the hall. They seemed to be fairly decent people when they weren't talking about God; the only trouble was that they were talking about Him most of the time and that simply infuriated me.

One day a student by the name of Bert Ghezzi, who had graduated from Duquesne and was now completing his doctoral studies in history, told me about some people who were speaking in tongues and experiencing prophecy, and that the Holy Spirit was moving in their midst. He related some incidents in his own life which were amazing, and which led me to believe that he had gotten hold of something real—yet I tried to explain it away by saying to myself, "This is what happens when you get too serious about God—you go off the deep end. Bert has flipped his lid."

However, there was no doubt that his story had touched a responsive chord within me, and I finally decided that if all this was true, I wanted to know about it. So Bert took me with another friend, Jim Cavnar, to the room of a Catholic priest whom I had never met—Ed-

ward D. O'Connor. They sat me down and said they were going to pray with me. I didn't altogether know what that meant, but there are times when suddenly you are brought to grips with a reality that seems bigger than life itself—your life—and that was one of those times.

My heart was trembling as Jim said, "We want you to surrender your life completely to Jesus Christ." I said, "Alright; I'll try to do that." They said, "We are going to pray along with you, and we may be praying in tongues."

Bert and Jim put their hands on me and began to pray, while Fr. O'Connor stood in the corner, praying. Soon my two friends were talking in languages I had never before heard. And although I was seriously trying to pray, I was also amused by the absurdity of the situation.

Nothing spectacular happened—that was outwardly noticeable, at least—but from that moment my life changed completely and totally. For as I sat there, I said with all the sincerity I could muster and with the grace of God touching my heart, "Jesus, something is happening to me that I don't understand, but if you really exist, and if it is you causing this to happen, then I want you to be the Lord of my life. I just give it to you. Take me and use me."

As I made that prayer, there descended on me a peace that was unlike any feeling I had ever experi-

enced. I know what psychological and emotional release is, but it wasn't like that. This peace surpassed anything I could ever imagine. A phrase came to my mind and into my heart: "This is the peace of God," and I knew immediately that it was a *gift* from Him, undeserved and unearned, because the only thing I had ever done to Jesus was to make fun and

"Much of the preaching and teaching in the Catholic Church today . . . changes no lives. It is only the . . . work of the Spirit that produces heart changes."

Ralph Martin, in "Unless the Lord Build the House," Ave Maria Press.

try to discourage anyone who took Him seriously. I decided then and there that I wanted to know Him more intimately—wanted to spend the rest of my life drawing closer to Him, to behold His face more and more clearly and to serve Him with every part of my being.

That was four years ago. A lot of things have happened to me since. We are now working on the campus of Notre Dame. The Lord has called me and others to a ministry there, especially among the undergraduate students, to attempt to share with them the same knowledge and experience of the Lord Jesus Christ and the power of His Spirit. Just in the last year I've seen the lives of at least twenty-five young people who were caught up in drugs, immorality and

drink, and in hopelessness, despair and emptiness, touched by the hand of Jesus Christ. He is remaking us in His own image—in His own likeness—by the power of His Spirit. The work He is doing is going deep down into our hearts and to the depths of our relationship with one another in the community.

The Holy Spirit is showing us that there are two kinds of work that He does. There is the work of power, a work of glory which is especially clear at first when He touches us and gets our attention. Then follows the work of sanctification, of making us into His own likeness. This is a work of holiness, a work of perfecting the believer.

What Jesus has put in our hearts is a deep longing to behold His face. If we have to be pure in heart to see Him, then we pray the Holy Spirit of God to come and purify our hearts—make us single-minded and single-hearted in seeking His will—and to teach us inner docility and inner obedience—the same kind of obedience that led Jesus to submit to the cross.

In our relationship to one another and to those around us, there is taking place a quiet, general work of grace that isn't concerned with results, but with the melting of our hearts into a common bond of fellowship and for a common purpose, and we praise and glorify God for the wonderful work He is doing among us. ☩



I wrote a letter to God

by **DON SCHMIT**

A LITTLE OVER A YEAR AGO I knew nothing about the baptism in the Holy Spirit. Then I attended a Full Gospel Business Men's Fellowship breakfast. I can assure you that the experience is a sure cure for boredom! This has been a wonderfully exciting year.

I was born in a small town in Wisconsin, thirty miles north of Milwaukee, brought up as a Roman Catholic, went to parochial school all through grade school and two years of high school. At eighteen I joined the Marines and served for three and a half years, mostly in the States,

though I did get to the Philippines and China. The latter experience affected my life greatly because of the hardship and suffering we witnessed—the starvation, the cheapness of life, the cruelty toward the poor and weak.

After being discharged I tried to sow all my wild oats at once—bought a new car and spent the rest of my money drinking before necessity forced me to go to work. My dad got me a job in a garage, but being out every night and sleeping on the job during the day got me an invitation to move out.

DON SCHMIT is Chief of Internal Revenue Service, Accounts Section of the Midwest Regional Data Processing Center. As such, he is responsible for nine central states and thirty-one billion dollars' worth of taxpayers' money. He is married and the father of five children, and is an active member of St. Elizabeth's Catholic Church in Kansas City, Missouri.

I went to Marquette University for over three years but didn't graduate, and was married in 1948.

I started to work temporarily with the Internal Revenue—Grade 1, Temporary (you can't get any lower than that)—and took home about \$71.00 every two weeks. I doubled my pay in five years, but with a wife and baby to support that wasn't very much. However, I did enjoy the work. When Automatic Data Processing came in, I accepted a transfer to Kansas City, Missouri. We had a house to sell, a house to buy, and a family to move, but God must have wanted me to move because we sold our house that same night. We drove down to Kansas City, looked for a house, found one and bought it. We are still living there and extremely happy.

Our new neighbors were pretty wonderful people and they began to do things for us—the kind of things that are prompted by love. They seemed to be leaders in the local parish, and we began to socialize with them a little. They made a cursillo, which is a long week-end that starts on Thursday night and ends about 2:00 a.m. Monday morning. It is a concentrated course in Christian faith.

Some Catholics seem to consider the cursillo to be everything—the beginning and the end—but to me, the cursillo is just the beginning. I liken it to what evangelical Protestants would call “being saved,” because

there I surely took Jesus Christ as my personal Saviour and acknowledged Him as Lord of my life. Suddenly I had a prayer life, and an overwhelming desire to be an apostle. When I walked out of that cursillo I was really “on fire” and wanted to do something for God.

I think the biggest failure in the cursillo movement is the fact that you emerge deeply inspired—and nobody gives you anything to do. That is frustrating. If anyone had given me something to do for God, I'm sure I would have fared better, but instead I kept falling from that high spiritual peak, and then had to struggle to get back to it.

I recall one night especially, when my temper got the better of me and I “blew my stack” at my family. I felt like crying, and it was difficult to pray after that. Finally I wrote a letter to God, as it were. When you put things in writing it means more than merely saying some prayer that you soon forget. I read that letter over and over during the next couple of months.

Five of us formed a small prayer group and we would meet on Saturday mornings, talk about our problems and help each other spiritually. Those men did much to help me grow in the Lord.

But the real change in my spiritual “climate” came about a year ago. I had heard a few brief comments about

the Pentecostals. Then one day our parish priest referred to the Pentecostal movement during Mass. A subject like that can't be covered in ten minutes, but what he said aroused my curiosity! In my search to find out more about it, I talked to the priest, and also read with great interest, John Sherrill's *They Speak With Other Tongues*, and *The Spirit Bade Me Go*, by David duPlessis. Those books really whetted my appetite, and I read everything on the subject that I could get my hands on.

About that time, I attended my first FGBMFI breakfast at the invitation of a friend, Jim Lewis. I will always remember the tremendous love that was in that place. I was a little nervous when I first walked in, but the fellowship around me was so strong, I soon forgot myself. Most newcomers to an FGBMFI meeting sense this same atmosphere. It's the Holy Spirit at work. That meeting was really the beginning of my decision to explore this Holy Spirit Baptism all the way.

Meanwhile, one member of our prayer group had moved east to New Jersey. We bought him a recorder when he left, and then began to exchange Cassette tapes with him. Of course I talked about the FGBMFI breakfasts and the tremendous things that we saw happening there. He got real excited—and within two weeks his wife had received the Baptism, and he shortly thereafter! They immediately became involved in prayer

groups. It was most amazing.

This newly-baptized friend was a great encouragement to my wife and I, but we were still searching, for I really didn't *want* to receive this experience except through a *Catholic* prayer group! Someone told me the University of Michigan in Ann Arbor was the center of the Charismatic Renewal in the Catholic Church, so I addressed a letter there, and before Christmas received a copy of their *Newsletter* with information about the Holy Spirit. I can't tell you the great joy I had in knowing that some day I would experience this. If it was necessary to go to Michigan to receive this Baptism, I was ready to go!

Soon after, Jim Lewis and I went to the Evangelistic Center. Our parish priest and some other priests and nuns were there also. When the altar call was given, we went forward. We thought our parish priest would pray with us, but instead the pastor of the church prayed with us because the priest was too busy praying for many others. However, I praise God that through this we got to know a wonderful man who was interested in helping us to receive the baptism in the Holy Spirit.

Strange to say, although I was filled with enthusiasm and great desire, I didn't feel a thing as a result of the prayer. My first thought was, "Is *this* the experience we have been talking about, reading about, and yearning for?" The fellow next to me

was deeply moved and weeping. I did so want something definite, and began to ask the Lord for a sign. Then I decided that it wasn't right to ask for something special. Pastor Robbin tried to help me to yield completely to the Holy Spirit.

"Tongues" is a stumbling-block to many Catholics—it was with me and



DON
SCHMIT

with my friend Jim—but we did speak a few syllables or words, of which I did not know the meaning.

The next morning, however, strange things began to happen in my life. When I went to work someone told me about a young girl who had been employed in the area office but was now in the hospital dying of cancer of the spine. It was her third hospitalization, and probably her last. Suddenly I had the strongest urge to visit her, which was not normal for me because I generally avoid hospitals and anything connected with them. Nevertheless the urge was so strong that in the afternoon I took a New Testament and went to the hospital to see this girl. I told her why I was there, laid

hands on her and prayed.

I went to see her several times that week, and prayed with her. Saturday morning, very early, she called my home. She was so excited, as she tried to explain that something had happened during the night and she must talk to someone about it. I went to the hospital. It seems she had awakened in the night and sensed a holy Presence in the room. After a first tremor of fear she had felt an overwhelming sense of love surrounding her. I explained that evidently the Lord Himself had visited her and that this was a sign she would be healed.

We prayed, the Lord healed her and she was baptized within two weeks.

These urges to pray for people continued, and many began to tell me their problems and to ask for prayer.

We began having prayer meetings in our home, attendance consisting of a few couples and the parish priest. Within a few weeks people were clamoring to come and pray and praise God with us. This was surely a miracle. Attendance grew so fast that it was overwhelming. At every meeting we have a period in which we just praise God for answering our prayers. It is most beautiful, and we seem to be growing and maturing.

I do not know if this is a common experience, but I woke up one night just sobbing, yet I was never so happy in my life. I felt the most comforting blanket of divine love covering me

and I wept because of it—a love so great it cannot be adequately expressed in human language.

All these things seemed to indicate that I had been baptized in the Holy Spirit, yet I hadn't spoken in tongues—except for those few stammering syllables.

God does things in such unique ways, however, that it is refreshing! I was talking to a priest at the seminary one night, and didn't realize how long I had been there until, glancing at my watch, I saw we had been talking for almost an hour about the Holy Spirit. I apologized and left soon after. On the way home I felt that warmth and soft glow we get when we do something for the Lord—and suddenly began to speak in tongues!

On my vacation we went to Wisconsin for my parents' golden wedding anniversary; but I didn't really feel we were going just for that. Our prayer group sent us off like apostles—and so it proved we were. My brother gathered a group together and I talked to them about the Holy Spirit. Nothing outstanding happened then, but we have since been receiving the most glowing letters of the enthusiasm, the dedication, the consecration of individuals there. It has even spread over to the prison where my brother ministers. They have devoured all the literature we left, and have attended prayer meetings in their town at Old St. Mary's every

Tuesday night and several other prayer meetings in the area, some being held by high school and college kids. One letter ended: "Our family has changed, the office staff has changed, and our friends have changed. Life has become very beautiful!"

Great things are happening. Without making specific prayer for healing God has twice touched my body and healed me of physical affliction.

The instructor in the Department of Religion in one of the high schools asked me to talk to her senior class. Within one week after I had been there, she called my wife and told of the change in those students. *They wanted to start prayer meetings!* That's a miracle.

The second week afterward the teacher and a student came to our prayer meeting and were both baptized in the Holy Spirit. The third week she came with about a dozen more. She was a little concerned because the parents had begun calling, wondering what we were doing to their children, but as she explained, "It's much better that the youngsters get excited about Jesus than about drugs or other things." That night three students received the Baptism.

The rest of my story I cannot give you because it isn't yet finished. I hope it never is, as long as life lasts. I just want to give all the glory to Him who alone is worthy. ☩

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One Heart
in
Christ

THE SPOKANE STORY

as reported by cordelia e. barber

MANY of you need to repent and let Jesus cleanse you of your sins. You need to receive the Holy Spirit. Some of you need healing in your bodies. Just come forward now and let us pray with you."

The impact of those words is tremendous, especially when the speaker is a quiet Roman Catholic nun, and the meeting is a charismatic prayer group of a hundred or more composed of about equal parts of Catholic religious, Catholic lay people, and Protestants.

In response to the sister's invitation, a mixture of people move into the center of the circle. There are housewives and hippies, young teenagers and college students, unwed

mothers and delinquents from Catholic institutions of mercy, nuns, priests, business people, teachers. Prayers are offered until the burdens are lifted and everyone has melted back into the group. Then in a surge of appreciation for the goodness of God, voices are lifted in songs and words of praise.

Such is the almost incredible moving of the Holy Spirit of God which has been gradually building up in Spokane, Washington for over a year and a half.

The move toward unity in the Spirit that is steadily gathering momentum had its roots in a series of lectures given in 1965 on the campuses of Ft. George Wright College

"Endeavoring to keep the unity of the Spirit in the bond of peace" Ephesians 4:3.

of the Holy Names and Gonzaga University. The lecturer was Ray Kirschke, pastor of River Ridge Assembly. The religion classes in each of these institutions had invited Mr. Kirschke to come and present the theology of Pentecostalism. The lectures were given, questions were asked and answered, and the matter seemed ended.

However, in the hearts of Pastor Kirschke and his consecrated wife, Dot, there remained a great desire to share more deeply with these new acquaintances. By August of 1968 this couple was crying out to God to know what He wanted them to do about it.

One day the phone rang and a sister was on the line asking: "Do you have a prayer meeting tonight where some of us could come to learn more about the baptism in the Holy Spirit?" Actually River Ridge did not have a prayer meeting that particular night, but God was so obviously at work in this contact

that by faith Mr. Kirschke replied: "If you can come to our house we'll have a prayer meeting." The promise came promptly, "We'll be there."

The pastor began calling up likely persons to join in the meeting, "God's "selective service" operated, and two hours later the Kirschkes and three others met with four nuns in the Kirschke living room. It was remarkable how natural strangeness quickly faded away, barriers and misconceptions began to melt under the combined impact of divine love and true heart hunger. Another meeting was arranged, then another, until the little living room became inadequate and the group arranged to meet weekly on the campus of Ft. Wright College where the sisters were at home and even more of them could attend.

One sister who had attended college at the Fort had been blessed with a deep infilling of the Holy Spirit during a service at St. Luke's Episcopal Church in Seattle. There-

tofore naturally retiring, she as-tounded her acquaintances by the evangelistic zeal and boldness that was at once evidenced in her life. It was her testimony and prayers that had caused the others to seek out a place where they could learn more about the ways of the Spirit. During the fall she was able to pay another visit to campus. This time the younger sisters in the Holy Names Convent heard and received her testimony. At the next regular meeting on campus a contingent of obviously radiant student nuns was present to tell how the Spirit had swept through their part of the community.

Inevitably their joy reached out and piqued the interest of acquaintances in other communities. Some Jesuit scholastics (student priests) found their way to the meetings and met the Lord in a new dimension. Soon some of these Spirit-filled ones were coming together for prayer in their large castle-like dwelling which overlooks northeastern Spokane. At Ft. Wright College, dorm "bull sessions" were frequently ending up as spontaneous prayer groups. Into the main weekly meeting, now held on Sunday evening, came nuns from various convents, lay Catholics and Protestants. A priest or two also joined the fellowship. At first Pastor Kirschke had attempted to keep the meeting only for Catholic religious and some selected Pentecostals but

this soon became impossible as more and more people, obviously led by the Spirit, sought permission to attend.

In the spring of 1969 a weekend of meetings under the guest leadership of Dr. and Mrs. Dennis Bennett from St. Luke's proved to be a fruitful time of instruction and outreach to more than one hundred persons.

Next to feel the impact of the Spirit were teenagers from a parochial junior high school. About the same time, students from Gonzaga University began appearing at the meetings and receiving the baptism in the Holy Spirit. Endeavoring to meet the needs of these enthusiastic young people, Pastor Kirschke responded to an invitation to hold a mid-weekly meeting on Gonzaga campus.

Most of the younger sisters from the Holy Names Convent disbursed in the fall to teaching assignments, leaving a vacuum in the Sunday night gathering which was soon filled, numerically at least, with Gonzaga students and other lay persons.

During the late summer, the sister who had been filled with the Spirit at St. Luke's in Seattle, along with two priests made an extensive tour of Canada. An effectual door was opened to them to carry to church leaders the word that many United States Catholics were reaching out

(Continued on page 30)

CONTRASTING CONVENTIONS:

by Rev. Joseph M. O'Meara
Baltimore, Md.

An open letter to my brother priests:

During this past month I attended two conventions, one in Baltimore and one in Washington. Both were about religion. But what a difference!

The first was the annual convention of the National Federation of Priests' Councils, the second the annual convention of the Full Gospel Business Men's Fellowship International. The Fellowship is an organization of Christian, Protestant denominational, non-denomination, Catholic, even Jewish people who have reached out for a deep experience with the Lord Jesus but found the conventional methods of evangelism wanting. It is basically Pentecostal or charismatic in nature.

We who are "proper" in the Christian world find ourselves ill-at-ease with the word "Pentecostal" but many of these people are as unemotional about their Pentecostalism as a chicken is about laying an egg. But whether they are emotional or not is insignificant. What is significant is the fruit of their Christian commitment and labor.

The Fellowship, which began as recently as 1953 here in the U. S. has over 500 chapters in this country and many chapters in other countries. They have reached a point where they now add a chapter a day to their fellowship. While we lose scores of priests almost daily, they gain scores of ministers for the Lord daily. While our church members are becoming rapidly disillusioned with the effectiveness of Christianity, their members are enthusiastically speaking of the wondrous effectiveness of the Lord within themselves and throughout the world. While our members grow ever more reluctant to speak of any personal relationship or experience with the Lord, their members are eager to tell what the Lord has done for them and with their lives.

I heard a young man, 23 years old, tell how this personal experience of the Lord has reversed his drug-centered and LSD-centered life to a life of love and dedication for Jesus. There are many such testimonies of young people under the influence of the Fellowship. How many of us can go into our churches and find

PRAYER MAKES A DIFFERENCE

such fruit? I listened to a Jewish man tell how he was about to become a eunuch for the Lord; a man, though married, living as though unmarried because his apostolate was making such demands upon him. What a stark contrast to the proceeding of the NFPC on a related point!

Why is all this happening with them and not with us and other Christian churches? I don't know the whole answer, but I do know it in part. Prayer! That's the part I know! These people at the Fellowship convention didn't discuss a person, place or thing that they didn't pray over it, under it, beside it, for it, with it and during it. Prayer in song and word was on their lips constantly. At the NFPC convention there was hardly a prayer uttered.

Between sessions the Fellowship were gathered together in rooms praying together and relating their personal experiences of the Lord and how they were going to spread His wonderful Word. Between sessions at the NFPC we were gathered together in rooms sipping cocktails and discussing church politics. At the Fellowship nothing was undertaken without calling upon the Holy Spirit to guide it. At the NFPC convention we seemed to proceed all-too-much like natural men.

The Catholic charismatic prayer groups and communities that have sprung up in the past few years have captured the spirit of this Fellowship and appear to be vitally alive. If our dying and disintegrating church is to come alive once again, we must have new life, we must be born again. For those who have eyes to see and ears to hear, the Fellowship and the Catholic Charismatic Prayer renewal have the answer.

Reprinted verbatim from the NATIONAL CATHOLIC REPORTER,


May 14, 1971.

ONE HEART IN CHRIST

(Continued from page 27)

in a new way. In the fall she was assigned to Spokane where she exhorts people to receive Christ by faith, read the Bible, be filled with the Holy Spirit, and resist the devil. On Sunday evenings she and Pastor Kirschke gently guide the services along the line that the Spirit indicates. Other than this, there is no structure to the meetings. Fresh testimonies, hearty singing, scripture, instruction, prayer, tears, and laughter are all intermingled and fashioned into a

unit which somehow has its own identity each time and yet is undeniably united to all that has gone before and will come after.

The meetings have been prayer-oriented, and many are the miracles of healing to which some of the sisters have testified. There has been no attempt to proselyte in either direction, but rather a remarkable blending. Various methods of outreach are in the experimental stages. In all of this the Spirit of God is finding a foothold, and there is emerging in the Holy Spirit a people with one heart of love for Him and for one another. 

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- 71-SM5-9 **Pat Boone:** "Holy Spirit-induced Excitement."
- 71-SM5-8 **Shirley Boone:** "God's River of Spiritual Hunger" (personal testimony).
- 71-SM5-7 **Dennis Bennett:** "The Holy Spirit" (Banquet speaker).
- 71-SM5-6 **Rita Bennett:** "How to Receive the Spirit" (Ladies' Luncheon).
- 71-SM5-5 **Henry Krause:** "Power of the Spoken Word."

Turlock, California

- 71-TC5-7 **Wendell Wallace:** "Man's Only Solution."
- 71-TC5-5 **John Klem:** "The Deeper Life" (Catholic professor).

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- 71-PO5-9 **Lt. Comdr. Bob Wright:** Personal Testimony.
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FGBMFI team ministers
in predominantly Catholic
Spain and Portugal



Front row: Albert and Marian D'Arpa. David Bencomo and Jackie Perry.
Back row: Francis H. Bolton and Herman Perry.

A Fire is Lighted

ON THE 13th OF APRIL a team of six persons, two married couples and two men, left the U.S. to minister in Spain and Portugal for twenty-one days.

The team consisted of Albert D'Arpa, FGBMFI Director and Editor of LA VOZ, and his wife, Marian; F. H. Bolton, Vice President of the Tampa Chapter of the Fellowship; Herman C. Perry of the Tampa Fellowship, and his wife; and David

Bencomo, Vice President of the Memphis Chapter.

As the plane neared Madrid, the pilot reported on the intercom that heavy fog would possibly require landing in Barcelona or Lisbon, a distance of about 300 miles from Madrid. One of the group suggested that they pray for a miracle, so they formed a circle and joined hands in prayer. In about ten minutes the pilot stated that the fog was clearing, and



Mr. D'Arpa directed the team's overseas ministry.

in another ten minutes he announced, "Fasten your seat belts, we are about to land in Madrid."

Marian D'Arpa was led to send a VOICE magazine to the pilot with a note telling him that they had prayed and God had intervened. The team carried a large quantity of VOICE and its Spanish language counterpart, LA VOZ. Upon leaving the plane, Mrs. D'Arpa asked him if he had received the magazine and read her note. He answered, "Yes; I wondered at the time why the fog lifted so quickly!"

The team found great hunger for God in both Spain and Portugal. The Spanish people, especially, kept coming back for more Christian literature and LA VOZ. Many priests and nuns in airports, hotels, restaurants and other places, were given copies of LA VOZ. In spite of the great spiritual hunger, however, there is considerable timidity to attend an evangelical church because of fear of the estab-

lished Church, fear of losing their jobs, and fear of alienating their friends and relatives. This caused us to take another look at "the church in the home" concept as practiced in the early days of Christianity, as a means of dealing with this timidity.

Team members ministered in the home of a Spirit-filled Baptist on the outskirts of Barcelona. The small living room was packed. Most of those present were teen-agers, and several made profession of faith. Prayer was offered for two persons who needed healing. Since returning to the States, Albert D'Arpa has received two letters from the Baptist brother. In the first letter he thanked the team for coming to his home and then told about the miraculous healing of a man they had prayed for who was unable to work because of a severe heart ailment. He began to improve immediately, and upon returning to his heart specialist was advised that he was fully recovered. He has gone back to work and is attending the home meetings.

The second letter reported the miraculous healing of an elderly lady suffering from several ailments, including a bad curvature of the spine. At the time she was prayed for, she was so stooped that one could hardly see her face. She had no control of saliva and had to hold a cloth to her mouth. The letter stated that she had almost recovered completely from her many ailments and was now standing

almost straight. As the result of this miracle, three of her grandchildren are also attending the meetings in the home.

In Malaga, Spain, the group had the pleasure of ministering with an aggressive Spirit-filled former nun who later wrote to Brother D'Arpa that she already had three home meetings started. He is planning to return to Spain in the spring of 1972, and is looking forward to including many new places that shall have sprung up because of this year's visit. He believes that Spain, like Colombia, South America, will witness a great revival in the very near future. And he believes that, as in Colombia, laymen shall also make an important contribution to the awaited spiritual awakening in Spain.

A successful breakfast meeting was held in Barcelona, with several denominational ministers and one Catholic priest in attendance. Mr. D'Arpa believes that this was the beginning of a new thing for Spain. The priest was quite impressed, and is now actively engaged in furthering the Charismatic movement within the various activities of the Catholic churches of that city.

Rota was the last city the group visited in Spain. The U.S. maintains a large naval installation there with about eight thousand personnel. The FGBMFI men ministered in an Assembly of God church, which was bilingual, and their service, which be-

gan at 9:30 p.m., followed a service in English. Most of the attendants at the earlier service remained, and God poured out His Spirit upon both congregations. The blessings were many. Two Spaniards, a young lady and a young man, accepted Christ at the close of the service.

Lisbon, Portugal was to turn out to be the biggest surprise to the team. Their itinerary did not permit them to remain more than four days, but what surprised them were the large Pentecostal congregations there, about 30 in number. The smallest of the congregations would have about 250 persons in a midweek night service. One congregation is so large that it has to overflow into the basement and is serviced by closed circuit TV. All of these large congregations make up one church with a president and other officers and as many elders as there are congregations, each serving a pastor.

On a Saturday noon, the last day in Lisbon, Albert D'Arpa and his party were privileged to meet together with many of the pastors (elders) of the various congregations, and with business and professional men at a luncheon banquet in a restaurant. This was a first for them and they became so inspired by the result that they resolved to have many more like meetings in neutral places.

The blessings at the various church meetings were many, and the group has a standing invitation to return. ☪

"SEEK ME"

(Continued from page 14)

later he was involved in a peace march in Washington, D. C. While there he went down to the Potomac River. As he was standing there alone, he heard a voice saying, "Phil, now is the time." Looking around and seeing no one there, he realized it must be the Lord speaking. The words came again, "Phil, now is the time." So Phil said, "Yes, Lord," and in that moment turned his heart and life over to the Lord Jesus. As

Spirit?" The reply was, "I never heard about it." So Phil brought him out to our apartment and we told him about the Baptism. Right away he became hungry for this experience.

Within a month a half dozen had come to us and were baptized in the Holy Spirit. With one accord they urged, "Let's start a prayer meeting." We inquired of the Lord and He said to go ahead. We never advertised the meeting because the Lord had said He would bring the people in, and indeed He did. We began with ten

"In the Catholic Church . . . Pentecostalism . . . has become more quiet and gentle, less demonstrative. Nevertheless, the experience of the baptism in the Spirit and the appearance of the charisms leaves no doubt that it is the same Spirit that is at work here as elsewhere."—Edward D. O'Connor, C.S.C., in "The Pentecostal Movement in the Catholic Church," Ave Maria Press.

he did so, he was filled with the Holy Spirit and began to speak in tongues, right there on the banks of the Potomac!

Phil came back to Ann Arbor praising the Lord, and burst into our apartment exclaiming, "I've been baptized in the Holy Spirit! Let's start a prayer meeting!" The next time he went to Mass he saw someone reading the Gospel. Afterwards he went to this man and asked, "Have you been baptized in the Holy

persons and within two months had a hundred people crammed into our apartment at each meeting. Now on Thursday nights we hold our prayer meeting in the Parish Hall of St. Mary's Chapel and have 400 to 500 attending. Most of them are Catholics, but also from the historic Protestant denominations, and even some Jews as well as the unchurched, attend. They all find that God's power is there.

Last spring two students, a young

man and a young lady, came into our prayer meeting. They considered themselves atheists, but because they had heard about the meetings, came out of curiosity. During the meeting everyone began to sing and praise the Lord in tongues—not once but twice.

I talked to those two after the meeting and both were struck by the same thing. One said, "When everyone began to pray in tongues the second time, I suddenly knew God was real and that He was right there, and I had such an experience of Him that I *had* to believe! I'm a Christian now and want the baptism in the Holy Spirit." Both of them received in the next two weeks.

Then God began to give us a vision of what He wanted to do in Ann Arbor. It was a vision of the body of Christ—of those who have made a covenant with the Lord and with one another—and it began last year about this time. Besides our large public meeting, we have one prayer meeting each week just for those who are Spirit-filled and who live around the University. Most of them are students who are committed to the Lord's work of transforming the University of Michigan. At that time, there were about 75 in this group. Today that number has doubled.

We recalled that attendance in our meetings had increased from ten people to a hundred in two months and to five hundred in less than two

years, and that from our one prayer meeting some twenty such gatherings had started in the area, one of them now larger than ours, and that a regional prayer meeting in Detroit had started through our prayer meetings and is now as big as the one we have. We remembered the healings that had taken place, the people who had been delivered from drugs, those whose lives had been changed, others who had walked into our apartment and been baptized in the Holy Spirit. God had abundantly fulfilled His promise!

But now the Lord told us, "What you have seen so far is only the *beginning* of what I *want* to do. But before I can do that, I must lay the foundation, and the foundation is that I want to make a covenant with you. I'm going to commit myself to you, and tell you as I told the Israelites at Sinai, that you are my people and I am your God. This is going to mean that you must commit yourselves to me and to one another, to be faithful one to another, and to be faithful to the body of Christ."

I am convinced that prayer groups are only the first phase of God's activities, and the first part of the fulfillment of the plan He has for His people. What God wants is the body of Christ upon earth, complete in its power with all of the spiritual gifts and all the ministries of the Spirit operating. So we began to commit ourselves to be a part of that body.

Three students who lived in dormitories on campus committed themselves to be a part of the body of Christ in their individual dorms, to pray together, to love one another, and to be faithful to the Lord and to His people in their dormitory. At the end of the year over thirty students in one dorm had received the baptism in the Holy Spirit, and in several of the dorms surrounding them other groups had begun just as this one had—with ten, fifteen, twenty students meeting together daily to pray for the dormitory.


As this began to happen in the dorms around the campus, and we began to see the power of God's Spirit at work, we experienced an evangelistic anointing upon the community as God began to send people out to witness for Him and to miraculously lead them to go to the right person at just the right time.

Back before this all began, right after our second prayer meeting, the Lord had said to us, "I am going to pour out my Spirit upon this campus and raise up for myself a community that will glorify me. I will bring people here from all over the country to be baptized in the Spirit and to be equipped with spiritual gifts so they may go back and minister to others. I will pour out my Spirit upon Michigan and raise up prayer groups throughout the entire state."

At the time that prophecy came through, our prayer group had but

fifteen people and another group in the state had twenty. Three months later there were more than twenty prayer groups in Michigan and our group numbered over 100 persons. God had fulfilled every one of those promises! People were being brought from all over. Catholics who had heard about the Charismatic Renewal were coming to see what God was doing. One cardinal from Canada came into a prayer meeting, and Bernard Herring, one of the leading theologians who works in the Vatican as an assistant to the Pope, attended one of our lectures on spiritual gifts.

Two American bishops and hundreds of nuns and priests have come to our prayer meetings. One priest from Columbus, Ohio roomed with us but never would eat with us. I thought perhaps he was fasting but found that he had two serious intestinal afflictions and all he could eat was baby food. He used to slip out to his car and eat baby food during mealtime. Before he left, the people laid hands on him and prayed for his healing. Immediately he got up, walked in and sat down at the table and enjoyed his dinner with us. He never had a bit of trouble then or since. This was about a year ago.

We have begun to see that God's plan for His work is far greater and broader and far-reaching than anything we ever dreamed of. In fact, we can see no end in sight! 

COMMUNIQUE: CHAPTERS and CONVENTIONS

CATHOLIC FAMILY BAPTIZED IN THE HOLY SPIRIT IN MODESTO-TURLOCK REGIONAL

"We had a marvelous convention throughout," says International Director Enoch Christoffersen of the Modesto-Turlock California Regional early this past May.

The convention encountered seeming trouble early as none of the principal speakers were able to be present on opening night. Nevertheless, directors were not frustrated, waiting upon the Lord to see how He intended to turn the events into blessing. And so He did. Meetings took an international flavor from the beginning keynote addresses as

Spirit-filled ministers from Japan, India, Greece and Germany gave exciting and edifying testimony of the movement of God in their respective spheres. The four messages dovetailed into a spirit of Christian unity which set the pace for the days following, during which many persons were saved and baptized in the Holy Spirit. Canadian physician Dr. Douglas Roberts, Catholic professor John Klem, and Portland pastor Wendell Wallace, as well as officers from neighboring local chapters, ministered to those present from the Word of God and from their personal experiences in the Christian walk.

In all meetings there were marvelous results, with a beautiful spirit felt throughout the convention.

One inspiring story to come out of the Modesto-Turlock meetings is that of a pretty young Catholic girl, Julie Ottman. Her uncle, having seen and heard Mr. Christoffersen give his testimony on a telecast in Los Angeles, had written him asking for someone who could assist Julie in receiving the baptism in the Holy Spirit. A telephone call was placed and Julie was invited to visit with



The four Ottman sisters: Kathleen and Irene (front row), Mary Beth and Julie.

the Christoffersens in their home, where, after being led into scriptural passages on the subject, she was "filled with the Holy Ghost, and began to speak with other tongues" as on the day of Pentecost. Her witness quickly spread to three sisters, who received the same blessing during convention, then to others in her large family, and to friends.

TAMPA HOLDS FOURTH REGIONAL

The Fourth Tampa Regional Convention of FGBMFI exceeded every expectation though arrangements and preparation for it began late. Many persons were saved, filled with the Spirit and healed. One Nazarene minister wrote, "The Lord had been leading me concerning the baptism in the Holy Spirit but I had never really experienced full release before this convention."

On the final night, at the youth-adult meeting, a large number went forward to accept Christ as Saviour, and God met needs as people ministered to each other all over the auditorium.

With the exception of Vep Ellis, all featured speakers were laymen. They included Sherwin McCurdy, International Director of FGBMFI from Dallas, Texas; Comdr. Carl Wilgus, USN; Dr. John Klem, a professor at Ball State University, Muncie, Indiana; and Malcolm D. Kemp, Controller in the Fellowship's



Albert D'Arpa, Tampa Convention chairman, and Dr. John Klem, Ball State University professor.

Comdr. Carl Wilgus, USN, and Vep Ellis, internationally known evangelist.



International Headquarter's Office in Los Angeles. Vep Ellis thrilled audiences with music and the spoken Word. He was assisted by Dick Morris and Troy Miller.

International Directors Al Malachuk of Washington, D.C., Russ Gray of Miami and Charles Crisafulli of Merritt Island, Florida also attended and participated.

SOUTHERN REGIONAL CONVENTION CALLED "MOST SPIRITUAL"

The 1971 Southern Regional Convention met in the Jackson, Mississippi Heidelberg Hotel, May 13-15 in the midst of an outpouring of the Holy Spirit seldom seen in the Southern States. There were approximately 1,500 to 2,000 people attending, with the following states represented: Louisiana, Texas, Arkansas, Alabama, Tennessee, Florida, and Georgia, as well as many from Mississippi. About 800 were present for the evening services and 500 for the daytime services. The Ladies' Luncheon on Saturday had 200 in attendance.

Beginning with the Thursday night service, as International President Demos Shakarian brought the message the convicting power of the Holy Spirit settled over the audience. Following a message in tongues with interpretation, many people streamed forward to give their hearts to the Lord, reminiscent of oldtime sawdust trails in tent revivals. Among the miracles that night was a teenage girl afflicted with crippling arthritis. She was brought to Brother Shakarian in a straight chair and after prayer, the healing virtue of Jesus Christ instantly healed this young lady and she walked without the aid of crutches and leg braces she was previously using.

The Friday morning service was highlighted by testimonies from

Spirit-filled ministers and laymen of various denominations, and on Friday afternoon Ken Sumrall of Pensacola gave the first of two deeper teaching lessons from the Word of God for Spirit-filled Christians. In the Friday night service there was witnessed a sovereign move of God in which the entire audience participated. Ben Swett, special singer for the convention, was ministering in song when the people, uniting in faith and one accord, began to worship God. Following his singing, prayer requests were given for many people who were afflicted in hospitals and homes, and a tremendous healing flow became evident in the midst. The message of the evening was given by Charles Green of New Orleans, Louisiana. At the conclusion many were delivered from bondage, healed of various diseases, and baptized in the Holy Spirit.

On Saturday morning, the service under the direction of International Director William A. Abercrombie featured testimonies of many Alabama chapter presidents who reported a great move of the Spirit in their various areas. Ken Lowry of Houston, Texas concluded the service with his anointed testimony. Saturday afternoon, Ken Sumrall conducted another teaching session, and in the Saturday night meeting in-



Paris, Texas Chapter received charter last May. From left, Claude O'Neal, Samuel Wilkins, Eugene Norwood, Wendell Watkins, Lewis Weiss, Albert Harrod, R. J. Tooley, Charles Christian, Lowell McManes.

PARIS NEWS STAFF PHOTO AND IDENTIFICATIONS.

spiring testimonies were given by two Spirit-filled educators, M. D. Williams of Lucedale and Jim Rushing of McComb. International Director Sherwin McCurdy brought the final message amidst a tremendous move of the Spirit.

Commenting on the Southern Regional, F. E. Ward said, "Of the more than 30 FGBMFI Conventions I have attended, this was the most spiritual."

PARIS, TEXAS CHAPTER CHARTERED

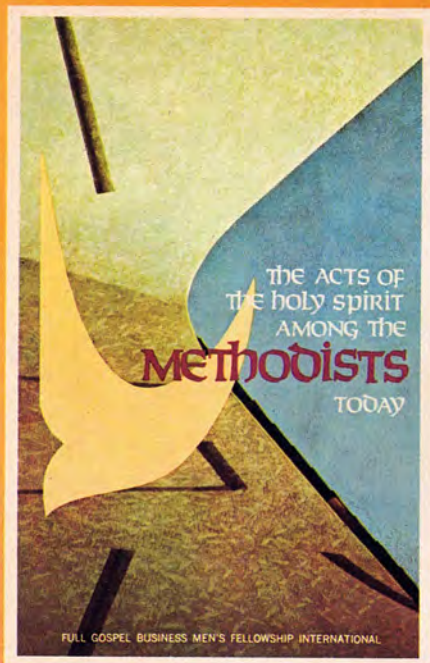
At a May dinner meeting at the Holiday Inn, President Albert Harrod received the charter for the Paris, Texas FGBMFI chapter from International Director Wendell Watkins of Durant, Oklahoma, thus officially linking the local chapter with the worldwide interdenominational Fellowship. The chapter's organizational meeting had been held only

(Continued on page 42)



Des Moines, Iowa received charter April 29. Int'l Director Bill Norwood (right) made presentation to Chapter President Earl C. Hartzler. Other officers sharing in event were Ivan Chomychia, Secretary, and Harold Mauk, Vice President. Lawrence Otto, Treasurer, was absent when presentation was made. From an initial attendance of 15 on Oct. 26, 1967, present gatherings average 150.

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nine months earlier, in August of 1970.

New officers were elected at the meeting. They are: president, Albert Harrod, Jr.; first vice president, Charles Christian; second vice president, Lewis Weiss; secretary, Claude O'Neal; treasurer, Sam Wilkins; director, Eugene Norwood; and crusade chairman, R. J. Tooley.

At the same meeting the chapter was also presented with a flag, designed by Mrs. Sybil Skates, showing the international and Paris chapter emblems. The event was covered the next day by an article in *The Paris News*. No membership is needed to attend the meetings and the public, including ladies, is welcome.

IN MEMORIAM: Carol Ashcraft Franklin

The courts of heaven ring with a new voice and a new rendition of Redemption's Story since God called Carol, daughter of Int'l. Director and Mrs. Tom Ashcraft and wife of David Franklin, from the choir of Houston's Evangelistic Temple and the platforms of Full Gospel Business Men's conventions, to her eternal Home. Carol's song here is ended, "but the melody lingers on."

Among several hundred attending the home church memorial service conducted by Pastor Austin Wilkerson, were FGBMFI Board members Demos Shakarian, Sam Rudd, Kermit Bradford, Lynwood Maddox and Darrell Hon. 



On Friday evening, April 16, 1971 at the third meeting the newly-formed Willows, Calif. Chapter of FGBMFI received its charter. From left, Clifton A. Powell, International Director; Charles Moore, Vice President; Harold Grimes, President; Jack French, guest speaker; Joseph McPherson, Secretary-Treasurer. Approximately 75 persons attended.

Bearers of His Peace

by **EDWARD D. O'CONNOR, C.S.C.**

Member of the Theology Department, University of Notre Dame


Given at the South Bend Chapter Rally on April 10, 1971.

THERE ARE MANY THINGS relative to the Pentecostal movement within the Catholic Church of which today is the fourth anniversary, but it is most appropriate for me just to recall that this is almost exactly the fourth anniversary of the first time I met you people. It was in April of 1967 that I attended for the first time a meeting of the Full Gospel Business Men's Fellowship. Since then I have had the blessing of meeting with many chapters in many parts of the country, and I feel very much at home among you.

You speak of this gathering as a Rally. Very often I have noticed that word being used in connection with Full Gospel Business Men's meetings. But the thing that strikes me about this is that the word "rally" has a very different meaning for you people. In general use, a rally is where people make a lot of noise in order to stir up something and create a spirit that is not already there. But in your meetings there is an entirely different tone. Even when you sing, even when you clap your hands, it is not noisy—it is gentle, because there is

a tone of prayer about it. It is not something made exteriorly in order to put a spirit into people, but rather it rises up out of the spirit that is already in your hearts because the Lord has touched you with His peace. The Lord by His power has acted among you, and let you know that He is the Lord of the resurrection—that you don't have to resurrect yourselves—but that you must live in faith in the resurrection which He Himself has begun and which He is going to complete in you.

Living by faith in the resurrection means, among other things, living in the peace of Jesus Christ our Lord—that peace with which He greeted His disciples on that first Easter—not with a lot of commotion or noise, but simply with the words, "Peace be unto you."

On this fourth anniversary of our fellowship together, may that "peace which passeth all understanding" fill our hearts through Christ Jesus our Lord, and may He make us bearers of His peace toward all those to whom He sends us. 



SOUTH BEND, INDIANA
All-Day Rally, April 10, 1971

1. From left, Fr. Edward O'Connor, Notre Dame; Walter Gundt, South Bend Chapter President; Ray Bullard, Int'l Director, FGBMFI.
2. Part of crowd attending Saturday night banquet.
3. Participants in Saturday noon live radio broadcast from studios of WHME, sponsored by South Bend Chapter. From left, Kevin Ranganhan, Walter Gundt, James Cavnar, Dr. Raymond Becker, Betsy Cavnar, Guy Morris.
4. Vocalist Roger McDuff ministered effectively to rally audiences in word and song.



**Local chapter of FGBMFI honors
4th anniversary of Notre Dame's
Catholic Pentecostal movement.**

5. Guy Morris directed and announced the radio broadcast and taped the three meetings during the all-day Rally.
6. "Happy Jack" Burbridge, an ex-convict, inspired audience with thrilling testimony of God's saving grace.
7. Home of Dr. and Mrs. Herbert True ("True House") in South Bend, used as a center of operations by the Catholic Pentecostal community rent-free for three years.
8. James Byrne leading young people in devotions in "True House." Time: 2:00 a.m. Easter Sunday morning!

SCANDINAVIAN AIRLIFT: 1971

Full Gospel Business Men will minister in Scandinavia for two weeks this year. Itinerary is as follows: Depart USA for Copenhagen, Oct. 19; Arrive Copenhagen and transfer to connecting flight (to Stockholm, Hamburg, Helsinki, Oslo or Stuttgart), Oct. 20; Minister in chosen area, Oct. 21-28; Arrive Stockholm for meetings, Oct. 29-Nov. 1; Return to USA, Nov. 2. Price: as low as \$483 roundtrip from Chicago to Stockholm, \$393 roundtrip from New York to Stockholm.

For further information, contact:

Henry F. Carlson, Director, FGBMFI, 564 W. Fulton St., Chicago, Illinois 60660; (312) FR 2-3987.

SIX SCRIPTURAL STEPS TO SALVATION

Men still cry, "What must I do to be saved?" The Bible provides a clear answer. Here are the six Scriptural steps which all must take to pass from death unto life:

1. **ACKNOWLEDGE:** "For all have sinned and come short of the glory of God" (Romans 3:23). "God be merciful to me a sinner" (Luke 18:13). You must acknowledge in the light of God's Word that you are a sinner.

2. **REPENT:** "Except ye repent, ye shall all likewise perish" (Luke 13:3). "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). You must see the awfulness of sin and then repent of it.

3. **CONFESS:** "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "With the mouth confession is made unto salvation" (Romans 10:10). Confess not to men but to God.

4. **FORSAKE:** "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord . . . for he will abundantly pardon" (Isaiah 55:7). Sorrow for sin is not enough in itself. We must want to be done with it once and for all.

5. **BELIEVE:** "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "If thou shalt confess

with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9). Believe in the finished work of Christ on the cross.

6. **RECEIVE:** "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11,12). Christ must be received personally into the heart by faith, if the experience of the New Birth is to be yours.

Why not make your eternal decision right now: "I am convinced by God's Word that I am a lost sinner. I believe that Jesus Christ died for sinners and shed His blood to put away my sins. I NOW receive Him as my personal Lord and Saviour and will by His help, confess Him before men."

When you have made this greatest of all decisions, please let us know about it so that we may rejoice together.

NAME

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P.O. Box 17904
Los Angeles, California 90017

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Our Banner is Love

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Convention Schedule

FRESNO REGIONAL

September 2-4, 1971

Del Webb Towne House

Les Lile, Enoch Christoffersen, Co-Chairmen
2607 N. Rowell, Fresno, Calif. 93703

HARRISBURG REGIONAL

September 2-4, 1971

Penn Harris Motor Inn

Dr. Jack Herd, Chairman

3810 Candlelight Dr., Camp Hill, Pa. 17011

DALLAS REGIONAL

September 8-12, 1971

Statler Hilton Hotel

Leroy W. Eaton, Sherwin McCurdy, Co-Chairmen
2812 Dorrington Dr., Dallas, Texas 75228

SOUTHERN CALIFORNIA REGIONAL

September 16-19, 1971

Riviera Hotel and Country Club, Palm Springs

Paul Toberty, Chairman

13622 Yellowstone, Santa Ana, Calif. 92705

CHARLOTTE, N.C. REGIONAL

September 23-25, 1971

White House Inn

Paul Wichelhaus, Chairman

P.O. Box 8005, Charlotte, N.C. 28208

KANSAS CITY REGIONAL

September 30-October 2, 1971

Center City (Ramada) Inn

Bill Norwood, Chairman

11601 Oak St., Kansas City, Missouri 64114

DEL-MAR-VA REGIONAL

October 14-16, 1971

Ocean City (Maryland) Convention Hall

Maurice Twilley, Bill Miles, Co-Chairmen

Rt. 50, Willard, Md. 21874

NASHVILLE REGIONAL

October 28-30, 1971

Hilton Airport Inn

Hoyt Elliott, Chairman

P.O. Box 96, Nashville, Tenn. 37202

NEW YORK REGIONAL

October 7-9, 1971

Statler Hilton Hotel

Simon Vikse, Chairman

Box 355, GPO, New York, N.Y. 10001

SPOKANE REGIONAL

October 7-9, 1971

Davenport Hotel

Edward W. McFalls, Chairman

1611 E. 17th, Spokane, Washington

CHICAGO REGIONAL

October 13-17, 1971

Conrad Hilton Hotel

Henry F. Carlson, Chairman

564 W. Fulton, Chicago, Illinois 60660