

death as their fathers should, in no wise to meddle any more with the Lord's Prayer, the Creed, and Commandments in English.

Which done, upon Palm Sunday the fathers of these children were brought back again to Coventry, and there, the week next before Easter, (because most of them had borne faggots in the same city before,) were condemned for relapse to be burned.

Only Mistress Smith was dismissed for that present, and sent away. And because it was in the evening, being somewhat dark, as she should go home, the aforesaid Simon Mourton, the sumner, offered himself to go home with her. Now as he was leading her by the arm, and heard the rattling of a scroll within her sleeve; "Yea," said he, "what have ye here?" And so took it from her, and espied that it was the Lord's Prayer, the Articles of the Faith, and the Ten Commandments in English. Which when the wretched sumner understood; "Ah sirrah!" said he, "come, as good now as another time:" and so brought her back again to the bishop, where she was immediately condemned, and so burned with the six men before named, the fourth of April, in a place thereby, called The Little Park, A.D. 1519.

<http://www.exclassics.com/foxe/foxe164.htm>

Announcements

The Safford church will be hosting a **Bible Bowl** on January 12, 2013 at the church facilities.

Potluck today, after services, in the annex.

Prayer List:

Healing: *Mike Cavasos, Sandy Cavasos, Ben Atchley, Faye Atchley, Nicolas Self, Annie Self, Douglas Gardner, Brandon (Gerry Clark's grandson), Inez's son Lee, Dave Morse, Richard Tuey.*

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Safford Church of Christ

3888 S Hwy 191, Safford, AZ 85546

16 December 2012

Sermon Topics:

AM: Commitment

Matthew 12:17-21

PM: The Conclusion

Ecclesiastes 12:9-14

Evangelist

Ken Knowlton: 428-5974

Elders

Ben Atchley: 428-2246

Greg Briggs: 428-8756

John Cunningham: 428-0895

Services

Sunday Bible Class	10:00 A.M.
Sunday Morning Worship	11:00 A.M.
Sunday Evening Worship	6:30 P.M.
Wednesday Evening Class	6:30 P.M.
Thursday Ladies Bible Class	10:00 A.M.

The Uncola

by Nathan Mellor,
Oklahoma City, OK

When I was a kid, I remember a set of glasses that we had that was part of an advertising campaign for 7 Up. 7 Up was trying to distance itself from the other "colas" of the time by declaring itself as the "uncola". The glasses were made upside down and were a fun novelty item. The campaign was a success and helped establish 7 Up as a different kind of drink. In the 1970s, branding a drink in such a way was ahead of its time.

The idea of the "uncola" came to mind this week as I was thinking about my journey in the churches of Christ. In many ways, in the Christian community, we have

occupied a similar role as 7 Up. Although sociologists and census takers define us as a denomination - for many of us, such a designation is cringe worthy. Because we were not easy to classify we were often lumped together in the religious equivalent of the dreaded "other." In an attempt to give definition to what it meant to be "church of Christ" we were often defined by those who were the most extreme. In many cases, they shared our name but often did not share our heart.

I am a member of the churches of Christ because of a handful of reasons. The first and most obvious is that my parents and grandparents were members of churches of Christ. This however is not why I have stayed. I remain a part of the churches of Christ because I believe that the idea of being a non-denominational, Bible believing, grace filled, relevant and loving community of believers is still possible. In fact, I believe the concepts that we have clung to for so long have now taken root in churches of all kinds throughout America and abroad. In an amazing twist, I believe the principles we have held dear (i.e., baptism for the remission of sin, the Bible as the ultimate authority, etc.) are being embraced more today than ever before. After all this time, it seems that being the "uncola" of the Christian community is growing.

Why do I say all of this? I am thankful for you. I love you for your dedication and I don't want you to give up. We need one another. As you well know, It is not easy being in a group that has often been relegated to the fringe. It is tough holding to your heartfelt convictions when it requires sacrifice. As we consider God's plan for the churches of Christ, we ironically must begin with a question about something other than the Church. To consider the future of the churches of Christ is to consider the future of Christ (in our lives, our churches, etc.). Where Christ goes the Church must follow. They are connected. When we focus on Christ, it has been promised

that we will not fail. If our focus is something other than Christ, it has been promised that we will inevitably fail.

Thank you for your commitment. It is a great joy to know we are a part of the Family of God. May God bless you.

Something from Fox's Book of Martyrs

The study of the history of the English translations of the Bible is sometimes quite fascinating. The church in England was strongly resistant to the printing of scripture in any language other than Latin, the "language of learning." When we learn that so many people in England lost their lives because they were caught reading the Scriptures in English, it ought to cause us to question whether we sufficiently cherish the liberty to read the Scriptures in our own language.

163. THE HISTORY OF SEVEN GODLY MARTYRS BURNT AT COVENTRY.

Mistress Smith, widow; Robert Hatchets, a shoemaker; Archer, a shoemaker; Hawkins, a shoemaker; Thomas Bond, a shoemaker; Wrigsham, a glover; Landsdale, a hosier, at Coventry, A.D. 1519. Their persecutors: Simon Mourton, the bishop's sumner; also the bishop of Coventry, and Friar Stafford, warden.

The principal cause of the apprehension of these persons, was for teaching their children and family the Lord's Prayer and Ten Commandments in English, for which they were, upon Ash Wednesday, taken and put in prison, some in places under ground, some in chambers and other places about, till Friday following.

Then they were sent to a monastery called Mackstock Abbey, six miles from Coventry; during which time their children were sent for to the Grey Friars in Coventry, before the warden of the said friars, called Friar Stafford; who straitly examining them of their belief, and what heresies their fathers had taught them, charged them, upon pain of suffering such