

# Te Cuento...

## ...The Story Inside

### Bored Out of My Heart

I got to wondering if the Holy Spirit might get bored with me. I mean, He has been in so many amazing people, and stirred so many grand hearts, He might sigh gently at my chicken-heartedness, at my caution, my faint hopes and miniature plans.

Wouldn't it be cool if He were excited by my disposition? By my posture of acceptance? Even by a thing as simple as my persistent hope? By thinking we could start stuff?

The idea of the *fullness of the Spirit* also suggests the opposite can be true, doesn't it?: "*the morsels of the Spirit*", or perhaps more accurately, "*the little bits of space I've given Him in my tired, shrunken heart.*" I guess that means if the Spirit is bored with me, it's my own fault, for not giving Him space, for not giving Him any expectations. It'd be like buying a Ferrari and then just parking it sideways in my garage; dashing any hopes or expectation of speed.



David observing India from the train to Delhi

The Holy Spirit was made to move, to run, to speed (I know He wasn't *made*, it's just an expression). The Holy Spirit is a terrible spirit to waste. He just might get bored out of our hearts, and go looking for some action.

### ¿Qué pena? o ¿Llevar su pena?

"Que pena" Así decía el cura del hospital. Se asomaba al cuarto y decía con un suspiro "Que Pena." Y ya. Nada mas.

Al visitar nuestra iglesia Metodista Libre en Inglaterra la semana pasada, tuve el privilegio de visitar nuestra iglesia en Solihull. 400 gentes, y era un día martes. Habían venido para experimentar el poder de Dios, muchos para ser sanados. Pero primero hicieron un llamado al altar, antes de la predicación, antes de la ofrenda, antes de casi todo. Y respondieron algunas 20 personas, oraron por ellos y los llevaron atrás para ministrarlos.

Después los enfermos, explicando bien que no es magia, es la gracia de Dios, explicando bien que, por razones que no entendemos, algunos se sanarán y otros no. Y entonces oraron (mejor dicho, oramos) y no sé qué pasó. No sé si se sanaron. Sí sé que algunos cayeron al piso y con cariño las damas los cubrieron modestamente. Y sé que me llenó de alegría ver el pueblo de Dios obedecer las escrituras y dejar lo demás en las manos de Dios. Y sé que me saltaron las lagrimas al ver el pueblo de Dios ministrando a tanta gente necesitada, enferma.

Mucho mejor que resignadamente lamentar, "Que pena."

From:  
Bishop David Roller

#### How to start stuff:

- > Anyone at church broken-hearted over the broken?
- > Can they identify any of the broken who might be desperate for Jesus?
- > Help them make a 2-month plan for meeting the needs of these desperate broken ones. If you're the pastor, don't attend (so they'll do it).
- > Ignite at least 3 attempts at a time, accept that most won't "take."
- > Nurture them, so that after 9 months there's at least one functional "church "meeting off church property.

Repeat step 1.

*Te Cuento/Story* is a bi-monthly letter from Bishop David Roller to those who minister.

### A Culture of Rapid Kingdom Expansion

This phrase is becoming the mantra of our leadership cohort. Small may be good for some things but not for God's vehicle of redemption.

There are too many people who are too broken and need to meet the Healer for us to accept "Slow Kingdom Expansion."

The gospel of John says Jesus came for all. We have to at least tell them this amazing story.

All doesn't mean some.



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## Living Sideways: Easter Thoughts on Easter Island

The Moai stare inland. The huge stone heads don't look expectantly out to sea, they stare toward their island villages; playing an unknown role in the Rapa Nui culture. I thought they'd stare out to sea, hoping to glimpse an outrigger coming across the Pacific Ocean.

Ever since I read *Kon Tiki* in the '60's the Moai stone figures of Easter Island and have lured me to visit the island. I wanted to stare back at these stone figures. None of them were left standing. The ones the island wars hadn't tumbled, the tsunamis did. Now archaeologists have re-erected some of the 800, but most of them still lay like Dagon, face down in the thistles and gravel. Now I've seen them, the standing and the fallen. The cold carved stone made me think about death.

It's almost comical, the denial in American culture of the normalcy of death. We treat death as if it were a surprising interloper at our pleasant dinner party—a tragic interruption of the normal course of affairs, rather than the routine and expected end of all flesh.

I want to live scanning the horizon for Jesus' return; for that parting of the clouds, for that bugle call. I want to live recognizing that we "only go around twice." And the second go-around, goes around forever—makes a 100-year life blush in an embarrassment of youth.

On the other hand, the two angels asked, "Why do you stand here looking into the sky? ... [He'll ] come back in the same way you have seen him go ..." (Acts 1:11). It's kind of a warning to not turn into sky-gawkers, but to get about our business; not to be Moai.

We're neither useless sky-watchers nor are we smothered by the mundane routines which blanket our noble nature and eternal design. Maybe we're to live on the bias, one eye toward the village, one eye toward eternity. Stand sideways.



One of the Easter Island Moai

### Schedule mid-April to mid-June, 2008

- APRIL  
 15-17 M.I.N.E. in Pennsylvania  
 18-19 South Atlantic Annual Conference  
 20 Lakeland, FL  
 21 Superintendents' Meeting  
 22-24 Exponential Conference in Orlando  
 26 Maryland/Virginia Unity Fellowship day
- MAY  
 2-3 Alabama/Georgia Annual Conference  
 5-6 Superintendents' Meeting  
 9-12 United Kingdom Annual Conference  
 13-14 Asbury Seminary Board of Trustees  
 16-17 Maryland/Virginia Annual Conference  
 23-24 New South Annual Conference  
 29-30 Genesee/Susquehanna Annual Conferences
- JUNE  
 1-3 New York Annual Conference  
 6-7 New England Annual Conference  
 8-9 Keystone Annual Conference  
 13-14 Pittsburgh Annual Conference

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