

The God Hunt

By Karen Mains

Karen Mains

I am often in strange places among strange people, many of whom I've never met before and will never see again. And I often feel alone, or I feel lonely. I can feel it rising up, beginning to choke me. And I've learned how to be friendly. I've learned how to make approaches to these strange people in strange places.

But as I'm alone, sometimes I'll be in a group. And all of a sudden, over the murmur of sound of voices, I'll hear laughter, and it will be a well known laugh. It will be the laugh of a friend. And I know that I am no longer alone in that room. It's someone who is near to me, someone who with whom I have a relationship.

And if I would just follow the sound of the laughter, soon I will find myself standing beside my friend. Now, one of the most frequently asked questions I hear as I travel is, how do you hear the word of the Lord? How do you know when he has spoken to your most inner being? How does the Holy Spirit commune?

And it is very much like that new technology. After you've had this cultivated intimacy, it's like that new technology. I'm told that AT&T has developed where a voice print, a voice print is put on a machine you can call home. And if it is your voice print on that machine, it will trigger the coffee pot. It will trigger the oven.

In fact, there's a technology where you can actually stand in front of your door. And if your voice print is on that mechanism in front of your front door, you can say, Open sesame. And if your voice print is there, the door will unlatch or unlock. And you can go in now. For those of us who

have worked hard at developing this cultivated intimacy, you see, God's voice print is on our heart.

It is on our heart. And we know when he whispers, when he communes in the noisy places or in the silent places. It's an unmistakable voice. It's recognizable. My mother used to call me on the phone.

Both of my parents are dead now, but all mother had to do was speak my name, Karen. And she said it in a way whereby she did not have to say, this is your mother calling. I knew it was my mother. Dad spoke my name in a way that no one else has ever spoken. He used my name Karen, and he lengthened it to a Swedish pronunciation, which was Karen.

And then he said, Karen Sue. And when he spoke my name, I knew that it was my father speaking my name. God is always calling our names, and we have to learn to develop this intimacy so that we can hear him speak our names. And we will lift our ears. And we will know that it is he, that one who is making that sound.

Now let me give you the discipline. Let me take you through the discipline that my husband and I have developed that helps us over the daily points of our lives. To recognize this voice as it speaks, as it communes, as it touches the most inner parts of our soul. And we call this discipline the God Hunt. The God Hunt.

Going on the daily God Hunt. This is really an old discipline, an old and ancient discipline that has come through the churches. It's called practicing the presence of Christ. But that sometimes in our modern world has such an anarchynostic sound that we need to find new ways new fresh ways to express old truths. So David and I go on the God Hunt.

We go on the God Hunt. I would like for you to take notes if you thought, thank you. Hold your pad up. There he is. He did it.

If you thought that I was going to do all this work for you, you thought wrong because you will learn better. You will incorporate this better if you work along with me and I will actually take you through exercises in these things that I teach. So bring a notepad, bring a piece of paper, bring a pencil, borrow it if you need to. This is the definition of a God Hunt. Write it down.

The spiritual disciplines are like the physical disciplines. You don't start out running the marathon, you run a mile and then you develop so you can run 3 miles and you go into training. Most of us in the Christian life wants to sit down at the piano. And we want to play Chopin without any hour on the practice bench without ever having to do the scales. The spiritual disciplines are exactly the same.

You begin, you fall flat on your face, you start over, you start again, you fail, you begin again.

You develop the capacity to be disciplined. And when you work at the disciplines, the spiritual disciplines, all of a sudden, at some part point in your Christian journey, you will find that there is a twist that the discipline then begins to carry you. The discipline begins to carry you. The God Hunt.

The God hunt is any time in our lives. The God Hunt is any time in our lives when God acts on our behalf or intervenes in our world, and we recognize it to be Him. Now, that last part is very important because you see, God is always working in our world. He is always attempting to intervene on our behalf. He is a communitive God always calling our names, always coming towards us.

But we do not develop the capacity to recognize Him. And so we go through life saying, Where is God? Why hasn't God? What about God?

When all the time he has been there? This is classic Christian theology. God is prevenient is one of the ways to explain this. God is always calling us. We cannot even seek him or pursue him without him giving us the desire in our hearts to follow Hard after him on this pilgrimage.

A.W Tozer if you haven't read his works, you really need to get into his works in the pursuit of God. He was a Christian Missionary Alliance pastor in Chicago. A Godly man. Some people call him a 20th century mystic. I'm not sure about that.

I think Tozar just experienced what normal Christianity should be. Tozar writes, the impulse to pursue God originates with God, but the outworking of that impulse is our following hard after him. Listen to me very carefully. What I have to say to you is important. There is no significant spiritual growth with Passivity.

You must be an activist. You must be the Pilgrim who pants hard after God. You must be the Detective looking to find the God who is there in your everyday world. You must set your face on this journey.

You must like Jacob say, I will not let you go until you bless me. If your blessing comes in breaking, that is what I want. That is what I desire.

But touch me, be there so that I can know it, that I have firmly wrestled with you.

And that is not passivity. That is an active desire of the human heart of the Christian human heart. And the truth is, we must pray that God will give us that desire. One of the prayers I pray over and over again is Give me a hunger for you that cannot be filled by any human thing. Give me a hunger for you that cannot be filled by any human thing.

We also must go on the Godhead with a childlike heart. I think evangelical Christianity is one of the most rational faiths of any of the confessions of Christianity that there is. We figure God out. We systemize God. We fit Him into the doctrine that we understand.

We explain and we inform and we teach. We have so much information on how to be Godly Christians that we have no excuse for not being Godly Christians. And yet we have a weak need, insipid kind of Christianity in our American Church. Why? Because we have to understand that we can't do it all with the head folk.

It doesn't just come from here. There's an interrelationship between the heart and the head. And so for a while, when we're beginning the God Hunt, we need to go on it with this childlike heart, this childlike heart that's like Christ set assuredly, I say to you, whoever does not receive the Kingdom of God is a little child will by no means enter it. Now, if you're around children much or if you can remember your own childhood, you know that one of their greatest capacities is this capacity for wonder or for delight.

They're wide eyed before the world.

And so for a moment we suspend the rational capacity which shreds God's work apart. Like the scientists shredding the rose apart, dismembering it, putting it under a microscope, and therefore they know of what the rose is made. But they no longer have the rose. And sometimes we do that to our faith so much that we do leave no room for mystery for God to work through supernatural work. We do not leave ourselves the capacity to be awed, to stand and wonder.

When God works in our lives. We analyze it. We shred it apart. So I'm asking you for a while to recapture that childlike capacity. I am not saying, please understand me.

I am not saying that seeing God in our everyday world is a non rational activity. I am just saying that we can best identify the supernatural in the common place when we approach it with this capacity of childlike acceptance and ability to believe. Now, Jeremiah 29:13-14 is like an invitation to begin the Hunt, to capture again the delightful childlike anticipation of seeking for a

hidden quarry. I would like for those of you who had never played some form of hide and seek to hold up your hand.

If you have never played some form of hide and seek, hold up your hand.

I don't see a hand in this room. So for this room, at least we have a universal metaphor. Do you remember when you were a child and you played hide and seek? Some of you are smiling as though it hasn't been all that long ago? That's great.

Do you remember when you were hidden in the bushes or perhaps under the kitchen sink where you weren't supposed to hide? But mom wasn't home that afternoon and all of a sudden you heard the footsteps of the Hunter coming closer and closer. Do you remember this feeling in the pit of your stomach? Do you remember how you held your breath so they couldn't hear you breathing? Oh, no.

You can't be a cough coming on. Don't move because you're sure to bump something and they'll find you.

Do you remember when you were the Hunter and you were seeking and you were finding and there was a rustle in the bushes. And there was a feeling as you approach that something was there. Well, this is what Jeremiah is talking about. Jeremiah 29:13-14, he says, and you will seek me and find me. When you search for me with all your heart, I will be found by you.

But you see, we should, as Jill suggested this morning, read it like this, bring something to the scripture. It should be read like this. If you seek me, you will find me. If you seek me with all your heart, I will be found by you.

Now that's how we should read it. Because that's how he wrote it. I'm convinced of it.

Sometimes God removes himself from us. He's always there. Sometimes he removes himself for us so that we will develop this capacity of hunting and seeking and finding the lust for the Hunt.

And then we come close to the bushes. It rustles and we come close to it. And we look at it and he jumps out at us. And he says, Boom, and we say, that was God. That was God.

In my family, my children were taught to go on the God Hunt. And they were taught to say, I have an I spy. Mom. They would come home. I have an I spy.

I saw God today.

Now, when they became College students, we have four children. The oldest is 26. The youngest is 17.

They thought that was a little unsophisticated. I mean, you don't want to go around in a College campus saying, I spy, I spy. So they begin to use the terminology of God Hunt sighting. I sited God, God Hunt sighting.

And you may use whatever you want. But when he jumps out from his Bush and says, Boo, recognize it to be God. Don't go through this. Don't say I think it was God. It might have been God.

Maybe it was just circumstances. How can I prove it? Except for a little while, like a child, except for a little while, like a child.

Now, in order to recognize God's work in our lives, I'm going to suggest that you write it down, write it down. You are looking. Some of you cannot see it at my prayer Journal. A lot of times Christian leaders tell younger adults to pray, and they don't pray themselves. If I brought my prayer journals to you, you would have a box that would sit in front of you.

That was 20 years of work, because I have kept prayer journals like this for 20 years. The first thing I do in my prayer Journal, the section in my prayer Journal is a section that's about that long and every single day I write in it. And it's the God Hunt. I write down the ways I have seen

God in my everyday world, either the day before or the few days before. If I didn't get to my Journal.

Now you think of the effect of this. After 20 years, I can't convince you that God intervenes and is active. But believe me, I am convinced I'm a believer. I'm a believer. So one of the things in the God hunt discipline is this is that in some way you must record his action in your life.

And I would suggest if you are not keeping a Journal that you begin one if you do nothing more but record your God Hunt sightings, your eye spies, your identifications. You will do yourself a favor. You will do yourself a favor because it will convince you you will become a believer. Let me give you four categories, four categories that will help you find God in your everyday life.

The first one.

Is this any obvious answer to prayer? Any obvious answer to prayer?

Okay, we pray all the time. God do for me. God do this, God do this, and you never give him a chance to prove himself because you don't record your request. And therefore, when he answers your request, you don't write down how he has answered your prayers. This is basic Christianity.

This is 101 stuff. Write down your request. Keep a running list of them. And then when God answers your prayers, if you would go through my prayer journals, you would see in the point where I have asked for things where I pleaded for help, or I have needed Him to do for me in the column dates. Thank you.

Little notations in which I have recorded the ways that God has answered my prayers. And again, 20 years of that gives you a firm sense of God being involved in your life. We're in this for the long haul.

We're in this for the long haul, for a lifetime, I hope. And I'm giving you a tool that will radicalize your Christian faith. It's a tool we have used on our broadcast. I have taught all over

the country, and I have years and years of feedback. People meet me in airports and they say, I want to share my God Hunt siding with you.

It's practicing the presence of Christ. You see, we don't just serve a Christ who is historical. We serve a Christ who lives in the present tense of our every day. That's the message of Christianity. That's the message of resurrection.

It wasn't something that happened 2000 years ago. It was something that happened 2000 years ago so that we can participate in it today. Now, in the now, there's a hymn that says, I lift up my hands to you. Now, now, I love it now. Now, in this moment, in this moment, rich or wretched, I want to see him.

Any obvious answer to prayer? That's the first category. Number two, any unexpected evidence of his care?

Any unexpected evidence of his care? Let me give you an example of that. I spent the first two days of this week in bed so fatigued. That was exactly what Jill Briscoe described this morning. Elijah flat on my back under the broom tree. You think speakers come and speak to you? No. She came to speak to me, and I came to hear her speak to me. And I called my pastor, and I said, I'm so fatigued.

And what I call this is over, ministering, and I need to go to Biola. I'm not sure I even have the strength to get out of here. David is gone. Would you please come and bring me Communion and anoint me with oil? And so, my dear pastor, who has truly been a pastor to me, broke into a schedule, came to the house, prayed with me, gave me that last part of the Psalm from 145. Beautiful Psalm. Anointed me with oil, laid his hands on me for prayer, for healing, and then served me Communion, the bread of life. Christ in the patent in the airport. I had 20 minutes. David was flying in.

United is the hub city for Chicago. For the hub city for United. My air gate was C three. I was leaving by C three and he was arriving by C seven. I haven't seen the man for two weeks.

I think he's still my husband. He came in. I had 20 minutes, right? Because I was right there so I could spend time with him. It's such a gift of God just to have his physical presence.

When I was feeling so fatigued. Got on the airplane, I had three seats, all to myself. It was full ahead of me. It was full behind me. I looked behind me and I thought, Why don't those people move up to take these seats? And I realized they were all in the smoking section and the ones ahead of me couldn't see that.

I had three seats to myself. So I stretched out. I slept for three and a half hours on that airplane. That is an evidence to me of God's unexpected care. It was just too obvious that he had those three seats for me to sleep and so I could rest so I could give this talk to you today.

Category number two, category number three. Any unusual linkage or timing, any unusual linkage or timing. It's like this. Look at my hands. Things just seem to fit together and we say, oh, what a coincidence.

Well, it's only taken God five years to arrange all those things so you could say, oh, what a coincidence? How about saying, oh, what a God? Oh, what a God.

And number four, any help to do God's work in the world? I'm a writer and a broadcaster. I live on deadline. I am a professional writer and a professional broadcaster. I can't dalliance with schedule.

I must come in on time.

My kids are going into writing professions, too, and I laugh because I think they thought it was easy. It isn't easy. It's not easy to bring a paper, a school paper in on time. It's not easy to bring a

broadcast in time. I am utterly dependent to stay on that schedule with God giving me incidents in my life or things in my reading or Scripture as I go through the Bible.

That fits to what I'm trying to say in my writing or in my broadcasting. And it happens to me all the time. And because I write it down, you see, I see God's activity in helping me to do His work in the world.

Now, the cumulative effect. Listen to me very carefully. The cumulative effect of the daily pursuit of God, then the writing down of these Godly acts is that when pain comes to you or terror or when you face death or your dreams are shattered, when there is a broken relationship and you don't understand why you may not at that moment see God's hand, but you will know that he loves you and that he is in the midst of your life, and soon you will know what He's doing.

The accumulative effect of recording God's work in my world over 20 years in these notebooks has shown me that sometimes my prayers are not answered within the year that I pray them. But I can see them answered because I've kept a record within five years. In ten years, I have a very big God who works on my behalf.

Now what I want you to do is to take your papers and I want you to go on the God Hunt when you stand outside that corridor with all those confusing doors and you do not know which room is yours, which number is yours, where you belong, and you're juggling awkward responsibilities when you have gone on the daily God Hunt, when you have thought God with your whole heart, a childlike heart, when you accept His work in your life rather than shredding it apart just for the sake of getting going, then all of a sudden, at that moment, when he speaks, when you hear him say your name, Karan Sue, you will know that it is your he, the one to whom you belong.

That that is the door behind which you must enter. And that is the place that you will find that you belong. And you will not be able to do that. And many Christians are not able to do that because they have not developed the discipline of the God Hunt or the practice of the presence of Christ in their daily lives. Take your piece of paper.

I'm going to give you five minutes. I want you to write down on that piece of paper, suspend this rationality for a little bit. This analytical rationality for a little bit. Don't question. Don't say, I don't know if that was God or not.

We're going to be like children. And you take five minutes in this day and you write down the ways you think you have spied him. The Divine Him. Answered prayer? Do you ask him to help you with the test?

And did you say thank you? Did you recognize His presence?

Care, his continued care linkage or timing help to do his work in the world.

I'll give you five minutes to do that work. Let's see what you can spy in your everyday world.

All right. That gets you started. Look this way again. I would like to recommend that you continue this for the rest of this week. And then I would recommend that you begin verbalizing this.

Say to your buddy, say to your friends, say to your roommate, I saw God today. Don't feel foolish about it. You're entering into a childlike exercise. I saw God today and then tell them how this is what God did for me. This is how he did it.

See what that does to your spiritual life.

That is sort of an existential testament to God's liveliness that we need as Christians to be practicing in this secularized world. You will be secularized despite all your efforts. Unless you can do this discipline. Believe me, you will be secularized unless you can practice this discipline.

Let me finish with the story.

We had a wedding in our family two summers ago. Our only daughter got married. She's our second child. The rest are boys, and I'm probably one of the few women in the whole world who thinks she could do her daughter's wedding and write a book in the same summer. But I tried two weeks before the wedding.

Although I had all kinds of help, I just called on all my friends. One of the top designers in Chicago is a wonderful Christian friend. Designers in the city. He does all the stores for Marshall Fields. I had him come and help with the wedding the week before the wedding.

Despite all this help, I realized I had become an adrenaline junkie where the stuff just keeps punching through you and you can't turn it off. You lay wake at night and you're still pumping away, going obsessively over all these lists and details, even though they're all written down and all taken care of. Well, I thought I've got to do something by this because if I keep pumping like this by the day of the wedding, I am going to be an absolute flop under the tree again. So this has got to stop.

I went to my scripture.

Sometimes when you read scripture, there are phrases that seem to leap out at the pages. They're not, but they seem to appear Blacker in the print and in the ink than everything else. And it arrests your attention. But this was a phrase about John the Baptist. I had probably read many a time, never noticed it before, but it grabbed my attention as the adrenaline was pumping.

It said from the first chapter of John verse 29. The next day he saw Jesus coming toward him.

The next day he saw Jesus coming toward him. John the Baptist looked up and he saw Jesus coming toward him. And I thought, oh, that's what I need.

That's what I need. With all these wedding plans and all of these guest lists and all of these to dos, to dos, to dos that haunt you. I need to look up and see Jesus coming toward me. This attitude is really the secret of John's life. He had phenomenal success in Ministry.

He had phenomenal success in Ministry. Mark reports that he appeared in the wilderness preaching a gospel of repentance and forgiveness. And there went out to him all the country of Judea and get this. The capital city was empty. They all went out to the wilderness to see John to be a part of his Ministry.

And believe me, that is heady stuff. That is heady stuff.

Nothing is more dangerous to the human spirit than success in Ministry. Are you listening to me? You who are tending to go on into Ministry. Nothing is more dangerous to the human spirit than success in Ministry.

Nothing is more potentially ruinous to the soul than the glory days.

And you in your lifetime have seen it happen on national media and perhaps in your own churches. Nothing is more potentially ruinous to the soul than the glory days. But John looked up and he saw Jesus coming toward him and that salvaged him from the ruination of acclaim from the roar of the crowd and the emptying of cities. This heady stuff, Mark reports John's words.

After me, comes he who is my dear then I the thong of whose sandals I am not worthy to stoop down and untie.

I have baptized you with water, but he will baptize you with the Holy Spirit. You see, John knew the difference between human efforts and human results. Water and supernatural efforts and supernatural results. The Holy Spirit.

He knew the difference.

John focused his gaze on the one he saw coming toward him. And so during the week of the Main's wedding in our family, I too begin to focus my gaze. Whenever anxiety would start clawing at my soul. I would say this prayer over and over. I give it to you.

I need to see Jesus coming toward me. I need to see Jesus coming toward me. And in that time of willful volitional meditation, a thought process I forced upon myself. I began to consider the real reason for our wedding plans. What we were doing was not celebrating the marriage of two children we loved.

We were celebrating God's idea of marriage and declaring it to the world that it was good. It was good.

Lord, I need to see you coming to our need this week. This day tomorrow. And I realized what wedding guest came. Whatever ones came would not be important who came or who didn't came. If the chief guest, the honored guest was not also present at our wedding, Christ.

We had decided my designer and I to make all of our centerpieces by gathering roadside weeds. I hadn't counted on the drought. We had the greatest drought in the year that summer that we've ever had.

As I gathered roadside reads for bridal bouquets and few bouquets, reeds and reception flowers, I said, Lord, you be the bouquet maker. Come close and help us to celebrate your world. In the creation of these wedding arrangements, I whispered, Lord, I need you to be the chief designer. And by the way, you are coming to our wedding, aren't you? Because if you're not there nothing else matters.

I'm told that one of the traditions in the Jewish wedding is to take a Crystal Goblet and to wrap it with a linen cloth. And then the bridegroom puts it on the floor and he takes his heel and he crushes the Goblet within the linen napkin.

And this is to remind them all that there is pain, the sharp shards of pain that are also a part of the beautiful and glorious days of our life, of the days of celebration. And that became excruciating clear to us on Saturday, a week before the wedding Sunday, my daughter in law, who's married to my son, her mother died of cancer. And so on Tuesday we had a funeral. And the next Sunday we had a wedding that juxtaposition convinced me of the crushed shards of pain that are intermingled with our celebrations.

The beauty of our lives.

John the Baptist knew death days as well. His disciples come to Christ, his personal emissaries from him, and he is now in a wilderness not like the wilderness of Judea. He is in the wilderness of eroding in prison, and despair is beginning to sing. It's mournful.

He's devoid of the dramas that buttressed his personal identity, the weeping crowds that came and stooped for repentance under his personal Ministry. John's disciples asked, Christ, are you he who is to come, or shall we look for another? Despair is wailing. It's mournful. Doubt is heavy in the Herodian prison.

Jesus does a beautiful thing. He doesn't chide them. He doesn't send them with a message to John to buck up. He turns their eyes and threw them John's eyes to where they had always been focused so successfully he turns them to see him coming toward them. He says the blind received the sight, the lame walk, the lepers are cleansed.

Tell John this fixing our gaze on that imminent presence is the only way to survive this living paradox. Count life. You will know pain. You will know death. You will know broken dreams. You will know disappointment. Others will succeed and you will fail in the midst of it. There will be celebration. There will be love. There will be good things that you do and feel good about.

There will be moments of sunset that catch your soul. There will be times when you stand in awe and it will all come crowding together and the only way to survive the death days and the glory days and all the mundane, ordinary days in between is to fix your eyes on the one who is always coming toward you.

So the week of our wedding, giving death and grieving. They're due. They're just due giving wedding celebrations and plans. They're just due. I prayed almost relentlessly in my mind.

Lord, I need to see you coming toward me. I need to see you coming toward me. 1000 details can go wrong in a wedding, as in life, and 500 of them usually do. The site of our reception was an old mansion and my daughter took her new mother in law to be passed to find the site and to familiarize herself with it. She came home in tears because, unknown to us, it was being all torn apart, the front part through which our wedding guests would have to walk due a construction project. Melissa Mournfully reported about the huge Orange bulldozers.

She reported about the mounds of dirt. She reported about the gravel paths our guests would have to walk up in their wedding garment. She reported about this obscene Orange construction fence. And then she said to me, Mother, can't you do something about it? Well, I couldn't.

There's no way one woman can move a bold dozer. It just wouldn't work. Not only that, I didn't even have time to check on these terrible things that were happening to our reception plans. I was on a fast, detailed track, checking off my list, pleading for Christ's presence. But the Doleful report made me think of how frequently my celebrations.

My celebrations have been crowded by construction projects, by work plans over which I had no control.

And I prayed for my wedding prayer and all my children. And you here who are not my children, but in the Lord. You are in a way, I pray for you that you will have the Grace to accept the

celebration days and the construction projects that threaten to ruin your celebrations. And you will be able to look up and see Christ coming toward you, to see Him coming toward you.

So the wedding day has come in past, and I will not bore you with all the mother details. But I will say that because of Christ's presence, there was a feeling amongst us that doesn't happen. I think at every wedding, of healing and of joy, the guests were more convenient. The food tasted better. And in a way, we took that celebration and we proclaimed God's idea that marriage is good.

So I would suggest to you to begin the process of the God hunt because you will face life as you are facing it. Now there will be good things in it, beautiful things, and there will be desperate and terrible things in it. And there will be all the days in between that we just simply have to get through and to live out.

And I'm telling you that if you learn to look up and see if you make a daily discipline of finding God in your everyday world. If you pray to prayer, Lord, I need to see you coming toward me. Then you will be given the gift of living out the days.

John understood this discipline. A new spiritual star was rising, and here he was in this Herodian prison. He had been the one on the stage of the world at that time to whom all men came. And now another had come. His disciples complained in an agonized comparison.

Oh, how we hate to see new spiritual leaders rise, Rabbi he, who was with you beyond the Jordan, to whom you were witness. Here he is baptizing, and all are going to him, John explains. He who has the bride is the bridegroom, the friend of the bridegroom who stands and hears him rejoices greatly at the bridegroom's voice. Therefore, this joy of mine is now full.

Who is doing the Christ work in this world whose eyes are there, who are light with the shining of God.

Mains: The God Hunt

Let us rejoice that God is using them and we can do that. We can do that. Our joy can be full. If we know who Christ is and if we have developed the discipline of seeing Him, he must increase.

And I must decrease is what John says.

Let our vision be full of Christ.

That profound understanding put into practice by anyone who cares to work at it. Do you care to work at it? If you don't care to work at it, don't complain to me or any other about a Christian faith that is not deep, satisfying and real. That practice put into life by any who care to work at it makes all the living different. It makes all the living different.

Go on, the God Hunt.

Let us pray, Lord. I call out men and women from this group to be men and women with eyes filled with the shining.

Men and women who want you so much. They will grapple you with the four Jbock until you bless them.

Men and women who will not look at the disappointing Christian Church around them, but who will say I will be with God's help, what I was intended to be.

Men and women who in a society that says there is no God say, oh, I see him and I have recorded his work in my life.

I call them out in your name, empower them. Give them a hunger for you that nothing else will fill. I pray this Lord, and it is I who is asking. Karen Mains, answer my prayer, Lord. Amen.