

EXTENDING THE KINGDOM OF GOD...ONE PERSON AT A TIME.

ONE-TO-ONE[®]

Spring 2007

A photograph of a dirt path in a forest. In the background, a group of people is walking away from the camera. In the foreground, two ornate, metallic crowns with various jewels and beads are lying on the ground. The scene is bathed in warm, golden light, suggesting late afternoon or early morning.

MISSION
OR POSITION?

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ONE-TO-ONE

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New Hope

FROM THE EDITOR

When winter melts into spring, it paints a prophetic picture for you and for me. By Stephen Simpson

Nearly 25 years ago, when I was a young editorial assistant with *New Wine Magazine*, we published an issue entitled "A Reason for Hope." The cover featured a lovely flower pushing up through the snow and spreading its warm bloom against the chilly ice.

Not being a horticulturist, and not accustomed to snowy climes, I asked about this unusual flower that could bloom so beautifully in such a seemingly hostile environment, and was told that it was a Snow Crocus, which is often the first flower that blooms in springtime. When we think of flowers, we generally think of something that is frail and delicate, lovely to look at, but fleeting and fragile. But I was very taken with this particular variety of crocus which springs up through the snowy ground, undaunted by the crunchy ice crystals or the frosty air, in order to shout to the world that a new season is on the way.

I am reminded today of the crocus as I write, gazing out of my window on a cold, grey morning. Thanks to magazine deadlines and printing schedules, I am writing about springtime things while I am still living in winter. As I sit by my desk in Alabama, I know that somewhere far away from here, there are millions of crocus bulbs

down in the ground, invisible underneath mounds of snow, ice, rocks, and mud. But deep within these bulbs is a code, implanted by their Maker, that is alert and alive. Those seeds which fell into the ground and died and seem to have no life left in them are just weeks away from bursting into splendid songs of color.

Winter seems to us to be a season of death and dying. Life has its winter times, when we face challenges or changes or even seeming defeat. But, we are called to take our very lives and offer up our time, energy, and resources to the Lord—our glories and our failures—to place them into the Father's faithful hand, and allow Him to do with us what He will. Jesus tells us something amazing about this:

"Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain" (John 12:24).

Nature teaches us that, indeed, "to everything there is a season" (see Ecclesiastes 3:1), and gives us a prophetic picture of what happens when winter melts into spring. There is a divine exchange that takes place: He gives us His love that removes our fear, His joy that wipes away our tears, His peace that drives away our fears, His riches instead of our lack, His compassion instead of our rage, His life instead of our death.

When life leads us into wintertime, we often worry about the bareness of the trees, the desolation of the soil, the biting winds that whip mercilessly through the hollows of our hearts. But

the crocus reminds us that there is a day coming, another day, another season, when by some miracle wrought only by the Creator, fresh flowers will come forth and herald new life.

It's tough to see it now, especially if you are watching the news headlines. But the Lord hasn't toppled off of His Throne, He's not wringing His hands, and His goodness and mercy never, ever fail. That

seed that lies dead in the ground is pregnant with promise.

Please pray for us here at CSM. In our lives, in our ministry finances, and in the heaviness of the workload, we are in a very challenging season. But we will again see fresh sprouts peeking up above the snow.

One area of encouragement on the horizon for us is the placement of all of our archives of *New Wine Magazine* onto our newly-designed CSM website, which will appear, appropriately enough, this Spring. Keep watching, keep praying, keep hoping, and we'll keep you posted! **121**

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BY STEPHEN SIMPSON



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FEATURE

MY PARENTS NAMED ME, "CHARLES." I DIDN'T CARE MUCH FOR MY NAME; I THOUGHT IT WAS...WELL..."SISSY". BUT THEN LATER, I FOUND OUT WHY THEY NAMED ME "CHARLES." MY FATHER HAD AN OLDER BROTHER NAMED "CHARLES." BY ALL ACCOUNTS THEY WERE VERY CLOSE. CHARLES DEFENDED MY DAD AGAINST BULLIES, UNTIL DAD GOT OLD ENOUGH TO DEFEND HIMSELF. THEN CHARLES DIED IN HIS MID-TEENS OF A BONE INFECTION. HIS DEATH LEFT A DEEP MARK ON MY FATHER. I ALSO DISCOVERED THAT "CHARLES" MEANT "MANLY" AND "COURAGEOUS." DAD SAID THAT CHARLES WAS BOTH, EVEN AS A TEEN. NEW UNDERSTANDING CERTAINLY CHANGED MY VIEWS ABOUT THE NAME AND CHALLENGED ME TO LIVE UP TO IT.

IT'S NOT SO MUCH WHAT PEOPLE CALL
US, BUT IT'S WHAT WE **DO** THAT MATTERS

MISSION OR POSITION?

BY CHARLES SIMPSON

I was called into ministry at age 18, and at age 20, I became pastor of a small church. I often read about other leaders named Charles, namely Charles Spurgeon, Charles Wesley, and Charles Finney. At the same time, members of our church began calling me "Brother Charles," out of respect for the position of pastor. That was OK with me, as long as they didn't call me "Reverend Charles."

Then, seven years after becoming a pastor, I began to study Ephesians 4 and was deeply interested in the gifts of Christ to the Church: Evangelist, pastor, teacher, prophet, and apostle. I read and heard much discussion of these ministries that were given to equip the Church for ministry and to bring it to maturity. I became convinced that these gifts had continued to exist throughout history and were

still functioning in the Church.

I also noticed that some leaders began to label themselves as "apostles" or "prophets." Of course, we were all used to the other labels: pastor, teacher, and evangelist. But prophet or apostle seemed ostentatious. However, clarity about these gifts could enable the Church to respect and receive what the Lord was doing in the Church. If evidence showed that a particular person was fulfilling the biblical definition of a gift, I had no problem with it.

I had been a pastor, a teacher, and on occasion did the work of an evangelist. In addition, I had prophesied and helped establish churches. Did that make me "Apostle Charles" or "Prophet Charles"? The thought made me uncomfortable.



TITLES

Jesus delivered strong criticism against the Jewish officials who were removed from the burdens of common people. They loved the honored seats and to be called “Father” or “Rabbi”. But Jesus, who came from lowly Nazareth, was critical of the officials of Jerusalem (see Matthew 23). He told His followers, “Do not call anyone ‘Rabbi’ or ‘Father’.” He went on to say, “The greatest among you shall be your servant.”

Now I could stop here and condemn titles. But that would misinterpret what Jesus said. Jesus Himself was called “Christ”, a title. He also has many other titles. It was Jesus who called men to be apostles and He often referred to the prophets, both are titles. And there remained both fathers and teachers in the Early Church. The apostles were called “apostles” by the Church. Paul refers to himself as an “apostle”, and so on.

So, what was Jesus saying about titles? He was attacking the notion that a title should separate anyone from the service it indicated. Titles should represent a mission, not merely a position. Service was Jesus’ mission and must be ours.

The apostle Paul has a similar theme in 1 Corinthians 3. He addresses the divisions in the church at Corinth and says, “So then neither he who plants is anything, nor he who waters, but God who gives the increase.” In verse 9 he says, “For we are God’s fellow workers.” In verse 13 he says, “Each one’s work will become clear, for the Day will declare it.” In verse 21 he says, “Therefore let no one boast in men, for all things are yours.”

Though Paul carried the title, “apostle,” he did not separate himself from the service or from the people. In fact, he was a model of service as was our Lord. His position was matched by his mission and was vindicated in history (see Acts 20).

BEYOND TITLES

The question therefore is not what we are called, but *what are we called to do*? I do not care much about what I am called, nor what someone else is called. I care a lot about what my mission is. “Mother Theresa” was called “mother” because she lead a group of nuns. But, her fame was not her title, but it was her compassion for the mission and the poor of Calcutta.

What about the title, “church member”? What does that mean? Unfortunately, it has come to mean little in the eyes of the world. That is because people do not see it as a mission, only a position. One of the main criteria for church membership should be a willingness to join the mission of Christ. We talk a lot about our position in Christ—that is good. But what about our world mission in Christ? If we are truly baptized into Christ, then we are also personally baptized into His will and His work.

APOSTOLIC CHRISTIANITY

Christ is our model. He came, not to be ministered unto,

but to give His life as a ransom for many. Those who followed Him demonstrated what we call “apostolic Christianity,” the historical example of what it means to be truly Christian. The word “apostle” itself means “sent forth”. For three centuries our fathers in the faith gave their very lives to bring the Gospel of the Kingdom to all nations. The titles that they carried represented powerful and functional ministries that struck terror in the spiritual principalities.

The apostolic Church well understood carnal pomp and out-of-touch religion, not only in Israel, but across the Mediterranean region. All religion seems to share the propensity to create an out-of-touch celebrity hierarchy. Flesh is flesh by whatever name. But the title “Captain” holds no honor on a sinking ship.

When we stand before a judge, we are obligated to address the judge as “Your Honor”. But if that judge takes bribes or judges unfairly, the title will not save him or her from shame. If “Christians” fail to embrace the mission of Christ, we too will not be spared the shame of being unmasked before a skeptical world. They scoff at titles but respect service.

The Apostolic Church won hearts and minds because they were ablaze with mission. They proliferated at great cost and finally toppled an empire—perhaps the most powerful in history. But somewhere since then, many Christians have developed the lust for positions and many lost the love of mission. Perhaps the best exhibit of this sad fact is that the once great church buildings of Europe, which testify to a powerful and glorious past, have now become mere museums surrounded by a sea of secularism, and a growing militant Islam—an Islam on a mission.

The issues on which such churches focus tends to be, who gets the pomp and power? Men or women? Homosexuals or heterosexuals? Left or right? Those who get the position celebrate over a decreasingly significant and increasingly marginalized church. Africa is now sending missionaries to Europe and the United States. Is that now the home of apostolic Christianity? I heartily recommend the book, *While Europe Slept*, by Bruce Bawer, whose “labels” defy any categorization as “conservative.” His background is that of a gay New York liberal, who witnessed firsthand the precipitous decline now happening in Europe and began to wake up.

It is appropriate to remind us that even terrorist groups understand that service wins hearts and minds. Hezbollah has controlled much of Lebanon by providing money and service to the poor. Hezbollah also functions in the U.S.—with a mission.

THE MISSION

So what is our mission? Jesus could not have been more clear: “Disciple Nations.” We are called to preach His Kingdom, baptize disciples, and teach them to observe all that He commanded. The Sermon on the Mount is a good place to begin teaching. We are called to be the light, and give light, to a



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COULD POVERTY DISAPPEAR IN OUR LIFETIME? MUHAMMAD YUNUS, FOUNDER OF THE MICROCREDIT MOVEMENT AND RECENT WINNER OF THE NOBEL PEACE PRIZE ANSWERS "YES" TO THIS QUESTION. RECEIVING HIS PH.D. IN ECONOMICS AS A FULBRIGHT SCHOLAR IN 1969 AT VANDERBILT UNIVERSITY IN TENNESSEE, YUNUS MOVED BACK TO HIS HOME OF BANGLADESH, WHERE HE TAUGHT ECONOMICS AND LATER FOUNDED THE GRAMEEN BANK.

WILL POVERTY SURVIVE?

How challengers such as microcredit and the One Campaign aim to uplift the world's poor—and what it means for you.

By Jonathan Simpson



He is called "the banker to the poor." His microcredit lending strategy began in the 1970s and led to his bank's incorporation in 1983. Today, he is invited to speak at universities and economic conferences worldwide and has risen to near celebrity status as evidenced by appearing as a guest on "Oprah".

Microfinance Graces Earth

Microcredit is very simply giving very small loans to people who would not be deemed credit-worthy at conventional banks. To better understand the application of microcredit, try and work out the following word problem:

A single mother in rural Bolivia sells cheese that she makes from the milk of her eight goats. Demand for her cheese is strong from the passers-by on the dirt road in front of her house. Profits on cheese sales cover her immediate family needs and upkeep for her goats. She believes with two more goats she would net more profits and a better life. One day, she decides to hitch a ride to a bank in the city. She walks barefoot into the bank and attempts to fill out a loan application for the cost of two more goats (\$200). **How long does she have before security escorts her out?**

Through Grameen bank, which now employs more than 20,000 people, there are 7 million borrowers (97% women) who have obtained such small loans, the average amount being about \$200. The World Bank (which is "Working for a world free of poverty" according to its motto) reported that 5% of Grameen Bank borrowers move out of poverty each year.

Perhaps the most ingenious element of the Yunus' loan process is this: loan recipients are put in groups of five. Once two members of the group have borrowed money, the other three must wait for the funds to be repaid before they get a loan. These loan recipients therefore face tremendous responsibility and accountability within their group to make payments on time.

In fact, Grameen does not use any type of binding contract with borrowers, nor does it employ punitive methods to ensure repayment. New loans become available to the borrower when the previous loan is paid. Grameen Bank keeps the interest rate close to the prevailing rate in the commercial banking sector. Default rates on these loans run approximately 4%, which is less than half the rate on sub prime loans made by U.S. lenders.

Make no mistake, Yunus doesn't consider this a form of charity: "(The) social welfare system creates a human zoo. The animals in the zoo are given their meals on time and a doctor comes by when they're sick, but they are living in captivity. They still have a vague instinct that tells them they should hunt, but they aren't challenged to go hungry for days on end and hunt prey. The animals aren't as sharp and inventive as they would be in

nature.... They have become a poor imitation of themselves. By the same token, people who are swallowed up in the western social welfare system are also no longer themselves. They aren't stimulated to discover their possibilities, talents, and creativity. They are robbed of every challenge. They are curbed in their development."

Breakthroughs Worldwide

The World Bank estimates there are now more than 7,000 microfinance institutions. Since Yunus opened the door, small loans have become big business around the world in places such as India, Latin America, and Africa.

In Africa, less than 10% of the adult population has access to a bank account. In Mexico, where it is estimated that only 20% of the population have access to a bank account, Citigroup has become a large microcredit player through its Mexican subsidiary, Banamex. Compartamos is another large Mexican lending organization. With more than 300,000 clients, its portfolio grew by 58% last year, and by 2008, their goal is to have 1 million clients. "The first phase is to show the world that there was a way

to make the poor credit-worthy; the second phase is to show that micro-finance institutions are themselves credit worthy", say the principles of Compartamos.

Vinod Khosla one of the world's largest venture capitalists and founding CEO of Sun Microsystems, finds them worthy. Khosla, calls microcredit "one of the most important economic phenomena since the advent of capitalism and Adam Smith." He is now funding microcredit institu-

tions and giving grants throughout his homeland of India.

Similarly eBay founder Pierre Omidyar has also invested in microcredit by giving \$100 million of eBay stock to Tufts University to invest in international microfinance. Microfinance is also gaining a foothold in developed nations such as Australia, where the numbers of such lending institutions are expanding at rates of 25% to 30% per year.

One, But Not the Same

What are groups such as American Baptists, Evangelical Lutherans, Presbyterian Church, Operation Blessing, United Methodist Church, World Vision, Unitarian Universalist Association, Save the Children, Episcopal Church, Christian Children's Fund, CrossRoads, Habitat for Humanity, and the Mennonite Central Committee (plus people such as Rick Warren, Pat Roberson, Bono, Sam Brownback, and many others) coming together for? They have all become partners in The One Campaign.

In its own words, "The ONE Campaign derives its name from

Grameen bank employs 20,000 people and has 7 million borrowers, 97% of those are women. Grameen does not use any type of binding contract. New loans become available when previous loan is paid.

the belief that allocating an additional one percent of the U.S. budget toward providing basic needs like health, education, clean water, and food would transform the futures and hopes of an entire generation in the world's poorest countries. We also call for debt cancellation, trade reform and anti-corruption measures in a comprehensive package to help Africa and the

It is the theology of a people that weighs heaviest on its culture and economy. For example, stewardship can be taught in two cultures, but defined and practiced differently.

poorest nations beat AIDS and extreme poverty.”

It is a well thought-out strategy with momentum that is not easily dismissed. You may have noticed their trademark wristbands, t-shirts, and other paraphernalia which they sell to fund greater awareness about the cause. By partnering with those who have put boots on the ground, The One Campaign may be well positioned to steer funds out of the hands of greedy dictators and endless black holes.

The One Campaign points out that on a percentage basis, The United States government does not give as much to causes such as health, education, AIDS relief, and other issues compared with other developed countries. It should be noted however that in terms of actual “hard dollars,” the U.S. out-gives every other country, and as for personal individual giving to such causes, the U.S. generosity dwarfs that of any other nation. Moreover, U.S. aid and debt relief to Africa, in particular, has skyrocketed under the current Bush administration.

Macrotheology and Voodoo Economics, What's in Your Wallet?

It is important to understand that initiatives such as microcredit and The One Campaign, while helpful, and possibly necessary, do not get to the root causes of poverty.

As Charles Simpson and CSM have taught in the past, it is the theology of a people that weighs heaviest on its culture and economy. As an example, stewardship may be taught in two cultures but defined very differently in each. If poverty is a virtue in your culture or religion, you may not see the need to fix it.

Take a look at microcredit in Haiti, where the national theology is a mix of Voodoo and Catholicism. Instead of lifting Haitians out of poverty, microcredit is losing steam. All too often microcredit there becomes an added debt burden to individuals where the testimony of true “voodoo economics” resides on display.

So, back to the lady who wants two more goats for her

cheese business: If she lives underneath an oppressive and wrong theology, and believes that the goats she buys are spirit entities or possibly her reincarnated aunt and uncle, she may end up with a herd of nonproductive goats for which she feels obligated to care, but which produce no real income.

Why do microcredit lending institutions target women? The sad truth, as you may have guessed, is that the men are often deadbeats when it comes to repaying loans. How much more economically better off would the family and entire region be if the fathers were more responsible? Again, this goes back to theology.

Wading through the issues of the One Campaign and microcredit, some may be resigned to the fact that poverty will never be truly eliminated. The Bible says that the poor will always be with us. There is evidence, however, that the scope of poverty as it is known today can be greatly reduced, and that these vehicles are effective to that end.

Perhaps the most compelling reason to be supportive of measures like these is the understanding that “what happens over there effects you here.” No longer can “civilization” remain immune from all of the problems in the poor or developing nations. The choices are to deal with them now, while there may be light at the end of the tunnel, or later when they are more severe. It's probably cheaper to do it now and simultaneously build good will among nations whose poor populations are easy prey for terror groups. **121**

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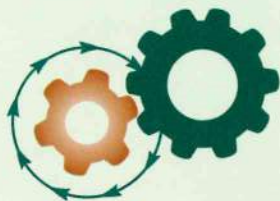


Jonathan Simpson is the Director of Development for CSM.

COMING UP NEXT ISSUE

Marketplace Exchange Summer 2007... Keith Landies, Owner and President of Residence Artists, Inc., on practical applications for productivity and how to leave poverty behind.





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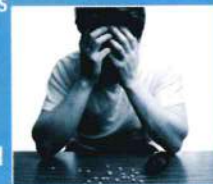
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How to inspire
and instruct our
children as they
grow in God

By Stephen Simpson

Right relationship with God

The richest family in the world is the one that has the joy of seeing their children walking with God. Of all of the people with whom I have prayed, laughed, cried, and counseled, I cannot think of a single priority higher on the hearts and minds of parents than to know that their child has a living and healthy relationship with Jesus Christ.

I believe this desire that parents have comes from God Himself, Who calls and draws us to Himself by the Holy Spirit through Jesus. And, He gives children to us as parents so that we might train, discipline, form, and lead them towards a lifelong relationship with Him (see Genesis 18:19).

ESSENTIAL INGREDIENTS

There is no one complete easily-packaged "formula" or recipe for raising spiritually healthy kids, but there are some essential ingredients that are necessary in the process. I would like to submit two tested and proven principles for "training up a child in the way that they should go" (see Proverbs 22:6).

Reverence The starting place for imparting wisdom to anyone is in the fear of the Lord. First, we must understand that we as parents cannot possess or share wisdom apart from God's help. But beyond that, we want our children to have, at the earliest possible age, reverence for the Lord: His presence • His Word • His ways.

Scripture tells us that "The fear of the Lord is the beginning of wisdom" (Proverbs 1:7) and "The secret of the Lord is with those who fear Him" (Psalm 25:14). In other words, wisdom from God is given to those who have reverence and respect for the Lord, who approach Him in trust and humility, and who recognize His presence and Lordship over their daily lives. Without this, we cannot receive and walk in His wisdom and blessing.

We live in an age where casual indifference, over-familiarity, hipness, jaded cynicism, irreverence, mockery, and sarcasm are the hallmarks of our culture. These traits are the enemies of a healthy relationship with God (and with other people, I might add). One cannot stroll or swagger into God's presence. He is our Father and our friend, yes, but He is also a consuming fire, the awesome, holy, just, and majestic King of the universe.

While God desires fellowship with us, and He sings and dances over us with great joy, we must have a clear understanding of who He is and who we are in Him. Psalm 100:3 reminds us that "it is He who has made us, and not we ourselves." Recognizing His authorship and Lordship over our lives opens up the windows of heaven for fellowship with Him and blessing from Him.

Gratitude One of the secrets the Lord reveals to those who have reverence for Him is how to have joyful fellowship with Him. In fact, the instructions are clear and fairly simple: **"Enter into His gates with thanksgiving, and into His courts with praise. Be thankful to Him, and bless His name. For the LORD is good; His mercy is everlasting, and His truth endures to all generations"** (Psalm 100:4-5).

This Scripture reveals to us that gratitude to God is the entry point for our fellowship with Him. As the fear of the Lord is the starting place for receiving God's wisdom, gratitude is the starting place for enjoying His presence.

Our generation is perhaps the most blessed in history in terms of material goods and opportunities, yet we are among the most impoverished in terms of true joy. I believe that ingratitude is at the root of this paradox. To be blunt: we are spoiled.

The first and most powerful form of training is by example. Are complaining and constant consumerism the driving forces in your home? Do you need a little more cheese to go with that whine? Children will not only repeat what they hear and see, but it will take deep root in their hearts and spring up over the course of their lifetimes.

HONORING THE CREATOR

I thank God that I had parents and Grandparents who modeled and taught reverence and thanksgiving as a lifestyle. Sometimes, we need to learn to not only "stop and smell the roses," but to give thanks to the One who creates such beauty.

121

"ALL FOR YOU"

Victoria Grace Simpson

*Like a warrior to a King,
I will fight for you
Like a servant to a Lord,
I will care for you
Like a child to a Father,
I adore you
Like a bride to a Groom,
I wait for you
But what I do is a
weak attempt
To show my love for you
After what you have
done for me*

*Like a King to a warrior,
You lead me, never
taking me astray
You see things I cannot see
But most of all
You gave Your life
so I might live
You did this,
All for me*

*Like a warrior to a King,
I will fight for you
Like a servant to a Lord,
I will care for you
Like a child to a Father,
I adore you
Like a bride to a Groom,
I wait for you
But what I do is a
weak attempt
To show my love for you
After what you have
done for me*

*Like a Lord to a servant,
You provide for me
You see that I am
never in need
You treat me kindly, with
love and respect,*

*But most of all,
You perform the
greatest act of service
for me
You do this,
All for me*

*Like a warrior to a King,
I will fight for you
Like a servant to a Lord,
I will care for you
Like a child to a Father,
I adore you
Like a bride to a Groom,
I wait for you
But what I do is a
weak attempt
To show my love for you
After what you have
done for me*

*Like a Father to a child,
You train me,
Disciplining me when
I do wrong
You laugh with me
And show me the path
that I should choose
But most of all,
You sacrificed everything
for my own good
You did this,
All for me*

*Like a warrior to a King,
I will fight for you
Like a servant to a Lord,
I will care for you
Like a child to a Father,
I adore you
Like a bride to a Groom,
I wait for you
But what I do is a
weak attempt*

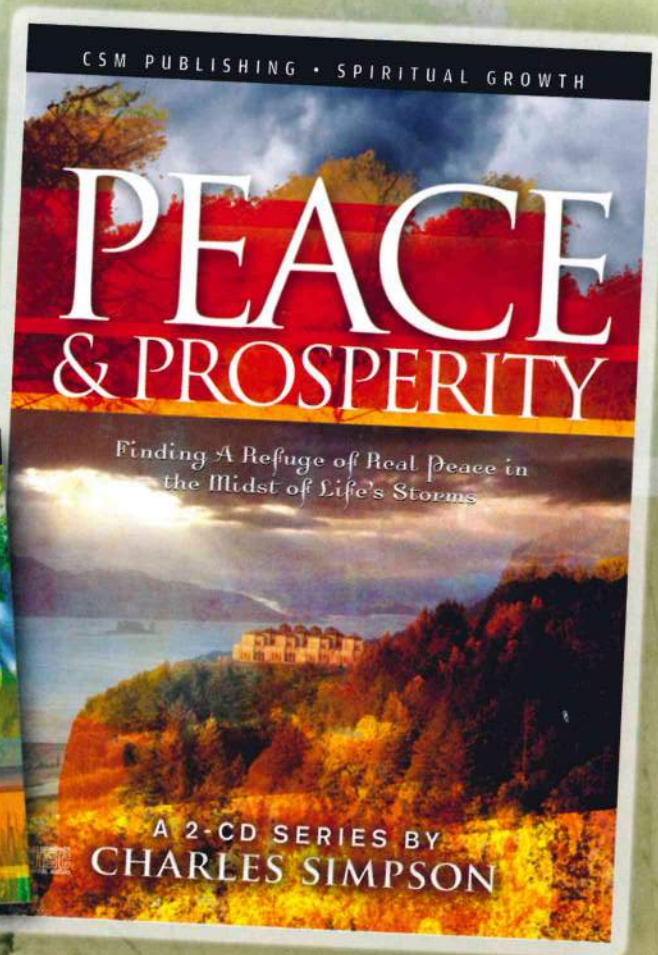
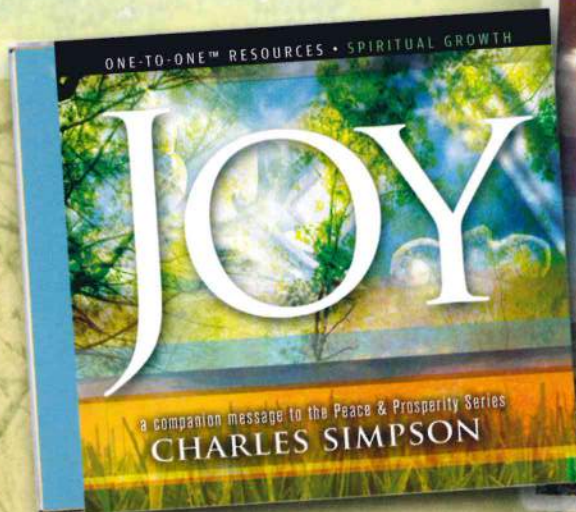
*To show my love for you
After what you have
done for me*

*Like a Groom to a bride,
You handpicked me,
Although for what reason
I was chosen
I can't see
You paid my dowry for me,
When I had no other way
You have gone to prepare a
place for me
Paradise is where it lies
But most of all,
You are returning.
You're coming back,
And it's all for me*

*Like a warrior to a King,
I will fight for you
Like a servant to a Lord,
I will care for you
Like a child to a Father,
I adore you
Like a bride to a Groom,
I wait for you
But what I do is a
weak attempt
To show my love for you
After what you have
done for me*

Victoria Grace Simpson is a Junior at Cottage Hill Christian Academy in Mobile, AL. She is the daughter of Stephen and Susanne Simpson.

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