

Vivian Arjona displays what a zombie — a smiling one — looks like during Dan Rodriguez's speech on "zombie Christians" in today's churches. Rodriguez spoke at the National Hispanic English Youth Conference at Lubbock Christian University.

English, Latinos and zombies

TOO MANY HISPANIC YOUTHS who grow up in the U.S. leave Churches of Christ, say ministers and educators. A first-of-its-kind conference encourages teens to stay strong in their faith.

BY KATIE JONES | THE CHRISTIAN CHRONICLE

LUBBOCK, Texas

Latino youths shrieked, flailed like zombies and sang songs of praise in their native language — English.

Nearly 100 young Christians, representing 15 Churches of Christ in Texas and Arkansas, gathered at Lubbock Christian University for the National Hispanic English Youth Conference. The first-of-its-kind event focused on second-, third-, even fourth-generation Hispanics, born and raised in the U.S.



Campbell

"A lot of people in my church tell

me, 'You need to learn Spanish,'" high school sophomore Danielle Campbell said. "It's the *hermanas* (sisters, often first-generation immigrants from Latin America) who have a really hard time speaking English, and they want to talk to us younger people in the church."

Campbell attends the Colgate Bilingual Church of Christ in Lubbock, where the congregation sings in Spanish and English. Church members translate prayers and sermons into English.

JuanRaymon Rubio, youth minister for the Colgate church, helped organize the three-day conference. One of its goals, he said, was to encourage young believers to stay strong in their faith — through high school and beyond.

"The first mission is to show



PHOTOS BY KATIE JONES

Teens play card games after a day of classes, sports and songs.

kids that as soon as you graduate high school you can still be involved with Christ ... whether it's a Christian college or not," Rubio said. "However, in addition to just being attached to the body, the second mission is pushing

See **LATINOS**, Page 6

Church members show love after Orlando massacre

CHRISTIANS PRAY, SING at memorial site after gay nightclub targeted.

BY BOBBY ROSS JR. | THE CHRISTIAN CHRONICLE

After a terrorist attack on a gay nightclub claimed the lives of 49 souls, a dozen members of three Orlando, Fla.-area Churches of Christ brought flowers — and prayers — to a memorial site for the victims.

"Together we #prayforOrlando," said a poster signed by members of one of those congregations, the Concord Street Church of Christ.

Gunman Omar Mateen, who pledged allegiance to the Islamic State, targeted not just the LGBT community but all of Orlando, said Meghan Hone, who coordinates the Concord Street church's Sonshine Street children's ministry.



Hone

"It doesn't matter if this terrorist shot up a nightclub or a Walmart or a gas station," said Hone, a mother of three. "He could have walked into anywhere. This was an act of terrorism right here in my city."

Hone, a professional opera singer, said she wanted to show love for the gay community and grieving loved ones.

"Because of my work in local performing arts, I have a lot of friends in the gay community," she said. "I'm sure some believe that Christians don't care about them, and we do care about them. A lot of people in the world and sometimes even other Christians have a hard time understanding that you can love and deeply care about someone even if you don't endorse what they believe in."

Cheryl Wheeler, whose husband, Nathan, preaches for the Pine Castle Church of Christ in Orlando, agreed.

"The world, everybody's focusing on the homosexual side of things," said Wheeler, also a mother of three. "But if

See **ORLANDO**, Page 8

Making a Difference

What difference does Adventures in Missions make around the world?

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Oklahoma and Africa: Lessons of violence, memorials of hope

OKLAHOMA CITY

We come here to remember those who were killed, those who survived and those changed forever.

"May all who leave here know the impact of violence."

I wondered what my friend John Gak thought as he read

those words, inscribed above the entrance to the Oklahoma City National Memorial.

John, a member of the Swope Parkway Church of

Christ in Kansas City, Mo., was in town for a meeting.

Tall and slender, he's a Dinka, one of the tribes in South Sudan — an African nation that gained independence barely four years ago.

He knows, all too well, the impact of violence.

John fought for that independence from Sudan's predominantly Muslim north in a civil war that dragged on for 22 brutal, bloody years. The Sudan Peace Act of 2002 accused the north's government of genocide during the conflict.

At the memorial, we gazed over a grassy field of 168 empty chairs — some tiny, representing the children who died here in a fertilizer bomb blast, a senseless act of terror, at 9:02 a.m. on April 19, 1995.

But how can those 168 souls, gone in an instant, compare to more than 2 million lost in the unfathomable horror of South Sudan, a country that still cries out

See **MEMORIALS**, Page 4

Inside Story



Erik Tryggestad



WWW.FACEBOOK.COM/HCCGHANA

In Accra, Ghana, students walk to the newly accredited Heritage Christian College.

In Africa, Christian education must work

IT'S NOT ENOUGH to provide diplomas, says the administrator of a newly accredited Christian college. Educators must help their students become entrepreneurs and launch businesses that will help churches.

BY JEFF McMILLON AND ERIK TRYGGESTAD
THE CHRISTIAN CHRONICLE

ACCRA, Ghana

Any trip through the streets of this West African capital doubles as a lesson in microeconomics.

Snarled in bumper-to-bumper traffic — sometimes for hours — motorists find businessmen and women at their windows, hoisting above their heads bags of homemade bread, cards with cell phone minutes and rolls of toilet paper.

The hawkers weave between the cars, minibuses and mopeds, peddling their wares. Along the sides of the dusty streets, local artisans offer handmade jewelry, tables and chairs.

Merchants are everywhere — seemingly countless, all selling the same few things.

The founders of Heritage Christian College, a school in the northern part of this city, want to do more than provide a faith-based education for the next generation of Ghana's church leaders. They want to help people in their nation of 25.9 million souls become business-savvy entrepreneurs, giving them tools to improve their lives.



Twumasi-Ankrah

Those tools, said the college's president, Samuel Twumasi-Ankrah, must be more than diplomas.

"The biggest problem we have in Africa — in all countries in Africa, in all colleges and universities — is thousands and thousands of students graduate every year, and (many) are graduating with no jobs," he said

See **EDUCATION**, Page 11

Need for Christian higher education 'greater than ever'

FAITH-BASED UNIVERSITIES face challenges in a changing culture.

BY BOBBY ROSS JR. | THE CHRISTIAN CHRONICLE

NASHVILLE, Tenn. — In a culture increasingly hostile to Christians, faith-based, mission-focused universities like those associated with Churches of Christ play a vital role.

That was the message delivered by Gerald Turner, president of Southern Methodist University in Dallas, at the recent Christian Scholars Conference hosted by Lipscomb University.



Turner

"At a time in which a clear mission is crucial for small colleges and universities, these universities have a strong mission albeit not always a strong financial basis," said Turner, who spoke during a 90-minute panel discussion moderated by Tim Perrin, president of Lubbock Christian University in Texas.

Joining Turner and Perrin on the panel were Randy Lowry, president of Lipscomb; John deSteiguer, president of Oklahoma Christian University in Oklahoma City; and Mike Williams, president of Faulkner University in Montgomery, Ala.

"Having vibrant Christian colleges and universities closely tied to their religious heritage is becoming a decreasing asset of American higher education," Turner told his fellow presidents. "But the need for them is greater than ever."

Turner, who has led SMU since 1995, is a product of Lubbock Christian and Abilene Christian universities in Texas and a former professor and administrator for Pepperdine

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MORE ON CHRISTIAN EDUCATION: Gay-rights advocates target the federal student aid and NCAA ties of Christian universities that espouse traditional beliefs on sexuality. Elsewhere, a university administrator calls attention to the problem of campus sexual assault. **PAGES 24-26.**

MEMORIALS: 'We need places like this ... to remember the people we lost'

FROM PAGE 3

for peace and justice?

Surely this display must seem indulgent — trivial, even — to a man like John Gak.

Not so.

"Oh man, this is beautiful," he said as we walked through the plaza where the Alfred P. Murrah Federal Building once stood. As we walked down to the field of empty chairs, John told me about more recent bloodshed in South Sudan's capital, Juba. But this wasn't the work of the north Sudanese army or Islamic militants. This was the beginning of another civil war, the result of a power struggle as members of the Dinka and Nuer tribes — who had banded together to win independence from the north — turned on each other.

As many as 2,500 people died in Juba, John said, and thousands more perished or lost their homes as the conflict raged, ending only last December with a fragile peace accord.

"We need places like this," John said as we walked toward the memorial's reflecting pool. "I do appreciate what the people of Oklahoma City did to remember their own people.

"We should do it in South Sudan, to remember the people we lost.

"But who's going to think like that?"

Too many people in South Sudan claim Christianity as their faith but don't practice it, John said. They are Catholics or Episcopalians because that's what their parents and grandparents were. Few have cracked open a Bible. Many don't have access to one. Many can't read.

John is different. Once a recruiter for the Sudan People's Liberation Army, a guerilla movement formed to fight the north, he moved to Nairobi, Kenya, in the 1990s to bring Sudanese refugees living there into the fight. In Nairobi, he met a group of Christians and began studying the Bible with missionary Joe McKissick.

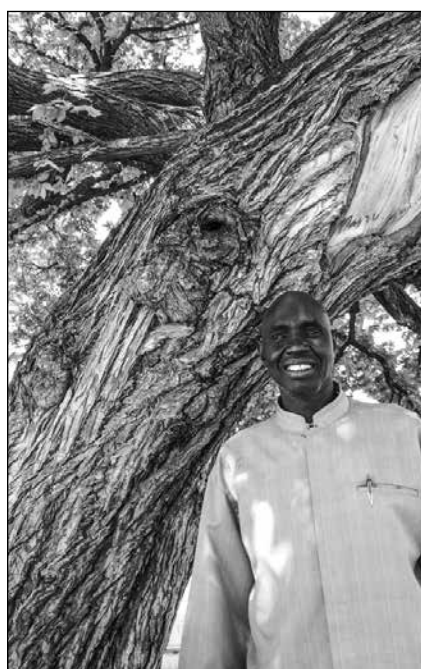
John's legs were "almost too long for the baptistery," McKissick once told me. Nonetheless, the tall warrior became a Christ follower.

In 1995 he moved to Kansas City with assistance from the Don Bosco Community Center, an agency that assists in resettling refugees.

He became a father figure for several of the Lost Boys of Sudan who fled the brutal conflict in their homeland. (I highly recommend the film **"The Good Lie"** and the documentary **"God Grew Tired of Us"** to learn more about the Lost Boys' incredible journey.)

John longs to bring faith and education to his homeland. He and fellow Christians launched the South Sudan Mission (www.southsudanmission.com) to accomplish this task. He has helped plant a Church of Christ in his hometown, Kongor. He has worked with a faith-based nonprofit, Starfish Foundation, which built a vocational school in his home state, Jonglei.

In 2011, just before South Sudan's independence, I was blessed to visit the soon-to-be nation. I remember a primary school where children sat on broken, concrete blocks, scribbling with pencil stubs in flimsy, baby-blue



ERIK TRYGGESTAD

John Gak stands under the Survivor Tree at the Oklahoma City National Memorial.

notebooks provided by UNICEF.

John wants to build Christian schools in South Sudan, but not just to help his people escape extreme poverty. Faith-based learning burns away tribalism, ignorance and hate, he said. "When you know how to read and write, you will understand what the Bible says. The Bible will teach you to love your brother. ... The more we learn through the Bible, the more love we give to our people."

Across Africa — in Ghana, Nigeria, Uganda, Swaziland — I have visited Christian colleges that are training

believers to change the fortunes of their homelands. You can read about several of them in this issue. I pray that those of us who have enjoyed the benefits of Christian education here in the U.S. will do what we can to assist these endeavors.

The potential is great — and the consequences of inaction are dire.

In South Sudan, "we thought we had hope for a nation," John told me, "but we've lost so many people."

Before we left the Oklahoma City memorial, we paused at the Survivor Tree, a 90-year-old American Elm that once shaded a parking lot across the street from the Murrah building. Somehow the tree endured the bomb blast. Its roots held even as investigators pulled debris from its branches and trunk.

Oklahomans made it their goal to keep the tree alive, and today it thrives. Every time I visit, it seems larger, stronger, than before.

It easily shaded my tall, slender friend, John Gak. I remember his wide smile as he stood under its branches, bursting with new, green growth. May his country also receive God's power to thrive through hardship. May his people find nourishing soil and grow, deeply rooted in faith and truth.

May we never forget the lessons of violence, and may we be changed forever.

MORE FROM SOUTH SUDAN: In the growing village of Parajok, Churches of Christ endure an arrest, celebrate a release and find an open door to provide Christian education. **Page 12**



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Phone: (405) 425-5070; Fax (405) 425-5076

Mail: P.O. Box 11000, Oklahoma City, OK 73136-1100

Delivery: 2501 E. Memorial Road, Edmond, OK 73013



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President and CEO: Lynn A McMillon

lynn.mcmillon@christianchronicle.org

Editor: Erik Tryggestad

erik@christianchronicle.org

Chief Correspondent: Bobby Ross Jr.

bobby.ross@christianchronicle.org

Advertising Manager: Tonya Patton

tonya.patton@christianchronicle.org

Administrative Assistant: Lynda Sheehan

lynda.sheehan@christianchronicle.org

Administrative Assistant: Joy McMillon

joy.mcmillon@christianchronicle.org

Administrative Assistant: Melinda Wilson

melinda.wilson@christianchronicle.org

Editor Emeritus: Bailey McBride

bailey.mcbride@christianchronicle.org

Editorial Intern: Katie Jones

TO SUBSCRIBE: See www.christianchronicle.org,

email joy.mcmillon@christianchronicle.org

or call (405) 425-5070.

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JULY 2016

KENTUCKY

BOWLING GREEN — Refugee children from Iraq, Burma and Africa sat in the Greenwood Park Church of Christ, directionless, until members Kimball and Kimberly Green stepped in to help, the *Bowling Green Daily News* reported.

The Greens, along with other church members, developed classes for international youths and adults, helped them learn English, provided transportation and helped in the transition process — from using an oven to paying with a credit card.

“Teaching and enabling is a big part of it,” Kimberly Green said of helping the refugees’ transition, “so that we can reduce the dependency factor. Empowering people, I think is what’s important to us.”



PHOTO PROVIDED BY STAN LITTLE

Quarters given by children at the Farmington Church of Christ in Kentucky.

FARMINGTON — Children at the Farmington Church of Christ smile as their quarters hit the metal collection plate. Their joyful giving is part of “Kingdom Kids Quarters,” a ministry for helping families in hospitals.

The church rolls up the quarters into \$10 increments and wraps them in paper colored or drawn on by the kids. Then, the children go to hospitals in the area, primarily in ICU or CCU waiting rooms, and hand the rolls to waiting families so they may use them at vending machines, minister Stan Little said.

PENNSYLVANIA

SOMERSET — Jimmy Hinton, minister for the Somerset Church of Christ and founder of the nonprofit Church Protect Inc., recently recorded a five-part video series on child sex abuse specifically geared toward churches.

John Clayton, a former atheist known for his “Does God Exist?” ministry, made his Michigan studio available for Hinton to



PHOTOS BY JERONIMO NISA, DECATUR DAILY (ALA.)

Christian youths restore homes and hope at Alabama work camp



Above, teens from Churches of Christ repair a house during the Decatur Work Camp in Alabama. More than 225 youths fixed 25 houses throughout the city during the recent annual work camp. The Beltline Church of Christ in Decatur started the event in 1998 after participating in a similar work camp in Memphis, Tenn., as the *Decatur Daily* reported recently. At left, Addison Land works on repairs.

Beltline youth minister Scott Bailey told the newspaper that most of the homes were owned by elderly or low-income individuals. The repairs can be as simple as a paint job or as major as a roof replacement. For one home, volunteers tore down a deteriorating porch and built a new one. “We are teaching these kids to serve others while they are young so it will carry over to adulthood,” Bailey said.

record the series.

Clayton, whose apologetics ministry is sponsored by the Dowagiac Church of Christ, met Jimmy Hinton at Ohio Valley University in Vienna, W.Va., where both spoke on a Bible lecture-ship program.

For more information, see www.churchprotect.org.

TENNESSEE

PARIS — About 160 teens from Churches of Christ engaged in a weeklong mission to paint houses for homeowners who are physically or financially unable to, the *Paris Post-Intelligencer* reported.

West Tennessee Work Camp organizer Adam Currence said the group, representing Kentucky, Alabama and West Tennessee cities, finished a dozen houses and celebrated at a dinner with the homeowners.

TEXAS

KELLER — George Carman celebrated his 50th anniversary of preaching the Gospel in a most appropriate way — by preaching at the Keller Church of Christ, his home congregation.

After Carman’s sermon, the elders presented him with a reprint of the Gutenberg Bible in honor of his lifelong, and often dangerous, service.



JOSHUA GIBBS

George Carman, right, is recognized by elders of the Keller Church of Christ.

Carman, a former missionary to Asia, founded the Keller School of Biblical Studies, a satellite campus of Sunset International Bible Institute.

KILLEEN — More than 5,000 gallons of water feed 20 beds of dirt that yield 1,000 pounds of vegetables.

The diverse veggies prosper with a little tender loving care from the Southside Church of Christ’s gardeners and then are donated to the Capital Area Food Bank.

“Ninety-eight percent of the produce we grow goes to our food pantry,” Dale Hughling, the garden coordinator, told the *Killeen Daily Herald*. A lifelong gardener, Hughling presented the idea of a garden to the church, and it blossomed into 8,000 square feet of onions, potatoes, black-eyed peas, zucchini, tomatoes and more.



Teens and adults enjoy a three-man basketball tournament, soccer and volleyball at Lubbock Christian University's Rhodes-Perrin Recreation Center.



Juan Rojo Jr., center, and other youths serve the community with a car wash at the meeting place of the Green Lawn Church of Christ during the conference.

LATINOS: Are Spanish-dominant churches driving away youths?

FROM PAGE 1
higher education. Especially with Hispanics, we don't have a lot of higher education."
To serve new generations of believers, many Hispanic congregations need to incorporate English into their services effectively, said Dan Rodriguez, professor of religion and Hispanic studies at Pepperdine University in Malibu, Calif.
"There are people who have been waiting for this event for a long time," said Rodriguez, the event's keynoter. "I've been studying our churches for the last 10 years and what we've needed to recognize is that for the last 10 years the majority of Latinos in this country were born here."
"After a generation or two, kids leave — they're gone — because churches across the nation, including Churches of Christ, insist on being Spanish-dominant."



Rodriguez

FINDING A COLLEGE — AND A BIBLE CLASS
The youths and sponsors enjoyed a photo-clue scavenger hunt, soccer and basketball tournaments and card games between classes and song practice. At a college fair, recruiters from Christian universities showcased opportunities for

Hispanic teens.
When he discusses college with young Hispanic Christians, Rubio often hears "I don't know if I'd get in," and "it's too expensive," the minister said.
"A lot of times, as Hispanics, we don't push our kids (by telling them) 'You can go to school,' 'you can go to college,'" Rubio said. Instead, many parents say, "Oh no, you need to get a job and help support the family."
While the teens struggle with the decision to pursue college or work after graduation, Latino parents often struggle to find an appropriate Bible class that will educate and encourage their children.
Growing up in Mineola, Texas, the four children of Sabino and Silvia Rodriguez left the Spanish-speaking assembly and went next door to attend their congregation's English Bible classes.
"What's important is your salvation, however it comes to you," Silvia Rodriguez told her children.
She and her husband attended the conference with a group from Springdale, Ark., where Sabino Rodriguez serves as minister for the Hispanic congregation of the Robinson Avenue Church of Christ.

Among Churches of Christ, bilingual ministries have struggled to evolve for decades, Sabino Rodriguez said. Like their children, he and his



PHOTOS BY KATIE JONES

Sabino Rodriguez teaches about the Holy Spirit, centered on 1 Corinthians 3:16.
wife are U.S.-born. But society — in and out of church pews — tends to associate them with recent immigrants from Latin America.
"I was born in San Antonio; she was born in Waxahachie," Sabino Rodriguez said. "We're all Texans, so we're not Mexicans, but we're not white ... (so) they give us a title: Mexican-American."
Some congregations recognize the need for Bible classes geared toward U.S.-born Latinos. Jacob Bautista, bilingual minister for the Graham Street Church of Christ in Stephenville, Texas, teaches a teen class in English before the congregation worships together in Spanish.
Not every church has an English class for Hispanics, said Joe Valdez, a teen who attended the conference.

"I don't understand that much in Spanish, so I'd rather go to an English class," Valdez said. "But I go into an English class and feel isolated because I feel like I'm the only Hispanic kid in the English section."
Christians in the English classes are welcoming, he added, but he nonetheless feels awkward.
Another teen, Joanna Lopez, said she believes that Spanish-speaking churches should be willing to accommodate their teens who speak primarily English.
At the same time, she said, Hispanic teens should take time to learn or improve their Spanish, the language of their heritage, "because that's what we are — Spanish speakers."

'THE LANGUAGE OF THE PEOPLE'
"Show the crowd your best zombie impersonation."
Dan Rodriguez gave that challenge to five volunteers as he spoke during an evening session at the conference.
Vivian Arjona, a middle school student from the Highland Oaks Iglesia de Cristo (Church of Christ) in Dallas, threw herself into the role — albeit half-heartedly — before bursting into laughter. Others groaned loudly, limped around the stage or simply fell over.
The point of the challenge: to understand what people think zombies act, look and sound like.



During a photo-clue scavenger hunt, in which participants track down landmarks on campus using digital photos, youths at the conference pause for a photo of their own.

“Zombies are undead, mindless, act without thinking, don’t know they’re dead and infect others with their disease,” Dan Rodriguez said.

“Zombie Christians” have similar characteristics, he added, including acting without thinking or going through the motions of church — singing, taking communion and bowing heads for prayer, all without deeply thinking about why Christians do these in worship.

Avoiding the temptation to become a “zombie church” is a challenge for all congregations — English and Spanish, Dan Rodriguez said.

After his speech, the professor spoke to *The Christian*

Chronicle about more specific challenges facing Hispanic congregations.

In his research on Hispanic evangelical churches in the United States, Dan Rodriguez said that many churches follow an “immigration model” and speak only Spanish to make new immigrants feel welcome.

“These little churches are like little camps of refugees and exiles living in the United States, and they want their children — who were born here — to not lose their ethnic and cultural and linguistic roots,” he said.

Often, this determination to teach Hispanic children about their heritage “becomes more important than preaching the Gospel,” he added. As a result, Hispanic teens feel pushed

away from their faith.

Arlett Hernandez, a conference attendee who will enter the seventh grade this fall, has seen friends leave the church. Other youths told the *Chronicle* that they’ve also seen friends leave, but none of them asked why.

“It’s probably because we are nervous of asking them why,” Hernandez said.

Minister Miguel Bustillos compared the challenges facing Hispanic congregations today to those faced by the first Christians. He attended the conference with youths from his congregation, the Western Heights Bilingual Church of Christ in Dallas.

On the Day of Pentecost, described in Acts 2, the apostles received miraculous tongues of fire that allowed them to be understood in multiple languages by their diverse audience.

“The day of Pentecost, Peter could have said, ‘This is Jerusalem, you people get with the program — we speak Hebrew here,’” Bustillos said. “He didn’t do that. The apostles spoke the language of the people. And that’s what we have to do.”

THE REUNIÓN NACIONAL JUVENIL, a Spanish youth conference for Churches of Christ, is July 20-22, hosted by the Westbury Church of Christ in Houston. For more information, see Facebook.com and search for “Reunión Nacional Juvenil Houston.”

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PHOTO PROVIDED BY JANETTE DIAZ

Christians bring flowers — and prayers — to a memorial for the victims of a terrorist attack on a gay nightclub in Orlando, Fla., that left 49 dead and more than 50 wounded.

ORLANDO: Christians mourn victims

FROM PAGE 1

you think of Jesus and his words in Luke 13, when people died in tragedies, they weren't worse sinners than anyone else. We all need to repent. We're all in need of a Savior, and we just ask the Father for renewing and restoration and just hope everybody can fix their eyes on Jesus."

On the afternoon after the June 12 attack — the deadliest mass shooting in U.S. history — Hone, Wheeler and other Christians held hands, prayed and sang on the lawn outside the Dr. Phillips Center for the Performing Arts. That is the venue where mourners are lighting candles and bringing tributes such as stuffed animals, handwritten notes and balloons.

"Being a mother, knowing that a lot of mothers received phone calls about their children that day, it's just very tragic, very sad," Wheeler said.

The church members sang hymns such as "How Deep the Father's Love for Us," "It Is Well With My Soul" and "A Common Love" before ending with "God Bless America."

"It was a sad experience but exhilarating," said Janette Diaz, a member of the South Seminole Church of Christ in Winter Park, Fla., north of Orlando. "Our singing and praying weren't rehearsed but from the heart."

"I wanted to be there to show the community that the church loves and that Christians care," Diaz added. "We thought that it was a good outreach idea because in times of disaster, people often look to God."

For Hone, news of the tragedy came as she prepared for the Sunday morning assembly of the Concord Street church — just a few miles from the shooting scene.

At first, Hone heard that 20 people had been shot. News helicopters circled overhead as she drove to worship. As she checked updates, the death toll and injury count of more than 50 kept rising.

"It really struck me," she said.

That Sunday night marked the start of Vacation Bible School at the Concord Street church, pulpit minister Nathan House said. "Before VBS, we had a moment of silence and said a prayer for the victims," House said.

Meanwhile, Orlando residents lined up to give blood for the victims and first responders, and Hone began organizing a special blood drive by the church. When she learned people were waiting for hours in triple-digit heat to give blood at a nearby center, she decided she and a few could others could break away from VBS.

They borrowed crates of water from the church's homeless ministry and headed to the donation center to distribute the free bottles. Other people were already there, handing out fruit and Chick-fil-A sandwiches.

"I was very touched by just this outpouring of service and all that," Hone said. "To me, that's what we should be doing as a church. We need to serve the community."

ADDITIONAL REPORTING: Katie Jones

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For further information, see our website at:

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or contact:

Tom Doty, Minister of Family Services,
(270) 843-3038 or tom@potterministries.org

SPOTLIGHT

In Uganda, growth and a spiritual attack

MITYANA, Uganda — Christians in this rural, East African village found small statues, called fetishes, at the foundation of their new church building, still under construction.

Many Ugandans practice traditional religions, said Isaac Sanyu, a minister and church worker in the country's capital, Kampala, and see growing churches as a threat.

The fetishes were "thrown at several points of the foundation structure of the building," Sanyu said. The church's minister, Michael Simbwa, gathered the congregation "to pray against the evil, spiritual attack on the mission of the church."

But they did not remove the fetishes. Instead, a group of leaders and members of the Kampala Church of Christ who support ministry in the village traveled there, gathered the statues and burned them "with fire in the name of Jesus Christ," Sanyu said.

"The growth of the church has been met with numerous challenges," he added, "and as such the message of the Gospel of Jesus Christ continues to fill gaps and transform lives."

"Despite all that is going on, God continues to do amazing things in the midst of his people."



Sanyu

PHOTO PROVIDED BY DUANE MORGAN

Indonesian evangelists get a kick out of ministry training

On the Indonesian island of Nias, members of an evangelistic team share a laugh and a pose during a study break. Duane Morgan, far right, hosted a two-day, 10-hour Bible seminar for the group. It's the second year Morgan, a minister based in Malaysia, has conducted the seminar at the request of Indonesian minister Andrew Banjarnahor. "Those guys are bright, energetic, committed and personable," Morgan said of the students. "Next year we are to coordinate that seminar with a youth camp to be attended by local kids, including at least some of the 50 or so now taking Bible correspondence courses."

AUSTRALIA

AMBARVALE — "Undefeated" was the theme of a recent young adult retreat sponsored by the Southwest Church of Christ. About 45 young believers participated, joined by 20 more Christians for Sunday worship. Speakers Stephen Males, Salomon Murillo and Christian Bargholz taught lessons on love, truth and faith, organizers said.



PHOTO PROVIDED

Participants in the All-Africa Missionary Retreat in Cape Town, South Africa.

Little Rock, Ark. — attended the 2016 All-Africa Missionary Retreat.

The missionaries gather every few years "for a time of physical rest, emotional support, recreation and spiritual renewal," said Teague Meyer, a member of a mission team serving in the southern African nation of Angola.

"The retreat fulfilled its purpose once more," Meyer added, "facilitating a meeting between followers of Christ who share a burden for

African missions and allowing space for God to speak to us personally and unite us in purpose."

Meyer's husband, Robert, coordinated the retreat. Monte Cox, a former missionary to Kenya and dean of the College of Bible and Ministry at Harding University in Searcy, Ark., spoke on being "in step with the spirit" during the daily trials of ministry in Africa, Teague Meyer said.

UKRAINE

DNEPROPETROVSK — Church members from across this Eastern European nation gathered "to get to know each other better, to consider the questions that separate us, to achieve unity in faith and to establish closer cooperation," a report on the meeting stated.

During the meeting, supported by Bear Valley Bible Institute International, ministers discussed questions including "Are all believers children of God?" and "Is having faith sufficient for salvation?"

GUATEMALA

MARGARITAS — Church members traveled to this community, southwest of Guatemala City, for a recent gospel campaign, said George Hall, director of the Biblical Institute of Central America, a ministry training program with students across Central America. Thirty-four baptisms resulted from the campaign, Hall said.

SOUTH AFRICA

CAPE TOWN — Eighty adults and 23 children from across the continent — plus eight childcare volunteers from



PHOTO PROVIDED

Christians burn fetishes found on a church's construction site in Uganda.

EDUCATION: In Africa, ‘we want graduates who can create jobs’

FROM PAGE 3
in an interview with *The Christian Chronicle* a few weeks before the college’s Grand Inaugural Program. The college, a longtime dream of Twumasi-Ankrah and other African Christians at the 1,200-member Nsawam Road Church of Christ in Accra, has received accreditation from Ghana’s government. The inaugural program, scheduled for mid-June, bears the theme “Making Our Nation Great and Strong.”

In addition to offering degrees in fields such as accounting, business administration, marketing, information technology and theology, the college plans to help students launch businesses *before* they graduate, Twumasi-Ankrah said.

The college’s faculty also plans to host seminars for their country’s countless artisans — including woodworkers and brick masons — to teach them packaging, marketing and other skills to help them improve their income, all in the name of Christ.

Ghanaian believers envisioned and initiated creation of the college. Deon Fair, a church member who lives in Texas, chairs a foundation for the college, which serves Heritage Christian’s all-Ghanaian board of trustees, who seek to make the work self-sustaining.

Initially, the college will draw on assistance from U.S. supporters through the foundation “to help the Ghanaians in achieving self-sustaining status, Lord willing, within a five-to-eight-year window,” said Fair, a native of South Africa. “Longer term, American Christians can still help by assisting the Ghanaians to provide funds for scholarships for orphans and ministers.”

The college’s focus, Twumasi-Ankrah said, “is not to make a name for ourselves, but to make a difference.” In courses from business to

Bible, the college seeks to instill “Christian values that can prepare them for life.”

ACADEMICS ACROSS AFRICA

In 2009, the college’s administrators signed a Memorandum of Understanding with representatives of Abilene Christian University. The Texas university promised to provide a rotation of temporary faculty and offer scholarships to train potential professors from Ghana — plus secure Internet access to its library.

Across Africa, Christians work in similar education efforts — in partnership with Churches of Christ and universities associated with the fellowship.

- In Nigeria, longtime minister Moses Akpanudo launched Obong University, a four-year Christian university accredited in 2007. The university offers degrees in business and liberal arts.
- In Nairobi, the Kenya Christian Industrial Training Institute trains students in computer operations, Web design, automotive engineering and electronics.
- In Rwanda, government officials send young scholars to Oklahoma Christian University in Oklahoma City to earn degrees — with the understanding that they return to help better their nation.
- In Uganda, LivingStone International University recently graduated its second class of students. Churches of Christ and Christian Churches in the U.S. help support the school. In addition to Christian ministry, LivingStone offers degree programs in education, business and media technology. “We’re trying to focus on where the employable fields are and offer those degree programs,” said Craig Smith, director of LivingStone University Partners, a support organization for the school. “We want



Heritage Christian College students use laptop computers to study for exams.



A third story of classrooms is under construction at Heritage Christian College in Accra, Ghana.

graduates who can create jobs.”

Manna Eid, who graduated at the top of LivingStone’s first class, works in photography and is preparing to pursue a master’s degree.

“I do believe that we have been trained well,” Eid told the *Chronicle*. “I see it more in the class that just graduated, as some students got employed before they graduated.”

Christian education may not yet mean a lot to employers in Uganda, she added, but “it does shape one’s personality, outlook and how they handle certain situations — compared to someone else who did not receive that kind of an education.”



Eid



Lartey

FUTURE ELDERS, DEACONS AND DONORS

In Ghana, Churches of Christ have grown rapidly, thanks in part to churches including Nsawam Road and to Heritage Bible Institute, which has produced 424 men and women “as a workforce for the kingdom of God” in the past 33 years, said Evans Lartey, the institute’s director. Ministry students have helped plant more than 900 Churches of Christ

throughout the nations of West Africa — and as far away as South Sudan.

Heritage Christian College will provide similar, faith-based education as part of its curriculum, Twumasi-Ankrah said. The college currently has 45 students enrolled in its accredited degree programs, and administrators hope to grow the enrollment as high as 1,200 in coming years.

As they seek to strengthen their nation, the college’s administrators also seek to prepare their students to lead — and serve — in its churches.

“They are the ones who will become future elders, future deacons, future board members and future donors who will provide funds for future projects of Churches of Christ,” Twumasi-Ankrah said of the students.

“Until they are empowered,” he added, “there’s no way they can have the wherewithal to function more effectively for the growth of the church.”

FOR MORE INFORMATION, see Heritage Christian College’s website, hcuc.edu.gh, and the university foundation site at www.hccf-usa.org.



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WWW.SUDAN-PROJECT.ORG

In Parajok, South Sudan, villagers gather to witness a baptism.

In South Sudan, an arrest, a release and a chance to serve

BY KATIE JONES | THE CHRISTIAN CHRONICLE

Almost 200 soldiers rushed into a church-operated school and clinic in the South Sudanese village of Parajok and arrested its director, said members of the Mt. Juliet Church of Christ in Tennessee, which sponsors the clinic.

The soldiers were searching for rebels from the Nuer tribe in the midst of the country's civil war.

They arrested John Jock, a Nuer and a registered nurse, due to his ethnicity.



Jock

Because of his reputation, however, Jock's arrest was followed immediately by protests from the chief of Parajok and village leaders. The soldiers released Jock three hours after his arrest.

Days later, members of the Mt. Juliet church arrived in Parajok to help oversee the construction of a new facility for the clinic and a maternity ward.

No other conflicts have occurred since the incident, said Don Humphrey, director of The Sudan Project, a ministry of the Mt. Juliet church that supports the clinic, a preacher-training school and other workers in Parajok.

SERVING MOTHERS, NEWBORNS, STUDENTS

One in every 10 babies — and one out of every seven mothers — dies in childbirth, Humphrey told *The*

Christian Chronicle. When completed, the maternity ward will be the only one available for women in Parajok and its neighboring communities.

In addition to providing much-needed medicine to Parajok, The Sudan Project has the opportunity to oversee a secondary school, Humphrey said. The school, formally run by the community and the South Sudanese government, struggles from a lack of funds and inadequate staffing. Local officials approached The Sudan Project about taking oversight of the school and introducing a Christian curriculum.

"It's a tremendous opportunity," Humphrey said, "to impact the entire community and improve the Church of Christ image ... We have a very good reputation here."

Humphrey seeks congregations and church members to provide funds and staffing for the school, which includes three buildings on a 40-acre campus.

As peace deals and a power-sharing agreement lessen tensions in South Sudan, approaching its fourth anniversary as an independent nation, education is vital for the country's future, Humphrey said.

The school "is the only one in the area from a town 40 miles away to the Ugandan border," he said, adding that the school could grow to serve 1,000 students in Parajok, which has grown to 60,000 souls since independence.

WEBSITE: www.sudan-project.org



Announcing:
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Executive Director

Georgia Agape in Atlanta is looking to replace our former Executive Director due to his recent retirement. Agape is a faith-based, licensed child-placing agency associated with the Churches of Christ providing foster care, adoption, maternity care and professional counseling services. The Executive Director is the CEO responsible for planning, management and performance of all areas of the agency's activities, including staffing, services, public relations, financial management and fund-raising.

Qualifications: an individual with 8+ years of supervisory/management experience in social service organizations, excellent interpersonal and communication skills, a visionary and strategic thinker, Bachelor's Degree in a social science field (Master's Degree preferred) and one who possesses a strong work ethic.

To inquire or ask for more information, email **Greg Winnett, Vice Chairperson of the Agape Board of Directors, who is chairing the search committee:** winnett3@comcast.net

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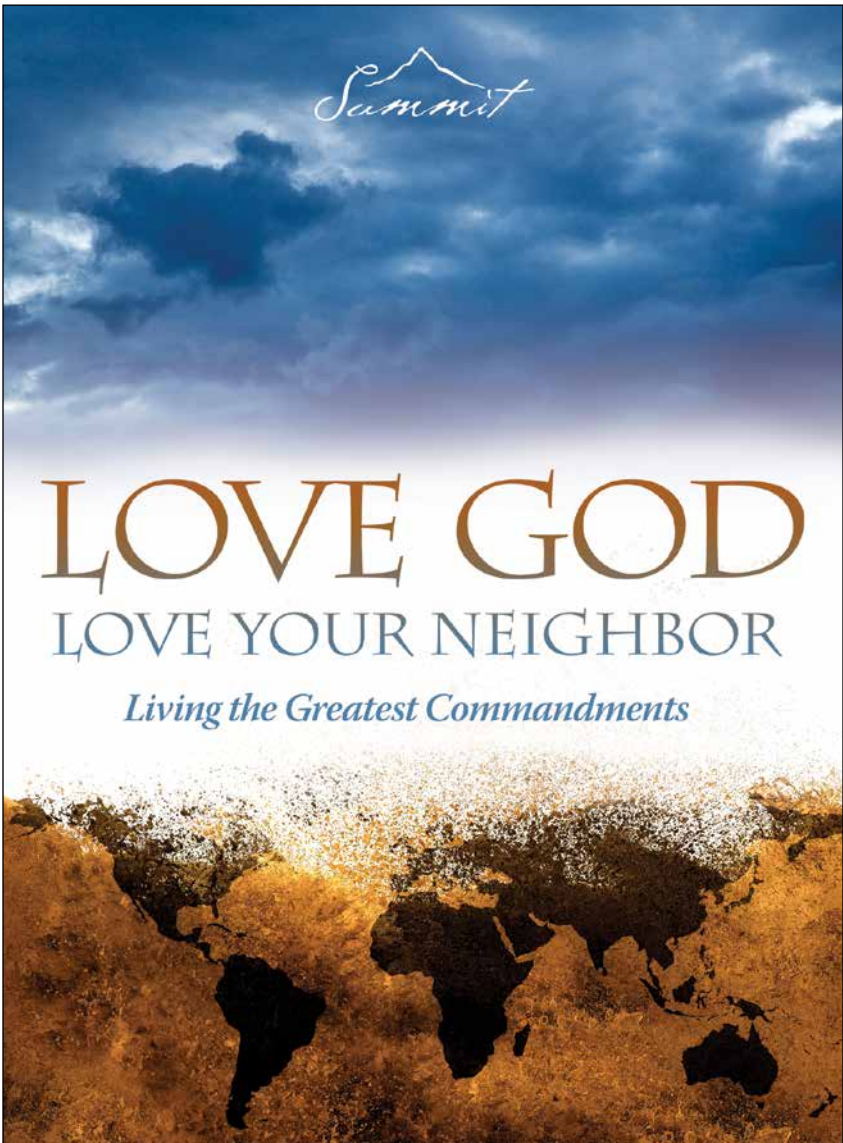
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DOES THE NUMBER OF CUPS in the Lord's Supper matter? A minister for one-cup congregations shares his perspective.

No such thing as 'individual communion'

BY LYNN McMILLON | THE CHRISTIAN CHRONICLE

Brett Hickey preaches for a church that finds unity in one loaf and one cup. Hickey, who began his career in 1992 with the Cross Street Church of Christ in Mountain Home, Ark., is part of the fellowship often referred to as "One Cup."

The most recent volume of the directory "Churches of Christ in the United States," published by 21st Century Christian, lists 553 one-cup congregations with a combined membership of 18,929. Most do not have separate Bible classes and partake the Lord's Supper from an undivided loaf of unleavened bread and one cup.

In addition to preaching across the nation and authoring a book on the Lord's Supper, Hickey shares his faith on "Let the Bible Speak," a TV program produced for more than 40 years by Ronny Wade. On behalf of the Mission Hills Church of Christ in Springfield, Mo., Wade asked Hickey to begin hosting the program on Springfield's NBC affiliate in 2008. Now that broadcast airs on 32 other stations that reach 21 states and Canada. In addition, Kevin Presley hosts "Let the Bible Speak" in Fort Smith, Ark., and Monroe, La. Brandon Stephens and Shahe' Gergian host the program in Columbia, Mo.

In July 2015, Hickey began working with the Denton County Church of Christ in Lewisville, Texas.

"I thank God for the difference that Jesus has made in my life," Hickey said. "He helps me to be a better husband, better father and better neighbor."

Please explain the reasons for using only one cup in the Lord's Supper?

We use only one cup in the Lord's Supper:

- To preserve this divine ordinance "just as it was delivered," as we read in 1 Corinthians 11:2.
- Because the scriptural precedent for how to observe the Lord's Supper — with one loaf and one cup — is as weighty as for when to observe it (on "the first day of the week," as we read in Acts 20:7). The Scriptures regarding how to partake of the Lord's Supper are even more emphatic ("do this"), including Mark 14:23, Luke 22:19 and 1 Corinthians 11:24-25.



PHOTO PROVIDED

In addition to a TV ministry, Brett Hickey has spoken at gospel meetings in 24 states.

- Because Jesus' instructions on how to "divide" (share) the cup in Luke 22:17 authorize only one cup. "Drink from it, all of you," he says in Matthew 26:27.

- Because the cup containing the fruit of the vine has spiritual significance, as we read in Luke 22:20 and 1 Corinthians 11:25.

- To safeguard the sharing, joint participation and intimacy inherent in the word "communion" (1 Corinthians 10:16). The phrase "individual communion" is a contradiction.

People often ask about the health risk of using one cup. What about that?

This is an important question because it is the reason denominational leaders initiated the individual communion service in the 1890's — and why some Churches of Christ followed their lead about 20 years later.

By faith, we obey the Lord regardless of the consequences (Hebrews 11:17-19, 24-27). Just as we do not test the legitimacy of Jesus' command to visit the sick by weighing the potential health risks (Matthew 25:31-46), we do not consider health risk a relevant

problem in obeying Jesus' command for the assembled to share the cup (2 Corinthians 5:7, Hebrews 11:6).

Scientific studies vindicate the propriety of Jesus' command. A *Journal of Hygiene* article reports a study commissioned by the Central Public Health Laboratory in London on the transmission of infection via the common communion cup. The conclusion was that the risk of disease transmission "is very small, and probably much smaller than that of contracting infection by other methods in any gathering of people."

In a *Los Angeles Times* interview, New Jersey microbiologist Anne LaGrange Loving insisted that, "People who sip from the communion cup don't get sick more often than anyone else ... It isn't any riskier than standing in line at the movies."

A young denominational man attended a service in Nashville, Tenn. Afterward, he told me enthusiastically, "You guys are tight!"

I asked what he meant. He said, "You all shared the same cup."

When we insist on assemblies with hundreds of Christians when we commune, do we lose something

special that Jesus expected us to experience as the family of God?

Are there other differences between individual- and multiple-cup Churches of Christ?

Many congregations have women teachers in publicly advertised Bible classes. This practice is rooted in denominationalism, not Scripture (1 Timothy 2:11-15, 1 Corinthians 14:34-35). Women play a critical but different role in the church. Women may even teach men in private (Acts 18:26), but women may not engage in public Bible teaching. The Scriptures are very explicit: "Let your women keep silent in the churches ('in the assemblies,' as Young's Literal Translation reads), for they are not permitted to speak" (1 Corinthians 14:34).

We find no biblical authority for segregated Bible classes. When the early church assembled, they "came together into one place" (1 Corinthians 11:17-20, 33-34, 14:23-26). Fathers, not the church, are responsible for bringing up their children "in the nurture and admonition of the Lord" (Ephesians 6:4, King James Version). Even friends of the segregated assembly now question the practical argument they once presented in its favor.

Describe the broader fellowship of one-cup churches.

Our fellowship consists of hundreds of congregations in the United States with the greatest congregational concentrations in the Bible Belt and, to a lesser extent, the West Coast.

In addition, we have thousands of congregations in Africa, hundreds in Latin America and scores in Asia.

Do one-cup congregations consider themselves to be in fellowship with other Churches of Christ?

We see this departure from the New Testament in the same light as many multi-cup congregations view those who have introduced instrumental



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ONE CUP: 'Men forced needless division'

FROM PAGE 15

music into their worship services and so do not consider them to be in fellowship with us.

How significant is the doctrine of one cup in your overall understanding of the Gospel?

The Spirit hits a central tenet of the Gospel in 1 John 4:19: "We love him because he first loved us."

The apostle Peter expresses this truth a different way in Acts 2:36 when he says that God made Jesus both Lord and Christ.

The proper observance of the Lord's Supper powerfully demonstrates our appreciation for both the love and lordship of Christ. As the 19th century Christian scholar J. W. McGarvey said, "If it is wrong to change in the slightest

degree the ordinance of baptism, it is still worse, if possible, to change the ordinance of the Lord's Supper."

Can there be any unity among one-cup and multi-cup churches?

Division in the body of Christ pains us. We deeply desire unity with all of our brothers and sisters, but truth comes before unity (John 17:17-21).

We cannot have true unity with congregations that use instrumental music or individual cups in their worship services.

Men forced needless division upon the church with this burgeoning denominational trend. G.C. Brewer wrote in his 1948 autobiography:

I think I was the first preacher to advocate the use of the individual communion cup, and the first church in the State of Tennessee that adopted it was the church for which I was preaching, the Central Church of Christ at Chattanooga, Tennessee,

then meeting in the Masonic Temple. My next work was with the church at Columbia, Tennessee, and, after a long struggle, I got the individual communion service into that congregation. ... Of course, I was fought both privately and publicly.

Any change in a teaching that was practiced for almost 20 centuries after the time of Jesus is at the least questionable and at the most unacceptable. The use of the common drinking vessel was so entrenched that brother Brewer had



PHOTO PROVIDED

Brett Hickey and his wife, Louise.

to battle within the body to promote the novel practice.

What is the solution? Should those with Bible-based convictions shrug their shoulders and pretend nothing is wrong? Or should those who inherited the divisive practice

from secular concerns rally

to restore the intimacy that has been lost in communion and the unity that has been compromised within the body of Christ (1 Peter 2:17)?

J. W. McGarvey also pressed these points in his column in the *Christian Standard* on June 25, 1904:

Whatever may be the special pleading in excuse for this innovation, it is perfectly clear that it aims to avoid that which the Lord enjoined in instituting the Supper; that is, the use of the same cup by a number of individuals. He could have directed each of the twelve to drink from his own cup, had he adjudged that to be the better way. But he did not, and we shall be far more likely to please him by doing what he did than by doing what he avoided.

We agree with brother McGarvey and plead with our dear brothers and sisters to carefully consider the grounds for unity on this issue.

WEBSITE: letthebiblespeak.com

ALONE AND FAR FROM HOME in 'Asia's World City,' domestic workers from the Philippines find faith and family with a Church of Christ.

MAID IN HONG KONG

BY ERIK TRYGGESTAD | THE CHRISTIAN CHRONICLE

A red-sail "junk boat," once used for fishing or carrying treasures across the seas, docks at Victoria Harbor. Across the water, skyscrapers stand on a misty Hong Kong Island.

HONG KONG

Gray mist obscures the spires of omnipresent skyscrapers on a Sunday afternoon in this Asian metropolis.

One by one, worshipers file through the clanky metal door of an office building — nearly hidden by bamboo scaffolding from a nearby construction project. Squeezing into tiny elevators, the congregants rise to the first floor, the meeting place of the Wanchai Church of Christ.

Inside the "L"-shaped auditorium, minister Felix Olidan leads an old-time hymn with lyrics projected on screens behind him.

"Be not dismayed whate'er betide, God will take care of you."

On this damp Lord's Day, 111 souls sing praises during the English-language service.

Five of them are men.

The rest — save for a university student from Singapore, two visitors from Malaysia and a few others — are domestic helpers from the Philippines, a nation of islands about 700 miles away, across the South China Sea.

The Filipinos leave parents, husbands and children to spend years at a time here, serving middle- and upper-class families in "Asia's World City," Hong Kong's adopted name.

They cook, clean and care for children and elderly parents, working shifts that can begin as early as 5:30 a.m. and end after midnight.

Sunday is their day off.

"I have to work, but at the same

time I have to serve the Lord," says Marites Diones, who moved to Hong Kong after working as a maid in the Middle East. There, "I had no chance to worship for five years, so I was lacking, I was praying, I was crying. I said, 'Lord, this is not for me.'

"But then, answered prayer," she says, gesturing to the women seated around her.

Diones grew up in a Church of Christ in the Philippines, home to about 1,000 of the fellowship's congregations. There, people tend to gather for two hours on Sundays — and then go home, she says.

"But here we spend the whole day together," she adds. "We have lunch together, we worship, we have birthday celebrations.

"We get to talk to each other."

CONTINUED



Diones



PHOTOS BY ERIK TRYGGESTAD

Domestic helpers from the Philippines pause for a photo during Sunday after-worship activities in Hong Kong.

HONG KONG

POPULATION: 7.2 million. **LANGUAGES:** Cantonese, English, Mandarin and others. **RELIGION:** About 43 percent claim religious faith, mostly a mixture of Chinese traditional religions, Buddhism, Taoism and Confucianism. Hong Kong has about 360,000 Catholics and 480,000 Protestants.



HISTORY: Once part of Imperial China, Hong Kong (a transliteration of “fragrant harbor” in Cantonese) became a British colony after the First Opium War in the 1800s. In 1997, Hong Kong’s sovereignty transferred from Britain to China. The city is one of the “Asian Tigers” — known as a financial hub with a competitive job market.

CHURCHES OF CHRIST: Missionaries Dennis Allen, Melvin Harbison, Tom Tune and others established congregations in the 1950s and 60s. Now the territory is home to four Churches of Christ, two of which have memberships predominantly from the Philippines.

SOURCES: CIA World Factbook, Internations.org, interviews, “Missionary Pictorial: 1966.” Maps via Wikimeida Commons.



A cross outside St. John’s Cathedral, in Hong Kong’s financial district, honors soldiers killed during World War I.

CONTINUED

They also share the Gospel with the hundreds of Filipinos who congregate in Hong Kong’s massive shopping malls on their day off. Alone and far from the villages of their homeland, many yearn to find a caring family among the cold, steel skyscrapers.

One of the maids, Arcis O. Legawen, saw a church member headed for worship on a Sunday afternoon last year and asked to join her.

“It was no accident,” Legawen says. “When I came to this church my heart was so happy. I could not express my joy, so I cried.

“I could just feel I am at home with God’s presence. So I decided to be with the church.”

Baptized Nov. 15, 2015, she spends Sundays with her sisters in Christ.

“I’m learning, I’m learning,” she says of her newfound faith. “God has opened my spiritual understanding ... no turning back.”

SERVING THOSE WHO SERVE

Some 336,000 migrant domestic workers live and labor among the 7.2 million people of Hong Kong, a special administrative region of China.

The migrants comprise 10 percent of the workforce — one of the highest densities of such workers in the world, according to labor statistics. One in three households with children here employs a domestic worker. About 98.5 percent are women.

Most come from the Philippines and Indonesia, where job creation struggles to keep pace with growing populations. In their home villages, money-making opportunities for women can be few, and many incur sizable debts to the companies that train them to work as domestic helpers abroad.

In Hong Kong, life can be “a never-ending cycle of misery” for these workers, said Phil Robertson, deputy Asia director for Human Rights Watch, a non-governmental organization that conducts research and advocacy on human rights. Often, the migrants’ jobs include “morning-to-night work accompanied by verbal abuse — and sometimes worse — under exploitative conditions that in far too many cases



During Bible class, Melody Gamit looks up a verse from Daniel 7 on her phone.

can become forced labor,” Robertson told *The Christian Chronicle*.

In a recent report titled “Coming Clean,” the nonprofit Justice Centre Hong Kong shares the results of interviews with more than 1,000 domestic workers — half of them from the Philippines. More than 80 percent of those interviewed showed strong signs of forced labor or exploitation, according to the study’s criteria (unfree recruiting, work and life under duress and impossibility of leaving).



Minister Siu Ka Ming and his wife, Dora Chan, serve the Chinese-language service of the Wanchai church.

Melody Gamit is one of the lucky ones. A native of the island of Luzon in the Philippines, she came to Hong Kong 13 years ago. She has two grown children and six grandchildren.

“I seldom see them,” she says. But she has an understanding employer who gives her Sundays off to worship. “This is our family,” she says. “We will always be here, counseling each



“The singing is angelic,” a visitor from the U.S. says of the Wanchai Church of Christ’s mostly female, English-language service. Minister Felix Olidan leads hymns.

other, encouraging each other to be patient. We came here to work as domestic helpers, but we need to show our employers that we are Christians.”

The English-language service is a throwback to the days when missionaries from the U.S. worked with the church, says Siu Ka Ming, minister for the church’s Chinese-language service, which meets on Sunday mornings before the English service.

As more and more Filipinos attended, the church launched a support ministry for them in the mid-1980s.

“We are very blessed with a good group of Filipino sisters,” Siu says. “They can do it on their own,” he says of the ministry. “We just help.”

‘HERE, WE CAN USE OUR GIFTS’

Felix Olidan came to serve — albeit reluctantly — as minister for the English-language service in 2008.

The former minister for the Midtown Church of Christ in Baguio City, Philippines, applied for the position but thought other candidates were more qualified. A graduate of Philippine Bible College, he hoped to emigrate to Canada and minister there. He wasn’t sure he effectively could serve an overwhelmingly female congregation.

“I said ‘No, no, no, no,’” the minister recalls. “We had plans. But God also has a plan.”

His wife, Luz, once worked in Hong

Kong as a domestic helper and is an invaluable part of the ministry, Felix Olidan says. She remembers the long hours, the loneliness. and counsels the church’s members one-on-one.

In addition to serving the Wanchai church, the couple makes bimonthly visits to Macau, another special administrative region of China, to work with a young, predominantly Filipino Church of Christ there.

Their son, Felixander, was 11 when the family moved to Hong Kong. At age 12 his father asked him to lead singing.

In the Philippines, Churches of Christ are full of men who preach, lead worship and serve communion, “so I didn’t have to stand up and do anything,” Felixander Olidan says. Now he and the handful of men who worship with the church perform all of those duties.

“My peers are thinking, ‘Why are you doing these things?’ Because I have to!” he says. “I am also serving God, and I am happy to do it.”

The Olidans’ daughter, 22-year-



After worship and Bible class, the Filipinos serve dishes from their homeland.

old Krystelle, says she missed out on some of the activities big youth groups enjoy in her birth country.

“But it’s also been a blessing,” she says of her years in Hong Kong. She teaches church members songs from her youth group in the Philippines and helps support the church’s younger members who are away from home for the first time.

In the Philippines, men do almost all of the Bible teaching, says Marites Diones, the domestic helper who grew up in a Church of Christ there. “Here, we can use our gifts,” she says. In Bible classes

and in shopping malls, women teach the Gospel to other women.

As he serves those who serve others for a living, Felix Olidan says he learns more about how God uses the humble — those who feel unworthy, such as the Old Testament prophet Amos and countless others in Scripture — to accomplish great things.

“I see the potential of the women,” he says. “God can use them — can use all of us — to do the work.”



Felix and Luz Olidan with their children, Krystelle and Felixander, after worship in Hong Kong.

Chinese congregation reaches out to busy, burdened souls

BY ERIK TRYGGESTAD | THE CHRISTIAN CHRONICLE

HONG KONG

Before more than 100 Christians fill the sanctuary of the Wanchai Church of Christ to worship in English, about 25 believers gather for Sunday services in Chinese.

K.S. Chan leads hymns translated from English to Chinese. A school-mate invited him to Bible class 35 years ago, and he’s been part of the church ever since.

Minister Siu Ka Ming preaches from Mark 8, telling the story of a blind man whose sight is restored by Jesus after two attempts. At first the man sees only blurry images, but a second touch from the Messiah clears his vision.

Soon after, Jesus tells his disciples that he must endure great suffering. They don’t understand. Peter even rebukes him.

“It took multiple touches by the Savior for the blind man to see — and for Jesus’ disciples to understand his mission,” Siu explains. “Likewise, we sometimes don’t understand, and we don’t ask.”

People in Hong Kong don’t ask questions about faith — or the future, the minister says. Formerly a British colony, the island was an overseas territory of the United Kingdom until 1997, when its sovereignty transferred to China under the terms of an agreement reached by the two countries in 1984.

Now a special administrative region of China, Hong Kong retains its free-market system and its currency, the Hong Kong Dollar. Unlike mainland China, visitors from the U.S. don’t need a special visa to enter Hong Kong.

Many Hong Kongers fear that their status could soon change, Siu says. As a result, “people worship money. In Hong Kong, people spend six days working hard and one day playing hard.”

Life is fast-paced and jobs are demanding, Siu says. Christ-followers struggle to find balance. On most Sundays, half of the Chinese congre-



Siu Ka Ming preaches from Mark 8 during the church’s Chinese service.

From the EAST
Matthew 8:11

SEE MORE STORIES from Churches of Christ in Asia and the South Pacific at christianchronicle.org.

describes as “an international buffet.”

Multiple touches by the Savior may be necessary to convince Hong Kong’s busy, burdened people of their need for Christ, church members here say. As they pray for those opportunities, they rejoice at the harvest of souls from abroad — even if it means a bit more crowding at their combined worship services.

“We don’t mind,” Chan says. “We have space.”

WEBSITE: www.wanchaichurchofchrist.org

Newlywed cancer patient: ‘I just want years’

CHRISTIAN, HARDING STUDENT fights brain tumor with support from her family, her in-laws and her church

BY KATIE JONES | THE CHRISTIAN CHRONICLE

Giddy with excitement, the 22-year-old bride walked into her family’s house for her wedding ceremony. Pink flowers and tulle accented her aquamarine-blue dress and wavy blonde hair, while her pink rose bouquet filled the house with its sweet scent.

Pink flowers and tulle accented her aquamarine-blue dress and wavy blonde hair, while her pink rose bouquet filled the house with its sweet scent.

In the living room, Annemarie Doyle married Brandon Lloyd, clad in blue shorts and a white polo. The newlyweds celebrated with their families, a few relatives, close friends and Annemarie’s four dogs.

The May 14 ceremony and reception dinner at an Outback Steakhouse pushed aside all thoughts of Annemarie’s life-threatening brain cancer.

Doctors diagnosed Annemarie, a senior at Harding University in Searcy, Ark., with Grade 4 Glioblastoma Multiforme, or GBM, in April and removed 95 percent of a tumor at a hospital in Little Rock, Ark.

Annemarie then returned to her home in Moline, Ill., and married Brandon. She plans to finish her degrees in interior design and psychology in the fall.

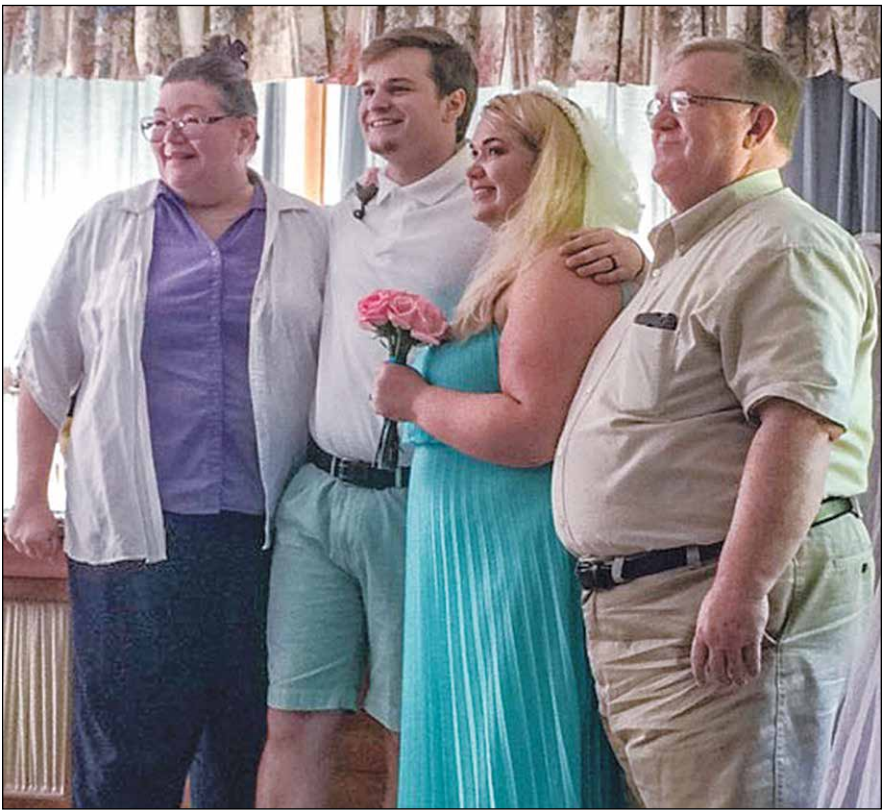
“This is without a doubt the hardest thing I’ve ever had to face,” she said. “I’m completely fine with doing years of treatment, I just want years.”

The newlywed couple cherishes each day they have together as they work through her treatments, await test results and arrange a larger wedding ceremony for December.

“There are a lot of tears on my end, and lots of hugs on his,” Annemarie said. “I’ve always told him he’s my comfort. He makes everything — school stress, friend fights, all of it — softer and more bearable.”

Brandon, 24, does his best to balance his new job and caring for his new bride. He plays video games to de-stress.

“It’s a struggle,” he said, “seeing her so heartbroken and scared (and) not being able to help.”



Brandon and Annemarie Lloyd with Annemarie’s parents, Randy and Gabi Doyle.

A MOTHER’S LOVE

Annemarie and Brandon committed to care for each other — in sickness and in health — before they took their marital vows, said Annemarie’s mother, Gabi Doyle.

“She was willing to let him go after the horrible diagnosis,” Gabi told *The Christian Chronicle*, “but he refused to leave and will remonstrate with her for even thinking such a thing.”

After the diagnosis, Gabi sang lullabies to her daughter over the phone as she lay in Little Rock’s St. Vincent Hospital. Since Annemarie’s surgery, Gabi said she struggles to stay positive.

“As I brush her hair every night with clumps coming out all over, I usually cry the first minute or so as quietly as possible so she doesn’t hear me, remembering when I would brush her hair as a little girl,” Gabi said. “But she says, ‘It’s only hair, Mom,’ and we push on.”



PHOTOS PROVIDED

Family surrounds Annemarie as she undergoes cancer treatments.

The family thanks God “for every moment together,” Gabi said, as they cry and laugh and binge-watch Netflix.

“We are only really at the beginning of this journey, but we have drawn even closer together as a family,” Gabi said. “We still have arguments, complaining and so forth because ultimately we remain flawed human beings, but it seems that the normality of our typical fam-

ily interactions gives a foundation from which to continue.

“We try to live as fully as possible in each day, striving for normalcy and yet realizing that the old life is gone.”

BURDENS, TEARS AND PSALMS

As she battles cancer, Annemarie muses and posts her feelings on her blog.

“It helps me get out many of the thoughts that I don’t want to put on others,” Annemarie said of the blog, “because no matter how many times people tell me to ‘Just focus on staying positive,’ or just worry about myself, that’s impossible if you love anyone ...

“I constantly think of what a burden this must be on all those around me, even though they’re carrying it so well in front of me.”

She sometimes feels “like I’ve married Brandon but possibly cursed him to be a widower,” she said. “It’s a hard burden to carry, but I wouldn’t give it to anyone else.”

Members of her hometown congregation, the Moline Church of Christ, have cooked meals, sent cards and provided transportation and support for both families.

Annemarie’s 19-year-old brother takes her to radiation treatments on Mondays and Tuesdays while Brandon takes her Wednesdays and Thursdays. Her 14-year-old brother helps Annemarie and their mother, who has mobility issues, on a daily basis and other relatives pitch in with rides to appointments and home-cooked meals.

“I’m just so thankful for my family — blood and in-laws — through this whole thing,” Annemarie said.

Her advice for others battling cancer, or watching a loved one endure it: “It’s OK to not feel strong, to want to cry all the time.”

Also, “stay active — draw, write, color, walk, drive, anything — and read the Psalms. You’ll cry, but in a misery-loves-company kind of way.”

READ UPDATES on Annemarie’s blog at adoyle1216.wordpress.com.

NEWSMAKERS



PHOTO PROVIDED

Amanda Miles receives the City of Alvin Volunteer of the Year Award.

AWARDED: Amanda Miles, Volunteer of the Year, for her work with the animal adoption center in Alvin, Texas. Miles attends the Southeast Church of Christ in Friendswood, Texas.



NAMED: Jason Brashier, dean of the College of Business at Freed-Hardeman University in Henderson, Tenn. **Tony Rose**, principal for Edmond Memorial High School in Oklahoma. Rose is youth minister at the Wilshire Church of Christ in Oklahoma City. **Jana Rucker**, vice president for communication at Harding University in Searcy, Ark. **Jazmone Turner**, head women's basketball coach at Ohio Valley University in Vienna, W.Va.



NEW MINISTERS: Jason Brandt, student minister for the Richardson East Church of Christ in Richardson, Texas. **Doyle Bruce**, minister for the Angelina Church of Christ in Lufkin, Texas. **Kyle Holton**, youth minister for the Forsythe Church of Christ in Monroe, La. **Harry Riggs**, seniors minister for the College Church of Christ in Searcy, Ark. **Brady Ross**, youth minister for the Crestview Church of Christ in Waco, Texas. **Jack Whiddon**, community care minister for the Crestview Church of Christ in Waco.



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See *acu.edu/academics/provost/positions.html* for complete descriptions of these positions. In a letter to the appropriate dean or chair, applicants should address their qualifications for the position. They should include in the application a statement of how faith informs their teaching; a discussion of their spiritual journey; a curriculum vita; transcripts of all undergraduate and graduate work; and names, addresses and phone numbers of five references. Review of applicants will begin immediately and continue until the position is filled. Nominations of and applications from qualified women and minorities are especially encouraged.

ACU is affiliated with the fellowship of the Churches of Christ. All applicants must be professing Christians and be active, faithful members of a congregation of the Churches of Christ and deeply committed to service in Christian higher education. The mission of ACU is to educate students for Christian service and leadership throughout the world. ACU does not unlawfully discriminate in employment opportunities.

Minister Search - Greenville, Miss.

We are looking for a Pulpit Minister for the Southside Church of Christ, Greenville, Miss. Please submit resume, three professional references, and a sample sermon to be considered for this position. All calls and correspondence related to the filling of this position should be directed to the two people listed below. We are a congregation between 50-100 faithful members, looking for someone who is excited to reach out to the community by sharing the Word. Primary duties include pulpit preaching, teaching Bible classes, promoting Christian fellowship and being evangelistic.

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We are looking for a minister who:

- is a graduate of a Christian college or a recognized preacher training school • has vision and is biblically and doctrinally sound with a proven ability to preach, teach, organize and lead a program of evangelistic outreach
- possesses a demonstrated passion for saving lost souls and a strong desire to equip and restore the saints • has an energetic personality and is able to communicate easily with people of all ages, genders and ethnicities • has the ability to lead, guide and direct the office staff and other ministers • heads an established family with children.

Please send résumé, sample sermon and lesson presentations (any format) with references to:

Concord Street Church of Christ, Search Committee
626 East Concord Street, Orlando, FL 32803
concordcoc@gmail.com



KEN GRAVES

Harding students encourage Hawaii youths

Spenser McGuiggan, a student at Harding University in Searcy, Ark., wrestles with a camper during free time at Aloha Christian Camp in Hawaii. A six-member team of “GO! campaigners” from Harding traveled to the island of Oahu to encourage young people who attend Churches of Christ. It’s “a reminder that HU students are all over the world!” said Harding President Bruce McLarty, who posted pictures of the students on Twitter.

Rochester College president steps down after three years at the helm

ROCHESTER HILLS, Mich. — John Tyson, president of Rochester College, is stepping down after three years on the job.

In an email to colleagues, Tyson described the opportunity to lead the 1,200-student college, which is associated with Churches of Christ, as a great blessing for him and his family.

“Financially, the college has made dramatic improvement,” Tyson said in the email. “We have paid down debt, experienced the largest operating surplus in the college’s history and, for the first time in 13 years, we are on track for a second year in a row of operating surplus.”

“Philanthropic gifts are near the all-time high, alumni giving participation has improved, and the number of donors has increased,” he added. “Our endowment has begun to grow. And with our stipends last year, we’ve

even been able to begin reinvesting in you, our faculty and staff.”

Rochester College inaugurated Tyson as its ninth president Oct. 10, 2013. He succeeded Rubel Shelly.

A native Texan, Tyson ministered for churches in New Braunfels and Belton before moving to Lubbock, where he served as chair of the Department of Biblical Literature at Texas Tech University and as campus minister for the Broadway Church of Christ.

In 1989, he returned to his alma mater, Abilene Christian University, to serve as an executive assistant to the president. He established and directed the university’s long-range planning program before moving to the development office, where he served for 17 years, raising more than \$330 million for the university.

In 2011, Tyson was named president of Abilene Christian Schools, a K-12 school. He developed the school’s strategic plan, significantly increased student enrollment and raised major gifts.



Tyson

The 40-year-old AMEN Ministry connects Christians in the United States Military with local churches of Christ both overseas and in the U.S.

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Basic Description: Carry out the daily functions of the kitchen. Matters include food preparation, inventory management, and kitchen sanitation.

Responsibilities: 1.) Food preparation; involving cutting and chopping of vegetables and meats. Measuring of flours, sugars, spices, milk, eggs, etc. for recipes as directed by the Kitchen Manager’s ‘Prep List.’ 2.) Checking in and putting away food deliveries, as required. 3.) Maintaining kitchen inventory and stock levels. 4.) Laundering, folding, and storing towels and dish rags. 5.) Cooking and baking as directed by the Kitchen Manager. 6.) Stocking of Beverage Stations. 7.) Serve food. 8.) Constant sanitation of counters, kitchen preparation tables, Beverage Stations and food disposal areas. 9.) Washing of dishes, glasses, silverware, pots and pans used throughout the day. 10.) Put away all washed items. 11.) Remove trash and food waste from kitchen, as required. 12.) Join the Camp Yamhill team in the completion of miscellaneous projects, improvements, and maintenance, as directed by the Operations Manager, when groups are not on-site and during the reduced hour “off-season”. 13.) Hours will vary, and are not always capable of being scheduled within a forty hour work week. 14.) Other duties as assigned by Operations and Kitchen Managers.

Personal Skills and Attributes: 1.) Willing to serve. 2.) Disciplined and self motivated. 3.) Strong ability to understand verbal and written communication. 4.) Outward behavior and appearance conducive to the position of Camp Assistant Cook.

Useful Prior Experience: Food handling experience.

Occupational Skills and Certifications, Capable of Acquiring: Oregon State Food Handlers License.

Physical Qualifications: Camp Yamhill operates as a youth camp and adult retreat center and is located in a rural wilderness environment, 45 miles southwest of Portland, Ore. The weather and terrain, as well as the living and operating conditions, are often hard and unforgiving. The successful applicant must be in excellent general health, with excellent (or corrected) vision, manual dexterity, hand-eye coordination, and strength. They must be capable of the following actions; pushing, pulling, grabbing, climbing and dead-lifting up to 80 pounds.

Religious and Moral Requirements: Camp Yamhill has a long and successful history operating as a Christian retreat for youth and adults. The successful applicant will be an active and faithful member of churches of Christ, with a reputation to match. They will supply positive recommendations regarding these qualities from local church leaders and will pass a criminal background check.

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www.campyamhill.org

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ALABAMA

- Camp Ney-A-Ti
www.neyati.org
- Camp Wiregrass
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ARIZONA

- Arizona Church of Christ Bible Camp
www.accbc.net
- Copper Basin Bible Camp
www.copperbasinbiblecamp.org

ARKANSAS

- Camp Areopagus
www.campareopagus.org
- Camp Tahkodah
www.harding.edu/tahkodah
- Camp Wyldewood
www.campwyldewood.org
- Corin Read Christian Camp
www.corinread.org

CALIFORNIA

- Sierra Bible Camp
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- Tahoe Family Encampment
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GEORGIA

- Camp Wetoga
www.campwetoga.com/northgeorgia

ILLINOIS

- Illinois Christian Camp
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- Quaker Hill Camp and Conference Center
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- Midwest Bible Camp
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- Michigan Christian Youth Camp
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- Gulf Coast Bible Camp
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- Nebraska Youth Camp
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NEW MEXICO

- Camp Blue Haven
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- Mountain View Christian Camp
www.mvccalto.com
- Red River Family Encampment
www.rrfe.org

OHIO

- Fort Hill Christian Youth Camp
www.forthillcamp.org

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- Burnt Cabin Christian Camp
www.burntcabin youthcamp.com
- Camp Lu-Jo Kismif
www.lujo.org
- Camp Rock Creek
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- Lariat Creek Christian Camp
www.lariatcreek.org
- Pettijohn Springs Christian Camp
www.pettijohnsprings.com
- Quartz Mountain Christian Camp
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- Camp Yamhill
www.campyamhill.org

PENNSYLVANIA

- Camp Manatawny
www.manatawny.org
- Pennsylvania Christian Camp
www.pachristiancamp.net

TENNESSEE

- Lylewood Christian Camp
www.lylewood.org
- Valley View Christian Camp
www.valleyviewcamp.com
- Camp Meribah
www.centervillechurchofchrist.org/camp-meribah/

TEXAS

- Bandina Christian Camp
www.campbandina.org
- Brookhaven Christian Retreat
www.brookhavenretreat.org
- Camp Deer Run
www.campdeerrun.com
- Central Texas Christian Camp
www.centraltexaschristiancamp.com
- Hensel Christian Youth Camp
www.henselcamp.wordpress.com
- Lake Cisco Christian Camp
www.ciscochurchofchrist.com

VIRGINIA

- Camp Idlewild
www.campidlewild.org

WASHINGTON

- Delano Bay Christian Camp
www.delanobay.org
- Sauk River Christian Camp
www.saukcamp.com
- Northwest Youth Camp
www.nwyouthcamp.org

WISCONSIN

- Beaver Creek Bible Camp
www.fourlakescoc.org/beaver creek.htm
- Wisconsin Christian Youth Camp
www.wcyc.org

SASKATCHEWAN, CANADA

- Clearview Christian Camp
www.clearviewchristiancamp.ca

Christian universities put on 'shame list'

GAY-RIGHTS ORGANIZATIONS target federal funding, NCAA ties of schools with traditional biblical beliefs

BY BOBBY ROSS JR. | THE CHRISTIAN CHRONICLE

Revoke Christian universities' eligibility for federal student financial aid.

Strip their membership in the National Collegiate Athletic Association.

That's what major gay-rights groups would like to do with higher education schools that espouse traditional biblical beliefs on sexuality and gender identity.

"Some voices are calling for Christian schools to be expelled from the NCAA, and others are calling for Pell Grants to be denied to students who attend our universities," said Bruce McLarty, president of 6,000-student Harding University in Searcy, Ark. "These attacks seem to be coming from every direction these days."

At Harding, students received \$54 million in federal loans and grants last year — 45 percent of the university's total budget of \$120 million.

It would be a major loss if the government ever took away students' access to federal funding.

"My hands shake as I write those numbers!" the Harding president said in an email. "The good news is that the largest part of that figure is from loan money, and that can be replaced even if at a higher cost (interest rate) to students."

'IN THE WORLD ... NOT OF THE WORLD'

In a landmark 5-4 ruling a year ago, the U.S. Supreme Court legalized same-sex marriage.

Emboldened by that decision, advocates for lesbian, gay, bisexual and transgender rights pressured the U.S. Department of Education to release the names of more than 200 religious institutions that have sought exemptions from Title IX nondiscrimination rules.

Included on what the gay-rights group Campus Pride dubbed the "shame list" were at least eight universities associated with Churches of Christ: Crowley's Ridge College in Paragould, Ark.; Freed-Hardeman University in Henderson, Tenn.; Harding; Lipscomb University in



JEFF MONTGOMERY

David Burks and Bruce McLarty speak during chapel at Harding University in Searcy, Ark.

Nashville, Tenn.; Lubbock Christian University in Texas; Ohio Valley University in Vienna, W.Va.; Oklahoma Christian University in Oklahoma City; and York College in Nebraska.

While 200-student Southwestern Christian College in Terrell, Texas, has not sought a Title IX exemption, it is "very concerned in seeking solutions to be in compliance without violating Christian morals and values," Vice President James Maxwell said.

"Without federal grants and student loans, we will not be able to financially continue as an accredited liberal arts Christian college," Maxwell said of the only historically black college among Churches of Christ. "But we are aware that we have to live 'in the world and not of the world.'"

Passed in 1972, Title IX prohibits sex discrimination in federally funded educational programs and activities.

"When Title IX was originally passed, it was to protect women from discrimination in education," said Melody Wood, a research assistant with the Heritage Foundation's DeVos Center for Religion and Civil Society. "Over the years, it's become a tool for bureaucrats to force schools — and sometimes religious schools — to create special privileges."

In a letter to educators nationwide, the Obama administration said the

law encompasses people whose gender identity may be different from their sex assigned at birth. For schools seeking to maintain federal aid while adhering to biblical practices, the letter prompted concern.

"This is still unclear territory and continues to evolve," said Deby Samuels, senior vice president for communication and marketing at 4,700-student Lipscomb. "We have been concerned for several years as we have seen more and more federal regulations being imposed by administrative fiat rather than representative democracy."

The day may come, Samuels added, "when students who have government-granted loans will not be allowed to bring those dollars to a university that upholds Christian principles."

For now, however, Title IX does not apply to an educational institution controlled by a religious organization "to the extent that application of Title IX would be inconsistent with the religious tenets of the organization," according to the Education Department's Office for Civil Rights.

SEXUAL IMMORALITY PROHIBITED

Harding employees and students can't marry or date a person of the same sex. Neither may they engage in behavior suggesting a romantic

same-sex relationship.

"The university further holds to the biblical principle that sexual relationships are unacceptable to God outside the context of marriage," McLarty said. "Sexual immorality will result in dismissal from the university."

The Lipscomb community treasures and celebrates "its foundational 125-year-old commitment to be followers of Jesus first," Samuels said. Therefore, students, faculty and staff must "practice a lifestyle that reflects that commitment, including in the area of sexual conduct."

"Sexual immorality of any kind is prohibited," Samuels said. "In cases where this policy is not observed, we have appropriate procedures, rooted in Christian principles of repentance and reconciliation, that reflect an intentional, courageous and gracious Christianity."

Lipscomb has students who identify as lesbian, gay, bisexual, transgender and questioning, and the university seeks to create an environment that recognizes all people's potential for godliness, Samuels added.

"When there are differences among us, even deep ones, we will treat people with respect and love and provide a safe environment where 'different' people can find their wholeness," she said. "But we will always seek to be faithful to God's will above our own or that of others."

Lubbock Christian said in a statement that its campus community must "act in a way that is consistent with God's design for his creation as found in Scripture."

"We seek to comply with all legal requirements, including Title IX and other federal and state regulations, while remaining faithful to our Christian mission," LCU said. "We place our hope in the one true God and move into the future with confidence in his goodness and sovereignty. We live in a difficult and challenging regulatory environment, and we constantly pray for wisdom as we navigate the way forward."

Risa Forrester, vice president of admissions and marketing at 2,600-student Oklahoma Christian,

said: “We know these issues are sensitive and personal. And we believe God calls us to make OC a place where all students are valued and treated with compassion, kindness, respect and love. Because of our deeply held beliefs, we sought a Title IX exemption to proactively protect our religious freedom, but this exemption only applies to Title IX provisions that are inconsistent with our religious tenets.

“We have, and will continue to have, comprehensive Title IX staffing, policies and procedures in place to protect all students — without exception — against discrimination and harassment.”

Officials with Ohio Valley and York declined to comment, while Crowley’s Ridge and Freed-Hardeman did not respond by press time.

Pepperdine University in Malibu, Calif., had a Title IX exemption for decades until withdrawing its request for that status this year.

“It did not reflect Pepperdine’s current views around the role of women in university life and leadership. ... It does not fully reflect Pepperdine’s values today,” Rick Gibson, vice president for public affairs and church relations, said of the exemption. “We believe that Pepperdine’s mission and the goals of Title IX are aligned, and we are committed to complying with Title IX in its entirety.”

Abilene Christian University in Texas has not sought an exemption but has wrestled with the LGBT issue, said Jason Groves, chief marketing officer. ACU’s board recently affirmed “the dignity and worth of all human beings” while reiterating its belief that God reserves sex for a married man and woman.

Rochester College in Michigan, which also has no Title IX exemption, said it has openly gay students.

That institution, formerly known as Michigan Christian College, believes it exists “to provide a positive influence into the lives of all our students, whether they come to us closely aligned with our values or not.”

OPPOSITION AND OPPORTUNITIES

Eighty gay-rights organizations have petitioned the NCAA to divest itself from religious schools that request Title IX waivers.

In a statement, NCAA spokeswoman Gail Dent noted that the

Education Department, not the NCAA, considers and oversees the exemption process.

“The NCAA is a very diverse association of over 1,100 schools that have diverse missions with diverse philosophies and focuses,” Dent said.

The Human Rights Campaign pushed for disclosure of the schools that received exemptions, citing a need for transparency and accountability by educational institutions.

However, potential students are going to look on a university’s website, not in a government database, said Douglas Laycock, a University of Virginia law professor who studies religious liberty issues.

“So the point of wanting that list in D.C. is not to help students,” Laycock said. “It’s to enable activists to harass those schools, I suspect.”

Since the high court affirmed same-sex marriage, minister and lawyer Melvin Otey has warned religious institutions to expect fallout.

“Christians must anticipate that schools declining to affirm that they will not discriminate based on sexual orientation in educational programs and activities will lose the benefit of some federal funding,” said Otey, a former U.S. Justice Department attorney who is now an associate professor of law at Faulkner University in Montgomery, Ala.

At Harding, McLarty said he’s concerned about what might happen — but not afraid.

“Christians have always faced opposition,” he said. “We are committed to doing what we believe the Bible teaches us to do.”

McLarty cited 1 Corinthians 16:9, penned by the apostle Paul during his third missionary journey: *“A wide door for effective work has opened to me, and there are many adversaries.”*

McLarty’s take: “Christian universities today minister in a time of tremendous opposition and fantastic opportunities.”

EXPANDED STORY: www.christianchronicle.org



Lubbock Christian President Tim Perrin moderates a panel discussion with Lipscomb President Randy Lowry, Southern Methodist President Gerald Turner, Oklahoma Christian President John deSteiguer and Faulkner President Mike Williams.

PRESIDENTS: Christian beliefs under assault

FROM PAGE 3

University in Malibu, Calif.

He and Mike Boone, chairman of the SMU board of trustees, co-teach a Sunday school class at the Preston Road Church of Christ in Dallas.

“The Campbellites are taking over,” Turner joked, using a term sometimes applied to adherents of the Stone-Campbell Movement, in which modern-day Churches of Christ have roots. “It’s a scary deal for the Wesleyans.”

In his serious remarks, he characterized Christianity as under assault in the U.S. and said secular humanists dominate most major academic institutions.

“Nonbelievers used to be rather quiet, but a trip to any mainstream bookstore will show dozens of books directly attacking Christian beliefs,” Turner said. “At some universities, including mine, clubs of atheists are seeking official recognition as registered student organizations.”

Such developments make it crucial for distinctively Christian universities to train students to deal with intellectual, philosophical and cultural challenges unseen just a few decades ago, he said.

Those universities must equip students to address not only questions of whether God exists but also whether Jesus is divine, resurrected and the only way to salvation, he added.

“The willingness to confess that Jesus is the son of God has become

the greatest identifier of our difference between us and the Muslims, the atheists and others,” Turner said. “When we’re all infidels, if you will confess the name of Jesus, then a lot of other things seem to kind of fade away.”

The panelists grappled with maintaining close ties with Churches of Christ while educating a generation of which many show no “brand loyalty” to their religious heritage.

“How do we deal with and grow and nurture and attract young people to our institutions to change their lives so that they can go out and make a difference in the kingdom of God?” deSteiguer said. “And how do we not appear to be abandoning things that are held so dearly by people that we love and trust and rely on?”

Lowry said he’s not aware of any faith-based university that has rejected its roots and, 25 years later, would be considered “more Christian.”

Challenging times present an opportunity for a revolution of mercy, compassion and reconciliation, Williams said.

“The current turbulence is actually forcing us to redefine, reimagine, reconstruct what it means to be a Christ-centered university in 2016,” he said.

Perrin agreed, resolving to push ahead with hope, not fear — and in a manner “reflecting the sovereignty of the one we serve.”

A Christian response to sexual assaults

LIPSCOMB ADMINISTRATOR works to create awareness and empower victims to step forward

BY BOBBY ROSS JR. | THE CHRISTIAN CHRONICLE

NASHVILLE, Tenn.

Lately, Kathy Hargis can't turn on the television news without seeing another report of a sexual assault on a university campus.

From the case of a former Stanford University swimmer who attacked an unconscious woman near a dumpster to the furor over Baylor University's mishandling of rape allegations against football players, the issue has jumped into the national spotlight.

"Unfortunately, there have been way too many headlines," said Hargis, associate vice president for risk management and compliance at Lipscomb University, a 125-year-old higher education institution associated with Churches of Christ.

Hargis coordinates the 4,700-student university's adherence to federal Title IX regulations on prevention and reporting of sexual harassment and misconduct.

Just a few months ago, Lipscomb — where 983 females and 555 males lived on campus this past school year — organized a sexual assault awareness week that included a prayer walk and an opportunity for victims to share their stories.

"To be honest, I think Christian schools struggle with it. It's not a popular topic to talk about," Hargis told *The Christian Chronicle* in an interview at the Bennett Campus Center. "But I think it's very needed ... to really have an open discussion."

To its knowledge, Lipscomb has not had a sexual assault on campus, said Deby Samuels, senior



BOBBY ROSS JR.

Kathy Hargis serves as Title IX coordinator at Lipscomb University.

vice president for communication and marketing.

But Samuels was quick to add, "We say that very gingerly, because we are not so naive to think that it couldn't happen."

One in five women and one in 16 men are sexually assaulted while in college, according to the National Sexual Violence Resource Center. However, more than 90 percent of sexual assault victims on college campuses do not report it.

At Baptist-affiliated

Baylor in Waco, Texas, and Mormon-run Brigham Young University in Provo, Utah, this question has arisen: Did student conduct codes — such as prohibitions against drinking — discourage victims from reporting sexual assaults?

The idea that a victim would cover up an assault for fear of facing punishment concerns parents such as Kevin Gordon, a member of the Memorial Church of Christ in Houston.

"It is hard enough for a

victim to file a complaint in a sexual assault situation, much less worry that the organization is going to use the code to shift blame or dismiss you — the victim — from the university because of your activities and behavior leading up to the assault," Gordon said.

"Christian institutions should have a code of conduct, but they need to make sure their practices around that code reflect grace and common sense and are not so harsh that they encourage or perpetuate destructive behavior," added the Oklahoma Christian University graduate, whose 20-year-old son, Bradley, attends Harding University in Searcy, Ark. "Administrators should strive to handle these situations in a manner that a wise group of elders in God's church would."

Faith-based universities' rules against drinking and sexual promiscuity are an easy target for critics, but others say there's no evidence sexual assault is more likely to be hidden at a Christian institution.

In fact, the lack of an alcohol culture could mean fewer rapes occur on Christian campuses, said Terry Mattingly, senior fellow for media and religion at The King's College in New York.

"It's already difficult for a university to defend centuries of Christian doctrines on sex in America's current legal and cultural climate," Mattingly wrote in his syndicated religion column. "Meanwhile, as noted in media reports, nearly 200 colleges and universities are currently facing investigations under Title IX linked to sexual violence cases.

"Baylor is one of a few major schools that face both tests," the columnist said of his alma mater.

At Lipscomb, the sexual assault awareness week educated students on the university's amnesty clause.

That clause states: "To encourage reporting of any sexual misconduct, any party who makes a report of or intervenes in any sexual misconduct



Gordon

will be given immunity from being charged with violations of another institution policy, such as the alcohol and drug policy, in connection with such alleged conduct. Although immunity will be granted in such cases, the institution may require referrals to counseling, educational assistance or other remedies."

Besides stressing the amnesty clause and confidentiality of reports, Lipscomb gave students a "pocket guide" on sexual violence response.

That card lists contact information for Hargis, campus security, counselors and other on-campus resources, plus a website link for students who want to make anonymous reports.

"We really want to be there for people who are victimized," said Hargis, a Brentwood Hills Church of Christ member whose daughters both graduated from Lipscomb. "To me, that's who we are as a Christian institution. It's not who we have to be because of Title IX, but it's who we want to be."

EDITORIAL

A difficult, heartfelt prayer for Orlando

There are moments when prayer doesn't come easily to our lips. This is one of those moments. Hours after the worst mass shooting in American history, members of *The Christian Chronicle's* staff gathered with our extended family at Oklahoma Christian University to pray in Hartman Place, a quiet patch of campus where we honor those we have lost and petition God for comfort — and purpose — for those who remain. *"Love, Remember, Write"* reads a plaque above a sidewalk chalk dispenser. Below, someone scrawled the words "Pray for Orlando."

It isn't an easy prayer. As we watch the world's landmarks light up in rainbow colors — in solidarity with the lesbian, gay, bisexual and trans-

'None of us wants to live in a world characterized by this kind of violence.'

gender community after the shooting at a gay nightclub — we grapple with our own internal conflict. "Would the souls who perished have been welcome at our worship services?" one of our readers asked.

In the weeks before the massacre, we prepared a report on Title IX nondiscrimination rules and universities associated with Churches of Christ. Members of the LGBT community have placed many of our schools on a "shame list" because we hold to biblical beliefs on sexuality and gender identity. They ask our government to revoke eligibility for federal student financial aid.

Regardless of what divides us, none of us wants to live in a world characterized by this kind of violence, by acts of evil.

As we prayed, we recognized that we serve a Lord who lifted people up out of pain and violence in an angry world.

He continues to do that today, as evidenced by the countless stories of deliverance and redemption we report month after month in these pages.

Lord, may we show those with whom we disagree that your love is stronger than hate, greater than our conflicts and able to wash away the sins that divide.



PHOTO PROVIDED

Wissam Al-Aethawi preaches the Gospel to an audience of recent Arab immigrants in Dearborn, Mich.

When I almost died, unbaptized, in Fallujah

"And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord."

— Acts 22:16, New King James Version

Recently, the Iraqi army launched an offensive to retake Fallujah, Iraq, from the Islamic State.

In 2004, another massive offensive by U.S. troops liberated the city, which is 40 miles to the west of my hometown of Baghdad. I was a civil engineer at the time, and the Department of Public Works assigned me and another engineer to restore public services, assess the damage to the city's sewage system and to choose a piece of land for the new Fallujah's Sewerage Office. We worked with two local engineers.

The city is — or was — known to be very rich, very religious. And even the National Rifle Association would say that they have too many guns. When we arrived, it was quiet, scary and dead. Its fancy buildings had big holes, its mosques' minarets were lying on the ground. The city's fortunate people had abandoned it. There wasn't any traffic. Kids had to step over fallen bricks to go to their school. Its roof had fallen to the floor.

We used our leveling devices and measuring tapes to gather data. Then we went to one of the few surviving shish kabob restaurants to have lunch.

On our way to the sewage lifting station, we encountered a traffic jam. Even the local engineers were surprised to see that many cars in one place in the post-apocalyptic city. It turned out to be a U.S. Army check point — specifically for us.

The soldiers motioned to us to drive into an

abandoned alley between two factories, open the doors, step out of the car, put our hands in the air and "Put your faces on the (expletive) wall!"

Oh! They saw us taking measurements and they thought we were preparing for a mortar attack.

I had one thought in my mind as I stared at the ugly concrete block wall touching my nose — probably the last thing I'd ever see. In a few seconds I would face a holy God who would not be happy with most of what I did in my life.

Six years had passed since, after studying the Bible, I had come to realize that Jesus is the Messiah. I had searched and searched but couldn't find someone willing to baptize me.

Would God be OK with that?

"Sir, my hand is tired, can I lower my bag?" I asked, trying to sound as American as I could. "You speak English?" the soldier replied.

A few minutes and a couple of radio calls later, they apologized to us and set us free.

Six years later, near Tikrit, the birthplace of Saddam Hussein, I came across another U.S. Army checkpoint. Soldiers searched the 11-passenger minivan I was traveling in from Baghdad to northern Iraq.

"What are you up to?" the soldier asked.

"I'm on my way to be baptized. Don't tell anyone," I said in my usual, playful tone. Hours later, in a hotel bathtub, I was baptized into Christ.

WISSAM AL-AETHAWI, a former Iraqi soldier and engineer who grew up Muslim, is a Christian missionary to the heavily Arab community of Dearborn, Mich. A graduate of Sunset International Bible Institute in Lubbock, Texas, he serves on the ministry staff of Sunset Church of Christ in Taylor, Mich., southwest of Dearborn. Read *"The long road from Baghdad,"* Bobby Ross Jr.'s profile of Al-Aethawi, at www.christianchronicle.org.

In the Word



Wissam Al-Aethawi

FROM OUR READERS

A believer's commitment leads a friend to change jobs

One of the biggest reasons I decided to leave my secular job of 17 years was because of my initial visits with Phanat Ouch — and the commitment that I saw in Phanat to do the work of the Lord. (See “A man named Ouch seeks healing for Cambodia,” Page 20, June.)



Wes Autrey

I would not have taken such a road of faith if I had not seen in him the dedication and leadership qualities that I knew were needed to begin, drive and sustain an upstart Bible school in a land where Buddhism

reigns. I consider Phanat one of my closest friends — and the little Cambodian brother I never had.

I have not been disappointed to work with Phanat at all. I have learned many things along the way, and my family, faith and friendship have all benefited greatly by this decision.

Phanat is a mature young man who follows Christ despite his parents' Buddhist roots, despite his growing up in prosperous America.

He constantly reminds himself and others of the pitfalls of materialism and is proof that he desires what's best for the kingdom of the Lord — instead of delights here on earth.

WES AUTREY, at left in photo, is a former graphic designer who is now coordinator for the International Bible Institute of Siem Reap, Cambodia, an extension school of Bear Valley Bible Institute International. Phanat Ouch, at right, works with the school in Siem Reap. Autrey is a deacon of the Bear Valley Church of Christ in Denver.

Transplant story inspires readers longing for — and grateful for — new hearts

I'm at Emory University Hospital waiting on a transplant, and like Josh (Oakley) my faith is in God (See “He pitches with heart — a brand new one,” Page 1, June.) As David writes in Psalm 56: “*When I am afraid, I put my trust in you. In God, whose word I praise — in God I trust and am not afraid.*”

I have been here 110 days, and I am still waiting. But God is good, and my faith is in God and whatever happens, I'm on God's side.

Bruce Stroud | Lithia Springs, Ga.

I just celebrated the 12th anniversary of my heart transplant. My health is great. I'm supported by an amazing physical and spiritual family. I met my donor's family and have a picture of him. Because of the gift of life, I continue actively preaching, am on a few boards and enjoy camping. Always put the Lord first, and the blessings will flow. Josh, enjoy your gift.

Thomas C. Derby | Weirton, W.Va.

Restroom debate requires loving, kingdom answers to questions of gender identity

By now, you have undoubtedly participated in or witnessed some level of discussion about what was once a mundane issue — which public restroom one should use.

You may still be traumatized by your experience, especially if the dialogue transpired via social media!

While I understand the elevated emotion this topic evokes, I fear the ruckus is diverting attention from the core issue. Ultimately, this is not about restrooms, transgender individuals or bigotry, and the people on the other side of the debate from you are not the enemy.

I invite you to set your politics aside and consider what might be more of a kingdom perspective than the current cultural discourse is promoting.

Everyone sins. We are all equal offenders of a holy God. It is not appropriate for a follower of Jesus to condemn, mock, belittle or marginalize another human because of their sin or temptations. There is no population that should hold “worse sinners” status.

“You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the law, do you dishonor God by breaking the law?” (Romans 2:22-23)

I suspect the vast majority of us, if not all, look to sources other than God as a basis for identity. A few common, misplaced foundations are appearance, education, performance, wealth, relationships, false persona and designated importance.

None of these is more pleasing to God than basing an identity on sexual feelings.

Identity confusion is common. We all fall prey to the lies of the enemy that convince us we are not enough, that we need to be something more or different than we are. “How God made me is not sufficient, and I need to change myself so I will be better than I am.” That belief resulted in the first humans eating

the forbidden fruit. It still drives people to take matters in their own hands.

Gentleness, kindness, peace and patience are fruits of the Spirit. Judgement, condemnation, harshness and disgust do not reflect

Jesus. It is possible to present truth in a loving way. Passion can easily be confused with anger. When communicating your thoughts it is best to ensure your tone is not mistaken. That is doubly true when speaking — or claiming to speak — for God.

It is amazing how different a conversation can go when it shifts from an academic or generic context to a personal level. Engaging eye-to-eye with a family member, friend, brother or sister

in Christ who is struggling with sexual identity helps move past the politics of the topic.

Make no mistake, this issue is not new, and it involves people in the pews of more churches than most might think. It is not a political issue. It is a family of God issue.

Historically, Christians struggling with gender dysphoria did so in silence due to fear. Churches did not talk about sex. They certainly did not talk about pornography, and they buried their heads in the sand regarding sexual abuse.

Given that culture, who would dare to discuss a sexual identity struggle?

This needs to change, not because our culture is screaming about it, but because Jesus is the answer. Jesus tells the truth, and truth brings freedom.

As people in whom the Spirit of God dwells, we must engage in this conversation.

But I believe we

should be talking about the real issue from a kingdom perspective.

And the real issue is not about restrooms.

STEVE HOLLADAY is the founder of Ultimate Escape, a ministry that helps young people follow God's vision for sexuality. He has a master's in Human Services Counseling from Regent University and has had specialty training in sexual addiction, sexual trauma and sexual identity issues. Learn more at UltimateEscape.org.

Views



Steve Holladay



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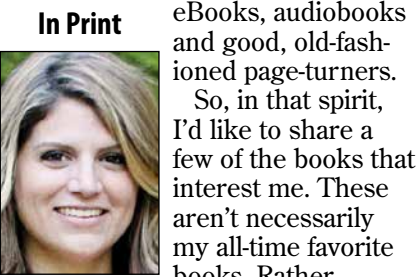
FOR LEARNING. FOR FAITH. FOR LIFE.

The right words for all seasons

BOOKS ON FAITH have the power to inspire, challenge and change readers. Here are three favorites.

I love to read. As a toddler, my mom said I was never without a book. I would hide behind the couch and marvel at the words, the pictures and the feel of a book in my little hands. As I've gotten older I still hide while I read — but only because I have four children (and yes, I've found a better hiding spot than behind the couch).

I don't discriminate either. I love reading articles on the Internet, jokes on the back of cereal boxes,



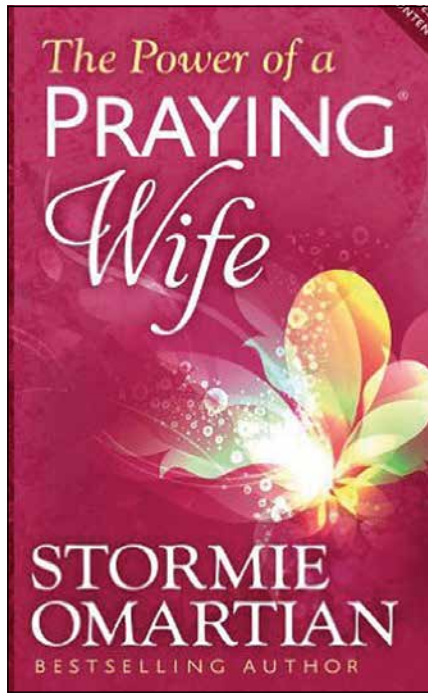
In Print eBooks, audiobooks and good, old-fashioned page-turners. So, in that spirit, I'd like to share a few of the books that interest me. These aren't necessarily my all-time favorite books. Rather, these are books that inspire, challenge and change me. I come back to these three titles during different seasons of life — and I think they represent me well.

Long before I got married, Stormie Omartian wrote **"The Power of a Praying Wife."** Her best-selling book features 30 chapters — each focusing on a different way to pray for husbands. Every section begins with a personal story and ends with a prayer and three to five Bible verses. Prayer topics range from "His Work" and "His Sexuality," to "His Health" and "His Faith."

This book, part of Omartian's "The Power of Praying" series, challenges readers to stop trying to change their husbands and start praying for God to mold them into his likeness. There is no greater gift a wife can give her husband than to earnestly give him to God every day.

Other titles in this series include **"The Power of a Praying Husband"** and **"The Power of a Praying Parent."**

When I need to reset myself, I read **"7: An Experimental Mutiny**



Stormie Omartian. **The Power of a Praying Wife.** Eugene, Ore.: Harvest House Publishers, 2014 (Reprint edition). 208 pages. \$15.99.

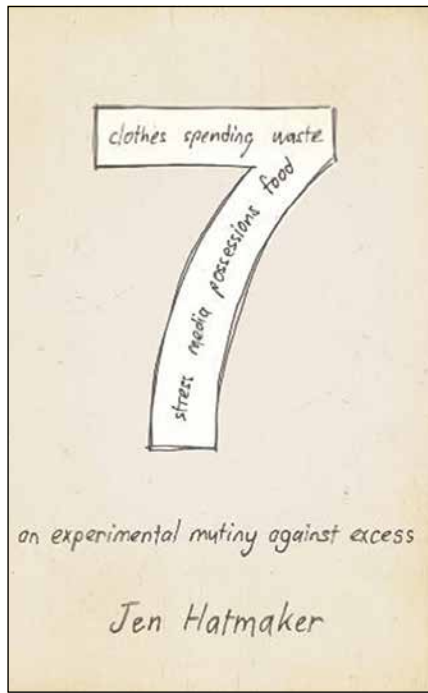
Against Excess" by Jen Hatmaker. In what she calls a "social experiment turned spiritual journey," Hatmaker walks the reader through seven chapters, each focused on a different area of excess: food, clothes, possessions, media, waste, spending and stress.

Written in diary form, each chapter covers one month and includes scriptures, true stories and funny e-mails between the author and her "council" — six friends who also partake in "7."

While I struggle in all seven areas, it's like she's reading my mind in chapter six (the one on spending).

"Once I finally quit panicking my debit card would be declined, the pendulum swung to the other side," she writes. "Now I am completely careless. ... How will I answer for my choices when God confronts them one day?"

Her big personality might not be for



Jen Hatmaker. **7: An Experimental Mutiny Against Excess.** Nashville, Tenn.: B&H Books, 2012. 240 pages. \$14.99.

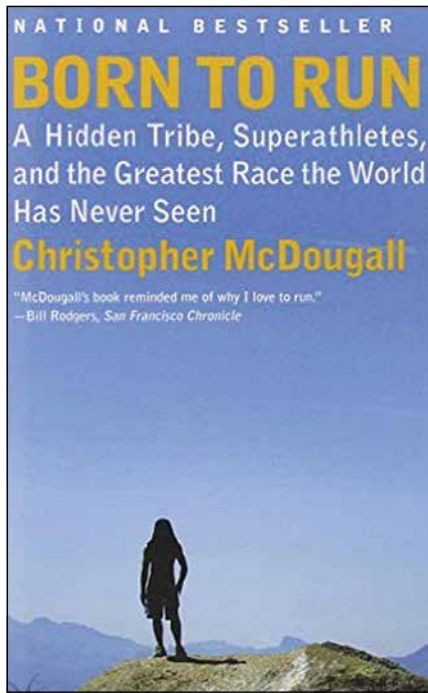
everyone, but I appreciate her honest humor — and the fact that she's not afraid to make fun of herself.

Another way I try to "throw off everything that hinders and the sin that so easily entangles" (Hebrews 12:1), is by lacing up my shoes and going for a run. That's my favorite time to chat with God.

But sometimes I need major inspiration to wake up before sunrise — and it's easily found in **"Born to Run: A Hidden Tribe, Superathletes, and the Greatest Race the World Has Never Seen"** by Christopher McDougall.

If you are a runner — or just love a good adventure — this book is for you.

Like McDougall, I like to push my body to its limit. So when I read the back cover — "the Tarahumara Indians have honed the ability to run hundreds of miles without rest or injury ... McDougall sets out



Christopher McDougall. **Born to Run: A Hidden Tribe, Superathletes, and the Greatest Race the World Has Never Seen.** New York: Vintage, 2011. 304 pages. \$14.99.

to discover their secrets" — I was hooked.

By the end of this 304-page book, every reader will be inspired after learning we are all "born to run."

I believe there is a book for every season of life.

The Christian Chronicle is always looking for new reviewers — authors, teachers, Bible scholars and well-read Christians — to help identify these books as part of the newspaper's mission to inform, inspire and unite readers.

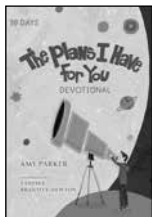
And I'm always on the lookout for new hiding spots where I can get some reading done, so feel free to pass along those suggestions as well.

LAURA AKINS and her family worship with the Memorial Road Church of Christ in Oklahoma City, where her husband, Travis, serves as young adults minister. For more information on writing reviews for *The Christian Chronicle*, contact reviews@christianchronicle.org.

NEW AND NOTEWORTHY

FOR CHILDREN

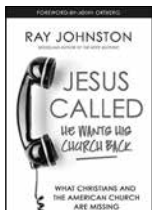
Amy Parker. **The Plans I Have for You Devotional.** Grand Rapids, Mich.: Zonderkidz, 2015. 160 pages. \$14.99.



This colorfully illustrated, 90-day devotional book invites children into a deeper, one-on-one relationship with God. Geared toward ages 8 to 12, each devotional includes a short Bible story, Scriptures, thoughts and a few simple questions. This book — one of three in “The Plans I Have for You” series — accompanies a playful board book for ages 4 to 8 and a journal for ages 11 to 14.

CHRISTIAN LIVING

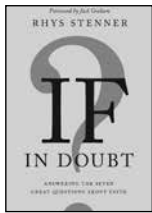
Ray Johnston. **Jesus Called: He wants his church back.** Nashville, Tenn.: Thomas Nelson, 2016. 208 pages. \$22.99.



“Jesus is popular in America,” writes Johnston, speaker, writer and founder of the Thrive Leadership Conference. “After 2,000 years, he is still a global favorite.” So why, Johnston wonders, is American Christianity in sharp decline while atheism is growing? With no-nonsense, straightforward language, Johnston shares how to “be Christians without being jerks.” Almost every chapter includes a list of steps to work toward this goal.

APOLOGETICS

Rhys Stenner. **If in Doubt: Answering the Seven Great Questions About Faith.** Franklin, Tenn.: Worthy Publishing, 2016. 224 pages. \$14.99.



Stenner cut his preaching teeth in England — a land of religious skeptics and cynics, at least in modern times — so the topic of apologetics for his first book is a natural fit. Now a minister for a diverse church in Atlanta, he covers essential, but commonly questioned, truths from creation to the life of Jesus to eternity. Scriptures are foundational in his explanations.

AGRICULTURE

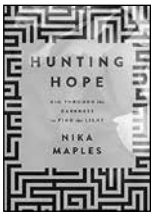
Joel Salatin. **The Marvelous Pigness of Pigs.** Nashville, Tenn.: FaithWords, 2016. 288 pages. \$25.



Salatin, a well-known and respected third-generation farmer, compares corporate farms — who abuse, mistreat and inject animals with hormones, he writes — to the “long overlooked ethics and instructions in the Bible for how to eat ... how we farm and feed the world.” Salatin’s eye-opening points are rooted in Scripture — and may cause readers to jump on the “ethically-farmed” train by book’s end.

INSPIRATION

Nika Maples. **Hunting Hope: Dig Through the Darkness to Find the Light.** Franklin, Tenn.: Worthy Publishing, 2016. 231 pages. \$15.99.

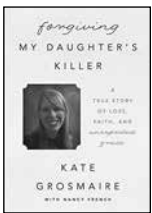


“But hope that is seen is no hope at all. Who hopes for what they already have?” (Romans 8:24) So begins Maples’ small-but-valuable book. Drawing from personal experience, the author shares hard lessons and biblical insight on how to become a “hope hunter.”

This book is divided into two parts: “God’s Character” and “Our Character.”

MEMOIR

Kate Grosmaire. **Forgiving My Daughter’s Killer: A True Story of Loss, Faith and Unexpected Grace.** Nashville, Tenn.: Thomas Nelson Publishing, 2016. 240 pages. \$24.99.



Grosmaire recounts the story of her 19-year-old daughter’s death — at the hands of her longtime boyfriend. Part memoir, part spiritual testimony, readers will cry, grow and learn to forgive as they read with tears through these 20 chapters. The book concludes with a question-and-answer section with the killer.

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To carry on this conversation further, please contact David Asbill, (254) 968-2143 x246 or email him at david.asbill@fostershome.org.

Full-Time Pulpit Minister - Hopkinsville, Ky.

The Southside Church of Christ, is a diverse and vibrant congregation of approximately 275 in church attendance. Our spiritual family has many of the most loving, giving and serving members in the Lord’s church, and we are seeking a man of God to preach, teach and work beside six elders, 11 deacons, a youth minister and two associate ministers. Hopkinsville is home to a satellite branch of Murray State University, a community college, a large public school system and 3 private schools. Numerous recreational facilities include a water park, a walking trail, a skate park, soccer fields, and a baseball and softball complex. Hopkinsville is a great place to raise and educate a family. The applicant must be solidly grounded and schooled in the scripture, exude passion and enthusiasm for the Lord’s work, and preferably have at least 5 years of successful, pulpit ministerial experience in the churches of Christ. At least a Bachelor Degree in Bible or related field is required. To be considered for this position, forward your resume with references, a sample of your lessons or links to them.

Deadline for this information is July 31, 2016. Please forward this information to:
Southside Church of Christ, Search Committee - John Wheeler
529 Country Club Lane Hopkinsville, KY 42240
Email: jwheeler@precc.com



HARDING

U N I V E R S I T Y

FACULTY POSITIONS AVAILABLE

All candidates must be active members of the church of Christ and committed to Christian education.

COLLEGE OF PHARMACY. Seeking full-time faculty member for the position of assistant or associate dean for academic affairs (ADAA). Successful applicants will have a record of academic administration, a successful record of scholarship, experience with faculty development, and excellent interpersonal skills in addition to a Ph.D. or Pharm.D. degree and be within two years of being qualified for appointment at the associate or full professor level. A pharmacy-related background is preferred. Responsibilities include overseeing all college academic matters and serving as liaison between University academic support services and the College of Pharmacy. The ADAA ensures effective development, delivery and improvement of the curriculum, including oversight and quality assurance of coursework and pharmacy practice experiences. The ADAA ensures that comprehensive and effective systems for assessment and evaluation are in place and develops and implements procedures for the preparation of academic affairs reports for internal and external audiences. The ADAA interfaces with both the assessment and curriculum committees to ensure actions are followed through, especially implementation of student and faculty development activities. The ADAA serves as an adviser to all students on academic matters and works in conjunction with the director of student affairs in considering non-academic student concerns.

Submit letter of interest to Dr. Jeff Mercer, dean, at jmerc1@harding.edu or 915 E. Market, Box 12230, Searcy, AR 72149.

DEPARTMENT OF PHARMACEUTICAL SCIENCES. Seeking full-time faculty member. Responsibilities for this position include creating, coordinating and delivering instruction in the classroom as well as a student-compounding laboratory as part of the pharmaceutical sciences program meeting curriculum requirements for the Doctor of Pharmacy program. Engagement of students in research and the establishment of an active research program will be supported. Qualified applicants will possess a Ph.D. degree in pharmaceutical sciences, medicinal chemistry or a related field. Preference will be given to applicants with a strong interest in drug formulation and delivery with post-doctoral experience as well as to those with two or more years of academic or industrial experience. A professional degree in pharmacy is desirable but not required.

Submit letter of interest to Dr. Jim Tarrant, search committee chair, at jtarrant@harding.edu or 915 E. Market, Box 12230, Searcy, AR 72149.

DEPARTMENT OF PHARMACY PRACTICE. Seeking full-time faculty member. Responsibilities include didactic instruction in pharmacotherapy and related clinical sciences, maintenance of a clinical practice site for the purposes of service and experiential teaching, and active engagement in scholarship. Applicants with internal medicine and internal medicine specialty experience are encouraged to apply. Qualified applicants will possess a Pharm.D. as well as residency/fellowship training. At least two years of academic experience is preferred. Eligibility for pharmacy licensure in Arkansas is required.

Interested individuals should contact Jeanie Smith, Pharm.D., associate professor, at 501-279-5532, jsmith17@harding.edu or Box 12230, Searcy, AR 72149.

DEPARTMENT OF BEHAVIORAL SCIENCES. Seeking a full-time faculty member in psychology. The successful candidate will have a doctorate in psychology or clear plan to complete that degree. Teaching experience is preferable. Responsibilities will include teaching liberal arts psychology courses as well as upper-level psychology courses.

Submit a letter of application and curriculum vitae to Dr. Terry Smith, chair, at tsmith@harding.edu or Box 12260, Searcy, AR 72149.

DEPARTMENT OF MATHEMATICS. Seeking full-time faculty member in mathematics. The successful candidate will have a doctorate in mathematics or clear plan to complete that degree. Teaching experience is preferable. Responsibilities include teaching liberal arts mathematics courses as well as upper-level mathematics.

Seeking full-time faculty member in mathematics or statistics. The successful candidate will possess a minimum of a doctorate in mathematics, statistics or related field or will have a clear plan to complete the degree. Teaching experience is preferred. Responsibilities will include teaching general courses as well as upper-level courses in mathematics or statistics as they are available.

Submit a letter of application and curriculum vitae for either position to Dr. Ronald Smith, chair, at rgsmith@harding.edu or Box 10764, Searcy, AR 72149.

- June 25-July 1 Foundations.** Memphis School of Preaching. office@msop.org.
- June 30-July 3 Equip Conference.** Orange Avenue Church of Christ. Orlando, Fla. (352) 357-6616, office@myoacoc.org.
- July 7-9 FaithBuilders.** Puyallup, Wash. (253) 845-6312, office@faithbuildersnw.com, www.FaithBuildersnw.com.
- July 10-14 Sound Doctrine Summit.** Little Rock, Ark. (501) 666-2074. sounddoctrinesummit.com.
- July 10-17 TITUS Camp.** Heritage Christian University. (251) 923-8951, thekinglives@yahoo.com.
- July 14-17 ONE Church, ONE Body - Family Conference and Retreat.** Houston. (866) 652-3542, info@onechurchconference.com.
- July 19-23 Abundant Living GrandCamp.** Searcy, Ark. (501) 279-4055, gown@harding.edu.
- July 21-24 Angel Fire Bible Symposium.** Angel Fire, N.M. john@johnsmith.com.
- July 22-23 Central Texas Teachers Workshop.** Cameron Road Church of Christ. Austin, Texas. Les Maloney, ldmmaloney@gmail.com.
- July 25-Aug. 1 APEDS and AMF Conference.** Malaysia. www.ppcoc.org/dmm/.
- July 25-29 11th Annual Global Reunion.** Edmond, Okla. David Pitman, david.pitman@eagles.oc.edu.
- Aug. 20-21 Houston Area Wide Campaign for Christ.** Benton Baugh, bbaugh@thearray.org.
- Aug. 23 Arkansas Ministers and Wives Day - Harding University.** (501) 279-4449, ChurchRelations@harding.edu.
- Aug. 27 Chickasha, Okla., Area Wide Elder's Workshop - OC ThinkTank.** Southern Oaks Church of Christ. (405) 224-1821.
- Aug. 27 Fundraising Dinner, Emmy Lou Harris.** Heritage Christian University. Pat Moon, (256) 766-6610.
- Sep. 3-5 50th Anniversary, Jubilee Homecoming - Stamford Church of Christ.** Stamford, Conn. (203) 322-3711, scchurchoffice@gmail.com.
- Sep. 9-11 National Ministers Wives Conference.** (870) 665-2500, www.ministerwivesconference.com.
- Sep. 12 Colors of Honduras.** Predisan. (678) 800-2512, lfletcher@predisan.org, www.predisan.org/dallas.

Milestones

Showcasing the moments of your life and the lives of loved ones.

Birthdays

94th: Shirley Genrich, Albion, Neb.

Anniversaries

Scott and Mary Mitchell
60 years

Scott and Mary were married June 22, 1956, in Lawrence, Kan.; married at what is now the Southside Church of Christ. Both Scott and Mary attended Central Christian College in Bartlesville, Okla., which is now located in Oklahoma City and known as Oklahoma Christian University. Scott graduated from Abilene Christian University with a B.S. and M.S. degrees in Bible. Scott’s five brothers also graduated from ACU with Bible degrees, and all of them became preachers or missionaries.

Scott and Mary are very blessed with four children, all of whom attended and graduated from Abilene Christian University. Their children are: Debbie Oliver (Gary) of Abilene, Texas; Kathy Musick (Larry) of Nashville, Texas; Keith Mitchell (Susan) of Sunnyvale, Calif.; and Gary Mitchell (Maria) of Oak Harbor, Wash. Debbie works for ACU in financial aid; Kathy teaches art at David Lipscomb; Keith works for Lockheed/Martin as a research scientist, and Gary works for Boeing. They have six grandchildren: Ashley, Jeff, Dorothy, Elliot, Michelle and David.

Scott began preaching in 1953 in Wilmington, Kan. He preached by “appointment” for seven years in Kansas, Oklahoma, Missouri and Texas. He entered full-time ministry in Everett, Wash., in 1960 for the 25th and Rucker Street congregation. For 13 years, he preached interspersed with five years of preaching in Rotan, Texas. In 1976, they moved to Milwaukie, Ore., to serve the Linwood congregation. Scott preached for 32

years and has preached part time the past nine years in Tillamook and Molalla, Ore. Over the span of 63 years, Scott has baptized more than 960 people.

Scott has graciously served on the board for Camp Yamhill in Oregon, for 40 years and Sauk River Bible Camp in Darrington, Wash., for nine years. He’s served as the Camp Director for 13 camps. In addition to his love for Bible camps, he has made eight mission trips to Zimbabwe, Africa, and seven to Kodiak, Alaska. Each trip spanned between 3 and 4 weeks. Many trips involved preaching at the Mutare Bible School (Zimbabwe, Africa) and at 20 to 30 churches along the way.

For 12 years, Mary and helpers have headed up the non-profit organization “Global Seed Sowers,” which makes laminated, colored, poster-sized Sunday School Bible material for foreign mission workers in over 100 nations!

You may contact Scott and Mary at scottmary@juno.com, 3502 SE Pinehurst, Milwaukie, OR 97267.

Wes and Alma Price
60 years

Wes is the son of Sidney “Jack” Price and Annie Bell Jones. He grew up in West Texas, specifically Brownfield and Midland. Following graduation from Midland High School, he enrolled at Abilene Christian College (now, Abilene Christian University) and majored in accounting.

Alma Fay Morian grew up in Abilene, Texas, and attended ACC (ACU) where both her parents attended and eventually worked. Her father, Grover Cleveland Morian, was the head of the Education Department until his retirement at the age of 70 and her mother, Alma Adams Morian, started the Home Economics Department. Alma Faye majored in

Music Education, with a minor in Elementary Education, and graduated in 1955. It was in her junior year that she lived in the dormitory rather than at home, and her roommate just happened to be a cousin of Wes. It was through her roommate that she met her future husband. Following graduation, Alma Faye was hired to teach first grade in an elementary school in Lubbock, and Wes moved there to attend Texas Tech University.

The following June they returned to Abilene to be married. Alma’s 33 year teaching career covered two states, Oklahoma and Texas. During these years, her love for teaching reached into Bible classes as well.

Wes served four years in the United States Air Force, with almost two years stationed in the country of Turkey. He returned to Lubbock, where he served as music director for the Broadway Church of Christ before entering full-time ministry with Leon Crouch at the Texas Tech Bible Chair, under the direction of the Broadway church. During the past 50 years, Wes has served the Lord at churches in Tennessee, Oklahoma and Texas. The past 25 years he has served the Sunset and Edgefield congregations in the Dallas area. He is now serving as an elder and as one of the two ministers at the Edgefield Church of Christ.

60th:
Bob and Lou Hester,
Ada, Okla.



50th: Patrick and Jan (Day) O’Neal of Edmond, Okla.
There will be a “come and go” reception in their honor on July 2 from 3 - 5 p.m. at the Memorial Road Church of Christ in Edmond, Okla.

68th: Al and Mary Jolly, Hilltop, Texas. **65th: Paul and Neva Cooper**, Midland, Texas.

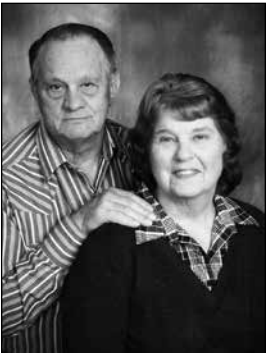
Memorials

Fleeta Nelson
1934 - 2016

Fleeta Joyce Gilstrap Nelson of Muskogee, Okla., went to be with the Lord on June 8, 2016. Fleeta was the beloved wife of Coleman Nelson, whom she married on Sept. 1, 1967. She lived 81 years, faithfully serving the Lord and serving others until her death.

Born Nov. 13, 1934, in Haskell County, Okla., she was the daughter of Roy and Edna Garland Gilstrap. Her mother passed away when she was one year old. She grew up without a mother, but she became a nurturing and loving mother and grandmother for every person that came her way.

Fleeta was a little lady with a big heart. As a follower of Jesus Christ, she loved everyone unconditionally — in the church, on the job, and even in always seeing the best in everyone and never saying a bad word about



Entries should be submitted to milestones@christianchronicle.org or call (405) 425-5070. Rates and guidelines are available upon request (credit card preferred).

Milestones

(continued from page 33)

anyone. Wherever she went—with family, in the nursing home—her encouraging and loving spirit made a positive difference in the lives of those she touched. She was a member of the Chandler Road Church of Christ, where she often taught and cared for the babies in the nursery. Her grandchildren remember her as always welcoming, full of laughter, enjoying little moments in life, teaching them to always find a reason to laugh and smile—even if you have to make your own reason!

She worked for 26 years as an auto parts buyer at Basolo Auto Parts and eventually retired from City Hall after working ten years in the City Treasurer's office. She was lauded as an outstanding worker in every job assignment and made the work environment more fun for everyone.

Fleeta was preceded in death by her parents, Roy and Edna Gilstrap; her brothers—Dallas Gilstrap, Kenneth (Bud) Gilstrap, Jack Gilstrap, and Robert (Nub) Gilstrap; and by her sons Larry Nelson and John Nelson.

She is survived by her husband Coleman Nelson of Muskogee; by her children: son Dr. William (Bill) Goad and wife Dr. Rita Goad of Edmond, Okla., daughter Vicky Watkins, Muskogee, Okla., daughter Nancy Murray and husband Jim of Acworth, Ga., son Dr. James (Jim) Nelson and wife Mary Gail of Muskogee, Okla.; daughters-in-law Dr. Adrienne Ruby of Winslow, Ariz., and Cheryl Nelson Bowyer of Muskogee, Okla.; by her siblings: sister Eloise Wibben and husband Charlie of Hugo, Okla., brother John Gilstrap of Stigler, Okla.; by 15 grandchildren, 14 great-grandchildren, many special cousins, and other extended family members.

Carol S. Presson 1933 - 2016

Carol S. Presson, 82, of Iowa City, IoCarol S. Presson, 82, of Iowa

City, Iowa, died Thursday, June 2, 2016, following a brief illness.

Funeral services were held Sunday, June 5, 2016. Memorial donations can be made in her memory to the Kirkwood Avenue Church of Christ. Online condolences can be shared with her family through the funeral home



website at www.gayandciha.com. Carol Sue Elinor was born June 8, 1933, in Trezevant, Tenn. She attended Bethel College in McKenzie, Tenn., where she met James "Lindy"

Presson, whom she married on Nov. 27, 1952. They moved to Iowa City, Iowa, in 1957. Carol enjoyed much in her lifetime, but most near and dear to her heart were her family and her church.

Her family includes her husband, Lindy; two daughters and their husbands, Elinor and Gary Gates of Kansas City, Mo., and Pamela and David Jernigan of Little Rock, Ark.; grandchildren, Amanda Dolinger (Kenneth), Grant Gates (fiancée, Katie Creed), Laura Keane (Dr. Cooper Keane) and Lindsay Jernigan; great-grandchildren Naomi Dolinger, Ellis Keane, and Courtney Keane; a sister, Sandra Beasley (Dr. Alfred Beasley) and her brother, Grant Elinor (Barbara). She was preceded in death by her parents and a sister, Charla Renner.



Lucy M. McInnes, 97, Anaheim, Calif., April 16.

Vance Edwin Crowe, 78, Chandler, Okla., May 14.

The Christian Chronicle appreciates and acknowledges a generous gift received in memory of Glover Shipp.

From Greek mythology to modern churches, mentoring provides a link between generations

When I was a teenager, my family moved to Tulsa, Okla., where my mother and I attended church. My father later became a Christian — at age 75.

Lots of men in the church looked after me, including my Bible class teachers throughout high school. They encouraged me as I studied and helped me answer the questions I had. They set me up to give talks for the youth — and eventually for the church. They were my mentors even though the term was never used. They wanted to help me become a strong Christian leader and they filled gaps in my development.

Mentoring has been around since ancient times. The term comes from Greek mythology, when the youthful Telemachus was guided to adult action by Mentor (Athena in disguise) after his father Odysseus' 20-year absence. Today we see countless conferences and seminars on mentoring.

In a Christian community, mentoring should take place at all times. To be a mentor, one must have enough experience with life to understand the issues a new generation faces. In a loving and Christ-centered community, mentors should help younger generations live with integrity and grow spiritually.

Unfortunately, in many churches adult Bible classes are organized by age, making it hard for intergenerational connections.

Here are some of the important qualities of effective mentors:

- Mentors are warm and caring people. All relationships depend on these qualities.
- They are good listeners — such interactive listeners that they can help the mentees see problems and issues more clearly.
- Mentors respect the information shared with them and treat it as a sacred confidence.
- They have full respect for the person and personality of the one being mentored.
- They do not solve problems or outline a plan of action. Rather, they help the mentee develop a solution or outline a plan for correcting or

- improving a behavior.
- Mentors see the full potential of those they mentor.
 - They demonstrate empathy.
 - They are completely genuine in their dealings. They always are truthful and forthright in dealing with everyone.

Insight



Bailey McBride

- They pray faithfully for those they mentor and ask for wisdom to help.

Some people have roles in the church that give them a perfect platform for mentoring. My adult children still tell stories of ways that youth ministers helped them see a new direction for their lives and gave them opportunities to serve Christ and the Christian community.

Effective church elders are mentors when they spot a talented Christian not being used and ask them to fill a role. Then they offer to help that Christian grow into that role. Both are strengthened by the relationship.

Many of the strongest Christians I know are women, and for too long in our fellowship we have underappreciated and under-utilized them. I'm encouraged to see flourishing women's ministries that allow women to mentor and train other women as they study the Word.

Barnabas became the mentor of Paul when he traveled to Tarsus and brought him to Antioch, as we read in the book of Acts. Barnabas also was a mentor to John Mark and took him to the mission field even though Paul thought it was a mistake. Paul mentored Timothy, Titus, Silas and at least a dozen others named in his New Testament writings.

Of course, the greatest example of mentoring is Jesus and his work with the apostles. In a short time he taught them service and teaching skills. Most importantly, he taught them to seek to know God more fully. They in turn spurred on a movement that has changed the world.

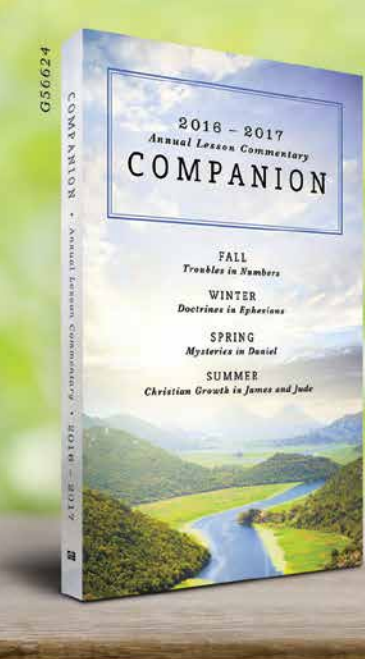
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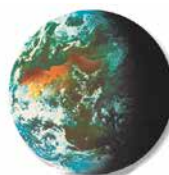
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Maid in Hong Kong

A Church of Christ finds a ministry to serve those who serve — domestic workers from the Philippines. **17**



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