Women’s roles: a divisive issue but not a new one

BY CHERYL MANN BACON | THE CHRISTIAN CHRONICLE

When high-profile congregations among Churches of Christ announce a transition to public participation by women in worship — or that women will be welcome in elder and preacher roles — the Christian blogosphere lights up, both in celebration and consternation.

The role of women “probably surpasses the use of instrumental music as a hot topic in Churches of Christ,” said Ralph Gilmore, distinguished professor of philosophy and Bible at Freed-Hardeman University in Henderson, Tenn., which is associated with the fellowship.

It’s not a new issue, said Loretta Hunnicutt, associate professor of history at another school associated with the fellowship, Pepperdine University in Malibu, Calif. Debates over women’s roles have existed for 200 years, since the earliest days of the Stone-Campbell or Restoration Movement.

“In the early years of the Restoration Movement — primarily in the (Barton) Stone side of the movement — there were quite a number of women preachers,” Hunnicutt said.

That branch of the movement evolved into what is today known as the United Churches of Christ, Hunnicutt said. Another branch, the Disciples of Christ, also involves women.

See WOMEN’S ROLES, Page 16

More on Women’s Roles

CURRENTS: WHY ONE WOMAN WON’T PREACH TO MEN...............19
CURRENTS: A CHURCH’S JOURNEY TO FEMALE ELDERS .................21
DIALOGUE: A CONVERSATION WITH THE FUTURE OF THE CHURCH.....23
EDITORIAL: IN HEATED DEBATE, IS THERE A MIDDLE PATH?..........32

African ‘Shark Tank’

CHRISTIAN COLLEGE in Ghana graduates its first class of faith-filled entrepreneurs.

BY ERIK TRYGGESTAD | THE CHRISTIAN CHRONICLE

ACCRA, Ghana

S

nail. It’s what’s for dinner.

No, these aren’t the dainty European escargot served as hors d’oeuvre at cocktail parties. These are massive, meaty West African snails as big as your hand, perfect for cutting into strips and mixing into soups.

Comfort Awuah proudly held one up as it munched away on a banana leaf, blissfully unaware of its destiny in a pot of okra stew.

“Now you don’t have to go to the village for your snails,” Awuah yelled, struggling to be heard over the music at an outdoor small business fair sponsored by Heritage Christian College, where she and her classmate Roberta Dankwa launched A-DAN Snail & Mushroom Farm.

Comfort Awuah used to peddle odds and ends on the streets of Accra. Now she runs a start-up business raising snails — a Ghanaian comfort food.

The 432-student college, associated with Churches of Christ and internationally accredited, hosted the fair two days before celebrating its first class of 30 graduates. They earned degrees in information technology, business administration and theology. Each also received healthy doses of Bible, ethics and entrepreneurship.

Dozens, if not hundreds, of preacher-training schools serve the more than 1 million members of Churches of Christ spread across the massive African continent. But few congregations can support their own minister.

The college seeks to produce church members with professional degrees who can get good-paying jobs, launch their own businesses and give support to their home churches and global evangelism.

That’s where the snails come in.

Standing before a panel of Ghanaian Christian businesspeople — like the TV show “Shark Tank” — Gilmore and Hunnicutt explained the college’s connection to the fair.

See SHARK TANK, Page 14
In 2020, the Solar Mission will be concentrated on distributing 3,000 solar players with the Bible and Biblical training in Portuguese and Creole.

How will you send the light this year?
sunset.bible/solar
‘A hundred years goes faster than you think’

CEDAR GROVE, Tenn.

My dad, Bob Ross, bent down and brushed leaves off the flat grave marker so he could read the inscription.


“Bronze Star Medal. Purple Heart.”

The dates, March 24, 1918, to April 17, 2011, showed that my Papa Ross lived 93 years.

Nearby, the larger headstone for my father’s parents — Lloyd and Margaret Ross — noted that they were married Feb. 5, 1941. Their earthly union lasted 68 years before Grandma Ross died just before Christmas in 2009.

I’ve written previously about this middle-of-nowhere cemetery in rural West Tennessee, about 100 miles northeast of Memphis.

Generations of my family — going all the way back to my great-great-great-great-grandfather Danial Ross (1791-1842) — are buried at Palestine Cemetery under patches of grass by an old white church building.

But Dad and I hadn’t been back since Papa’s funeral nearly nine years ago. We hadn’t seen his World War II grave marker. So it was nice to touch it and snap a photo.

I didn’t become overly emotional as I stood in this place and reflected on my grandparents, who were faithful members of ‘A hundred years goes faster than you think’

Inside Story

Bobby Ross Jr.

At the Freed-Hardeman University Bible Lectureship, Britt Farmer and Joey Spann reflect on their experiences with church shootings.
Under a bright blue sky, I smiled at the thought of their looking down on us, enjoying another perfect day in paradise with our heavenly Father and his son, Jesus.

Dad and I stopped at the cemetery on our way to the 84th annual Bible Lectureship at Freed-Hardeman University in Henderson, Tenn., where I moderated a “Christian Chronicle Live” panel on church shootings.

My 74-year-old father spent part of his childhood here in West Tennessee, where Papa raised cotton after serving in the war. Later, I spent a few years of my childhood here, too.

A half-century ago, during Dad’s time in the military, I was born at an Air Force base in Laredo, Texas, along the U.S.-Mexico border. After returning home from a year in Greece during the Vietnam War era, Dad was stationed in Blytheville, Ark.

When he left the military, he used G.I. Bill benefits to attend White’s Ferry Road School of Preaching in West Monroe, La. From there, we moved to Roanoke Rapids, N.C., and later Elkin, N.C., to work with small Churches of Christ.

When I was 12 years old, Dad decided he needed more Bible training. He chose to enroll at Freed-Hardeman as an older student, then in his mid-30s. So we moved to Jackson, the area’s commercial hub.

I have so many fond memories of that time, an era in which Jimmy Carter and then Ronald Reagan served as U.S. president.

I remember my late grandmother Edith Nanney, my mother Judy’s mom, coming to spend summers with us and joining us at the small country church where Dad preached during his Freed-Hardeman days. Grandma Nanney liked to joke that she always sat by me so our terrible singing voices could drown out each other.

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ARIZONA
PHOENIX — The Church of Christ at the Vineyard hosted a free event Feb. 8 to bring awareness to how African American girls are being pushed out of the education system, Lisa Norwood said.

Norwood is a member of the Vineyard church and the principal of a local primary school.

Over 200 people from the community attended the event, which featured a viewing of the documentary film “Pushout: The Criminalization of Black Girls in Schools” and a panel discussion with Norwood and six other education or organization officials. Norwood quoted Martin Luther King Jr. in regard to the importance of the event: “Power at its best is love implementing the demands of justice.”

CALIFORNIA
LOS ANGELES — More than 300 brothers and sisters in Christ gathered for “Peace and Unity in Christ,” a recent areawide evening worship assembly at the Southside Church of Christ.

Guest speakers included Stanley Talbert of the Normandie Church of Christ in Los Angeles, Jim Gash of Pepperdine University in Malibu and Ervin D. Seamster Jr. of Southwestern Christian College in Terrell, Texas.

The L.A. Mass Choir, an American gospel group, and Won By Won, an a cappella group from Pepperdine, added their voices to the service.

NEVADA
LAS VEGAS — The North Las Vegas Church of Christ hosted the recent 57th annual West Coast Preachers and Leaders Forum, which drew an average attendance of 200.

The event is designed to “edify, exhort and unify” preachers, elders, deacons and leaders in the Churches of Christ, North Las Vegas minister Leo Gay. This was the fifth time his congregation hosted the event.

“What happened in Vegas did not stay in Vegas,” Gay said, noting that the forum was available via livestream across the nation.

5-year-old leads singing, with a little help

Dylan Elliott, 5, leads “Step by Step” at the La Grange Church of Christ in Texas, assisted by deacon Frank Smith. Minister Scott Elliott, Dylan’s father, said the church loves children. “I love that overalls are appropriate attire at our congregation,” Scott Elliott said. “At our services, you may find one person wearing a suit and another person wearing jeans.”

OKLAHOMA
TULSA — Wendell Franklin, a longtime member of The Park Church of Christ, is Tulsa’s new police chief.

Franklin, a 23-year veteran who became the department’s first permanent African American chief, began his new position Feb. 1.

At a recent Sunday service, church members surrounded him and his family — wife Arquicia, sons Coreon and Brendon and daughter-in-law Lydia — as they offered a special prayer on his behalf. “Wendell has been given influence, and a righteous man is where he is,” preaching minister Mitch Wilburn said. “And the people today, we see the results of that … and I know our city rejoices.”

OREGON
YAMHILL — Forty-eight attendees from Oregon, Washington, Idaho, Colorado and British Columbia gathered at Camp Yamhill for the recent Expositor’s Seminar, an annual event that serves Churches of Christ in the Pacific Northwest.

Speakers included Greg Sterling, dean of Yale Divinity School, and Carson Reed, vice president of church relations at Abilene Christian University.

Jay Hawkins, minister for the Caldwell Church of Christ in Idaho, said Sterling taught on key issues in the book of Acts. Reed invited ministers to think about why and how they minister and how Scripture models ways to reflect on those matters.

“Expositor’s continues to be the only Northwest event in Churches of Christ designed to cultivate better teaching and preaching of the Bible,” Hawkins said.

Spotlight

Truck crashes into Kentucky church building

BY ERIN FLOYD | THE CHRISTIAN CHRONICLE

A semi-truck heading westbound on Kentucky Route 90 recently crashed into the Refuge Church of Christ in Eighty Eight, Ky., causing major damage.

The driver, Phil Chaplin, fell asleep at the wheel, causing the truck to drift off the road before striking the front of the church building, authorities reported.

The collision, which occurred at 5:19 a.m. Jan. 21, destroyed the front porch and damaged the front wall. Chaplin suffered minor injuries.

Wednesday church services were canceled the following evening because of the damage, according to a Facebook post by member Hollis Meredith. The 140-member congregation worshiped that Sunday in its annex building.

An official assessed the damage and deemed the building unusable for at least two more weeks, said Dick Lee, a Refuge church elder.

Until the main building is restored, the church will try to adapt the annex building for worship services, Lee said.

“Thankfully, no one was hurt seriously,” he said. “But it looks like we’re going to have to deal with this for a while.”

Authorities survey the damage to the Refuge Church of Christ building.
Did a preacher prophesy Super win by Mahomes?

BY MURRAY EVANS | THE CHRISTIAN CHRONICLE

As a high school friend of Patrick Mahomes, Spencer Shaw was thrilled to see his former teammate — now the quarterback of the Kansas City Chiefs — celebrate winning the Super Bowl on Feb. 2.

Like a good number of 24-year-olds would do, Shaw tweeted about it. But the minister for the Tuttle Church of Christ in Oklahoma had a little something extra — dare we say prophetic? — in his tweet, along with photographic evidence.

In his high school yearbook, Shaw had replied to the question of what he most looked forward to about his class reunion with this: “Seeing Patrick Mahomes’ Super Bowl ring.”

His tweet read: “When you predicted @PatrickMahomes would win the Super Bowl all the way back when y’all were in high school #SuperBowlLIV #GoChiefs #903.”

Shaw’s words quickly went viral, garnering 12,400 retweets and more than 137,500 likes, including one from Mahomes himself.

“I never thought saying that back in high school would blow up like this,” Shaw said while attending the Freed-Hardeman University Bible Lectureship in Henderson, Tenn. “I expected it to get a little bit of traction, but nothing like this. I actually had one student who asked me to sign a picture of the tweet!”

Shaw and Mahomes have known each other since third grade, and both were multi-sport athletes at Whitehouse High School just outside Tyler, Texas. Both graduated in 2014.

“We weren’t best friends, but we were good friends,” Shaw said. “We did run in some of the same circles. We played sports together, and we grew up around each other. Our dads grew up in the same town in East Texas.”

$35 million trust deadline extended

SOME CONGREGATIONS thought the offer was a scam. Others were never notified.

BY ERIN FLOYD | THE CHRISTIAN CHRONICLE

Earl Bybee thought it was a hoax.

When the treasurer for the East Mud Lick Church of Christ in Tompkinsville, Ky., received a letter claiming the church might be one of the beneficiaries for a $35 million trust fund, he didn’t think much of it.

“I thought it was just junk mail, and I put it all with the other trash and tossed it,” he said.

Bybee checks the mail for the 20-member congregation about 75 miles northwest of Nashville. He said the church often receives “junk mail” containing monetary offers. This letter seemed no different.

Only after trashing the letter did Bybee hear that other churches in the area were receiving similar notices — and that the offer was legitimate. His congregation was, in fact, eligible to receive a portion of the trust established more than 60 years ago by R.W. Comer.

As The Christian Chronicle first reported in October, roughly 2,000 a cappella Churches of Christ in Tennessee and Kentucky will split the proceeds from a trust fund established by Comer and his sons in 1936. At the time, it was estimated that each church, regardless of size, would be eligible to receive about $17,500.

Since he no longer had the letter, Bybee contacted the Comer trust legal counsel in the hope that East Mud Lick church could still qualify as a beneficiary. Bybee said his congregation would benefit greatly from such a fund. “We’d be tickled to death,” Bybee said.

The church received a positive response from the counsel a few days later.

At press time, the trust fund administrator had received completed forms from 1,722 eligible churches, Nashville attorney Thor Urness told the Chronicle.

However, Urness is hoping to hear from more congregations.

“I expect there are still eligible churches we have not heard from,” Urness said, “both that we sent letters to but did not receive them and churches that are simply not in anyone’s database.”

Nov. 20 was the original administrative deadline for congregations to respond and qualify for the funds. However, Urness said the trustee wants to fulfill the intent of the trust, so they are allowing additional time for churches to send in the required paperwork. The deadline has been extended to Feb. 29.

Since the Chronicle first shared the story, several congregations have reached out saying they didn’t receive a letter. One of those is the Yuma Church of Christ in West Tennessee. Despite not receiving a letter, member Brandy Baumgardner believes the congregation should qualify as a beneficiary.

The Yuma church is not listed in the most recent edition of “Churches of Christ in the United States.” The national directory, published by Nashville-based 21st Century Christian, is what the fund counsel used to identify and contact Churches of Christ.

Carl Royster, who compiles the data for the directory, said since the Comer trust fund packets were sent out, he has received information from about 20 congregations to either update church information or be added in the directory.

Baumgardner learned of the trust through a friend who attends a different congregation. They had shared the Chronicle’s story about the trust.

“We would very much like to be included on the list of beneficiaries,” Baumgardner wrote in an email to the Chronicle. “Not only could our small congregation benefit greatly, but our ability to do local outreach and support missionaries would also increase. In addition, being on the list of beneficiaries would confirm to others that our congregation remains dedicated to conservative ideals as set forth within the Bible, particularly that of a cappella worship.”

After sending their information to the trust counsel, the Yuma church received the packet on Jan. 22 and plans to complete the form and be added as a beneficiary.

A business owner and charter member of the Chapel Avenue Church of Christ in Nashville, R.W. Comer established the trust with his sons in 1936.

There were three classes of beneficiaries: Class A and B were family members. The Class C beneficiaries are Churches of Christ in Kentucky, where he was born, and Tennessee, where he started his successful apparel company.
World Bible School is announcing the launch of Mathetis, a brand-new social network for spiritual growth.

“The wait is over,” reports John Reese, WBS president. “This is a real breakthrough, a game-changer for sharing Jesus with seekers and Christians alike.”

CEDAR PARK, Texas

World Bible School is announcing the launch of Mathetis, a brand-new social network for spiritual growth.

Mathetis contains relevant multimedia Bible study courses. The original content is created by WBS and by other trusted Christian authors. It is designed to foster spiritual growth among friends, small groups and individuals on a social platform. Reese explains, “Mathetis reaches today’s learner with high-quality content that takes into account new ways of thinking, interaction and practice.”

Mathetis is a modern outreach tool that deliberately addresses a changing world. It seeks to reach those wondering what to believe and in need of a Savior. To do so effectively, it builds on the foundation that never changes: “Jesus Christ is the same yesterday and today and forever” (Hebrews 13:8).

Use Mathetis to enrich your spiritual walk with Jesus and to reach those who need Him. Learn more at mathetis.org or in the AppStore and GooglePlay. Find more tools for sharing Jesus at worldbibleschool.net.

Mathetis forms the basis of outstanding Bible teaching curriculum.

The Reaching Series

“The Reaching Series” is a set of three 13-week Bible class curriculum booklets that inspires Christians to reach out to the lost. It can be used as both stand-alone curriculum or in tandem with the Mathetis courses and videos. (Available March 16)

Mathetis, adapted from the Greek for disciple, is a new social network designed to connect our world to Christ and His church. It is a faith-building and evangelistic tool to reach new generations, helping to provide answers to life’s most important questions.

Mathetis lets groups study Bible-based lessons, engaging in interactive multimedia content alongside thought-provoking questions to spark meaningful discussion. View the “Mathetis Originals” videos and see for yourself.

Visit Mathetis.org, a tool created by WBS.
SHOOTINGS: In each case, a familiar face committed the attack

FROM PAGE 3

two members — Richard White and Anton “Tony” Wallace — were shot dead Dec. 29 at the West Freeway Church of Christ in the Fort Worth suburb of White Settlement.

“Lisa, I love you,” said Farmer, his voice choked with emotion.

“Thank you.”

“My wife is here somewhere,” Spann responded, looking for Peggy in the Loyal Auditorium audience. “I love you as much as he loves her.”

A Sept. 24, 2017, attack on the Burnette Chapel Church of Christ in Antioch, southeast of Nashville, killed member Melanie Crow and wounded seven others, including Joey and Peggy Spann.

After the declaration of love, Farmer smiled and patted his new friend on the back.

“I told you I liked him already,” the Texas minister said.

PREPARED FOR AN ATTACK?

Burnette Chapel’s 60 members never thought to worry about an active shooter.

That was a scenario, they figured, for a larger church or a bigger city like New York or Los Angeles.

So when a masked gunman opened fire, Spann said, he tried to fight him off with a prayer box.

After the gunman shot Crow outside, Spann explained, “I was waiting for him to come in so that I could hit him with this one-and-a-half-pound prayer box. He knocked that off pretty easily.”

Besides the bullet in his chest, the preacher was shot in the hand and lost a finger.

Last year, Emanuel Kidega Samson, 27, was sentenced to life in prison for murdering Crow.

In Texas, the 280-member West Freeway church had beefed up security after more than two dozen people died in a Nov. 5, 2017, massacre at the First Baptist Church of Sutherland Springs.

At West Freeway, security team leader Jack Wilson immediately returned fire and fatally wounded the gunman, identified by authorities as Keith Thomas Kinnunen, 43.

In each case, the gunman wore a disguise but turned out to be someone known to the church.

“The man who shot up our church — we’d baptized him into Christ three or four years earlier,” Spann said. “He had worshiped with us, with his friends.

“He was a great kid, a great, great young man. ... He ate with us. He worked at our Vacation Bible Schools,” the minister added.

But at the trial, Spann said he realized, “He wasn’t that boy that we knew five years earlier.”

He had changed.

In West Freeway’s case, Farmer recognized the shooter when he saw a photo of him.

“We’ve helped him on several occasions with food,” Farmer told the Chronicle the next day. “He gets mad when we won’t give him cash. He’s been here on multiple occasions.”

During the FHU discussion, the Texas minister recalled that the last time he saw Kinnunen, he did, in fact, offer him all the change he had in his pocket. But upset at the amount, Kinnunen threw the $2 back at him and said he could keep it.

Since the Burnette Chapel killer survived, members have faced questions about whether they forgive him.

Yes, they do, Spann said.

“I don’t want him to go to hell,” Spann said. “I want him to go to heaven. I want him in jail, but I want him to go to heaven.”

In Matthew 25, Jesus talks about ministering to the “least of these,” including those in prison. Spann indicated he plans to go see Samson.

REFUSING TO LIVE IN FEAR

In both cases, the churches blame the shootings on evil.

Spann and Farmer said they choose to trust God and refuse to live in fear.

“It was an attack upon the Lord’s church, spearheaded by Satan,” Spann said of what happened at Burnette Chapel.

But God doesn’t want Christians to live in fear, he said.

“Do I trust God to protect me? Yes, I do,” Spann said. “And if (the shooter would) have killed me that day, I trust God to take me home.”

Still, trauma remains.

When the Burnette Chapel church restored its auditorium, members had to choose between chairs and pews.

Spann liked the idea of chairs, but the congregation favored pews.

Why?

“Every one of them I asked said, ‘Well, we can hide under a pew. Can’t hide under a chair,’” he said. “I said, ‘Well, I can throw a chair, but I can’t throw a pew.’”

In Farmer’s case, he said his first instinct was anger, not fear. Now, though, he worries about losing other loved ones.

To combat that fear, he focuses on showing the love of Christ. The West Freeway church sits in the shadow of a busy interstate and frequently encounters homeless people.

The day after the shooting, a stranger walked into the church and immediately drew attention from members patching bullet holes in the auditorium.

“Hey, how are you doing?” Farmer asked the man.

“I’m fine,” he replied. “Do y’all have any food?”

“Well, sure,” the minister said.

Farmer fixed him a lunch bag and gave him socks, mouthwash and a new pair of gloves because the ones the man was wearing looked “completely wornout.”

“Whenever he walked outside, he was smiling,” Farmer said. “Evil is not going to stop us from doing what God wants us to do.”
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05/05   RALEIGH, NC
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Let’s open our eyes to see the fields!
BRAZIL

RECIFE — Aureni Pruitt, a member of a mission team in this northeast Brazilian city, recently learned of a group of Venezuelan refugees living in an old downtown building. She went to visit them.

“When I got there, I saw about 20 of them, all ages — old, young and children — all crowded into three tiny rooms, sleeping on old mattresses on the floor,” Pruitt said. “But they needed something beyond that.”

Members of the Vila dos Palmares Church of Christ, which meets in a suburb of Recife, offered to keep the Venezuelans temporarily in two small houses next to the church building. Pruitt and other church members are helping the refugees adjust to life in Brazil.

FRANCE

LYON — In the past year, leaders from Europe’s French-speaking Churches of Christ have met three times, said minister Arlin Hendrix.

The most recent meeting brought 41 Christians together to discuss “evangelism and better cooperation to further advance God’s kingdom,” Hendrix said. The first two meetings focused on stronger unity within and among congregations.

The Moulin-Vert Church of Christ in Paris prepared the program for the most recent gathering.

INDIA

NANDIGAMA — She traveled 3,500 miles to be baptized.

A woman in northern India contacted Dr. Mani Pagidipalli, a physician and minister for Churches of Christ in the southern Indian state of Andhra Pradesh, after she watched a TV program produced by his ministry.

She had studied the Bible and wanted to be baptized but couldn’t find anyone to help her. That’s no surprise, the minister said, because anti-conversion laws in her state could mean high fines and jail time for anyone willing to baptize her.

Pagidipalli and the woman talked through her options and finally made arrangements for her to make the long journey to southern India. The minister baptized her, and she spent a few days with his family. Ladies from the church hosted a dinner for her.

“I have immersed many thousands in my life,” Pagidipalli said, “but have never met a soul like her ... desperate to be immersed, to die to self and to be a child of God.”

A kiss of thanksgiving in the Philippines

Gigie Carranza gets a farewell kiss from one of the evacuees she served after the eruption of the Taal Volcano north of Manila in the Philippines. Carranza and fellow members of Churches of Christ served meals and spent time with hundreds of displaced people. Some are returning home, but others remain in evacuation centers.

ZAMBIA

CHINSANKA — Kennedy Mukuka spent a week in this southern African village with two of his former students, Sebastian Bwalya and Audience Wachila, who teach at the local high school and serve a small Church of Christ.

“We evangelized men mending fishing nets and women preparing cassava for food,” said Mukuka, a preacher and ministry trainer in Zambia’s capital, Lusaka. “We had time to spend with young people playing football (soccer) at the school football ground, and we had time to talk with shop owners and customers.” Two baptisms resulted.

Ministering to two changing Irelands

COLERAINE, Northern Ireland — Ireland is going through “radical” changes, said Bert Ritchie, minister for the Coleraine Church of Christ, and the Christian faith is challenged to keep pace with the changes while also “dealing with the legacy of the past.”

The advent of Brexit has revived the prospect of a united Ireland, divided since 1921 between Northern Ireland, which is part of the United Kingdom, and the Republic of Ireland, which remains in the European Union. Sinn Féin, a political party that seeks reunification, scored dramatic gains in the Republic of Ireland’s recent election.

In Northern Ireland, meanwhile, church members are quietly serving their communities, still recovering from the bloody conflicts of “The Troubles” that pitted Catholics against Protestants.

In recent years the sex abuse scandals of the Catholic church also have shaken the faith of the Irish.

“There is an increasing call to minister to people who are spiritually damaged across the denominational/faith divide,” Ritchie said. “Some of the issues include people who have a belief crisis where they find themselves having different opinions on matters of faith than what their church teaches.”

Interns from several U.S. universities associated with Churches of Christ and the Texas-based Adventures in Missions program serve with Ritchie for periods of up to two years. Ritchie also has mentored interns from Zimbabwe, Argentina and Ireland.

Ireland has the highest number of young people in the EU and is a good fit for the interns, Ritchie said.

By working in community ministry, “the intern begins to get a feel for ministry he or she might be considering,” he added.
With coronavirus: ‘Better safe than sorry’

MISSIONARIES ARE AIRLIFTED, quarantined after visiting their daughter in Wuhan, China, hard hit by COVID-19.

BY CHELLIE ISON | THE CHRISTIAN CHRONICLE

There wasn’t a lot to do, but Don and Cindy Roehrkasse, missionaries to Germany, made the best of the situation while they waited in quarantine after a trip to visit their daughter in Wuhan, China. The U.S. citizens and about 200 others were housed in a quarantine camp at the Marine Corps Air Station Miramar near San Diego. After arriving Feb. 5, they were required to stay there for two weeks as officials monitored the travelers to ensure they weren’t found to have COVID-19, more commonly known as coronavirus.

“The one hand, I feel it’s almost overdoing it,” Don Roehrkasse said of the quarantine’s length. “On the other hand, how would we feel if we were to be a carrier and made someone else sick? Better safe than sorry.”

STRANDED IN WUHAN

The Roehrkasses have served as missionaries in Germany for the last 37 years. Their daughter, Julia, works in China at a private school for international students.

In January, the American couple decided to visit her during the Chinese New Year celebrations. They left their home in Hildesheim, Germany, on Jan. 21, arriving in China on Jan. 22.

“We had heard a little about the virus, but at the time there was no major concern,” Don said.

But that quickly changed. Within three days of their arrival, the city of Wuhan had been locked down, the Roehrkasses said.

At press time, the virus had been confirmed in 25 countries, with the highest number of cases reported in China, according to the World Health Organization. As of Feb. 14, nearly 47,000 cases of the virus were confirmed in China, with more than 1,300 deaths directly linked to the outbreak in that country. Beyond China, another 447 cases of the virus were confirmed, resulting in one death. It’s a serious health issue that WHO and other agencies are working to contain.

“We ended up staying in the guest apartment at the school she (Julia) works with,” Don said. “We ended up staying there almost two weeks.”

During that time, the Roehrkasses were working with the U.S. State Department to get a flight out of China. German officials wouldn’t let them return to Germany. Those flights were reserved for German nationals. So, they were forced to return to the United States.

A 40-HOUR TRIP TO CALIFORNIA

On Feb. 5, they were flown straight to California to be housed with the other passengers at the base. The flight was far from first class. They were traveling with more than 200 others on a converted cargo plane. Roehrkasse said the seats and bathrooms had been added to the plane specifically for this trip. They were required to wear masks for the entire trip, changing them every four hours to prevent the spread of germs.

Roehrkasse said it was a tough trip, taking nearly 40 hours just to get out of China and back into the U.S.

Once on base, they were given a room and a U.S. cell phone so officials could reach them, if necessary. They had a TV and internet so they could stay in contact with their friends, family and supporting congregations. (Those congregations include The Springs Church of Christ in Oklahoma City, the Littleton Church of Christ in Colorado and the Meadowlark Church of Christ in Fort Collins, Colo.)

The Roehrkasses expected to be released from quarantine Feb. 18. However, that could have changed if they or any of the evacuees were diagnosed with COVID-19.

They were being fed, but Roehrkasse said the food was similar to what they might get on an airplane.

Fortunately, some friends had sent care packages via Amazon.com. Some had even sent fresh fruits and vegetables, delivered from a nearby grocery store.

For those gifts, they were grateful.

‘YOU KIND OF MAKE YOURSELF CRAZY’

Their daughter, Julia, stayed in China.

“We text with her quite a bit and she’s doing well,” Don said. “She seems to be doing OK.”

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ROEHRKASSES VISITED DAUGHTER IN WUHAN

The Roehrkasses visited their daughter, Julia, in Wuhan, China, before they were airlifted home in a cargo plane.

They were traveling with more than 200 others on a converted cargo plane. Roehrkasse said the seats and bathrooms had been added to the plane specifically for this trip. They were required to wear masks for the entire trip, changing them every four hours to prevent the spread of germs.

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‘YOU KIND OF MAKE YOURSELF CRAZY’

Their daughter, Julia, stayed in China.

“We text with her quite a bit and she’s doing well,” Don said. “She seems to be doing OK.”

The school she works with was holding classes online to help keep everyone safe from the virus. Her parents were hoping and praying that she, too, would stay well.

They were making the best of the situation where they were, enjoying some forced down time and trying to not worry about what could happen.

“I think at the beginning the main thing was just a feeling of helplessness,” he said. “We were sitting there, and there was nothing we could do. It gave us the opportunity to practice what we preach and give it up to God, asking him to take care of us and take care of the situation.”

At the quarantine camp, they were allowed to leave their rooms and even interact with others. However, Roehrkasse said they were being encouraged to stand several feet away from others so no germs were passed.

“The virus is transmitted through droplets, so they want you to keep your distance if you don’t have a mask on,” he said. “And they’re encouraging a lot of hand washing.”

While it was a temporary inconvenience, they were doing their best to stay positive.

“You kind of make yourself crazy if you dwell on it,” Roehrkasse said. “For us, we just have to give it up to the Lord.”

They were looking forward to returning to Germany as soon as they were released and able to get a flight home.

They also learned they would be billed by the State Department for the flight out of China. At press time, they did not know how much that would cost.
Pepperdine brings students home from China amid coronavirus fears

BY ERIN FLOYD | THE CHRISTIAN CHRONICLE

As China’s death toll rises from coronavirus, Pepperdine University in Malibu, Calif., has suspended its Shanghai study-abroad program, bringing participating students home. Students received an email informing them that the Shanghai program had been suspended. Most participants were already out of China on a week-long travel break and were scheduled to return to their Shanghai “Jia,” which means home in Mandarin, by early the next week.

Brandon Holladay, a sophomore at Pepperdine, was one of the 36 students on the program. He was backpacking through Vietnam when he got the news.

“I was pretty disappointed,” Holladay said in an email to The Christian Chronicle. “I love living in Shanghai and was looking forward to exploring more for the rest of the semester. I was also pretty surprised,” he added. “I was traveling when I got the news and hadn’t been monitoring the situation before then, so I hadn’t realized how serious the virus had gotten.”

Travel costs, including flights back to Pepperdine’s home campus, were covered by the university, according to the email. Students returned to Malibu to resume classes with their fellow Shanghai students. The university, which is associated with Churches of Christ, made arrangements for students’ personal items still in Shanghai to be shipped home.

Holladay said the process of returning to the States wasn’t difficult with regard to travel screenings. He didn’t know of any classmates who had been quarantined. Since the students’ return, security and screenings for travelers have increased significantly.

“I would have loved to finish off the semester in Shanghai, but the health situation there is out of anyone’s control,” Holladay said.

Gary Jackson, an instructor of missions at Harding and a former missionary who has served in China, prayed at the gathering.

“Please pray that God will use this difficult time in China to bring this great country closer to God,” Jackson said in a Facebook post.
SHARK TANK: Innovate, but don’t chase money. ‘Money will always run faster’

FROM PAGE 1

but with a kinder heart — Awuah and Dankwa pitched their idea for the farm as part of a Start-Up Challenge sponsored by the college’s Center for Entrepreneurship, Philanthropy and Ethics.

Many Ghanaians grow up in rural villages among the country’s lush forests, the students told the judges. There they find plenty of large, free-range snails. But when they move to bustling Accra, they no longer have access to the forests — or the foods of their youth.

Farm-raised snails give busy Ghanaians a taste of nostalgia, of home, the students said.

They’re slow-moving comfort food. The “sharks” liked what they heard and gave the students funds to launch the farm.

At the business fair, Awuah wore a polo emblazoned with her company logo — and a broad grin — as she yelled over the music.

“Before we even graduate, we have our own business,” she said gleefully. “And now we are set up to employ other people. We do philanthropy. We give 10 percent of our income to an orphanage.”

‘THE ROADS ARE BAD; YOU WANT TO LEAVE’

Before she came to Heritage Christian College, Awuah scraped together a living just like thousands of other young West Africans — selling fruit, phone chargers, toilet paper and other items on the streets of Accra.

On any given afternoon, lines of young peddlers snake their way between the cars of the stalled motorbikes as they inch along the capital’s streets. The sellers are everywhere, all selling the same things.

Although Ghana, population 29 million, boasts a lower unemployment rate than many African nations, the country’s young people have difficulty finding jobs. About 14 percent of Ghanaians ages 18 to 35 are unemployed, according to estimates by the World Bank, though analysts suspect that percentage is much higher.

“The roads are bad, and you want to leave,” said Seth Amofah, a Church of Christ member who grew up in the gold-mining town of Obuasi, west of Accra, where his father was a miner.

Amofah left home to study in the European capital of Tallinn, Estonia. He regretted contributing to the problem of “brain drain” among Africans with higher ed degrees, so he was glad for the chance to return to Ghana, where he serves as a resident scholar at Heritage Christian College.

“I’m happy to have a home to come to,” he said.

GHANA NEEDS ‘DISRUPTIVE INNOVATORS’

“We need to produce a new kind of student. We need to have disruptive innovators,” said Chris Gordon, a professor at the University of Ghana, during a public lecture hosted by Heritage Christian College after the business fair. “We don’t need students who think outside the box. We need students who ask, ‘What is a box?’”

Gordon and Sam Okudzeto, an attorney and member of Ghana’s Council of State, spoke to a crowd of Ghanaian community leaders and church members during the lecture, held at the British Council facility in Accra. Also present were students from Heritage and Hope Christian Academy, a K-12 school associated with Churches of Christ.

Beneath a banner bearing the image of British tycoon Richard Branson that read “Entrepreneurs are GREAT,” the two speakers stressed the need for integrity, innovation and environmental stewardship in their homeland.

Okudzeto railed against the ads he sees on Ghanaian TV — some offering quick loans and others featuring pastors who proclaim, “God doesn’t want you to be sick. God wants you to be rich.”

“Where in the Bible do you see that?” Okudzeto asked. Success doesn’t come through such schemes, he added. It is achieved through “tenacity of the mind.”

Gordon spoke against the growing and dangerous practice of e-waste — burning old computers to get their copper components.

That, he said, is not the kind of innovation his country needs.

He mentioned the demand in the U.S. for African-themed products and shared an image from Amazon.com of a graduation shawl with intricate, Ghanaian designs. Increasingly, African-American high school and college students are buying the shawls to identify with their heritage.

They’re made in China.

“What are you creating for Ghana?” Gordon asked the attendees, urging them to seek business opportunities that will make their country better.

Don’t just do it for the money, Okudzeto added. “You cannot chase money. Money will always run faster than you.”

SAW DUST BECOMES PIG FEED, HUMAN WASTE BECOMES CHARCOAL

The day after the lecture, Heritage Christian College students were back in the shark tank for the finals of the entrepreneurship center’s latest Start-Up Challenge.

The “sharks” included Ghanaian bankers and business owners as well as church members from the U.S., with experience in financial planning and education, in town for the next day’s graduation.

In groups of two to five, the students pitched their business plans and revenue estimates.

The competitors included:

• A salon that comes to your home, focused on natural hair styling over hair extension through weaves.

• An advertising firm that installs LCD screens in the minibuses (called “tro tros”) that transport Ghanaians across the city.

• A company that produces and delivers prepackaged salads in an effort to get Ghanaians to “eat healthy” — the company’s motto.

They faced tough questions from the judges: How will you be on time for appointments in Ghana’s unpredictable traffic? How will you keep the screens from getting stolen?

How will you keep the produce fresh in the West African heat?

After the pitches, the judges compared notes and selected how to distribute the 100,000 Ghanaian cedis (about $18,000) in start-up funds.

The biggest winner was Bos
Piggery, a pig farming business, already launched by Heritage students, that uses Indigenous Microorganisms (IMO) technology to transform sawdust into pig feed, reducing costs. The college has received international recognition for one of its business ventures. Students Evans Kwarkye, Stephen Nketsia and Austin Carboo developed a plan to deal with a pervasive (and disgusting) problem in developing nations — inadequate means for disposing of human waste. The students developed a business model for converting such waste into charcoal briquets that can be sold for cooking. They presented the plan at the 2018 Global Social Innovation Challenge in San Diego. More than 50 teams from 12 countries competed. “Team Charcoal” won the Audience Choice Award and the grand prize of $15,000.

‘INVEST IT, RISK IT’

After the business fair, the lectures, the Start-Up Challenge and a celebratory dinner, Heritage students donned caps and gowns to receive their diplomas.

They walked in a line past a series of tents set up on the college’s 10-acre campus, where hundreds of their relatives and friends hooted and cheered in the humid morning air.

The guest speaker, Richard Lytle, challenged the graduates to “flourish within the paradigm of Christ.”

Lytle was a longtime dean of the business college at Abilene Christian University, which in 2009 signed a memorandum of understanding with Heritage. The West Texas university, also associated with Churches of Christ, agreed to provide temporary faculty for the West African school as well as to offer scholarships to train its professors and secure internet access to its library.

Lytle, now president and chief executive officer of CEO Forum, told the students that entrepreneurship and creativity are gifts from God, the ultimate Creator.

“Create something of value,” Lytle said. “When people invest in your business, they should feel blessed.

He urged the graduates — “as Ghanaians, as Christians, as citizens of the world” — to take what God has given them and “invest it. Risk it.”

‘WHAT GOD CAN DO WITH THE ORDINARY’

Heritage’s founding president, Samuel Twumasi-Ankrah, had a childhood not much different from that of the young peddlers on the streets of Accra.

By age 6, he lost both of his parents. “I thought my world had come to an end,” he told the students and their families at the graduation. “I had to struggle so hard even to finish school. At 12 years old, I worked on cocoa farms. I had to weave baskets or cut firewood to sell to pay for my school fees. I set booby traps in the bush to get food to eat.

“But God had plans for my future.”

His life changed when he encountered people of faith who believed in him and helped educate him. He graduated from Abilene Christian and earned a doctorate in education from Biola University in California. He served for 22 years as minister for the Nsawam Road Church of Christ and trained ministers who work in 10 countries across Africa.

“I am a living testimony of what God can do with the ordinary,” he said. He prays that the Christian entrepreneurs and innovators Heritage produces will transform his continent for the better.

That transformation may come slowly, he said, even at a snail’s pace. But they’ve got snails to spare. And sharks.
Defining the terms of the gender-role debate

When discussing the role of women in the church, Christians use terms including “egalitarian,” “complementarian” and “traditionalist.” They often disagree on what these terms mean. Sources for this report offered these definitions:

- **Egalitarian:** This belief views men and women as equally able to teach, preach, lead prayers, lead singing, serve the Lord’s Supper and perform other duties in mixed-gender assemblies.

- **Complementarian:** This belief views men and women as partners in ministry who play differing roles based on gender. Some also refer to this belief as traditionalist.

- **Traditionalist:** “There’s a fear that’s been around a long time,” said Wiley Clarkson, director of the website [wherethespiritleads.org](http://wherethespiritleads.org), which a woman may serve in any capacity except as an elder, deacon or preacher. Other researchers, however, view this second category as a form of complementarianism.

- **Egalitarian:** This belief views men and women as equally able to teach, preach, lead prayers, lead singing, serve the Lord’s Supper and perform other duties in mixed-gender assemblies.

Ralph Gilmore of Freed-Hardeman University in Henderson, Tenn., identified this view as “full egalitarian” but adds a second category, “modified egalitarian,” in which a woman may serve in any capacity except as an elder, deacon or preacher. Other researchers, however, view this second category as a form of complementarianism.

Loretta Hunnicutt of Pepperdine University in Malibu, Calif., said that egalitarians “do not have a hard and fast definition by gender about what roles should be held but instead talk about individual gifting from God.”

### Women’s Roles: ‘There’s a fear that’s been around a long time’

Marchelle Barnes reads scripture during worship at the Culver Palms Church of Christ in Los Angeles.

At the Mona Church of Christ in Kingston, Jamaica, women teach Bible classes for children.

**FROM PAGE 1**

*In a variety of roles, including serving as elders.*

The predominantly a cappella Churches of Christ, meanwhile, have about 11,900 autonomous congregations in the U.S. and about 1.4 million adherents (baptized believers and their children). In the vast majority of these congregations, women do not serve as elders, preach, lead singing or prayer or serve the Lord’s Supper in mixed-gender assemblies.

In the years following the Civil War, women in predominantly African American Churches of Christ often sang as part of gospel meetings and read Scripture in the assembly — sometimes because they were the only ones present who had learned to read, said Edward Robinson, a historian and author of “Hard-Fighting Soldiers: A History of African American Churches of Christ.”

Today, Robinson said, that is no longer the case.

“There are some that are gradually moving toward that position,” he said of women taking on new roles in worship, “but the majority of African American Churches of Christ believe that women should have submissive roles, even though they are regarded as important roles.”

**HOW BIG A TREND?**

“Is it a trend? I don’t know,” Gilmore said of Churches of Christ expanding the role of women in their assemblies, “but I hear pretty regularly of a church that’s gone through a process of broadening roles.”

He described the overall number as “miniscule,” but a limited number of research projects over the past decade reflect an increase in the number of churches that meet varied criteria for being considered inclusive. And the change is not regional, nor is it restricted to only small or large congregations or to metropolitan areas. At least one study by Matt Dabbs of Wineskins.org estimates the number at more than 100.

Wiley Clarkson, director of the website [wherethespiritleads.org](http://wherethespiritleads.org), maintains a directory of “Gender Inclusive and Egalitarian Churches in the Church of Christ Heritage.” He lists 88 congregations in 25 states in all regions of the country, plus three in Canada. Some are quite small, but others have more than 1,000 members.

Clarkson’s list, however, includes only congregations where women are “welcome to serve in leadership positions such as pulpit minister, worship leader, deacon, and elder. . . where they are welcome to use their gifts in leading public worship (leading prayer, giving communion talks, leading singing, and/or reading scripture) . . . or to teach in adult Bible classes or from the pulpit.”

Not included are congregations where women don’t preach but may make announcements, serve communion or serve publicly in other ways.

Ken Cukrowski speaks at many congregations fitting this description.

Cukrowski, dean of the College of Biblical Studies at Abilene Christian University in Texas, accepts 10 to 15 invitations a year to speak about women’s roles in public worship and the leadership of the church. He has spoken on the topic in 18 states and in Croatia. Next summer he’ll speak at another international gathering.

Sometimes he presents to elders and ministers or some other configuration of male leaders. With increasing frequency, the group includes spouses of leadership, he said. And sometimes, he’s invited back to speak to the whole congregation.

In four to nine hours’ time
Thinking theologically about gender

When Ken Cukrowski of Abilene Christian University in Texas works with congregations that are studying or considering changes to women’s roles in worship assemblies, he tries to leave them with three guiding principles, he told The Christian Chronicle:

• “Go back to scripture, and see what’s there. Most folks making those decisions grew up in book, chapter and verse kinds of worlds, and if they can’t see this is consistent with Scripture, it won’t work for them, nor should it. This is formative, and it should be.
• “They’re going to have to think theologically about gender, and that’s going to be hard. Because we’re good at Bible, not as strong at theology.
• “There’s a big difference between head and heart. We pretend to be a pretty heady folk, but in fact we’re more than just heads. We have an emotional component. It’s going to be a very strong experience, for example, when a woman is passing communion for the first time or receiving it.”

When elders ask, “What can I do to prepare for this?” Cukrowski tells them to love their folks.

“Do the people trust you? Have you been there at the weddings and the funerals? Did you bring them a meal? Did you rejoice when they rejoiced and weep when they wept? When something is different, it’s a trust issue, and how well they have shepherded and loved on their flock will become evident.”

Despite the different outcomes and viewpoints, he said, “Most folks are good people, just trying to do the best they can.”

Cukrowski conveys his belief that congregations moving toward allowing women to serve in roles traditionally reserved for men “are doing so because of their study of the Bible, not in spite of what Scripture says.” He tells them there are places in Scripture where women are leading and teaching.

“After I’ve been there, some churches do everything, including having women preachers and elders,” Cukrowski said. “Some do nothing and everything in between.”

He distinguishes between intrinsic leadership roles such as elders and perceived leadership roles.

“If you asked if passing the Lord’s Supper is an intrinsic leadership role? Of course not. Nothing in the Bible is said about passing the Lord’s Supper,” Gilmore said. However, “most people have been acclimatized to viewing men standing in the front that makes it appear authoritative. And it would be difficult, even divisive, for most congregations to say today, ‘Let’s put women on that.’

“It’s intrinsically wrong? No,” he added. “Must we honor perception? Or course. We function that way.”

Hunnicutt worships with the Conejo Valley Church of Christ in Thousand Oaks, Calif., where women are involved in all roles except preaching on a regular basis and serving as elders, which has been the subject of study and discussion.

However, Hunnicutt said that as a historian of women in the Churches of Christ, “I tend to not be an advocate for one way or the other because I like to preserve my role as a context giver for past precedents. I like to be the one helping people come to agreement by helping them understand that there’s a fear that’s been around a long time. What is that fear really coming from?”

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Christa Sanders Bryant has a passion for teaching the Bible. The mother of five believes God has called her — and all Christians — to lead souls to Jesus.

But even though she is pursuing a master’s degree in biblical studies, Bryant, 42, said she has no desire to step to the pulpit in a mixed-gender worship assembly.

“I would never get up in a formal worship service and preach, and I would never get up and pray, because I do believe that 1 Timothy prohibits that,” she said. “But I don’t think that takes away from our role of being evangelistic or being a teacher or being the best Christian that I can be.”

In 1 Timothy 2:11-12 (New International Version), the apostle Paul writes, “A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet.”

Bryant’s husband, Dewayne, serves as the evangelist for the New York Avenue Church of Christ, a 300-member congregation in the heart of Dallas-Fort Worth.

Besides homeschooling her daughters — who range in age from 6 to 16 — Christa Bryant stays busy with her own online coursework.

This semester, she’s studying biblical interpretation and hermeneutics through the Kearley Graduate School of Theology at Faulkner University in Montgomery, Ala.

“Many people will ask why as a woman I am doing this,” Bryant wrote on Facebook last year. “Jobs are fairly limited in this field, and truthfully, my days are filled with homeschooling and Classical Conversations.”

According to its website, Classical Conversations is a program that enables parents to “equip their children with a Christ-centered worldview and the classical ‘tools of learning’ in order to impact the world for God’s glory.”

But Bryant said her girls won’t be young forever. Ultimately, she hopes to teach Bible at the college level “to young women who desperately need the word of God.”

Dewayne Bryant, who earned a Ph.D. in biblical studies with an emphasis in Old Testament from Amridge University in Montgomery, said he wholeheartedly supports his wife’s graduate studies.

Bryant said he wishes Churches of Christ did a better job supporting and encouraging the important role of women.

“Guys who are preachers get so much attention,” he said. “Everyone shakes their hand and tells them, ‘Good job.’ Women don’t get that, and I wish they did. Because they deserve it.”

WHAT IT MEANS TO ‘SUBMIT’

A majority of the New York Avenue church’s elders — three out of five — did not grow up in Churches of Christ.

Instead, they married women who played significant roles in shaping their biblical understanding.

“Women are very important. Without them, we wouldn’t be here,” said Ralph Rogers, one of the church’s elders. “She’s the one who turns the lights on and off.”

And Bryant said the church’s elders have shown her support.

“What I’ve seen here is that the elders that I’ve been around, they’ve always shown me a great deal of support,” Bryant said. “They’ve just always been there to lift me up.”
The journey that led a church to appoint female elders

IT NEEDS TO BE the whole body, Sheila Bost says of men and women leading and preaching.

By Bobby Ross Jr., The Christian Chronicle

Los Angeles

ith the early 1960s, then-Abilene Christian College — a Texas higher education institution associated with Churches of Christ — had different rules for male and female dorms.

Some who left opposed changes.

“IT NEEDS TO BE inclusive service and leading and preaching.”

“At last year’s Pepperdine Bible Lectures, Bost and her daughter Amy Bost Henderson led a three-session workshop on ‘Women in Roles of Congregational Leadership.’ Henderson serves as associate minister of family life for the Manhattan Church of Christ in New York, where she occasionally preaches.

Bost and her daughter Amy Bost Henderson, a longtime Christian reflected on her spiritual journey, notably her 2018 appointment as one of two female elders of the Culver Palms Church of Christ.

Some who left opposed changes.

“We maintained unity the best we could in our divergent views,” said one departing elder. “But that didn’t mean much.”

The same policy didn’t apply to men.

That experience came to mind as the Culver Palms church, changes came incrementally, notably the question of whether the Bible teaches her to do, she said.

“Frank Pack, then the chairman of the Bible department at Pepperdine University in Malibu, Calif., suggested that ‘women could do anything men could do,’ Bost said. “Not until years later did Bost’s own study lead her to the same conclusion, she said, but that’s what the Bible teaches me in my heart.”

Bost returned to the church to fully use the gifts of men and women to share God’s word and lead the church to “what it teaches me.”

“I used to joke about it that it was the inclusive service and the exclusive service,” she said.

“I would hope,” Bost said, “that we soon went to one service so we could do.”

“We maintained unity the best we could,” said Tom and Sheila Bost, who married in 1973. “But in the end, I think we’ve come our strong.”

Sheila Bost says in the church. That’s what the Bible teaches me to do, she said.

“Frank planted the seed in my heart.”

“We had two services for a long time,” said Ron Halbert, another elder.

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MINISTRY JOB OPPORTUNITIES

HOUSEPARENTS: Have you considered devoting a period of your life to a ministry committed to helping troubled children? Look no further... Southeastern Children’s Home is located in upstate South Carolina between Spartanburg and Greenville, at the base of the Blue Ridge Mountains. SECH has an immediate opening for houseparents to live in a cottage on the 50-acre campus and care for up to 6 adolescent children. Both husband and wife are employed by SECH. Competitive salaries, paid time off, medical insurance, 24 hour backup, and support by case manager staff, housing, utilities, food allowance, gas allowance, and van for work use are provided.

DIRECTOR OF DEVELOPMENT: The Director of Development is responsible for planning, implementing, and administering a comprehensive fund development program for Southeastern Children’s Home. The Director of Development is also personally active in face-to-face cultivation and engagement of prospects and donors. Must be a person of integrity and enthusiasm; BS or BA degree OR 3-5 years of experience in fund development; Certified Fundraising Professional or willing to earn certification; commitment to spiritually-based mission of SECH; desire to grow professionally and personally; basic computer skills in word processing, spreadsheets, and database; working knowledge of donor tracking software; and demonstrates commitment and competency in web-based communications, including social networking.

STAFF COUNSELOR/ THERAPIST: SECH has an immediate opening for a Staff Counselor/Therapist. The therapist’s general function is to oversee the daily operation of Southeastern Counseling Center as well as to grow the existing client base. This may include: budgeting, maintaining of files and licenses, training, obtaining contracts and counseling, and helping with on-call of our residential program. This position further involves providing direct mental health services, including but not limited to: conducting assessments, individual/group/family therapy and crisis interventions to clients. Minimum and additional requirements: SC licensure as a Licensed Master Social Worker (LSMW), Licensed Independent Social Worker (LISW), or Licensed Professional Counselor (LPC) preferred.

Contact Robert Kimberly, Executive Director (864) 439-0259 or rkimberly@sech.org, PO Box 339, Duncan, SC 29334

Shepherding ‘was a journey for me’

Halbert said, referring to the apostle Paul’s words in 1 Corinthians 14:34.

‘I WAS REALLY NERVOUS’

For years, the Culver Palms church dropped the term “deacon” and instead had “ministry leaders” — men and women — who oversaw various aspects of church life.

About five years ago, though, the congregation appointed deacons and allowed women to be nominated.

Vicenta Jacobs, who later would join Sheila Bost as one of the two female elders, agreed to serve along with another female member.

But for Jacobs, accepting the deacon role did not come easily.

“I was really nervous,” she said. “I was not entirely sure that I was doing what God would have me to do.”

Then, a few years later, came the elder selection process.

Both Sheila Bost and Jacobs had taught children’s classes at every level. They had organized baby and wedding showers. They had led women’s retreats.

As Halbert saw it, both women were already “shepherding” the congregation.

Still, Jacobs struggled with accepting the elder title.

“This time, it took more praying and more study and more outside counsel,” the mother of three said. “But one morning — really after a sleepless night — the Holy Spirit made it clear that in spite of my doubts and fears, I was to say yes.”

DON’T ‘DEMONIZE EACH OTHER’

Sheila Bost finds it ironic that she was appointed as an elder just months after her husband stepped down after about 40 years.

But she’s confident that the time had come for women to serve in that role at the Culver Palms church.

“Women are gifted to be ministers, pastors, elders, shepherds — whatever name you want to give it,” said Bost, a licensed marriage and family therapist who studied at Fuller Theological Seminary in Pasadena, Calif.

“We are a priesthood of believers, and we all can serve in these different ways. The Gospel is too great to just give to a handful of men. It needs to be the whole body.”

However, Bost understands that many of her fellow Christians disagree with her interpretation.

“It was a journey for me, so I’m not going to negate other people’s journeys,” she said. “I just don’t want us to demonize each other. That’s just not helpful. I don’t think Christ wants us to do that.”

TO LEARN MORE about the gender-inclusive position, Manassee recommends these books: Tom Robinson’s “A Community Without Barriers,” Craig Keener’s “Paul, Women & Wives” and Robert Banks’ “Paul’s Idea of Community.”
FIVE CHRISTIAN WOMEN share their views on the Bible’s teachings, tradition and Jesus’ call for unity.

Women’s roles in the future church

BY ERIN FLOYD | THE CHRISTIAN CHRONICLE

OKLAHOMA CITY

‘A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet.’

Shaila Russell remembers reading those words in 1 Timothy 2:11-12 as a child.

“I just looked at that Scripture and said, ‘Yep, that’s what it says. OK, moving on,’” said Russell, a preacher’s daughter from northwest Arkansas. “It’s stated so clearly, so plainly: Women should be quiet and submissive and should not have authority over a man.”

Now, she’s not so sure.

Russell and four other female students sat down with The Christian Chronicle recently to share their experiences, thoughts and hopes for the future of women in the church. The young women, all students at Oklahoma Christian University, gathered at The Brew, a coffee shop on the campus of the university, which is associated with Churches of Christ.

Most of them had similar experiences growing up: Their families attended Churches of Christ where women only led prayers or taught in all-female classes or children’s programs.

They were used to it and didn’t think much of it.

But in recent years, as they’ve started to take ownership of their faith, the young women have started digging deeper into Scripture to discover for themselves God’s image of the church.

Russell, a sophomore whose father preaches for the River Park Church of Christ in Russellville, Ark., referenced verses in which Paul writes, “I do not permit a woman to teach or to assume authority over a man.”

Just two verses earlier, however, Paul gives specific instructions for how women should dress and wear their hair — instructions that aren’t enforced in most Churches of Christ.

“We don’t tell women today that they can’t braid their hair,” Russell said. “We don’t tell them that they can’t wear fine jewelry.”

During the two-hour conversation, the students agreed that one of the toughest challenges they face is determining if Paul’s instructions were meant to address specific circumstances in first-century churches or if they also were meant for churches nearly 2,000 years later.

RECOGNIZE TRADITION AS TRADITION

Growing up in Churches of Christ, “no one ever told me I couldn’t do something,” said Ashley Patton, a sophomore who worships with the Memorial Road Church of Christ in Oklahoma City.

Patton, the daughter of Christian Chronicle advertising manager Tonya Patton, said she doesn’t feel the frustration some of her peers cite about women’s roles in Churches of Christ.

Perhaps that’s because “I was raised in a household where I was allowed to express my faith; I was allowed to ask questions,” she said. “I was allowed to pray at the dinner table. I was taught to pray at the dinner table.”

All of the young women expressed respect — and even love — for church traditions.

But they balked at the use of tradition as a measure of salvation, said Brighton Frost, a junior whose home congregation is the Legacy Church of Christ in North Richland Hills, Texas.

“I love tradition when we recognize it as tradition,” Frost said, “and (we don’t) say it’s the word of God and then try to uphold tradition through Scriptures that we pick and choose.”

Maislyn Weaver agreed. The university junior is a member of the Lamesa Church of Christ in Texas, where her father serves as an elder.

Growing up in the fellowship, she’s heard the phrase “this is what we’ve always done” used to justify various church traditions. Early Christians likely used similar excuses for following the rules of the world mentioned by the apostle Paul in Colossians 2: “Do not handle! Do not taste! Do not touch!”

Paul’s response, “These rules, which have to do with things that are all destined to perish with use, are based on merely human commands and teachings.”

Frost said she knows girls who have felt a calling to do something outside the boundaries of traditional male/female roles in Churches of Christ. Their fathers or other male church leaders have shut them down.

“It hurts them to the point where it damages their faith walk. It damages their relationship with God even,” Frost said. “While I’m not even going to say that women having (different) roles in the church is what God wants … if someone says they have an urging from God, it’s important to not immediately shut them down and just tell them no.”

For Russell, keeping personal relationships at the forefront is more important than pushing an agenda for women to preach — or taking a hardline stance against it.

“I think, more than anything, the whole Bible is about loving one another, loving God, putting that first,” she said.

DISCUSSION NEEDED, NOT ARGUMENTS

Regardless of their individual stances on the issue, the students agreed that the subject is controversial among Churches of Christ.

“I’ve been in lots of different places
where (discussion of) women’s roles has done everything but unify the people that it’s affecting,” Russell said.

The students also agreed that Jesus called for unity among believers and that discussions of women’s roles must be allowed to happen in a way that doesn’t devolve into an argument, Frost said.

“There is a difference” between thoughtful discussion and arguments, Frost said. “Arguments lead to tension and broken relationships, and that’s not what God advocates for.”

“We need to be unified in our walk toward God and (in) how we are striving to do what God wants,” she said. “A lot of people think it’s through upholding tradition. A lot of people think it’s not through upholding tradition. I’m not here to say which one’s better because I am not God.”

Although this group of women believes the church should be unified and peaceful, they also agreed there are times when change is needed.

“It always gets worse before it gets better,” Zoe Jones said of the tough-but-necessary conversations that accompany controversial issues in churches. Jones, a junior, grew up in the Memorial Road church.

“I think as a body we wouldn’t get anything done if we didn’t discuss it and if we didn’t fight about it and if we didn’t figure things out through a little bit of harshness,” Jones said.

Frost added that the church should be unified in its walk. But ultimately, Christians should be striving for the church to conform to God’s image of the church.

“We don’t need to be unified in our issues,” Frost said. “We need to be unified in our walk toward God and in how we are striving to do what God wants.”

That means sometimes conversations among believers will be uncomfortable, Russell said.

“I think that’s where it becomes scary,” she added, “because we’re not called to be comfortable in our faith.”
**Family and Community Outreach Minister**

The Dewey church located in NE Oklahoma, 50 miles north of Tulsa, is seeking a full-time family and community outreach minister. The role involves working with our families to plan youth and intergenerational activities. Additionally, the position involves planning community outreach activities. Please respond via email to:

office@deweycoc.org
(918) 534-2782
PO Box 340 Dewey, OK 74029

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**Preacher Search - Warwick, Rhode Island**

We are a small congregation that desires to grow both spiritually and numerically. Currently, our resources are limited, and while we can offer some salary, we also can offer a modest four-bedroom home. For full description, please visit our website:

warwickchurchofchrist.org

If interested, send your resume and cover letter, including a brief description of the strengths you would bring to our congregation, to:

warwickrcc@gmail.com
Warwick Church of Christ
PO Box 7095, Warwick, RI 02887-7095

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**Minister Search - Grand Island, Neb.**

The Stolley Park Church of Christ located in Grand Island, Neb., is actively seeking a minister to serve a congregation of approximately 100. The Stolley Park Church of Christ is involved in many areas of outreach. The ideal candidate needs to be willing to support our outreach programs and expand into new areas. The congregation is led by four elders and two deacons and employs a full-time youth minister.

We are an established, diverse and active congregation, well-grounded in Scripture. The city of Grand Island is a progressive city of 50,000+ along I-80 in central Nebraska. It is rich in cultural diversity, which is reflected by the membership. The city is an economic hub for central Nebraska and affords many entertainment, shopping and restaurant options. The church building is very nice and is situated in a great location. Salary and benefits will be negotiated. The deadline for resumes is April 30, 2020.

If you are interested in this position, please send a resume to the elders at:

secretary@stolleycofc.com

Stolley Park Church of Christ
2822 W. Stolley Park Road
Grand Island, NE 68801

If you have questions about the position please call Kevin Prior, elder, at:
(308) 384-3901 or e-mail to: mkprior@cccusa.net.

View our website at: www.stolleycofc.com

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**Minister Wanted - Roanoke, Va.**

Roanoke Church of Christ, a congregation of approximately 30, seeks a minister for preaching, teaching, and caring for church family and neighbors. Please send resume and link to recent sermon, lesson, or teaching to:

Steering Committee,
c/o Mike Branch
mmbbranch@roanokechurchofchrist.com

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**Full-Time Minister - Austin, Texas**

The Wheless Lane Church of Christ seeks a minister. He should be married to a wife who will engage in the up-building of the church family. The responsibilities include preaching and teaching sound doctrine and participating in the life of our church family. The candidate should deliver relevant messages to reach young generations and minister to seasoned saints through God’s Word.

elders@welesscoc.org
(512) 923-9181

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**Dynamic Full-time Preacher/Evangelist - Salisbury, MD**

The Salisbury Church of Christ is currently seeking a dynamic, full-time preacher and evangelist, eager to help meet the needs of our congregation while assisting in spreading the Good News to the surrounding community. We are a small congregation, looking to grow both spiritually and numerically. We currently have no elders or deacons and are, at present, being led by the active male members of the congregation. It is preferred, but not required, that applicants have preaching experience. The ideal applicant would be knowledgeable and mature in the Word, also a steadfast defender of all Biblical Truths. Responsibilities of the minister would include preaching, teaching, evangelism, visitation and outreach during the week, in-home Bible studies with members and non-members, fellowshipping with the saints, and regular office hours at the building. We are located in beautiful Salisbury on the eastern shore of Maryland, roughly 30 miles from the ocean. A competitive, negotiable salary will be offered. Housing will not be provided by the congregation at this time. To apply, please email your resume to office@churchofchristsalisbury.org.

Salisbury Church of Christ, 3322 Old Ocean City Rd, Salisbury, MD 21804

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**Full-time Evangelist - High Point, North Carolina**

Deep River Church of Christ is seeking a full-time evangelist due to the recent retirement of one of our evangelists. The ideal candidate will be outreach-focused, with a desire to win souls, and have the keen ability to appeal well to a cross-cultural audience.

We have a multi-cultural membership with a broad range of ages and socio-economic statuses and an average attendance of 250. Our church leadership structure consists of a stable eldership with deacons and two full-time evangelists.

For a copy of the full job description, visit the home page of our website at:

www.deepriverchurchofchrist.org

To apply: Send a resume, cover letter, and three professional references to:

DeepRiverCoC@triad.rr.com

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**YOUTH MINISTER SEARCH - Humble, Texas**

The Lake Houston Church of Christ is truly blessed to have a congregation of 400+ and a youth group of 75+ from K-12. Our servants consist of six elders, 14 deacons, a pulpit minister, and many other various ministry leaders. Our congregation strives to be a welcoming body of New Testament Christians who are willing to help nurture its youth with the support of their parents.

Requirements for the position:

- Become an active member of the Lake Houston church of Christ
- Holy Bible as the sole source of truth
- Married with a supportive wife
- Minimum 3 years youth ministry experience
- Ministry or related degree
- Able to teach age appropriate youth classes
- Strong organizational skills
- Work under the oversight of the elders
- Salary commensurate with experience

Lake Houston church of Christ
c/o LHCOC Search Committee
8003 Farmingham Rd
Humble, TX 77346
lhcocsearch@gmail.com
Check us out online: lakehoustoncoc.org

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**Deep River Church of Christ**

To apply: Send a resume, cover letter, and three professional references to:

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View our website at: www.stolleycofc.com
March 4   Luncheon Honoring Dr. Cecil May. University Church of Christ. Montgomery, Ala. Email joey@heraldoftruth.org.
March 28   Prison Ministry Workshop. Fort Gibson Church of Christ. Fort Gibson, Okla. Email henry@henrypetree.com.
April 5   50-Year Anniversary. University Church of Christ. Malibu, Calif. Facebook: @University Church of Christ (Malibu).

FULL CALENDAR: www.christianchronicle.org. To include your event for $25, contact tonya.patton@christianchronicle.org.

Online job listings: christianchronicle.org/classifieds.
Deadline for next two issues: March 6 and April 10 tonya.patton@christianchronicle.org
HIGHER EDUCATION

FAULKNER UNIVERSITY

MONTGOMERY, Ala. — The Southern Association of Colleges and Schools recently reaffirmed Faulkner University’s accreditation for the next 10 years.

Faulkner received the best possible review: It was found in full compliance. The committee offered no recommendations or requests for continued monitoring.

“Given the rising complexity and regulatory environment of the accreditation process, this reaffirmation is a tremendous endorsement of the institution’s commitment to quality and integrity,” Faulkner President Mike Williams said. “I am grateful to the entire university community for the contribution to this accomplishment.”

HARDING UNIVERSITY

SEARCY, Ark. — James W. Carr, who served as executive vice president and professor of business at Harding University for 25 years before his retirement last year, has been named to the U.S. Commission on International Religious Freedom. House Minority Leader Kevin McCarthy, R-Calif., announced the appointment of Carr, who is president and chairman of Highland Home Holdings, an Arkansas-based investment firm.

“USCIRF welcomes the appointment of Dr. Carr to this bipartisan commission,” Chairman Tony Perkins said. “We’re looking forward to adding his academic perspective and rigorous research-based analyses to our advocacy efforts for freedom of religion or belief.”

In 2015, Gov. Asa Hutchinson appointed Carr to the Arkansas Higher Education Coordinating Board, where he serves as chairman. He also has served on the board of World Christian Broadcasting since 1993.

Previously, Carr served on the Senate-confirmed National Security Education Board from 2006 to 2011.

LUBBOCK CHRISTIAN UNIVERSITY

LUBBOCK, Texas — Jeff Cary will serve as the dean of the College of Biblical Studies at Lubbock Christian University.

Cary was named to the permanent role after serving in an interim capacity since June 2019, when former dean Jesse Long stepped back into full-time teaching.

A 1995 LCU graduate, Cary holds a Ph.D. in theology from Baylor University. He originally taught Bible at LCU from 1999 to 2003, then returned in 2006.

“Tremendous job building on the exceptional work of his predecessors in leadership, Dr. Charles Stephenson and Dr. Jesse Long,” LCU Provost Foy Mills Jr. said. “I greatly appreciate the college’s focus on balancing academic thought and rigor with the practical aspects of ministry.”

YORK COLLEGE

YORK, Neb. — Steve Eckman, president of York College since 2009, plans to retire in 2020.

Eckman, the 20th president in York’s 129-year history, will step down after a successor is named.

York’s board of trustees has begun a national search for that person.

“Steve has done a remarkable job in a challenging climate for private higher education,” board Chairman R. Wayne White said. “He is retiring with the highest commendation by the board as we recognize how his efforts have provided stability and progress despite obstacles facing him and other college executives in the U.S.”

During Eckman’s tenure, the college’s endowment has tripled to nearly $20 million, while online program growth contributed to a record enrollment of 519 for the spring semester. Eckman has overseen construction of multiple campus facilities.

Closing the day in song

LUBBOCK, Texas — After a full day of sermons, Bible classes and fellowship at the Sunset Vision Workshop, a handful of attendees gathered to sing in The Well, a coffeehouse used by the Sunset Church of Christ for its campus ministry. Leading the devotional were Levi Sisemore and Tony Kite, instructors at the annual Texas Normal Singing School, which happens every summer in Abilene, Texas. The participants shared stories of how particular songs had impacted their lives.

MORE FROM SUNSET, Page 29

Benjamin Sisemore, 6, leads one of his favorite hymns, “Ten Thousand Angels,” as his dad, Levi, watches. Watch a video of the song at christianchronicle.org.
The Christian Chronicle Crossword

By Myles Mellor | www.ilovecrosswords.com

ACROSS

1. One of the apostles.
7. Number of commandments.
9. Cain, after murdering Abel: “Am I my brother’s ________.”
10. Ephesians 1: “I keep asking that the God of __ __ Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation ...”
11. Conclusion.
13. Job 12: “He _____s mysteries from the darkness and brings the deep darkness into light.”
15. Disciple who betrayed Jesus.
19. Matthew recounts the parable of the wise and foolish ____s.
21. Greek island where Paul met Titus.
22. Six, to the Romans.
25. “… darkened by thawing ___ with melting snow,” Job 6:15-16.
27. In Revelation 4:3, a rainbow shone like this.
28. Period of history.
30. Great wonder.
31. Matthew 6: “For if you ___ men their trespasses, your heavenly Father will also ___ you.”
33. A name deemed too sacred to be spoken.
34. Psalm 41: “The Lord sustains them on their ____ and restores them from their bed of illness.”
38. John 8: “and the truth will set you ___.”
40. People referred to.
41. Action.

DOWN

1. The one that Pharaoh hanged (or impaled, depending on your version).
3. Isaiah 13: “___s will howl in the fortresses, and jackals in luxurious palaces. Babylon’s time is up ...”
4. A note to follow so.
5. Emotional state.
6. Psalm 68:30 “Scatter the nations that delight in ___”
7. He said: “Let us also go, that we may die with him.”
8. Agrees silently.
12. Rejection word.
16. Loosen the bonds.
17. In Genesis it’s described as being in the middle of the Garden of Eden (three words).
18. Cause to burn.
19. Psalm 68: “The ______ of the Lord is upon the waters.”
20. Violator of the second commandment.
23. The ___ that has the power to let you know the difference between good and evil (from Genesis).
24. What the rider on a black horse symbolizes in Revelation.
29. A tribe of Israel
32. Tool for gathering leaves.
33. Sweet potato.
35. Shout out.
36. John 5: “Jesus saith unto him, Rise take up thy ___, and walk.”
37. “Like the grass they will soon wither, like green plants they will soon ___ away.” Psalm 37:2.

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QUESTIONS written by Erik Tryggestad. Find answers on Page 38 and learn more about the conventions at christianchronicle.org.

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‘A voice in the middle of extremes’

SUNSET VISION WORKSHOP seeks to instill a ‘balanced, interpretive view of Scripture’ in future generations.

BY ERIK TRYGGESSTAD | THE CHRISTIAN CHRONICLE

LUBBOCK, Texas

‘Preach the Word!’ It’s an oft-heard exhortation at Sunset International Bible Institute, or SIBI. Believers shout it from the pews as preachers and ministry students rise to take the pulpit.

And as Churches of Christ in the U.S. face declining numbers and escalating controversies, young Christians need to hear the simple truth of the Word proclaimed, said Tim Burow.

“There are all sorts of discussions concerning role confusions and worship styles,” said Burow, who became the institute’s third president last summer, “and our brotherhood is dividing and looking for answers in the midst of all of this confusion. And, therefore, I think that SIBI needs to maintain its place with a clear ring of scripture’s eternal call for purity in doctrine and behavior.”

Burow spoke during the annual Sunset Vision Workshop, which brought about 900 Christians to the West Texas institute, which also serves as the meeting place of the Sunset Church of Christ.

Among the attendees were 42 participants in Camp Adventure, a workshop for Christian youths coordinated by Adventures in Missions (AIM), a missionary apprenticeship program sponsored by SIBI.

Faculty from the 58-year-old institute and guest speakers urged church members to “preach the Word” to every people in every way — from new technology (the school just launched a mobile app with archived video lessons) to old-school, ‘shoe leather’ evangelism.

Burow, Sunset’s former dean of international studies, was “taught and baptized by a graduate of Sunset who was taught and baptized by a graduate of Sunset,” he said. “Sunset is in my spiritual genealogy, my DNA.”

At the institute’s core, “SIBI has always been a voice in the middle of extremes,” Burow said, “taking a balanced, interpretive view of God’s word, sharing with people the truth that has been revealed by our heavenly Father with every clear expression of scripture expressed in love and seasoned with grace.”

Sunset’s founder, Cline Paden, launched the institute after returning to the U.S. following years of service as a missionary in locales including Rome, Italy. He named it Latin American Bible School and sought to train Spanish-speaking preachers. The school opened with six students.

Now Sunset trains nearly 3,000 ministry students at 75 sites in 43 nations around the globe, from Brazil to Zimbabwe. Sunset also has 158 satellite schools in the U.S. using its curriculum.

“I can name a half-dozen schools of preaching that were once strong and vibrant that got old and died,” said Truitt Adair, who served as Sunset’s president for 26 years before moving into the role of chancellor. “We’ve been around since 1962, but as the generations pass on the message, the emphasis, the heart to the next generation, the school stays strong.”

Burow, Adair’s successor, stressed the need to instill “a thorough understanding of the distinctive nature of the first century church” in Sunset’s students.

“There are many in the church today who have a lessened view of her value,” Burow said. “There are many that criticize her, who wish to tear her down, who would look at her human imperfections and would say, ‘I’m done with it.’

“Our students, our graduates must, must, must love the church — and must love what Scripture says about the church.”

SEE VIDEOS from the 2020 Sunset Vision Workshop at sibi.cc/workshop.
Position open for June 2020. We need a strong proven spiritual leader with experience in school administration and management. Our president will be responsible for overall operation of the school: personnel, physical facilities, budgeting/financial administration and development. Our school is preK-12th and currently has 260 students with 20 years of history blessed by God! Cover letter and resumes welcome.

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President / Head of School

Oklahoma Christian University

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President of York College

York College has opened a nationwide search for a president to succeed Dr. Steve Eckman, who has announced plans to retire. Under Dr. Eckman’s leadership, York has expanded its academic offerings, enhanced faculty strength, and enjoyed a decade of financial stability and endowment growth.

The board of trustees welcomes applicants with lives of deep spiritual maturity and a genuine heart for students. Applicants should have a solid record of success in demanding leadership roles and proven skills in financial management. A terminal degree and experience in fundraising are preferred.

The successful candidate must be a longtime member of the Church of Christ and committed to maintaining York’s historic ties to that fellowship.

York offers degrees in 11 academic departments, along with graduate programs in education and organizational leadership. Current enrollment is at an all-time high, with a student body that is among the most diverse in the nation.

For additional information, visit www.york.edu/presidential-search. Please submit nominations, inquiries or expressions of interest by email to presidential-search@york.edu. The deadline for application is May 1, 2020. All aspects of the search are conducted with the utmost regard for confidentiality.

Marquette, Michigan, Minister Search

The Marquette Church of Christ is located along the shores of Lake Superior in Michigan’s beautiful Upper Peninsula. An area very popular among young professionals because of the vast year round recreational opportunities afforded, Marquette is also home to Northern Michigan University. We have around 50 members with a very strong core group who are willing to help work with the new minister to grow the congregation. We have recently updated facilities that are both welcoming and functional. This is a great place to rear children and establish roots. These are just a few of the reasons why this is an attractive work. Our minister is retiring in May, and we are looking for a well-grounded young man who can preach and evangelize effectively, loves the Lord and His church and has a strong desire to reach the lost while edifying the saved. We are looking for a family to come and join our family and stay with us for the long haul. If that is you, please send your resume as well as videos of recent lessons you have preached.

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University City Church of Christ
**Milestones**

**Memorials**

**James R. “Jack” Brooks 1931 – 2019**

Mr. James R. “Jack” Brooks, 88, of the Hickory Community, passed away at 9:44 a.m. on Sunday, Dec. 8, 2019, at the Jackson Purchase Medical Center in Mayfield, Ky. Jack was a member of the Pottsville Church of Christ and formerly an elder at Melber Church of Christ. He was a U.S. Army Veteran of the Korean War. Jack was retired from Modine Manufacturing and from The Kentucky State Highway Department; he also had worked for Graves County Auto Salvage. After retirement, Jack spent countless hours volunteering for the Bread of Life Humanitarian Disaster Relief Effort where he served as co-director.

Mr. Brooks is survived by his loving wife of 60 years, Martha Dennis Brooks; four children: Vana (Danny) Harrison of Melber, Ky., Barry (Jennifer) Brooks of Mayfield, Ky., Dale (Kim) Brooks of Sedalia, Ky., and Shanna (Nathan) Felts of Hickory, Ky.; three sisters: Mary Palmer, Dorothy Pierceall, and Peggy Skaggs all of Mayfield, Ky.; one brother, Gerald Brooks of Mayfield, Ky.; 12 grandchildren: Brooke Harrison, Blake Harrison, Lakyn Brooks, Ashley Brooks, Dylan Houser, Drayden Treas, Rocky Hodges, Chancy Byford, Kanza Brooks, Kaley Brooks, Wesley Felts, and Austin Felts; six great-grandchildren: Chaz, Lilly, Sophie, Bentley, Zayne, and Cooper; and several nieces and nephews.

He was preceded in death by his sister, Elouise Holland; brother, Guy “Pete” Brooks; and parents, Eddie Nolan and Laura Jane Angel Brooks.

Expressions of sympathy may take the form of contributions to: Bread of Life Humanitarian Effort PO Box 162 Melber, KY 42069-0162

**Sue Roush 1960 – 2020**

Sue Roush, 59, of York, Neb., died Monday, Jan. 27, 2020, surrounded by family.

She was born July 7, 1960, to Elton and Orlia (Glover) Morris in North Little Rock, Ark.

Sue was an advocate for the underdog, a fierce fighter of integrity and unparalleled creativity. She lived a life dedicated to the arts and built an admirable career and wonderful family. Known for her contagious laugh, kind words, gracious hugs and listening ear, there was always room for another in her space.

Roush most notably served as the Deputy Communications Director for Nebraska Governor Dave Heineman from 2011-2014. She was a long-time employee of York College, serving in various roles from 1998-2011 including Director of Alumni and Community Relations. Her extensive career included serving as a media strategist and professor of marketing for numerous universities including the University of Nebraska Lincoln, Concordia University, Nebraska Wesleyan and others.

As a community advocate, Sue made her mark as a founder of Women of York, former president of United Way and the Yorkshire Playhouse, York Chamber Ambassador, and Nebraska Arts Council and American Heart Association board member. Her passion for advocacy and progress were known by many. She was also a member of Lifewalk Church in York.

She is survived by her husband, Dr. Clark Roush of York; son, Mitchell (Marissa) Roush and granddaughter, Sophia, of York; son, Matthew (Renee) Roush of Firestone, Colo.; sister-in-law, Karen (Doug) Kostowski of Miami, Fla., and countless friends and loved ones.

She was preceded in death by her parents, Elton and Orlia (Glover) Morris and her in-laws, Robert and Barbara (Clark) Roush.

Memorials may be directed to: Yorkshire Playhouse PO Box 413 York, NE 68467-2944

Condolences may be left for the family at: www.metzmortuary.com.

**Hal James 1941 – 2019**

Hal James, 78, of Washington, Iowa, passed away on Oct. 31, 2019. Born on April 18, 1941, he was reared in Mississippi and Illinois. Hal served his country in the Air Force and then settled with his young family in Des Moines, Iowa, in 1965. In 1990 after graduating from the Bear Valley Bible Institute in Denver, Colo., Hal continued his work in Iowa, preaching in Clinton, Washington, and Iowa City.

Hal and his wife Doloris (Whitman) served the church in Iowa and Midwest Bible Camp for more than 60 years. He was also instrumental in the creation of the National Association of Christian Camps. A passionate song and worship leader, he taught hundreds of students with his self-produced songleading course.

Hal is survived by his wife of 55 years, Doloris, his daughters Pattie, Sherry, and Melanie, five grandchildren, and countless friends throughout the country.

**With Appreciation**

The Christian Chronicle appreciates and acknowledges a generous gift received in memory of Mr. C. H. Hickman.

Submit tributes to milestones@christianchronicle.org. Submissions start at $25.
EDITORIAL: In discussion of women’s roles, is there a middle path?

The Great Commission has no gender.

When Churches of Christ get bogged down in protracted debates — on issues from worship styles to gender roles — it’s easy for us to lose sight of Jesus’ blessed command to “go and make disciples of all nations.”

That’s Job No. 1 for Christians, male and female, regardless of where we stand on the issues of what is permissible in the worship service.

We heard that sentiment expressed by Bobby Harrington at the recent Renew Gathering in Franklin, Tenn., which was attended by Christians from across the broad spectrum of our fellowship.

Renew is a collaborative network with strong roots in the Restoration Movement. It seeks to equip disciples, disciple makers and church planters.

We contacted Harrington, one of Renew’s founders, to confirm what he said and get his thoughts on discipleship and women’s roles.

We shared with him the two definitions we have used in our coverage: complementarian (men and women are equal in the image of God but have complementary differences in their roles in church life) and egalitarian (men and women are equal in the image of God and in the roles they play in church life).

Harrington’s response wasn’t what we expected. He expressed dismay at the notion of limiting discussion of women’s roles to these two options.

“I believe that definitions have the power to define reality,” he said. “The Restoration Movement is a fellowship that is dominated by perspectives and ideals, and the power of definitions is the power to create realities.”

Harrington’s concern is that a restrictive view of complementarianism is driving believers toward a purely egalitarian view. What’s more, churches that move in this direction likely will lose members to other faith groups, including Episcopalianism.

Harrington recommended “On Gender: What the Bible Says About Men and Women — and Why It Matters” by Renée Sproles, available as a free download at Renew.org. Sproles is former director of the School of Christian Thought at the North Boulevard Church of Christ in Murfreesboro, Tenn.

“I think the Churches of Christ have gotten complementarianism very wrong in the past,” Sproles told us, “and yet are in danger of overcorrecting in the future.”

Sproles, who grew up in Churches of Christ, once thought she was egalitarian. That, she writes, was the result of “heavy-handed complementarianism” practiced by her church, her Christian school and her university.

When she began working for the North Boulevard church, she and senior minister David Young discussed the issue of women’s roles.

After much study and prayer, she writes, “I couldn’t conclude that Genesis 1-3 was wrong; I couldn’t conclude that Paul was wrong; I couldn’t conclude that cultural changes superseded Scripture; and I couldn’t conclude that my experience or anyone else’s was more important than Scripture.”

Gender reflects the image of God, Sproles writes, and she discusses how this impacts our roles in life, in marriage and in Christian community.

She presents what seems to us to be a middle path between the extremes, exploring the concepts of headship, strong help, submission and love and respect in the Old and New Testaments.

“Women are to be submissive, strong help,” she writes. They should not be elders or senior ministers over men, which violates the creation order. However, “women can serve in many ways with delegated authority, honoring the principle of headship.”

Whether or not we agree with everything she writes, we feel that Sproles’ words are worthy of our attention. We particularly appreciate the appeals she makes in her conclusion:

“I appeal to rigid complementarians: Acknowledge the strength and spiritual gifts of women,” she writes. “Rightly apply the Scripture’s teaching on gender even if it seems strange or scary. ... Men, lay down your lives for the women in your life and act like a proper head. Encourage the women around you to be strong, visible partners in your churches, schools and homes with all of their Spirit-given gifts. ...”

“And, I appeal to egalitarians: Let Scripture speak to your experience and the modern world in which we live. In a world already confused about gender, we don’t help clarify God’s words to us by flattening out or ignoring distinctions that he shows us in his Word. Submit to the Scripture’s teaching on gender even if it seems irrelevant or outdated. ... Acknowledge the differences in the genders and how God intended to use them to bless us and others.”

We pray for Spirit-led, thoughtful discussion of these issues across our fellowship. And we encourage all people of faith to remain focused on Christ’s call to spread the Gospel. Disciple-making is a role for women, for men, for all of us.
For wounding or healing? Words matter

IN A POLITICALLY CHARGED atmosphere, Christians should aim for respectful dialogue.

NASHVILLE, Tenn.

After the worship assembly, four or five older couples from a Church of Christ in the Nashville area met for Sunday lunch at a nearby Red Lobster restaurant. Pulling two tables together so that everyone could sit together, the small group enjoyed the meal. Conversation was congenial, at least to a point.

One of the men in the group made a random comment about the recent impeachment proceedings against President Donald Trump, in essence stating that Republicans in the Senate had given a free pass for any president in the future to engage in corruption to win an election. Another brother spoke up immediately and with volume and passion embraced the opposite conclusion — that the Democrats in Congress had always despised Trump and were using any means possible to nullify the results of the 2016 election.

With each sentence in this dialogue, the emotion ratcheted upward.

Three or four others joined the dispute, including one well-informed female (no young children were present). Within a few minutes, one of the men stood up, with firm voice, asked for his dining tab. Then he directed his wife to join him in leaving the restaurant immediately.

The Sunday lunch that day had not been finished. The political discussion, however, had been completed.

The aggrieved couple departed without words of kind farewell, only with a countenance of hurt and pain.

For those remaining at Sunday lunch, a few moments of stunned silence were followed only by discussion of trivial topics in hushed tones.

Would that this were an isolated incident! Surely, of all people, Christian adults can discuss literally any topic in a reasonable, respectful manner!

Or can they?

Reality is undeniable: The nation as a whole seems full of angry citizens who use speech — words especially but also facial expressions and gestures — to advocate passionately their political positions and criticize sharply, if not outright condemn, those fellow citizens who espouse opposing positions. Viewers of cable news programs especially see this clash, but such emotional dialogue also happens in classrooms, restaurants, family holiday reunions and, yes, even church small group discussions.

Healthy dialogue and discussion should be enlightening, and with the right attitude it certainly can be. Yet we all know of occasions where political and religious discussion — and that can be such a deadly mix, often made more toxic by derision and even profanity — has created more heat than light. Irretrievably lost are the merits of a moral value, a political decision or a public policy. Since moral values and public policy are typically rooted in probability rather than scientific certainty, as Aristotle reminded us in his lectures on rhetoric, there will always be more than one way to see public policy issues.

Recognizing that vitriol and mudslinging — whether in speeches, negative ads or even Bible lessons and sermons — are anything but new, each generation might be reminded of practical strategies to deescalate heated passion and enhance respectable, enlightened dialogue.

Some recommendations for Christian citizens:

• Remember: Civil discourse seeks understanding of the dignity of fellow humans, even those with whom we have sharp disagreement. Civility recognizes that other Christian brothers and sisters may possess a wealth of experiences, knowledge and perspectives that can test and sharpen our own opinions and positions.

• Seek common ground and mutual understanding for the greater good. When tensions arise, the dissenting person must deescalate the intensity by asking: “Why do you feel the way you do?” and “What are some principles or policies that we can agree on?” Ask these questions earnestly and not condescendingly.

• Civility allows others to speak their convictions, however wrong we may feel their positions to be at the outset. Listening to others empathetically is imperative. The brother of our Lord admonishes us: “Take note of this: Everyone should be quick to listen and slow to become angry, for man’s anger does not bring the righteous life that God desires” (James 1:19-20).

• Listen or read from people with whom we disagree. Our thinking cannot be sharpened nor do we persuade others if we only interact with people with whom we mostly agree.

• Remember that passion can be commended, but fanaticism can be dangerous. God is neither Democrat nor Republican. Each party has its sinners and saints, its commendable achievements and its deplorable failures. Ultimate judgment is God’s alone. The apostle Paul admonished his disciples in Rome: “You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things” (Romans 2:1).

• Christian brothers and sisters acknowledge civility to be rooted in the recognition that all humans are made in the image of God and that Christ is present in some way in all his faithful followers. Sure, we may all be U. S. citizens, but this Christlikeness means a deeper and abiding commitment to brotherly love, respect, kindness, humility and reconciliation that together build genuine community.

How appropriate to remember the poignant prayer of St. Francis, a prayer containing this petition: “Grant that I may not so much seek to be consoled as to console. To be understood as to understand. To be loved as to love.”

PERRY C. COTHAM lives in Brentwood, Tenn. He is a retired university professor and longtime pulpit minister in Churches of Christ. Reach him at pccotham@juno.com.
It is almost unbelievable. We are finally out. (Well, at least we’re out in name and no longer have seats in the European Parliament. There is still a lot of negotiating to be done.)

It has taken quite a bit of time to get to this point. From the vote on June 23, 2016, to the leave day of Jan. 31, 2020, departing the European Union has dominated politics. We have seen three different prime ministers in office, and at the last election we saw the downfall of two of the opposition party leaders.

And we have had a new word enter our language: Brexit. People have mixed feelings over our country leaving the European Union. Some cannot remember a time when we were not part of the EU, while others remember Britain joining the European Economic Community on Jan. 1, 1973. Many would emphasize that joining the EEC didn’t define Britain, that we were already a nation.

Many fear what will happen over the next few years because, in many ways, we are stepping out into the unknown. And the unknown can be frightening. Let me suggest a few things that we should consider:

• As Christians, our allegiance and citizenship should not be defined by which country we live in. The apostle Paul wrote to Christians in Philippi, a Roman colony, reminding them: “But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body” (Philippians 3:20-21).

Although which country holds our citizenship tends to define us, we are not to be defined by such “earthly things” (Philippians 3:19).

We are more than “an accident of latitude,” as Bono once said. Ultimately our citizenship belongs to heaven. This is what should truly shape us and our thinking. This is where our allegiance should be.

• Although we are no longer in the EU, we must not view those who are in the EU as being inferior to us or as our enemies. We have brothers and sisters in Christ who reside in the EU, yet they too have their citizenship in heaven.

Because we have a Savior who unites us in him, it matters not what physical country we are from. We are all one body in Jesus.

• In the view of eternity, it matters not if we are in the EU or out of it. It matters not whether we are British, French, German, Irish or even English, Scottish, Welsh or from Ulster. What matters is whether or not we are in Jesus. It is Jesus who has real power, not political governments. It is Jesus who has the power to transform these lowly bodies to be like his glorious body.

To be in or not to be in? The real question is, “Are we in Jesus?” Are we living for him?

JON GALLOWAY and his wife, Arlene, serve the Church of Christ in Kilbride, a suburb of Glasgow, Scotland. He is production editor for The Christian Worker, a magazine for Churches of Christ in the United Kingdom, where this column first appeared. Find the publication and a directory of Churches of Christ in the U.K. at churchesofchrist.co.uk.
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To the One who loves justice.

That’s the simple dedication at the start of investigative reporter Jerry Mitchell’s long-awaited memoir, “Race Against Time.”

It reflects the deep Christian faith of the veteran Mississippi journalist, whose stories helped put four Klansmen and a serial killer behind bars.


Mitchell, a 1982 journalism graduate of Harding University in Searcy, Ark., worked for The Clarion-Ledger newspaper in Jackson, Miss., for 33 years. He left in 2018 to found the Mississippi Center for Investigative Reporting, a nonprofit watchdog news organization.

Although Mitchell’s book is written in first person, he stressed that it’s not about him. (Nonetheless, at least one reviewer suggests that readers might conclude, rightly, that he is a “hero.”)

“It’s really about these families, about the journey to justice and what all took place,” Mitchell said. “To me, the larger story is what’s important.”

What is that larger story?

Bestselling author John Grisham put it this way in endorsing the book, published by Simon & Schuster: “For almost two decades, (Mitchell) doggedly pursued the Klansmen responsible for some of the most notorious murders of the civil rights movement. This book is his amazing story. Thanks to him, and to courageous prosecutors, witnesses, and FBI agents, justice finally prevailed.”


The Killen verdict was returned on the 41st anniversary of the June 21, 1964, slayings.

Only a God who loves justice could have arranged that timing, Mitchell said in a 2005 interview in Jackson.

“God’s timing is not man’s timing; it never is,” said the journalist, a longtime member of the Skyway Hills Church of Christ in Pearl, Miss.

Back then, he had taped Jeremiah 32:27 to his Clarion-Ledger computer:

I am the Lord the God of all mankind. Is anything too hard for me?

In the more recent discussion, Mitchell emphasized that justice is about more than what happens in a courtroom.

“It’s about how we treat one another, how we treat the least of these,” he said, a reference to Jesus’ words in Matthew 25.

“So, I think my faith and what I do as a profession go hand in hand.”

Les Ferguson Jr., preaching minister for the Oxford Church of Christ in Mississippi, counts Mitchell as a friend whose advice he values and company he enjoys.

Despite that personal connection, Ferguson said he wasn’t ready for the “visceral punch” he experienced when reading Mitchell’s book.

“The history Jerry writes about is real, compelling and extraordinarily painful,” Ferguson said. “But it is a history that needs to be revisited time and time again.”

READ LES FERGUSON JR.’S full review of “Race Against Time” at christianchronicle.org.
confess I did not expect to like “The Emotionally Healthy Leader.”

Having been a marriage and family therapist for the better part of two decades, I know what emotional health looks like. Second, I vehemently dislike books of tips and techniques to be a better you. Finally, I had met the author, Peter Scazzero, sometime around 1998 or 1999 when he was selling one of his earlier “emotionally healthy” books, and I did not like him.

All this to say, my big fat pride very much informed me there was no way this could possibly be of any benefit to me.

As I read through Scazzero’s confessional introduction, I found my pride becoming harder to justify yet difficult to lay aside. I asked that God soften my stubborn mind and open me to the lessons God had for me here. In true form, God did. I am grateful.

Although I found Scazzero a bit heavy-handed with the idea that all unhealthy patterns can be traced back to family of origin stuff (some junk can certainly be formed out of bad adult relationships, which ought also to be considered), his plans for transforming one’s life amount to far more than tips and techniques.

Scazzero urges leaders to identify and grapple with our shadow — the thing about ourselves that haunts us, and which is our default mode of operations when we are not paying enough attention to ourselves. Leaders must work to be emotionally healthy on many levels and remain in a space of ongoing transformation.

Perhaps the most resonant part of Scazzero’s book for me was his discussion around leading out of one’s marriage or singleness. Understanding both as a vocation and nurturing both as one would a vocation is an incredibly helpful and insightful paradigm.

In most professions, we spend significant and purposeful time on work-related tasks, networking, planning, goal-setting and long-term vision casting. Yet we do not often do that in our marriages or singleness. Rather, we see those as states we merely exist within and allow them to influence our work and leadership.

I especially appreciated Scazzero’s inclusion of and approach to singleness, including his caveat regarding his own limitations around the subject. In all the books I have read on leadership, few of them have addressed the issue of boundary setting. Fewer still state outright that it is the responsibility of the power-holder to set the boundaries. I appreciate Scazzero’s statement that “the responsibility to set a healthy boundary rests first with the leader, not with those he or she serves.”

In this crisis of consent — where no always means no but yes does not always mean yes — this is an issue every leader in God’s Kingdom must be taught. When one holds power — and leaders in church hold intrinsic power over all whom they lead, whether they recognize it or believe it or see it or not — the person without the power is not in a position to say no. Therefore, they are unable to give a true yes. The responsibility for setting boundaries always rests with the leader.

Christine Fox Parker

In Print

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In Print

The Emotionally Healthy Leader


NEW AND NOTEWORTHY

CREATION


No passage in the Bible has been as misused and abused by believers and skeptics alike as the early part of Genesis. This book considers the creation story from both the biblical and scientific viewpoints in three ways: to present scientific elements in the Bible that clearly support creation, to expound on biblical elements in the Bible that preserve creation, and to preserve the element of faith that might be eroded by publicized clashes between mainstream scientists and biblical believers. The book focuses on how the original readers would have understood Genesis and why the message was important to them. Then the message for subsequent generations can be revealed.

HOSPITALITY


NEW AND NOTEWORTHY submissions are paid advertisements.

For prices: tonya.patton@christianchronicle.org.
Snake bites and shalom: Scenes from a medical missions conference

SPRINGDALE, Ark.

U-oh! I’m at a Church of Christ conference, and we’re talking about snake handling!

Actually, it was a lecture on handling snake bites. Speaking at this year’s Medical Missions Seminar, Dr. Dean Ezell led a session on treating bites, stings and “envenomations” (a word I’m pretty sure he made up). I was thrilled to speak on “The Importance of Sharing Your Story” at the conference, which brought more than 200 Christian healthcare workers to northwest Arkansas.

I was doubly thrilled to co-present with my wife, Dr. Jeanie Tryggestad, and share experiences from our medical mission trips to Guatemala with Health Talents International and our 2012 trip to Cap Haitien, Haiti. It was our first time doing anything like this together, and I think it went reasonably well. We are, to my knowledge, still married.

Jeanie, a pediatric endocrinologist at The Children’s Hospital in Oklahoma City, shared some of what she’s seen on the field. We workshoped how to effectively share that info in a way that gives dignity to our subjects. We want to engender respect, not pity. And we want to empower people to contribute to what God is doing around the world and in our own communities.

Speaking of which, we also did a session on Jeanie’s work at The Lighthouse Clinic, a ministry of the Capitol Hill Church of Christ in inner-city OKC.

Dr. Luckson Previl and his wife, Erica.

Shalom can be elusive, especially for folks in medicine. Dr. Luckson Previl, an optometrist who grew up in Cap Haitien and works with Every Eye Will See Him Ministries, talked about how Christian physicians get “too focused on fixing the problems of the world for God.”

“Why are we so peace-less?” he asked. “I think we are dealing with a case of mistaken identity. We think we are in charge. ... As medical missionaries we are not the saviors, but agents of peace from God.”

Another speaker, Dr. Shannon DeShazo, talked about how she incorporates shalom into her practice in North Texas. She worships with the McDermott Road Church of Christ in Plano.

“How can we have peace?” she asked. “Don’t define yourself by the world’s measures of success,” she said. “Success in God’s view is loving someone who no one else loved today.”

She’s been coming to the Medical Missions Conference since she was a sophomore at Harding University in the mid-90s.

“This is my deep breath at the beginning of the year,” she said. Jeanie and I felt the same way. We left the conference with a renewed sense of shalom, and I pray that in this new decade God will restore us continually to peace — despite all of the bites, stings and envenomations to come.

I still don’t think that’s a word.

ERIK TRYGGESTAD is president and CEO of The Christian Chronicle. Contact erik@christianchronicle.org and follow him on Twitter @eriktryggestad.
DO THE DIVORCED AND REMARRIED HAVE A PLACE IN GOD’S KINGDOM? YOUR CHURCH MAY SAY NO, BUT JESUS SAYS YES!

DIVORCED?

Don’t let misinformed preachers burden you with guilt and deprive you of opportunities to serve. Remarriage is possible.

“Hopefully, this book will serve as a guide… hopefully [to] stop teaching the ‘sacred cow’ philosophy that many have adopted out of fear of being branded a liberal or false teacher. Thank you, brother!”
- J. Wiggins

“This is the best book ever written on the issue…”
- Charles Hodge, author, On the Banks of Onion Creek

NEW AND NOTEWORTHY (continued from page 37)

FICTION


The polar bears were living a miserable existence in the zoos of America in one-millionth of the space of their Arctic counterparts. The plan was well-intended and well-financed to initially buy 40 polar bears from the zoos in the United States and place them in an environment where they could be free to live a comfortable life. The Polar Bear Rescue (PBR) Foundation was formed to accomplish the rescue and placement on Anvil Mountain near Silverton, Colo. They would have plenty of game hunting the already overpopulated bighorn sheep and antelope. Tundra buggy tours from Silverton became a huge success for tourists to see the well-fed polar bears thriving in the wild. They were content, so it seemed, living on Anvil Mountain and brought large donations to the PBR Foundation. The bears were even repopulating the endangered polar bear population, allowing visitors to see the mothers with their cubs. For three years, the Polar Bear Safari became one of the top attractions for visitors to Colorado.

This grand plan, with noble intent, was headed for disaster.

Author Dr. Jerry T. Thornthwaite, a native of Huntsville, Ala., received his Bachelor’s Degree in chemistry from Lipscomb University in Nashville, Tenn. and his M.S. and Ph.D. in chemistry from Florida State University.
The Mind of Christ: Preaching Philippians

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