



the Bridge

VOLUME 46 ▶ NUMBER 3 ▶ FALL 2005

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“The Holiness of God” Announced as Year’s Theme

Holiness is one of the most prominent concepts in the biblical description of God. Yet it is also one of the most difficult to grasp. Like God himself, it resists simple definition and seems always to mean more than we can comprehend. God’s holiness is a lofty and challenging subject for study, meditation, worship and spiritual transformation during the 2005-06 school year.

Two familiar statements of scripture highlight central facets of God’s holiness in scripture. The first is “holy, holy, holy,” the threefold declaration proclaimed by the seraphim in Isaiah’s vision (Isaiah 6:3) and by the four living creatures in John’s vision (Revelation 4:8b). Both occur in the midst of glorious theophanies that reveal something of the majesty and splendor of God.

The creator of all things is unique, totally separate from all his creation, high and

exalted, and majestic in splendor. He is exceedingly holy. This holiness is inimitable. What the seraphim and four living creatures declare is a splendor with no comparison. Yet the second most-familiar statement of scripture concerning God’s holiness calls precisely for imitation: “Be holy, for I am holy” (Leviticus 11:44-45, 19:2, 20:7, 26; 1 Peter 1:16).



BLACK

God’s people Israel and his people the church are to be separate from the world and consecrated to a holy God. They are holy, consecrated, sanctified and called upon to live in a way that demonstrates that identity. The Israelites were not to live like the nations around them. The church is “a chosen race, a royal priesthood, a holy nation, God’s own people” (1 Peter 2:9). As such, Peter exhorts us, “Like obedient children, do not be con-

formed to the desire that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct ...” (1 Peter 1:14-15).

During the 2005-06 school year, we shall remind ourselves that every day, “We’re standing on holy ground. For the Lord is present and where he is is holy.” As we focus on his holiness in classes, chapel, the W.B. West Lectures, the Ministry Forum and less formal arenas, it will be our prayer that we also shall be transformed in our own holiness. As we cry “holy, holy, holy,” may we also follow his command to “be holy, for I am holy.”

► *Editor’s note: Each year the Graduate School of Religion chooses a theme to set the spiritual tone on campus. A faculty member is commissioned each year to write a statement of the theme’s relevance. This year Dr. Allen Black calls us all to understand and respond to the holiness of God.*

► *Allen Black
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„training ministers „enriching faith „transforming leaders

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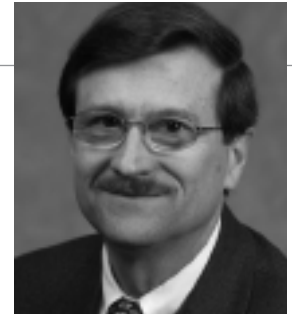
»training *ministers*

»enriching *faith*

»transforming *leaders*

Dean's Note

Study Tour 2006 to Greece, Turkey, Israel



HUFFARD

The year after I became a Christian (43 years ago!), my parents moved to Jerusalem to serve among the Palestinian Arabs. Each Sunday I took the Lord's Supper within a few blocks of Golgotha. Although I am convinced that in the new covenant, people — not the land — are holy, the geography, history and archaeological sites of the Bible Lands enrich our faith in the Word (written and incarnate).

I have hosted more than 20 tours to these lands with the desire to strengthen faith and increase knowledge of the Word. Of all the tours I have taken, none have been like the next one will be. This will be "Tour Grande!" It will begin with a one-week course on archaeology in Athens followed by a two-week tour of Greece, Turkey and Israel. Drs. Phil McMillion and Rick Oster and I will lecture

two days each on the Canaanite, Herodian and Roman backgrounds of the Bible; then we will walk the streets of Athens, Corinth, Thessalonica, Philippi, Colossae, Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea, Hazer, Megiddo, Nazareth, Capernaum, Caesarea and Jerusalem.

While the three-week study tour will be designed for students, it also will be open to friends of the

Graduate School of Religion with the option of the tour only. Students will pay for the three-hour course as they would a course on campus. For the first 15 students that sign up, the total cost for three weeks will be \$4,100 (based on roundtrip from Memphis, double occupancy,

two meals a day), or \$3,600 for the two-week tour. For the first 15 non-students, the cost for three weeks will be \$4,650, plus a \$300 audit fee (or \$3,900 for the two-week tour). A \$300 non-refundable deposit will be required at time of booking, and full payment will be due by Feb.

I always enjoy worshipping with the Christians in Athens and Nazareth as we will do on the two Sundays that we are on tour. This will be an opportunity for centuries of education in three weeks.

15. For more details, please e-mail dean@hugsr.edu or call (901) 761-1352.

As I traveled through Greece and Turkey a couple of months ago, I imagined what conversation would be like with Dr. Oster as we visit Ephesus next summer. I visited the campus of Harding University in Athens, where we will stay, and know everyone will enjoy the time there. I always enjoy worshipping with the Christians in Athens and Nazareth as we will do on the two Sundays that we are on tour. This will be an opportunity for centuries of education in three weeks. Graduate education often transforms us at warp speed, but these three weeks will take it to a new level.

» Evertt W. Huffard
(dean@hugsr.edu)



Student Association Leads Campus Life

Each year students elect Student Association officers to represent their needs to the administration and organize campus activities. This year's officers and representatives bring enthusiasm and maturity to the Graduate School of Religion community.

JOHN KENNEDY, president
Lebanon, Tenn.
Undergraduate School: Middle Tennessee State University
"God has used the Graduate School of Religion to mold and shape not just me, but my entire family. My professors have challenged and encouraged me to grow spiritually and professionally, and have helped me refine the gifts God has given me."

JAMES WOOD, vice president
Portland, Ore.
Undergraduate School: Cascade College
"Studying at Harding Graduate School of Religion has been much more difficult than I expected, but much more rewarding than I imagined."

DANNY REESE, secretary/treasurer
Austin, Texas
Undergraduate School: Harding University
"God has provided the Graduate School of Religion as a doorway into ministry for Katie and me. We hope to dedicate our lives to his mission, and we thank God for the opportunity to prepare well."

BEN THOMPSON, newsletter editor
Edmond, Okla.
Undergraduate School: Oklahoma Christian University
"I've learned that everybody in the Harding community is genuinely concerned with where my life is going. I am constantly encouraged to seek out God's plan for my ministry."

CHRIS SHROCK, married, on-campus representative
Guymon, Okla.
Undergraduate School: University of Tulsa
"I've really been re-introduced to my Bible. I'm constantly asking God to explain Himself again while I sit back and try to pay attention."

KRISTINA A. THOMAS, counseling representative
Jackson Hole, Wyo.
Undergraduate School: Ohio Valley University
"My educational experience at Harding Graduate School of Religion continues to prepare me for a professional career in counseling while both broadening my knowledge of the field and focusing my professional goals. The counseling program integrates spiritual principles into its rigorous program, equipping me to serve the hurting children of God. The community at the Graduate School of Religion and the friends that I have made inspire me to grow in new ways academically, emotionally and spiritually."

JUSTIN MCCREARY, singles' representative
Wheeling, W.Va.
Undergraduate School: Harding University
"The mix of theology and ministry at the Graduate School of Religion not only gives me a better understanding of biblical knowledge, but it trains me holistically for ministry."

PAUL McMULLEN, married, off-campus representative
Longview, Texas
Undergraduate School: Harding University
"The Graduate School of Religion is a place of Christian formation. Students are taught scholarly knowledge, but within the framework of maturing as followers of Christ. The Graduate School of Religion has been an important phase in my service to God. I've been challenged to think broadly about my faith and to put what I'm learning into immediate practice. All the while, the Graduate School of Religion provides not only teachers, but also spiritual guides through the ups and downs of the learning process."



KENNEDY



WOOD



REESE



THOMPSON



SHROCK



THOMAS



MCCREARY



McMULLEN



Church Planting Seminar

Nov. 18-19, 2005

Church of Christ at White Station
Memphis, Tenn.

Sponsored by Harding
University Graduate
School of Religion

For more info:
www.hugsr.edu

Faculty Briefs

Dr. Allen Black contributed "Introducing Mark" in the August/September *New Wineskins*. He also reviewed Jack Reese's *The Body Broken* for the September *Christian Chronicle*.

Dr. Dave Bland, professor of preaching, co-edited *Preaching Mark's Unsettling Messiah* from Chalice Press. Fred Craddock and Morna Hooker are contributors to this volume. He also completed "Proverbs, Wealth and Spirituality," a paper to be presented at the Academy of Homiletics meeting Dec. 1-3.

Dr. Phil McMillion is contributing chapters on Joshua and Judges to a one-volume commentary on the Bible. Earlier this year he taught a series on Psalms in Solnok, Hungary.

Mark Powell, assistant professor of Christian doctrine, began serving in January as the adult education minister at the Sycamore View Church of Christ in Memphis. Powell teaches theology and theological history.

Faculty/Staff

Church Planting Meets Growing Need

There's a coherent message coming from our generations in their teens and twenties: "Get real!" Now what do they mean by that? From my experiences as a college professor, I'm fairly convinced they don't yet know. But what these generations do know is that they can tell what isn't real in a heartbeat.

Changing gears for a bit, here are some statistics to mull over.

1. Best estimates are that almost 4,000 churches in America close each year, while less than 1,500 open.¹
2. U.S. churches are losing at least 3 million people a year to non-religious lifestyles.²
3. 50 percent of U.S. churches did not record one conversion the previous year.³
4. It takes 85 Christians to convert one person over one year.⁴
5. The American church spends \$1.5 million for each person converted to Jesus.⁵
6. Only 31 percent of people in their 20s attend church any Sunday, compared to 49 percent of those over age 40.⁶
7. Of people who were active churchgoers in their teens, 58 percent drop weekly church attendance by the time they have their 29th birthday.⁷
8. Those who are unchurched in America

tend to be younger, single and live on the coasts when compared to the average American.⁸

9. The Churches of Christ have experienced almost no numerical growth in the United States from 1980 to 2000.⁹

Do these numbers stagger you? The picture they paint is rather grim and not a little indicting. When we consider the full impact of such statistics, there are two summary points that can be made.

1. The average church in America has little or no impact on the people around it.
2. People in their teens and 20s make up the bulk of the unchurched, but they demonstrate the least interest in our established churches.

That's the downside of the news. The good side of the news is that these same people in their teens and 20s have an intense interest in spiritual life and are willing to explore spiritual issues. In my hometown of Portland, Ore., there is a growing number of vibrant churches packed each Sunday with twentysomethings. These emerging generation churches have unconventional names, like Imago Dei, Mosaic, the Table, and Urban Grind. These churches are boisterous and energized, they reach into their communities with the love of Jesus, and they gather their members into intimate relationship groups where discipleship commit-

ments are made.

Why are the twentysomethings attracted to and finding a place in these new churches? The answer is not because they have different names, practice contemporary worship styles, or have great singles' ministers. The answer I will propose at the Church Planting Seminar in Memphis is that the twentysomething, emerging generations are responsive to the gospel presented through these new churches for the simple reason that these churches are theirs. These new churches ask their questions and answer them in their ways. These emerging churches speak the language of emerging generations. In short, the emerging generations perceive these new churches — generated out of their concerns, their issues, their lives — to be real.

1 Charles Arn. "A Response to Dr. Rainer." *Journal of the American Society for Church Growth*, vol. 6, 1995.

2 Tom Clegg & Warren Bird. *Lost in America*. Loveland, CO: Group Publishing, 2001.

3 Ibid.

4 Thom Rainer. *Surprising Insights from the Unchurched*. Grand Rapids, MI: Zondervan, 2001.

5 David Barrett. World Statistical Table. *International Bulletin of Missionary Research*, January 2005.

6 George Barna. *Twentysomethings Struggle to Find Their Place in Christian Churches*. www.barna.org.

7 Ibid.

8 George Barna. *Number of Unchurched Adults Has Nearly Doubled Since 1991*. www.barna.org.

9 Stanley Granberg. *The Growth and Decline of the Churches of Christ in the United States: A Visual Review, 1980-2000*. www.kairoschurchplanting.org.

► Stan Granberg
(sgranberg@hugsr.edu)

Bradleys Honored at Annual Leadership Council Dinner

The Harding University Graduate School of Religion's annual leadership council dinner was held Oct. 1 at the Holiday Inn on Central Avenue in Memphis. The dinner commemorates the Christian service of an individual who has made a remarkable contribution to the church. This year's dinner honored the ministry of C.W. Bradley, who preached in Memphis and North Carolina for more than 60 years, with his devoted wife, Roberta, at his side.

As part of the dinner, the C.W. and Roberta Bradley Scholarship Fund was established to share their legacy of service with future generations of ministers.

Bradley had a long history with the Graduate School of Religion, earning a master of arts degree in 1970. In 1974 he was awarded the Outstanding Alumnus of the Year designation by the Graduate School of Religion, and he was named Preacher of the Year in 1990.

Even from a young age Bradley knew he wanted to be a preacher. His sisters tell of him sitting on the front porch as a young boy reading his Bible. He was trained in preaching and speaking at David Lipscomb University, Syracuse University, Harding University and the Graduate School of Religion.

Part of the legacy Bradley leaves behind is that of faithful Bible study. He was known for quoting scripture from the pulpit.

Another part of the legacy he leaves is his relationship to the Presley family, most notably being called upon to preach Elvis Presley's funeral.

Bradley's first preaching appointment was in Syracuse, N.Y., in 1944. The next year he moved to North Carolina, where he preached until 1963, serving in Rockingham, Stateville and Winston-Salem.

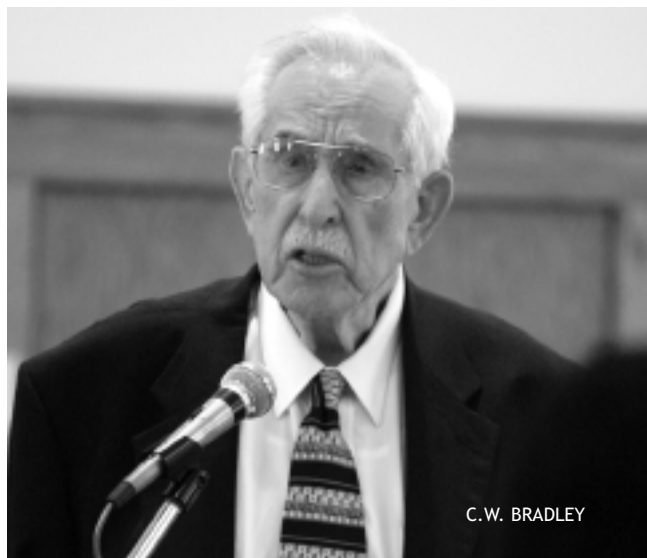
In 1963, Bradley moved to Memphis to preach for the Whitehaven Church of Christ for 14 years. He then served at the Woodale congregation from 1970 until 1984. After leaving Woodale, Bradley attended the Olive Branch, Miss., congregation.

Upon retiring from the pulpit in 1996, C.W. and Roberta placed membership at the Germantown, Tenn., congregation, where they worshipped until Roberta's death in January 2005, followed by C.W.'s in August.

During these years of faithful ministry, Bradley also spoke at Christian college lectureships and encampments.

Bradley leaves a legacy for future generations of preachers. His legacy is one of faithfulness to God's word, active involvement in the community in the name of Christ, and longevity in service. Through the Bradley Scholarship Fund, students at Harding University Graduate School of Religion will share in the dynamic ministry of this great man of God.

▶ Larry Arick
(larick@hugsr.edu)



C.W. BRADLEY

Record giving closes out fiscal year

The fiscal year 2005 ended strong for Harding University Graduate School of Religion. Friends of the school provided more than \$300,000 for the



ARICK annual scholarship fund, a key indicator of fiscal health. A special plea for summer scholarships raised more than \$14,000 to meet the needs of students at the end of the fiscal year.

Many thanks to those who participated in this record-breaking year. Your gifts bless students around the world who are leading congregations and ministries for greater service.

Transforming Church Planters

Church planting — intentionally starting new churches that reflect the target culture — is quickly becoming the preferred evangelistic tool in churches of Christ.

Church planters may be vocational, working a secular job for financial support as they serve in the fledgling congregation. Church planters may also be staff members — paid by the congregation or a supporting congregation — who devote their working hours specifically to the needs of the congregation.

In either case, church planters are ministers participating in God's work of transforming their young church into a mature body.

Before students at the Graduate School of Religion participate in God's transformation of their church, they are preparing themselves by being transformed as leaders.



Nicole and Jason Whaley are preparing to be missionaries in either Sydney or the Sunshine Coast.

Missions

Incarnational Missions: Planting Churches Down Under

Jason and Nicole Whaley have committed themselves to planting a church in Australia, Nicole's home. But their decision to be church planters was itself an act of transformation.

Two years ago the Whaleys were looking for secular jobs, trying to kill time before they went back to Japan to teach English. They had met in Japan, and so returning there seemed like the perfect plan. Jason majored in biology at Oklahoma Christian University, so he looked for a lab job in Austin, Texas, where they had relatives.

They took a circuitous route to Austin, though, stopping in Memphis. They had heard of the Graduate School of Religion while they were in Japan, making friends with alumni Yuki Obata and Yoshiya and Emiko Noguchi. And they came to visit friends from college now enrolled in the Master of Divinity program.

As they thought about where they were going and what they were doing, the Whaleys realized that all of their plans were taking them away from what they wanted to do — ministry. This realization changed the direction of their lives. "I knew it would take intentionality to be equipped for ministry," Jason says. Within a few weeks they had moved to Memphis, and Jason was

enrolled in the Master of Divinity program.

"At first it seemed crazy to go to graduate school for ministry," Nicole remembers. "You don't need a graduate degree to serve! I wanted to get in, and get out!"

It's different now that Jason is more than halfway through his studies. "Being in graduate school is a joy, an investment," she says. "I feel at peace seeing the deep well of ministry resources Jason has now."

One resource the Whaleys discovered was the community of fellow leaders. Within the Graduate School of Religion community they found others who shared their vision for ministry. Now they are part of a church-planting team planning to leave near the end of 2007 for either Sunshine Coast or Sydney, Australia.

"We didn't come to form a team," Jason explains about his time in Memphis. "It just happened."

The church-planting team gives the Whaleys a base of people to work with whom they know and trust. "We share the responsibility and keep each other accountable," Jason says. "Different people come to Christ in different ways, and so our team has different people with diverse ways of reaching out."

Graduate school typically clarifies the ministry goals of the students, but Nicole

quickly points out that being involved in the Graduate School of Religion life has brought clarity for her as well. "If we were vocational, my role would be less clear," she says. "Our time at the Graduate School of Religion has helped us grow as partners in our marriage." Nicole has participated in the women's fellowship groups and is currently enrolled in the course "Women and Ministry."

"Sometimes I don't think I'll ever want to leave," Nicole says. "But I know God will work so I will be ready at the right time."

Jason summarizes his experience in one word: "Awesome!"

"We have had many opportunities to talk with Dr. Huffard about our mission plans, and we get to be involved with many other church planters and missionaries," he says. "And we get to participate at the Park Avenue congregation."

Patience is one key lesson Jason has learned in his training at the Graduate School. "Through our time here we have grown less anxious and feel less pressure in ministry. We know our ministry is in God's hands, and he will make it clear."

Patience, focus and teamwork serve as key indicators of the leadership transformation the Whaleys are experiencing at Harding Graduate School of Religion.

In the Line of Duty

When the La Habra, Calif., Police Department approached David Ladd (M.Div., 1988) in 1991 about serving in the new police chaplaincy program, he welcomed the opportunity. For the next three years, David received training and then logged more than 300 volunteer hours ministering to the men and women on the police force.

Based on that experience, David was able to begin a chaplaincy program in Waynesboro, Va., when he moved into the pulpit position at the Waynesboro Church of Christ. Since developing the chaplaincy there, he has given more than 1,900 volunteer hours as senior chaplain.

The chaplaincy has been an integral part of David's ministry, giving the congregation a reputation for being a group who cares for others. "In a community of 20,000, helping individuals has a widespread impact," David explains.

In the police department, the chaplains serve as resources to the officers. When a situation involves a citizen in need, officers call a chaplain. Calls range from someone who is distraught to someone seeking spiritual guidance but not knowing where to turn. "The police are not equipped to handle many of those kinds of situations," David says. "But it is an opportunity to show God's love to people."

He notes that "the most difficult situations are the

death notifications." The police are frequently called upon to inform people in the community that a family member has died. Chaplains are called on to help deliver that sad news. "I've been called on to tell people that a child, a parent or a spouse has died or been killed," he says. "Each time is heart-breaking, but it also puts me in the position to share God's love and comfort to these family members in their darkest hours."

Chaplaincy also means serving as a resource to the officers and their families. "Police work is incredibly stressful, and most officers have trouble trusting outsiders," David explains. Several times a month he rides with officers on patrol, making traffic stops, going to domestic violence calls, or making arrests. During all of these events, David is right there alongside the officers. As he shares their work, they grow to trust him. Going on patrol gives him the opportunity to listen as they talk about their lives, their families or other personal issues. Because they have come to know David, officers now reach out to him for support, even allowing him to share God's will in their lives.

One of the most gratifying parts of the chaplaincy has been seeing doors opened within the department and community for counseling and Bible study. "This program allows me to minister to an entire community of officers and their families," he says. "Many of these people would never set foot in a

church service or minister's office." Chaplaincy allows him the opportunity to get out among people he would not otherwise be able to serve.

The congregation is able to participate in the ministry at times, opening their facilities for emergency services debriefings when the department suffers a tragedy. It is not unusual for officers and their families to attend services, and some now attend regularly.

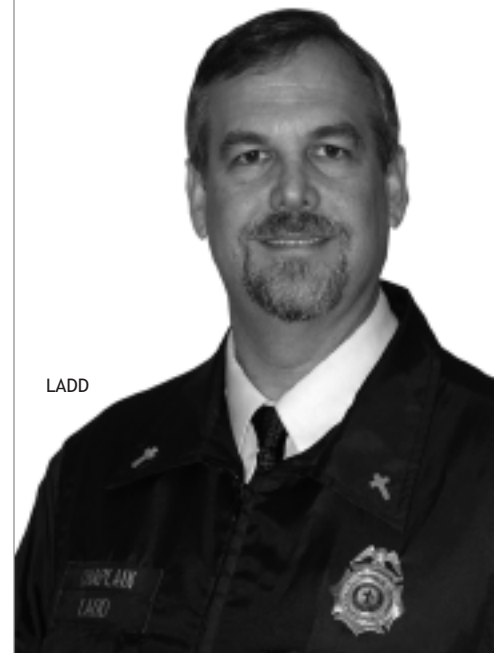
"I couldn't do this work without the full support of the elders and the body as a whole," David says. "They know I'm involved in it, and in my teaching I often mention insights I have gained through the work."

David cites his time at the Graduate School of Religion as one aspect of his ministry's success. Without that training, he reports, he would not have been equipped to attempt a work like this. "It was not just what I learned in classes, but also the kind of servant leaders I witnessed during my years at the school that have influenced my work and ministry," he says. "I will always be thankful for the time I spent there in Memphis and the godly people who the Lord has led to serve there."

▶ David Ladd (ladddavidj@aol.com) grew up in Hawaii and studied business at Pepperdine University. He had ministry in his heart, but during his first full-time preaching position realized he needed more training. He enrolled at Harding University Graduate School of Religion, earning a master of divinity degree in 1988. For the last 11 years, he has served as pulpit minister in Waynesboro, Va., with his wife, Donna, and children, Rebecca and Andrew.

Fortner to Bring W.B. West Lectures

Dr. John Fortner, professor of Bible at Harding University and adjunct professor at the Graduate School of Religion, will speak at the 29th annual W. B. West Jr. Lectures to be held Nov. 3-4 in the W.B. West Jr. Center Auditorium.



LADD

Web Site Transformed

Every school has a personality. Communicating that personality visually can present challenges. How do you express *passion for ministry, spiritual growth or leader transformation* visually or in writing?

As we seek to better communicate our personality at Harding University Graduate School of Religion, we are attempting to focus on our mission, rather than focusing on the tools we use to accomplish that mission.

The library, for example, is our crown jewel, a marvelous example of the vision of leaders past and present who committed themselves to excellence in theological research. But the library is not an end in itself. It is a tool for training the next generation of ministers. Our mission is to train; the library, our courses, our staff and faculty are part of how that mission is accom-

plished.

This fall we launched a new Web site (www.hugsr.edu) to better communicate our personality.

The updated site is designed to help future students learn about the opportunities they have for spiritual and professional

reflection of the legacy the Graduate School of Religion has as a leader in theological education for five decades. The new logo is also fresh, reminiscent of the spiritual and practical refreshment our students find here.

As we developed the site we thought about the two-pronged question: "Who are we? What do we do?"

H A R D I N G U N I V E R S I T Y GRADUATE SCHOOL of RELIGION

Transforming Leaders

There are many long answers, but the short answer can be seen on every page of the new Web site:

*Transforming leaders.
Who are we? We*

are leaders who have spent the last 50 years transforming those who lead churches, ministries, families and schools.

growth. The site also provides current students with valuable information, such as course schedules, syllabi and library research guides. Friends of the Graduate School of Religion also have the ability to learn more about service opportunities, make online donations and view student prayer requests.

Fundamental to the new Web site is the new logo, which you can see at the top of every Web page. The new look is classic, a

are leaders who have spent the last 50 years transforming those who lead churches, ministries, families and schools.

What do we do? We transform students who will boldly face the challenges of ministry with new skills and fresh tools for excellent leadership.

▶ Mark Parker
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