



the Bridge

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INSIDE

- 2» Dean's Note
Spiritual Authority
- 3» Students
Out of Africa and Back Again
- 4» Campus/Community
Advisory Board Named
- 5» Advancement
Moffets Honored
- 6» Admissions
New Student Profiles, Applications Due
- 7» Alumni Update
Ben Roberts
- 8» Final Word
Feast or Famine

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Confidence or Courage

God charges us to lead with courage. So each day we face the demands of leadership, climbing out of our beds with prayers to meet the challenges of the day. But there is a big difference between **confidence** and **courage**.

Confidence is the New York Yankees. Following a convincing game-one victory in this year's American League playoff series, the \$200 million Yankee lineup was dubbed "perhaps the greatest lineup" ever. The Yankees were picked to sail through the playoffs and win their 25th World Series. Who could compete against their talent and robust history? But just three games later, the Yankees were unceremoniously dumped from the playoffs by a team of courage, the Detroit Tigers. The Tigers have a payroll only one-third of the Yankees' and have a roster of mostly inexperienced players. Yet they boldly slew Goliath. There is a big difference between **confidence** and **courage**.

Confidence is an evil despot who advances his selfish

regime through chilling threats and the acquisition of a nuclear weapon. North Korea's Kim Jong-il enslaves his nation with the chains of modern-day emperor worship and Stalinist ideology. From the outside, North Korea's burgeoning military might looks powerful. But on the inside, a nation cut off from



God withers as the children go hungry, as ill are neglected, and the elderly die without a lasting hope. So this is what **confidence** brings?

In stunning contrast, **courage** is a village of broken families devastated by the death of their little girls. The Amish community of Lancaster County, Pa., was left numb recently when a man with no relationship to their community decided to exorcise the demons of his youth by murdering several Amish children. In the face of evil, these people stood as one, and with the **courage** of Jesus Christ said, "We forgive" to the family of the per-

petrator. There is a big difference between **confidence** and **courage**.

Confidence is flesh. **Courage** is Spirit. **Confidence** is seen. **Courage** is faith in the unseen. **Confidence** is trust in the self. **Courage** is trust in the Son. **Confidence** grows over laws. **Courage** stands under grace. **Confidence** is strategy. **Courage** is a prayer.

God calls us to be leaders of courage. And we want to lead powerfully. But we cannot give in to the temptation to use the weapons of the world. Our strength comes from the Spirit so that when God's work is done in us, God alone gets the glory. As Paul said in 2 Corinthians 4:7, "We carry this precious Message around in the unadorned clay pots of our ordinary lives. That's to prevent anyone from confusing God's incomparable power with us."

Don't be afraid to lead as an unadorned clay pot. It will show the world the source of your courage.

▶ Bruce Bates (M.Div., 1996; bruce.bvc@juno.com) ministers at the Blackstone Valley Church of Christ in Cumberland, R.I., and is a doctor of ministry candidate.

»training ministers »enriching faith »transforming leaders

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Dean's Note

Spiritual Authority

Jesus went home to preach and immediately triggered issues of authority. His ministry in Judea and Galilee constantly encountered challenges to his authority. What amazes me as a reader of the Gospels — a reader who already knows how the story ends — is how Jesus limited the use of his power to the service of others, not to controlling them. He had the power to resolve any of these authority issues at once. Yet the Lord forces no one into his kingdom; he leads. Jesus learned to lead from the Father, who “shows him all that he himself is doing” (John 5:20).

Jesus was a leader, not a manager. Effective leaders often exercise more authority than managers do. Managers are more tempted to trump their demands with power. We all can be grateful that God has yet to unleash his mighty power because humanity continues to give the divine power reasons to destroy it on a daily basis. However, God has unleashed all authority through Jesus Christ to redeem the lost.

▶ POWER OR AUTHORITY

In a book on authority I am currently reviewing, Dale Rosenberger defines power as self-centered and self-serving, in contrast to authority, which he describes as delegated and accountable. The latter takes more courage because it is the way of the cross.

Authority is temporarily entrusted to our stewardship by that which is

greater than we are and to which we are accountable. Spiritual authority must answer to scripture, to tradition, and to the living community of the church, from which it never stands apart or above. ...

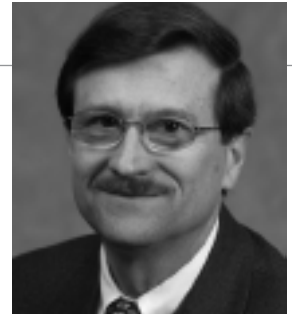
Spiritual authority seeks to empty itself of the conceit of possessing its own wisdom, so that it may say not “my will be done,” but “thy will be done” (*Who Are You to Say?* Brazos, 2005, P. 90).

Jesus gave choices, and we choose to be his disciples. Those who are called to lead keep giving choices through their witness, teaching and life in the Word.

The presence of spiritual authority creates tension with the world. Jesus warns us that we cannot serve God and wealth. He rebuked James and John for wanting to use power against the Samaritans. Before the Twelve were sent out, they were warned that they would be hated by many in Israel because of the authority of Christ.

▶ AUTHORITY MAKES DISCIPLES OUT OF US

The courage it takes to lead a godly life in the world faces equal challenges in the church. Too few people want to lead. Some hesitate because they do not feel adequately trained, while others know how tough it will be to exercise spiritual authority within the church. Take, for example, Paul's desire for believers in Thessalonica to warn the idle, encourage the timid, help the weak and be



HUFFARD

patient with everyone (1 Thessalonians 5:14). He recognized that in a “volunteer organization” you do not have the power to demand that the members on the back pew do something or that a couple resolve the differences in their marriage. For the family of God to be healthy and to continue to transform the lives of those within the family, courage to exercise spiritual authority will be as important as allowing others to have spiritual authority in our own lives.

It takes courage because you have no idea how a brother or sister will respond or how long it will take him or her to do so. I have asked a couple in an adulterous relationship if they wanted to do the right thing. I have asked a young man who confessed to stealing from his company if he wanted to do the right thing. In these cases it did not take them long to choose to do the right thing, and they got their lives right with God. In other cases it took a year or more to decide to do the right thing. Churches suffer more from the absence of the right authority than the presence of the wrong authority. Consumer-driven churches excel in bringing people in, but often struggle at this very point. Consumers thrive on new options and the power of choice; disciples grow under authority and submission to the will of God.

▶ Dr. Evertt W. Huffard

Out of Africa and Back Again

As refugees fled Angola for Zambia during Angola's 27-year civil war, they were met by Christians who shared their faith. Now, the war ended, the refugees have gone back to Angola and taken their new faith in Christ with them. This small band of believers is the only church of Christ in the country.

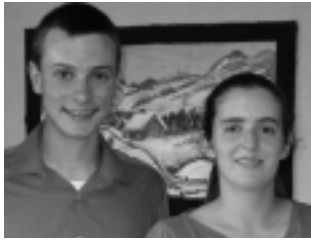
When Danny and Katie Reese (reeses@angolateam.org) met with this fledgling congregation in the summer of 2006, their hearts burned for the opportunity to reach this country for Christ. "Compared to other countries its size, there aren't very many missionaries of any stripe in Angola, and many who are there plan to stay less than two years," Danny says.

Instead of lamenting the poor representation of Christianity in Angola, Danny and Katie see a unique time of openness.

"During this time of rebuilding, Angolans are showing themselves to be very receptive to the gospel," Danny says. "After countries go through devastation and then rebuilding, there is a window of receptivity. We hope to help open Angola's door for the work of the church."

The fact that Danny and Katie want to minister in Africa comes as no surprise. Both spent their formative years as missionary children in Africa, and their families have deep missionary roots.

In 1929, A.B. and Margaret Reese moved as missionaries to Northern Rhodesia (modern Zambia). They spent the rest of their



DANNY AND KATIE REESE

lives in that capacity. Their son, Boyd, grew up in Northern Rhodesia and spent the first part of his adult life ministering in Africa. He married Sybil, who had come to do mission work during World War II. Their son, John, was raised in Africa, came to the United States for college, and then returned to Africa with his wife, Beth. They served in Africa 13 years, during which time Danny was born.

Across the continent, another missionary family was working in Meru, Kenya — Stan and Gena Granberg. Their daughter, Katie, was 1 year old when they moved to Kenya. They stayed in Africa until she was 11.

Danny will be a fourth-generation missionary to Africa; Katie, a second-generation missionary. Africa, it seems, is in their genes.

Their passion for Angola, however, is deeper than DNA. "Our backgrounds made missions an obvious choice, but that doesn't provide the fire," explains Danny. "I feel the fire of ministry more in an African context. I communicate better in an African context than in an American context. I love to see how they take hold of God's word and run with it."

The work in Angola will need generations of passionate workers. "The returning

refugees have to rebuild their lives from nothing," Katie and Danny report. "The public education system is in shambles, as are the medical, transportation and water systems. As a result, much of the population depends on churches to provide elementary-level education and small health clinics."

The Reeses are preparing for evangelistic ministry in a context of rebuilding. But building lives and churches cannot be achieved casually. "At this point, we plan to work in Angola as long as we can be useful in God's Kingdom there," says Danny. "Angola is not a short-term kind of place."

Harding University Graduate School of Religion is a key stop along their way to Africa. Danny is enrolled in the master of divinity program, expecting to graduate in 2008.

The Reeses are using their time here to prepare for a lifetime of service in Angola. They are forming a team and building important relationships with individuals and congregations who will be a vital source of support and encouragement when they return to the continent they know so well.

Their goal is to be in Angola in 2009, exactly 80 years from the time that Danny's great-grandparents went to Africa. They will leave Memphis just after Danny completes his work at the Graduate School of Religion, just as Katie's parents left for Africa when her father completed his studies.

This is a ministry generations in the making.

Angola at a Glance

- ▶ Angola is approximately the size of Texas.
- ▶ It lies on the southern Atlantic coast of Africa.
- ▶ It was a Portuguese colony for nearly 500 years, gaining independence in 1975.
- ▶ As a colony, more than 4 million slaves were kidnapped from Angola and sent to Brazil and other American destinations.
- ▶ The country was engaged in civil war from 1975 to 2002.
- ▶ Angola is rich with diamond mines and oil.
- ▶ Portuguese remains a major language.
- ▶ Catholicism is a dominant religion.
- ▶ There is no known long-term church of Christ missionary ever to have worked in Angola.



Children in Angola bear the brunt of the decades-long civil war.

BRIEFS

Marriage Building Before Marriage

Dr. Ed Gray (M.Th., 1978) has completed "Mentoring for Dating Couples," another in the



GRAY
Personality Preferences Scale."

As with all Twelve Conversations materials, this workbook builds relationships between younger and older couples. In this case, the mentor couple is happily married, and the mentee couple is seriously dating or engaged. Gray travels nationwide training leaders in congregations and agencies to implement the grassroots program.

Twelve Conversations series designed to strengthen marriages. The publication includes the new personality profile, "Gray's

Campus/Community

Advisory Board Named

Harding University has convened a new advisory board for the Graduate School of Religion. The board will serve as advisers for the school and help deepen the relationship of the school and churches of Christ.

Board members include three elders from local congregations, two members of the Harding University Board

of Trustees, the vice president for spiritual life at Harding University, and at-large members.

The advisory board met for the first time Oct. 10. Welcomed by Dr. David B. Burks, Harding University president, and Dr. Evertt W. Huffard, vice president and dean of the Graduate School of Religion, the meeting was led by Harry Risinger, who will chair the advisory board.

Although the board does not have governing authority, it plays a crucial role in advising and communicating. Board members can advise the administration with a fresh perspective that is closely connected with Memphis churches. The body also gives another avenue for two-way communication with the congregations and ministries the Graduate School of Religion serves.



Advisory board members include (from left): Ron Wade (M.A.R., 1988), Highland Church of Christ elder; Harry Risinger, chairman of the board and Millington Church of Christ elder; Dr. Harold Redd (M.Th., 1985), board member and Midtown Church of Christ minister; Keith Smith, Memphis; Bruce McLarty (M.Th., 1982), vice president for spiritual life; Dr. Evertt W. Huffard (M.Th., 1976), vice president/dean; Leisa Kinnin, Memphis; Ken Thomason, White Station Church of Christ elder; Julie Rogers, Bloomington, Ind.; Don Litton, Sycamore View Church of Christ elder; Dr. David B. Burks, president

Bible Lands Tour May 15-26, 2007

Drs. Evertt W. and Ileene Huffard and Dr. Jack P. Lewis will host a tour of Old Testament sites in Egypt and Israel. The itinerary follows.

- ▶ Tuesday, May 15. Depart.
- ▶ Egypt: May 16-20.

The great Pyramids of Giza and the Sphinx; ancient Memphis and Sakkara to see the Step Pyramid; the Egyptian Museum. Temples of Karnak and Luxor, the

Avenue of the Sphinxes, and the Hypostyle Hall; the Necropolis of Thebes; Valley of the Kings and Queens; Temple of Hatshepsut; the famed Colossi of Memnon; a unique "wilderness experience" across the Suez Canal and the Sinai Peninsula; sunrise on Mt. Sinai.

▶ Jordan: May 21.
Hydrofoil to Aqaba, Jordan; Wadi Rum; the mountains of Edom; and the Nabatean cliff city of Petra, carved out of rose-red limestone.

- ▶ Israel: May 22-25.
The underwater observatory in Eilat; Solomon's copper mines at Timna; such Old Testament archaeological sites as Kadesh-barnea, Avdat, Arad, Beersheba, Lachish and Gezer; Jerusalem: the City of David, the Israel Museum, Beth-Shemesh and Kiriath Jearim.
- ▶ Saturday May 26. Return.

For more information, contact Evertt Huffard at dean@hugsr.edu.



President David B. Burks presents Jimmy and Peggy Moffett with a framed certificate Oct. 7.

Murray Murphey Dies

The campus community mourned the Oct. 4 death of Murray Murphey. He established a scholarship at the Harding University Graduate School of Religion in memory of his late wife, Jo Murphey, which benefits international students wishing to minister in their native countries. Murphey was also a member of the Leadership Council at the Graduate School of Religion.

Moffetts Honored at Dinner

Jimmy and Peggy Moffett of Memphis were honored at the annual Leadership Council dinner Oct. 7. The dinner brings together those donors at the highest level of giving to honor a person with an enduring ministry.

“By honoring those who have withstood the ebb and flow of ministry, we are holding up examples of what Harding University Graduate School of Religion strives to achieve,” said Dr. Evertt W. Huffard, vice president/dean. “We want to train ministers

who model a lifetime of service.”

Moffett began preaching in 1947 and still volunteers at the Raleigh Springs Church of Christ in Memphis. He preached in Texas, Tennessee, Mississippi and Florida. He graduated from the Graduate School of Religion with a master of religious education degree in 1963. In 1973 he was named the first Alumnus of the Year.

The Moffetts were honored by speakers and a tribute video in which close friends and associates reminisced about the impact of

their ministry. The video was a gift from longtime friend Bud Davis.

The Moffetts were also presented with a memory book with more than 100 letters from friends and church members. Fellow minister Bob Brewer wrote for the dinner program: “For as long as we’ve known you, ‘John Wesley’s Rule’ has been your motto:

‘Do all the good you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.’”

BRIEFS

Where They Serve

Where were students living and serving in ministry while enrolled at the Graduate School of Religion in fall 2006?

- Alabama
- Arkansas
- California
- Florida
- Idaho
- Illinois
- Kansas
- Kentucky
- Louisiana
- Maryland
- Michigan
- Mississippi
- Missouri
- Montana
- New Jersey
- New York
- North Carolina
- Ohio
- Oklahoma
- Oregon
- Rhode Island
- Tennessee
- Texas
- Vermont
- Virginia
- Washington
- West Virginia
- Seoul, South Korea
- Ghana, West Africa

Admissions

New Student Profiles

During October, students from across the nation met in Memphis to take advantage of the one-week intensive

course format. Several new students had their first Graduate School of Religion experience during the intensive course week. Josh Bundy and Rick Cochran have differ-

ent ministry goals, hail from different regions, and took different classes during the week. But both chose the Graduate School of Religion as a place to train for ministry.



NAME: Josh Bundy
HOMETOWN: Dubois, Pa.
UNDERGRADUATE SCHOOL: Harding University
CURRENT MINISTRY: Associate youth minister; Bentonville, Ark.

BUNDY

MINISTRY GOALS: To be useful in God's kingdom, to make an eternal difference, to grow with others in faith and love for God and people.

WHY ATTEND GRADUATE SCHOOL: I am seeking to know God and how to serve in his kingdom.

WHY COME TO THE GRADUATE SCHOOL OF RELIGION: Faculty, location, familiarity

BEST EXPERIENCE THIS WEEK: Being welcomed into my host family's home and fellowship with other students



NAME: Rick Cochran
HOMETOWN: Troy, Ala.
UNDERGRADUATE SCHOOL: Troy University
CURRENT MINISTRY: Big Brothers of Alabama
MINISTRY GOALS: Serve as a campus minister on a state

COCHRAN

university campus

WHY ATTEND GRADUATE SCHOOL: To receive training for ministry

WHY COME TO THE GRADUATE SCHOOL OF RELIGION: I like the way theological topics are presented, and you're empowered for independent thinking.

BEST EXPERIENCE THIS WEEK: Chapel and our small group meeting as part of the course "Small Groups Ministry"

Applications for Admission and Scholarship Due

The priority deadline for summer and fall 2007 admission is March 1, 2007.

Students wishing to apply for those semesters may download an application or request an application

packet under the admission link at www.hugsr.edu.

Scholarship applications for the 2007-08 school year (fall 2007, spring 2008 and summer 2008) are due March 1, 2007. Applications can be downloaded from the admis-

sions link at www.hugsr.edu.

Last year, through the generosity of many donors, the Graduate School of Religion was able to award nearly \$500,000 in scholarship funds to support students seeking to serve as ministry leaders.

Counseling Degree Broadens for LPC/MHSP

The master of arts degree in counseling will be revamped for the 2007-08 catalog to aid students seeking to become licensed professional

counselors with mental health service provider status. It will continue to meet requirements for Tennessee licensure as a marriage and family therapist. The new program will require the addition of four

new courses and will maintain its commitment as a training degree for Christian counselors serving in either secular agencies or church-related ministries.

Roberts' Redemptive Work

Some of the damage from Hurricane Rita can be repaired with tools, supplies and workers. Some cannot. Ben Roberts (M.A.C., 2005; brobe95014@aol.com) works to heal damage that goes deeper than bricks and mortar.

Roberts works with a company contracted to maintain temporary FEMA housing. His job is to develop an employee assistance program for the workers in the housing park. "Those hired to maintain the park were actually part of the trauma," he says. So the program he developed had to first help workers who were victims themselves.

"The workers had not processed the grief and trauma," Roberts notes. "Our goal is to develop employees with better coping skills, so they can help those they come into contact with daily."

By helping the employees process through their own trauma, Roberts is training a front-line mental health corps. "They are going to develop a language [in the housing park]. Why not insert a language that is solution-focused, strength-based?" he reasons. The workers touch nearly every life in the park, so they can have a great influence on the culture the park develops.

Every other month Roberts goes to Lake Charles, La., to check in with the workers. He holds "power choice" workshops and "lunch and learn" meetings and visits one-on-one with those who need to talk. In

addition, the employees have a toll-free number to reach Roberts around the clock.

Roberts views his work as redemptive, not merely palliative: "These skills, we hope, will help them move beyond pre-trauma conditions," he says.

Redemptive work is not new to Roberts. He ministers full time at the West Eastland Church of Christ in Gallatin, Tenn., and has a private counseling practice. Redemption — God using us regardless of where we are in life — informs his counseling, and it also plays an important role in his preaching.

"God doesn't need a perfect person," Roberts says. "He needs people honest about our own mistakes. It is a relief. I don't have to pretend I'm perfect!"

He began his career by working with troubled youth and then moved to helping those with substance abuse issues, but he has preached continuously since age 19. His blend of therapy and ministry may be unique, but

his training at Harding University Graduate School of Religion fit hand-in-glove with his work. By studying counseling in a Christian environment, he saw that "theories that work have a biblical basis."

Roberts notes that the disciplines of psychology and religion have often been at odds. At the Graduate School of Religion, however, he was able to "integrate the two worlds in a complementary way."

For four years, Roberts drove weekly from the Nashville area to Memphis to earn his degree. At the Graduate School of Religion, he found a way to connect his passion for ministry and his vision to help others heal emotionally. Supported by his wife of 23 years, Leota, and his son, Ben III, Roberts found a place to challenge his thinking and equip him for greater service.

He found a place to develop as a counselor, as a minister and as a community leader.



ROBERTS

Nominations Sought for Alumnus of the Year

The Alumni Council is seeking nominations for Alumnus of the Year. Nominations may be made online at www.hugsr.edu. Click on "Info," then "News," then "Alumnus of the Year Nomination."

Ministry Forum Lineup Set

The annual Ministry Forum hosted by the Alumni Council will meet April 5, 2007, on the Graduate School of Religion campus. Speakers include Lynn Anderson, James Nesmith and Jimmy Adcox.

Alumnus Receives Diversity Award

Roger Woods (M.Div., 1990) received the R. Vernon Boyd Diversity Award Nov. 3 at the God's Family Banquet in Detroit. The award recognizes Woods for his work as a planner and co-chair of The Unity Event held earlier this year aimed at bridging the racial divide among Detroit churches.

Feast or Famine

I sit on the grass watching others eat a sumptuous meal while I have four ounces of soup and water that smacks of dirt. I am part of the 60 percent of the human population earning less than \$912 per year. The group to my left — about 25 percent of our planet's population — is middle class, earning between \$912 and \$9,211. Those eating the good meal — the ones making more than \$9,212 annually — are the top 15 percent in our global economy.

This is "Feast or Famine" at the 2006 World Mission Workshop in Lubbock, Texas. Earlier, I drew a wrist band, and the color purple assigned me to the poverty-stricken majority during the hunger awareness experience. It is a reality check on our world: inequitable distribution of wealth, malnutrition and greed.

Sitting on the grass, I feel my skin burn in the West Texas sun. I resist the urge to run into the air conditioning. I need the experience of hunger and sun to remind me of those whom I so easily ignore.

I hear several responses to the global

understanding event. One man tells about his own homelessness and living on soup kitchen rations for months.

A friend with a blue wristband feels guilty eating his three-course lunch. If he tries to give us food, actors playing guards will intervene: "Giving food to beggars only encourages begging!"

Others commit to do something. One student buys food for a local benevolent ministry and plans to host a similar event on his campus.

Some blow it off. In reality, almost everyone here is part of the 15 percent. They will live most of their lives trying to distance themselves from the poor.

Sitting in the heat, I wonder who will lead the mass of students now riled up to fight injustice. Who in this crowd will be the prophetic voice leading forth to a new dawn? Having students aware of social injustice is very different from having students led to impact those injustices.

"God, raise up leaders," I pray silently. As soon as I pray it, I turn and see that God is already at work raising leaders.

Bob Logsdon (M.Div., 2005), who sits near me, is here with some of the high school students from his inner-city work in Tulsa, Okla. How ironic that these inner-city youth are participating in an experience intended to make us aware of life's disproportional distribution of wealth.

Earlier I had asked Bob about his ministry. He pointed to a photo of a man who had come to his ministry as an addict. Now that man runs a house for recovering addicts. Bob witnessed the transforming power of God in the life of one man and now gets to witness as God transforms others through that remade man.

I sit and get sunburned, my heart aching for those suffering from a global economy that puts me on the top of the heap. As I sip my unfiltered water, I rejoice that in the midst of this reenactment of inequity, I am near a man confronting real-life inequality. He is igniting a quiet revolution of spiritual rebirth.

Such is the power of transformational leadership.

▶ Mark Parker (mparker@hugsr.edu)

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