

The Christian Courier

Published by the Churches of Christ Annual National Lectureship

"The Literary Voice of the National Lectureship"

www.africanamericanchurchofchristministerslegacy.org

Chicago Area Churches of Christ Welcomes You to the 71st Annual National Lectureship – April 5-9, 2015



The Chicago area churches of Christ will host the 71st Annual National Lectureship at the luxurious Hyatt Regency McCormick Place Hotel during the dates of April 5-9, 2015. The newly renovated facility is located near downtown Chicago on Dr. Martin Luther King, Jr. Drive and connected to McCormick Place, the largest convention center in North America. Statistically speaking, Chicago is the third largest city in the United States, following New York City and Los Angeles. With nearly three million residents, it is the most populous city in the state of Illinois and the American Midwest.

The city of Chicago also referred to as "The Windy City" and "The City of Big Shoulders" was founded in the year 1779 by Jean Baptiste Point DuSable, a well educated Black man from Santo Domingo. DuSable built his cabin at the North end of the Chicago River where it intersects with Lake Michigan and made a fortune trading goods with the Pottawatomie Indians. This particular location was named

Eschicagou by Native Americans and shikaakwa by the French, which means "land of smelly onions" because of the plants which grew along the Chicago River.

In Chicago, a high school, museum, boat harbor, park and bridge, have either been named or renamed in the honor of DuSable. The place where he originally settled at the mouth of the Chicago River is also recognized as a National Historic Landmark. Noted personalities who were born in the city of Chicago, Illinois, are:

- Michelle Obama, First Lady of the United States.
- The Honorable Carol Moseley Braun, former U.S. Senator (D-IL) and former U.S. Ambassador.
- Gwendolyn Brooks, Pulitzer Prize winning poet and author (deceased).
- Lorraine Hansberry, celebrated playwright and Civil Rights activist (deceased).
- The Honorable Cardiss Collins (D-IL), former member of the U.S. House of Representatives and first African-American woman representing the Midwest in Congress.
- Dempsey Travis, insurance magnate and Civil Rights activist (deceased).
- The Honorable Harold Washington, former member of the U.S. House of Representatives and first African-American Mayor of Chicago (deceased).
- Chaka Khan, Grammy Award winning recording artist and entertainer.
- Curtis Mayfield, Grammy Hall of Fame inductee, recording artist and composer.

The selected theme for the 71st Annual National Lectureship is "Celebrating the

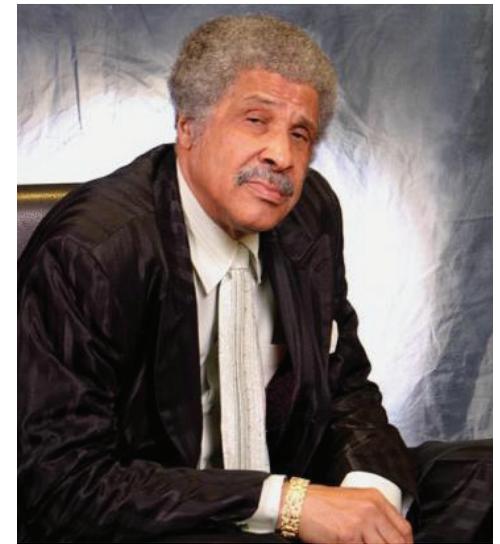
Covenant" with expositions taken from the Johannine Christology. The relationship God has established with His redeemed people is indeed a "Covenant" and not a "contract." This "Covenant" is both revolutionary and evolutionary in that it emphasizes the deity of Jesus Christ, it embraces the redemptive work of Jesus Christ, and it empowers the believer in Jesus Christ.

Mail-in registration is \$180.00 per individual. Online registration is \$185.00 per individual. On-site registration is \$190.00 per individual. Lectureship registration includes all amenities and banquet ticket. Only those who possess an official Lectureship Banquet Ticket will be admitted and served at the J. O. Williams Lectureship Banquet on Thursday evening, April 9, 2015.

The website addresses for the Lectureship are www.71stnationallectureship.com or www.churchesofchristnationallectureship.org with the former being the preferred website. If you plan to register using the U.S. Postal Service, please make all checks payable to the Churches of Christ National Lectureship / Registration PO Box 87307 Chicago, Illinois, 60680.

The Hyatt Regency McCormick Place of Chicago has confirmed the room night rate of \$139.00 plus tax for both single and double occupancy. All room reservations must be made directly with the hotel at (312) 567-1234.

Registration for the Lectureship does not include Souvenir Book advertisements, vendor space, or the Lectureship Ladies Luncheon. Vendor space is \$285.00. Full page color ads are \$275.00. Full page black and white ads are \$175.00. One-half page color ads are \$175.00. Quarter page ads (black and white only) are \$75.00. Please ensure that all ads are camera



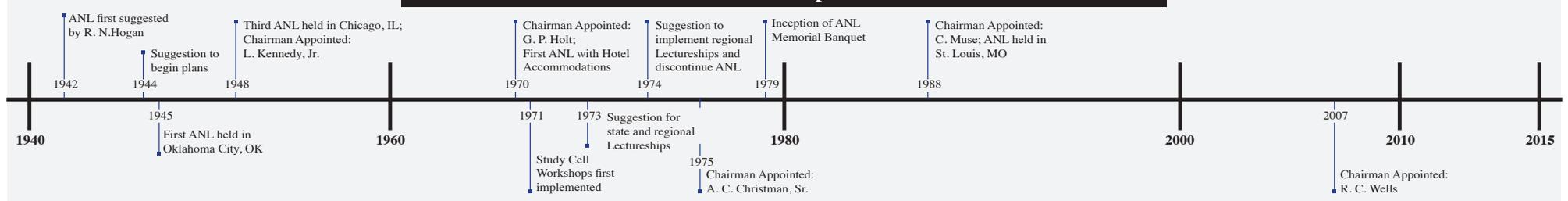
Dr. R. C. Wells
Advisory Committee Chairman
Churches of Christ
Annual National Lectureship

ready and in .pdf or .jpeg format. If you submit an ad that is not camera ready or one that is not in the file format as stated above, reproduction will be attempted to the best of our ability. There will be no refunds for any advertisement purchases.

The Churches of Christ National Lectureship reserves the right to disregard any advertisement that does not meet our standards as New Testament Christians. Also, the Churches of Christ 71st Annual National Lectureship and the Hyatt Regency McCormick Hotel assumes no liability for any losses vendors may incur while exhibiting or retailing their merchandise.

No Personal or Church Checks Will Be Accepted After February 1, 2015

Annual National Lectureship Historical Timeline



"One Lord... One Faith... One Baptism"

Historical Facts Regarding Chicago

- Spray paint was invented in Chicago in 1949.
- The Chicago River is the only river in the United States that flows backward.
- The Art Institute of Chicago holds the largest collection of Impressionist paintings outside the Louvre in Paris, France.
- The first blood bank in the United States was created in Chicago in 1937.
- In 1893, Daniel Hale Williams an African American doctor, successfully perform the first open-heart surgery in Chicago at Provident Hospital.
- The Chicago Public Library was created from the ashes of the great Chicago Fire in 1871.
- The zipper was invented in Chicago in 1851.
- The Ferris wheel was also invented in Chicago in 1893.
- Ebony magazine was founded by John H. Johnson in Chicago in 1945.
- The Twinkie was invented in Chicago in 1930.
- Chicago resident Jane Addams, founder of the Hull House, was the first American woman to win the Nobel Peace Prize in 1931.
- The vacuum cleaner was invented in Chicago in 1868.
- Chicago is the home of President Barack Obama, the first African American President of the United States.
- The first televised presidential debate between John F. Kennedy and Richard Nixon was broadcast on September 26, 1960, in Chicago.
- Walt Disney was born in Chicago.
- The four stars on the Chicago flag represent Fort Dearborn, the Chicago Fire, the World's Columbian Exposition, and the Century of Progress Exposition.
- Nancy Green an African American female (a.k.a. Aunt Jemima), was introduced to the public for the first time in Chicago.
- Cracker Jacks were first introduced during the 1893 Chicago World's Fair.
- In 1895, the first automobile race in the United States was held in Chicago.
- The first McDonald's restaurant opened in the suburbs of Chicago in 1955.
- Chicago inventor Martin Cooper invented the first cell phone.



Jean Baptiste Point DuSable
Founder of the City of Chicago
 Photo Courtesy of the
Chicago Historical Society

African American Church of Christ Ministers Website

www.africanamericanchurchofchristministerslegacy.org

"Celebrating Prophetic Preaching and the African American Perspective"

Are you interested in having your biography placed in our national database as an African American Minister in the Church of Christ? Do you have information regarding past and present preachers in the African American Church of Christ? This website is provided by the Churches of Christ National Lectureship and the Ministers' Institute Conference (MIC).

Needless to say, there are many preachers in the African American Church of Christ whose names are absent from this limited index. We have attempted to be as unambiguous as possible, identifying the names of those whom our research has produced. Apologies are given in advance if someone you know is omitted from this listing.

Please forward your information to gem0128@sbcglobal.net or contact Dr. R. C. Wells, Advisory Committee Chairman of the Churches of Christ National Lectureship. Let it also be understood that this is not a "Who's Who" of gospel preachers. Without a doubt and as time progresses, this compilation will become more exhaustive.

It is our hope that future generations will remember the sacrifices of these great soldiers of the cross so that the visible kingdom of God might continue to prosper. We pray that young men today who decide to dedicate their lives to the prophetic proclamation of the gospel message will do so because they love the Lord, they love the Church, and they love God's people.

Ministers' Institute Conference

January 17-22, 2015

www.ministerinstituteconference.com

"The Case for Christ"



The 39th Annual Ministers' Institute Conference (MIC) will convene during the dates of January 17-22, 2015, at the Renaissance Fort Lauderdale-Plantation Hotel in Fort Lauderdale, Florida. The appropriate theme for this year is entitled "The Case for Christ" with Scripture references taken from the Johannine Christology (John 8:24; John 8:58; and John 17:5). Evening Vesper Services will be at the New Golden Heights Church of Christ in Fort Lauderdale, Florida, where Dr. W. F. Washington, founder of the MIC serves as host Minister.

Conference Schedule:

The Conference will begin with worship services on Sunday, January 18th. Workshops and Plenary Sessions will be held from Monday, January 19th through Wednesday, January 21st. The annual Dr. Martin Luther King, Jr., "Commemorative Address" will be given on Monday evening, January 19, 2015. The Conference will conclude with the annual MIC Banquet on Wednesday evening, January 21st. A free day will be afforded on Thursday, January 22nd where attendees will be able to enjoy the beautiful Fort Lauderdale area for golf, fishing, beach walking, and etc.

Conference Tracks:

- The Old Testament [TANAKH] Theophanies, Christophanies and Angelophanies
- The Historical and Theological Truth of the Incarnation
- The Resurrection of Christ and the Myth Theorists
- The "I Am's" of Christ; Proof of Divinity
- The Doctrine of Christ
- The Passion of Christ
- The Humanity of Christ; A Historical Figure
- The Reliability of the New Testament Documents
- Evening Vespers with Powerful Gospel Preaching
- Women's Division

The tracks have been structured programmatically so that all attendees will have the opportunity to attend at least one session during the Conference. For more information, please visit our website at www.ministerinstitute.com. Let it be understood that the purpose of the Ministers' Institute Conference (MIC) is to bring together men of God of like precious faith who believe the Bible is the inspired Word of God, our authority, and our only authority in religion. We believe in the unparalleled sovereignty of God, realizing that our responsibility is to proclaim the truth of God and live the powerful standard portrayed in God's book; the Bible.

Conference Mission, Vision, and Values

In addition, the Ministers' Institute Conference is designed for men and women of God who share like precious faith to biblically examine both our message and mission. Our intent is to articulate "what we believe" and "why we believe it" with a focus placed upon unifying our speech. Other important aspects of the Conference include but are not limited to the following:

1. To provide a loving, personal, formidable, and frontal interaction between the pioneers of our brotherhood and our younger preachers.
2. To set forth a program agenda that speaks to the sustaining of fundamental New Testament Christianity as preached by Christ and the Apostles.
3. To perpetuate the fundamental pulpit while at the same time not antagonistic to the next progressive idea that allows us to better meet the needs of the community and church that we serve with the New Testament message.
4. To encourage our women of God in their pursuit of the fulfillment of the mission of Jesus Christ.
5. To honor each year a Living Legend of our brotherhood and other older and successful preachers.

There has never been a time more pregnant in the history of our world when God needs men to stand in the gap and make a wall on behalf of the lost (Ezek. 22:30). We believe the force of Matthew 16:18 to be as poignant now as it was when spoken by the Lord. From it, among other things, three things emerge: 1) Revelation, 2) Identification, and 3) Authorization. From this premise and the total universe of the New Covenant, we humbly launch the 2015 MIC Lectures. In matters of doctrine... we emphasize "UNITY." In matters of opinion... we embrace "LIBERTY." In all matters... we encourage "LOVE."

"One Lord... One Faith... One Baptism"

“Rediscovering New Testament Worship”

“A Biblical Interpretation – Part One”



W. F. Washington, Ph.D.
Executive Committee Chairman
Churches of Christ Annual
National Lectureship

Several months ago, I was asked by the Editorial Board of the *Christian Courier* to submit a series of articles relating to “worship” on behalf of the Annual National Lectureship. Due to local and national commitments, I was delayed until now in fulfilling my promise to do so. I also need to say that I am favorably impressed with the literary style and journalistic acumen of the *Courier* that has at this point become a hallmark of its existence. Now, to the point of my literary intent.

Having recently completed an exhaustive seven week series on worship, I am clear that to truly understand the concept of worship to God, one should cull the biblical data in both Testaments; especially the Old Testament. The effort here however, is to look at worship within the context of our time and press it against the “culture” of New Testament worship and see if the task of “rediscovering” New Testament worship is a valid proposition.

I am also clear on the use of terminology set forth in my theme and what it portends; REDISCOVERING NEW TESTAMENT WORSHIP. The term “rediscover” suggest, aside from the definition itself that something has been lost. It also suggests that what was lost can be found. Worship to God in the Christian era is lost when it becomes 1) vain (Matt 15:8,

9); 2) ignorant (Acts 17:23); 3) human (Acts 17:25); 4) will (Col 2:23); and 5) angelic (Col 2:18).

Since it is the case that true worship to God can be lost, it is, therefore the case that true worship can be found. In a word, “rediscovered!” (John 4:23, 24; John 16:13, 14; II Tim. 3:16, 17). He who assumes the proposition that the New Testament is void of any instructions, examples, patterns, or “acts of worship” in which the early Church engaged, must also accept the “implication” of such a proposition. I suggest the implication will be more difficult to defend than the proposition itself! Such a proposition implies that Jesus commanded us to worship the Father, but refused to provide any instructions through the Holy Spirit as to “how” it should be done! I submit however, that we have been given precepts, examples, and instructions about we should worship the Father (John 16:13). Therefore, we launch our initial study with full knowledge that this is not the first time a crucial “rediscovery” was made in the house of God (II Kings 22:8-13).

The effort to “get more” out of worship has led to all types of artificial, superficial, and unscriptural gimmicks to “liven up” the worship period. If we are not careful, we will find ourselves on a slippery slope.

WHAT I AM NOT SAYING. This article and future articles will not be a defense of forms and rituals of worship. Some in our brotherhood already have risen up seeking to defend forms, rituals, and traditions of worship. There is no text of which I am aware that instructs New Testament Christians about how many songs to sing, whether we should stand up or sit down for prayer and/or communion, spontaneous expressions, and etc. I will deal with worship in juxtaposition to the expressions of worship

in a future article, for I believe this is one of the coming new battlefields in our fellowship and more brethren need to say something! (I Peter 4:11; II Tim. 4:1-5).

WHAT I AM SAYING. This article and future articles will focus and seek to answer the question: “Does the New Testament give instructions by which we can know how to direct our worship so as to be pleasing to Him who hath made us?” (Ps. 100; Rom. 12:1, 2; I Peter 2:5).

Brethren, I am convinced that “God is on the hunt” and He is searching. Two things I know He is searching for. First of all, He is searching for the lost ones who have wandered away from Him (Luke 15:3-7). Secondly, He is searching for true worshipers (John 4:23b).

DEFINITION OF WORSHIP. In debate there is a truism to which I have vigorously adhered: “A proposition is argued when the terms are clearly defined.”

1. The primary Hebrew word for worship:

a) *Shachah* - “to depress, i.e. prostrate (in homage to royalty or God); bow (self) down, crouch, fall down (flat); humbly beseech, do (make) obeisance; do reverence, make to stoop, worship.”

2. Three Greek words:

a) *Proskuneo* - “to kiss the hand, to crouch to extend homage to reverence, to adore, to fall down and to kiss the ground or feet.” This term is found 59 times in the New Testament; 11 times in John and 29 times in Revelation.

b) *Sebomai* - “to reverence, hold in awe.” This term is used 10 times in New Testament.

c) *Latreuo* - “to render religious service of homage.” This term is used 21 times in the New Testament.

It will be important to note the similarity in comparing and contrasting these definitions. Each term denotes that worship is an “ACT.” They all suggest worship is the performing of acts of homage to a person or an object.

I will in later articles refer to worship as being an “act” because in the Hebrew and Greek idiom, as well as in the English language this is the denotation. The scholastic and biblical data vouch safe usage of this term. Brethren, I am convinced that “God is on the hunt” and He is searching. Two things I know He is searching for. First of all, He is searching for the lost ones who have wandered away from Him (Luke 15:3-7). Secondly, He is searching for true worshipers (John 4:23b).

Finally, I close this first overview installment with the statement to which I will constantly refer. All Christian worship must be “God-centered.” It is “to” God, it is “about” God, it is “for” God! (Ps. 95:6; Acts 17:23; Heb 13:15). Part of the problem as I see it in this “rediscovery” process in reclaiming New Testament worship is the concerted attempt on the part of some pulpits to make Christian worship “worshiper-centered.” Worship, brothers and sisters, is to be centered on praising God, not entertaining ourselves! The effort to “get more” out of worship has led to all types of artificial, superficial, and unscriptural gimmicks to “liven up” the worship period. If we are not careful, we will find ourselves on a slippery slope. Most if not all gospel preachers in the African American Church of Christ will not dismiss as trivial preaching/teaching, giving, the Lord’s Supper, and etc., as acts of New Testament worship.

The problem, as I see it is primarily in the heart where worship should actually take place. (Matt 15:8-9; Phil 3:3). Are we becoming so materialistic and carnal minded that we cannot center our minds on really praising God and subsequently need artificial stimulation to “feel “spiritual”? Let this not be so or ever named among us!!

Because of Calvary,
W.F. Washington

The Christian Courier Acknowledges the Passing of Two Legendary Gospel Preachers

Dr. Calvin H. Bowers (1932-2014)

Dr. Calvin H. Bowers, the eighth child of Ollie Bowers’ nine children was born in the city of Selmer, Tennessee. While attending Pepperdine University in Malibu, California, Bowers was hired by the Figueroa Church of Christ as the Minister of Education and was later named as an Associate Minister. From 1967 to 1969, Bowers served as Academic Dean of Southwestern Christian College in Terrell, Texas. Bowers returned to Pepperdine and served as Dean of Ethnic and Urban Studies from 1969 to 1976. He also served as Director of Equal Opportunity and Professor

of Communication and Religion from 1976 to 2004.

In addition, Bowers served as special assistant to the president of Pepperdine and continued his education at Pepperdine earning two master’s degrees before completing a doctorate in 1981 at the University of Southern California. From 1994 to 2010, he succeeded Dr. R. N. Hogan as Minister of the Figueroa congregation. Dr. Bowers authored two books during his career as an educator and Minister. His first book is entitled *Realizing the California Dream: A History of the African American Churches of Christ in Los Angeles from 1902 to 2000.*

The second book is entitled *Ollie’s Kids: A Family’s Journey.* Minister Calvin H. Bowers passed away in the city Los Angeles, California, after a lengthy illness on August 8, 2014, at the age of 82.

Robert L. Ivory, Sr. (1933-2014)

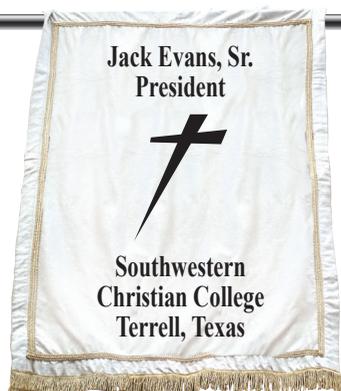
Robert L. Ivory, Sr., was born November 10, 1933, in Hardaway, Alabama, to the late Lee Allen and Queen Esther Ivory. As a young man he was baptized at the Haines City Church of Christ in Haines City, Florida. He attended Macon County Training School in Roba, Alabama, and then began his ministry in 1963, at the Pughsville Church of Christ in Pughsville,

Florida. Brother Ivory continued his ministry as Senior Minister to the Westside Church of Christ in Birmingham, Alabama, where he labored until his death. For nearly four decades, Ivory served as co-manager and vocalist for the Inner-City Singers of Birmingham, Alabama. Known throughout the brotherhood as an accomplished singer and preacher, Brother Ivory took great pride in rendering one of his trademark selections entitled “I’m A Hard Fighting Soldier.”

Evangelist Robert L. Ivory, Sr., was called to eternal rest while at home on October 19, 2014.

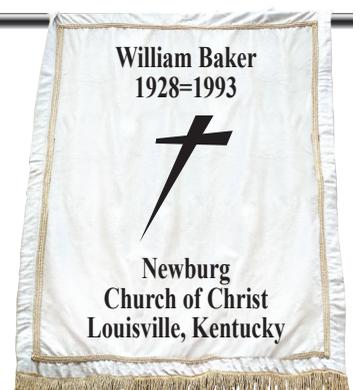
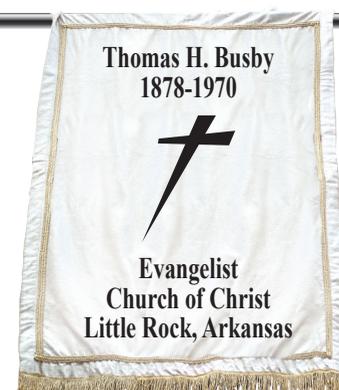
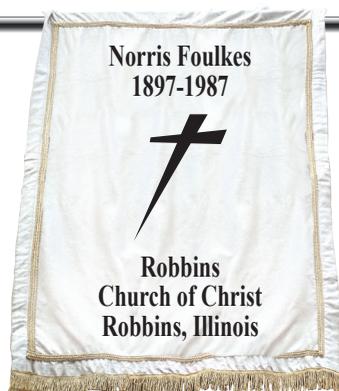
“One Lord... One Faith... One Baptism”

“And How Shall They Hear Without A Preacher?”



“One Lord... One Faith... One Baptism”

“And How Shall They Hear Without A Preacher?”



“One Lord... One Faith... One Baptism”

“The Power of One”

“One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you” (Joshua 23:10)



Dr. Billy C. Curl
Minister Emeritus
Crenshaw Church of Christ
Los Angeles, California

On Sunday, December 28, 2014, I was invited to deliver a message to a City-wide worship service in Los Angeles, California. The theme selected for the combined service was entitled “The Power of One.” I am excited to share with you this message with you because it speaks to the need of having intrapersonal awareness as well as spiritual perseverance.

Have you ever looked at the world around you and felt helpless? You probably asked yourself, “What can I do about it? I am just one person and I can’t change the world!” If there is injustice in government can ONE person make a difference? If children are not learning in school, can ONE person initiate change? If there are hungry people all over the city, can ONE person help to correct the situation? If there are lost people in the world, can ONE person find a solution? The answer to these questions is “YES” because one person can make a tremendous difference. History is filled with numerous instances where ONE person made differences that changed the world around them.

We are familiar with many people who changed the world as we know it today. We are told of Susan B. Anthony who changed the way the world treats women through her life work. We are familiar with Dr. Martin Luther King, Jr., who changed the way America responds to the issues of race and social depravity. We know about Mahatma Gandhi who changed life for millions in India and around the world through his use of passive resistance. We know about our pioneer preachers who helped change the world to Christ.

We know about Bill Gates and Steve Jobs who changed the way the world communicates through their work with computers. There may be others like Julia Butterfly who sat in the branches of a 1000 year old tree for two years to save it from destruction and thereby called attention to a national need for more environmental concerns. The historic record extensively documents how ONE person made significant contributions that changed the world around them forever. Their efforts demonstrate

the power of ONE.

What can ONE person do alone? Probably very little. But ONE person with God can do more than anyone expects. In fact, such a team is always the majority. That’s the way God has worked throughout human history. He calls ONE person, blesses their efforts and then changes the world. As Christians we know that with God all things are possible. There is no battle that He cannot win and no problem He cannot conquer. When we act in faith, God multiplies our actions and multiplies the power of ONE in a way that makes the impossible, possible.

This text focuses on a farewell sermon given by Joshua as he admonished Israel to boldly claim the promises God made to the people. At the time of this writing, Joshua was an old man who was speaking to the tribes in the last days of his life. What we would call a conference was convened for the purpose of hearing his last words to them. In this chapter he details what God had done for them (vs. 3, 4, 9, 14) and what He was ready to do further. Joshua urges them to persevere in their duty to God and cautions them about their idolatrous neighbors.

What can ONE person do alone? Probably very little. But ONE person with God can do more than anyone expects. In fact, such a team is always the majority. That’s the way God has worked throughout human history. He calls ONE person, blesses their efforts and then changes the world.

During Joshua’s lifetime many of the Canaanites had been driven from the land; however, there were still many present. In some places they were unusually strong in number. Joshua encourages the people to know that if they remain true to God that He would give them the land as promised. Joshua 23:6, 14, makes it clear that those who desire to be blessed must obey the Word of God. If we do, not one word of His promise to us will be unfulfilled.

Signs of this would come in the form of single individuals who would perform miraculous feats that would cause thousands to flee. In the years that would follow we find examples such as in I Samuel 14:13, when a thousand men ran from Jonathan; or when David chased away the armies of the Philistines by single-handedly destroying their champion Goliath; or Samson as he defeated thousands of Philistines with jawbone of a donkey. Each case demonstrated the prophecy of verse 10 and the power of ONE person whose life is in the hands of God.

Passion and Purpose

Brett Blair once wrote, “I’m only one

but I am one. I can’t do everything but I can do something and what I ought to do and that by the grace of God I will do.” How can you make a difference since you are just one person? We begin to make a difference when we pursue a problem with passion. We become most effective when we attack a problem with what Gandhi called, Satyagrah or “soul force.” This means the unwillingness to stop until the desired end is achieved if only by sheer force of the soul alone. Things start to happen whenever ONE person decides to become an unbeatable foe. Such a foe, powered by purpose alone will eventually arise victorious.

Robert Kennedy once said, “Never underestimate what one person can do.” ONE person can stand up and drop a pebble in water. But when that person learns to organize himself to get others to drop pebbles, the world will then take notice. Alone, the world dismisses us as odd balls, weirdo’s and square pegs fit into round holes. Yet, when the world notices that others are embracing our ideas, circumstances will gradually change.

Changes are made when ONE man or woman of faith decides to take a stand. That is the first stone in the pond. The ripple begins when that person learns how to network with others in a vigorous effort that causes other stones to be dropped in succession; enough to create a wave and enough to make a change. The power of ONE gets personal when you receive a mental phone call from God. That’s when He brings a problem to your mind and pushes you to say... “Somebody ought to do something.” We realize the power of ONE when we react to that mental phone call by answering... “I will do something about it.” That’s the power of ONE.

At the time of this writing, Joshua was an old man who was speaking to the tribes in the last days of his life. What we would call a conference was convened for the purpose of hearing his last words to them. In this chapter he details what God had done for them (vs. 3, 4, 9, 14) and what He was ready to do further.

It takes ONE man who will stand up to the government on behalf of others to oppose injustice. It takes ONE parent who will change the policy of a school system that is inequitable. It takes ONE neighbor who refuses to allow the destruction of a neighborhood. It takes ONE worker who will speak out about workplace discrimination. It takes ONE preacher who will stand up for New Testament doctrine and practice. That’s the power of ONE!

When does the power of ONE begin? It begins when we respond to “if only” situations

with a resounding... “I will be that someone.” “If only” someone would feed the hungry. The power of ONE is realized when we respond... “I will be that someone.” “If only” someone would help the children. The power of ONE is realized when we respond... “I will be that someone.” “If only” someone would preach the truth. The power of ONE is realized when we respond... “I will be that someone.” “If only” someone would help the poor. The power of ONE is realized when we respond... “I will be that someone.”

An unknown author once said, “ONE tree can start a forest. ONE smile begins a friendship. ONE star can guide a ship at sea. ONE candle wipes out darkness. ONE laugh can conquer gloom. ONE hope will raise our spirits. ONE touch can show you care. ONE life can make a difference.”

Finally my brothers and sisters, we must consider that when God wants to respond to the troubles of the world, He could send a legion of angels, but He usually sends just ONE person. Hannah had no idea that Samuel would be a judge when she brought him to the temple because Eli the priest already had two sons; but Samuel was the ONE. Esther had no way of knowing that she would become Queen of Persia; but she was the chosen ONE God used to save His people. That’s the way it works with God and you may be the ONE that He has sent.

Are you the ONE whom God has anointed to raise an abandoned child? Are you the ONE whom God has appointed to mend a mistake in your family? Are you the ONE whom God has ordained to speak to the lost of your generation? Are you the ONE whom God has sent to respond to a special situation? At the time you may not look like or even feel like you are the ONE but looks can be deceiving!

David the shepherd boy did not look like he was the ONE that was to save Israel by slaying Goliath; but he was the ONE. Paul did not look like he was the ONE that would establish congregations across the Greco-Roman world because he was its chief persecutor; but he was the ONE. John baptized many in the Jordan River and while he was locked in prison he sent word to Jesus asking “Are you the ONE?” When God was ready to save the world He could have sent an angelic host to rain down fire from heaven; but He only sent ONE.

Who is the ONE that was sent by God? His name is Jesus! He is the ONE! When nobody else cares, Jesus cares, because He is the ONE! When nobody else knows, Jesus knows, because He is the ONE! When nobody else can, Jesus can, because He is the ONE! When we need assurance, He is the ONE! When we need inspiration, He is the ONE! When we need comfort, He is the ONE! I don’t know about you, but I have discovered that there is only ONE mediator between God and man and that ONE mediator is Jesus! He said, “I am the way, the truth and the life, no man cometh to the Father, but by me.”

→Continued on Page 7

“One Lord... One Faith... One Baptism”

“The Power of One” Continued...

There is only ONE name that can save us from our sins. The Bible tells us in Acts 4:12 “Neither is there salvation in any other; for there is none other name under heaven given

among men, whereby we must be saved.” This name is the name of Jesus, because He is the ONE!

Jesus is the Lily of the valley, the bright and

morning star! He is Alpha and Omega, the beginning and the end, the first and the last! He is the Rose of Sharon and fairest among ten thousands. They wounded Him and whipped

Him from a courtyard to Calvary! He died on Friday, but arose on Sunday with all power in His hands! He is the ONE who enlightens us and empowers us to do the will of His Father!

Christian Courier Special Editorial: The Aftermath of Ferguson, Missouri

“Injustice Anywhere is a Threat to Justice Everywhere” Dr. Martin Luther King, Jr. – Letter from Birmingham Jail, April 16, 1963



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In a recent interview given to the Christian Chronicle newspaper, I quoted Thomas Paine, an eighteenth century writer and political activist who once stated: “These are the times that try men’s souls.” These concise, yet profound words were penned in his book entitled *The Crisis*, which details the social and political conditions of the American Revolution.

Even though this memorable quote serves as a historically accurate account of a fledgling nation, it also seems to speak prophetically concerning recent events in Ferguson, Missouri. As noted in the daily headlines, a Caucasian police officer named Darren Wilson fatally wounded an unarmed African American male named Michael Brown. Because the grand jury declined to indict the officer for excessive force, manslaughter or murder, angry citizens have expressed their frustrations with everything from peaceful protests to outright destructive behavior like rioting and looting by others.

Similar to the participants in the Revolutionary War, Ferguson’s conscience has been aroused. Now, its citizens actively protest against the systemic oppression brought on by injustice, racial inequality, economic disparity and the increase of excessive force by law enforcement officials. Accordingly, the Ferguson fiasco represents more than an isolated case. To the contrary, it expresses the overwhelming frustration of people who have witnessed that time and time again the American system proves to have a flaw in its national character.

That character deficiency lends itself to being advantageous to its Caucasian citizens and significantly disadvantageous to people of minority ethnicity. As a result, the unrest, even

the violence, is not merely opportunists seeking attention, but rather reflects the strong desire of the unheard voices who seek to bring about a dramatic exposure to their otherwise ignored frustrations. This unrest extends beyond the borders of Ferguson, a town of only six square miles. Cities across the country like Boston, Chicago, Dallas, Los Angeles, and New York, have joined in the crusade to demand justice not only for the shooting death of Michael Brown, but to also demand an indictment on a system that fosters continued disregard for people of African descent.

Because this matter has awakened individuals in far reaching places, it proves that this is not just a Ferguson problem, it is an American problem. Further, the protests and demands for justice show that there exists in America today a new revolution against an old system of oppression. Thus, the American Revolution did not die in Thomas Paine’s era; it continues today in a different form, but with the same desires for liberty from a system that oppresses the freedoms and inalienable rights sought by all citizens in America.

How often does a radio station, newspaper, or media outlet like the British Broadcasting Corporation ask someone in the body of Christ for their insight? May Christ receive the praise and honor as His name is magnified and glorified.

For these reasons, the Ferguson Heights Church of Christ (FHCOC) finds itself directly involved in the affairs of this otherwise quiet metropolis. Our geographical proximity to this specific problem thrust the Church at the epicenter of all that the world is witnessing from greater distances. We not only act because of our proximity, but we further act because of our ability to relate to the plight of our people and concerns of those with whom we share similar struggles. The FHCOC no longer has to plot and plan how to become engaged in the community. The community is at the doorstep of the Church seeking—even begging for—solutions to the problems before us.

Being relatively new (two years) to this congregation and community, I have found myself pondering Mordecai’s words to Queen Esther as to whether God has called me to “come to the kingdom for such a time as this.”

Although the spotlight has been focused upon me as a spiritual leader in this community, I do not view it as a desired place of personal ego gratification. Rather, I seek God’s wisdom in serving for the improvement of the place in which He has divinely placed me. This is no time for self-centeredness for the stakes are too high and other people’s lives are too precious for such a disposition. In this regard, we shall lift up God in our endeavors, knowing and trusting that our name is written in heaven.

In response to the responsibilities placed upon us, I have been actively involved in trying to help effect positive change in this immediate area. To begin with, I requested both African American and Caucasian churches of Christ in metropolitan St. Louis, to come together in prayer so that we might jointly petition heaven’s throne for relief. Over five-hundred people attended and joined in this spiritual collaboration. That one event precipitated ongoing dialogue between Ministers and congregations that had long been broken. Now, African American and Caucasian leaders are meeting together, sharing meals together, and working together. This allows us to enact measures to help provide needed solutions for this broken community. It is absolutely critical for broken churches to find spiritual renewal and healing in order to more effectively respond to broken communities.

As it relates to the aftermath of the grand jury’s decision, our building serves as a “City of Refuge.” We have opened our doors to members and local residents who faced displacement by the mass presence of media, protestors, national guardsmen and other disruptions to daily living. This gives us an opportunity to supplement the assistance already being provided to our community. For example, the Church was significantly instrumental in providing food, toiletries and clothing to residents in the apartment complex near “ground zero.” These residents were literally living in a hostile environment with media and police presence that made it nearly impossible to come and go as desired. Therefore, these efforts by the FHCOC offered assistance to residents who were able to access our building as well as those who were not able to leave their own buildings. We had them covered either way.

With regards to healing the community, I took a note from the Civil Rights Movement and suggested that we hold a community concert. I recalled how singing proved pivotal in calming the masses by the involvement of notable people such as Harry Belafonte, Mahalia Jackson, and the Staples Singers. They lent their soothing voices to help in the 60’s and it worked well. At

my suggestion, the FHCOC hosted a community musical concert that cost nearly forty-thousand in production cost. The blessing is that there was no out of pocket expense for the Church, as the entire amount was underwritten by community activists who willingly supported this project. That alone shows the magnitude of how supportive the community has been in our efforts to be a positive resource in the improvement of social conditions in Ferguson. Brian Owens, a member of our congregation and a powerful singer, used his influence to pull together the right combination of individuals to make the event successful. It was so successful that the television media was in attendance to highlight this effort hosted by the FHCOC.

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In addition, my role as a member of the Ferguson Minister’s Alliance has been pivotal in bringing me in direct contact with opportunities presented to us by the Mayor, City Council, and Governor of Missouri. As the sole Church of Christ member, I am allowed to represent the Lord’s Church and provide positive visibility to a congregation that has been otherwise relatively unknown to the local religious, civil and human rights landscape. Consequently, telephone calls now pour in from the Urban League, media outlets, social service agencies, universities and businesses wanting to know how to support the Ferguson Heights Church of Christ.

I have also been privileged to speak with individuals and business entities in Boston, New York, Florida, and Oklahoma, just to name a few. Now, everyone seems to know about the Lord’s visible kingdom. While we do not seek personal aggrandizement or monetary gains from the Michael Brown tragedy, we cannot deny the heightened visibility this circumstance has allowed for the Church. At present, we are solidifying partnerships with companies that wish to join us in providing mentoring and youth development programs, along with professional development and extended outreach opportunities for the citizens of Ferguson.

Furthermore, I have been called upon to address this situation in venues across the globe. Radio stations in North Carolina, New York, and Florida, have contacted me

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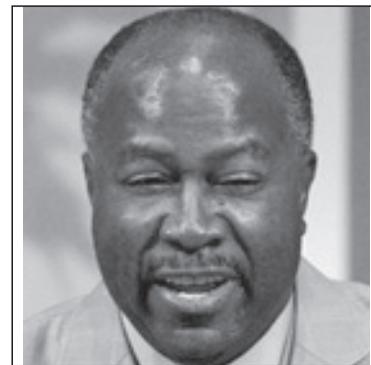
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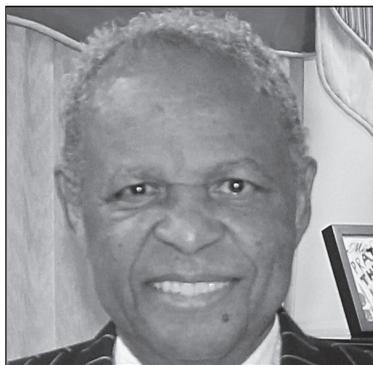
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