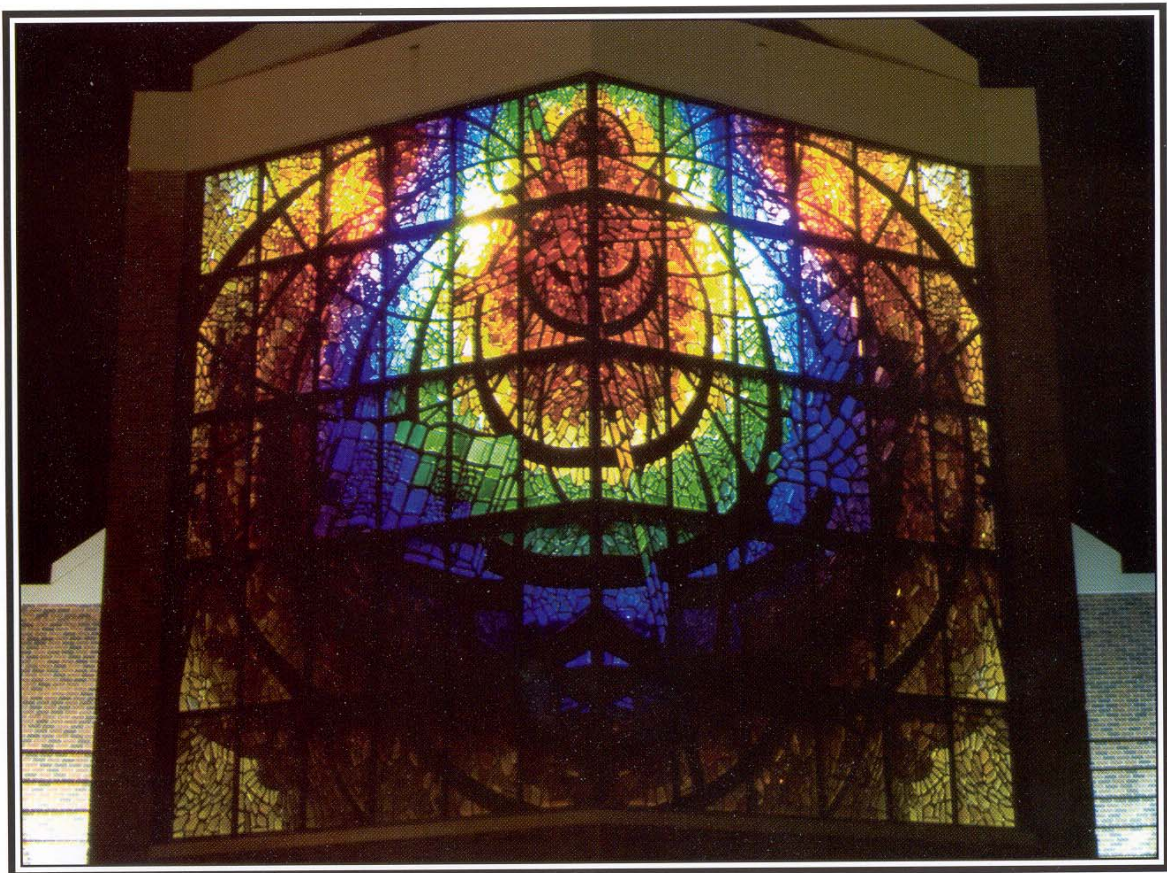


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Window

Ministry Resources from the Logsdon School of Theology



Volume 11, Number 2

Christian Citizenship

EDITORIAL INTRODUCTION

Christian Citizenship

In my growing up, I never heard the phrase “Christian citizenship.” The group of Baptists around whom I spent a considerable amount of time practiced, what I later learned through H. Richard Niebuhr’s *Christ and Culture*, Christ against culture approaches to life. Politics was dirty, period; and, Christians did not ever, under any circumstances, give lodging to any appearance of evil or any acquaintance with it. So matter of separation of church and state were pretty much cut and dried.

Obviously I was being educated in the directions that the only thing that counted about one’s life as a Christian was to have a vivid conversion testimony, that I engaged in personal witness, and that winning souls was the primary endeavor for good Christian boys and young men.

Time, of course, passed. Dawnings began to emerge. I can still remember the refreshment running through me as I read Henlee Barnette’s lines in his still-in-print *Introducing Christian Ethics*:

There is no such thing as a “personal” gospel as over against a “social” gospel. There is but one gospel which is both personal and social. Personal regeneration and social reconstruction are demanded by the gospel. The redeemed man must seek the redemption of the society in which he lives. He is the salt of the earth and the light of the world. The areas of marriage, industry, and state are, as in the individual, under the judgement of God. The Christian, therefore, is called not merely to live in these areas, but to do his part in bringing them more in accord with the will and purpose of God.” (p. 4)

Henlee Barnette’s lines were refreshing and confirming. Such thoughts had begun to find their way into my mind. Perhaps those sensibilities were spawning because of reading Scripture -- I will always be indebted to those first Baptists I was around who put such great weight on the importance of understanding Scripture. I know I had begun observing how society worked, plus I was around ministers and regular, everyday Christians who considered

their callings in life included being elected officials, or a combination of these ingredients.

Certainly theological education, with the necessary Greek courses thrown in, shed some new light for me. I discovered, for instance, that the English word politics finds its root in a word used by Paul, *politeuma*. King James’ translators called it conversation (Philippians 2:27). Another way to identify the term is way of life, as a citizen, but all of life. Particularly investigation into Baptist history, refined some of these dawnings. Baptists spawned out of the fermentation of governments intruding into worshippers places of worship, including their hearts and minds. And, I have had the privilege of being around quite a number of contemporary Baptists who reflect the same sentiments and perspectives of those Baptists from four centuries ago.

Mixed in with those acquaintances, however, began to be more and more of those, under the name of Baptist, who had shifted or were shifting in their perspectives regarding their sense of Christian citizenship. The shifts were expressing what Niebuhr called an accommodationist framework.

In some ways Western culture has evolved to a context not unlike the original spawning ground of Baptists. Though some contemporary Baptists are the perpetrators of merging the energies of church and state a matter the first Baptist disliked. This idea was a dawning on me that review needs to be perpetually done to rehearse the responsibilities and accountabilities of Christian citizens, especially Baptist, Christian citizens.

Thus, this issue of *Window* was born. Van Christian, long time pastor of First Baptist Church, Comanche, TX, with a Ph.D. in Christian ethics is addressing, then, the larger scenario of thinking about the applied theology of Christian citizenship. In other words, how can these biblical ideas be implemented in the local church?

In addition, three other Baptist ministers joined in dialogue about this topic with Van. This dialogue forms the content of the second major piece in this issue of *Window*. We at Logsdon trust you will find all this content informing. As well, we hope you find some thoughts in here to be refreshing and affirming to your own thinking and acting regarding Christian citizenship.

William M. Tillman Jr.

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**The Local Church and Christian
Citizenship:
The Contemporary Issue**
by Van Christian

The intertwining role of faith and politics grows stronger with each successive election in the United States. Presidential elections provide the most intense arenas for debate. The faith of a President, and the effect that faith has on decision-making, garners national attention.

Particularly since 1960, presidential faith has become an increasingly significant factor in the campaign process. John F. Kennedy's Catholicism, the Baptist heritage of Jimmy Carter and Bill Clinton, the questions over the Mormon background of Mitt Romney, and the evangelical pastoral background of Mike Huckabee have dominated public thought.

The rise of political powerhouses such as the Moral Majority, Jerry Falwell, and James Dobson has insured that faith is a front-burner issue. Candidates must pay attention to their faith-based constituents, and endorsements from powerful evangelical leaders are as valuable as million-dollar contributions.

The controversy over the relationship between Barak Obama and his former pastor, Rev. Jeremiah Wright, has opened up a completely new dimension to the arguments. How much do the positions of a religious leader affect political candidates? Is a politician accountable

for the statements made by a nonpolitical, faith advisor?

With this increased emphasis on the importance of religion and faith in politics, the natural result has been an increase in attention given to the reciprocal role politics plays in the life of the Christian community. Questions abound regarding the relationship churches, ministers, and individual church members can or should have in the political process. What is the relationship between church and state? What are the legal restrictions for churches concerning political involvement? How does the tax-exempt status of the church factor into the discussion?

Ministers wonder about their political roles. Do they have restrictions not placed on other citizens? Should they consider running for political office themselves? Can they endorse candidates? What can a minister legally proclaim from the pulpit concerning political issues? What is the role of the prophetic voice? Fear and misunderstanding on these questions can force a minister into an uneasy, and even unhealthy, silence.

Church members face their own questions. What part does their faith play in their political decisions? How active can they be in the political process, particularly on the state and national levels? How do they get involved? Can an individual make any difference in the policies of their government?

When a church or an individual has a question about the political process, where can they find answers? What organizations are available to help people get involved? What groups are looking for more than just a financial contribution?

The goal of this article is to provide answers for these types of questions. People cannot ignore the reality of the mix of politics and religion, so an informed religious community is necessary for the establishment of a proper relationship between the two. Both faith and politics will benefit from such an approach.

Climbing the Wall

No discussion on the relationship between faith and politics transpires very long before one party or the other finds it necessary to erect the wall of separation between Church and State. This mythical wall remains dramatically misunderstood, although some modern pundits describe it as if they themselves were the authors of the concept. This article does not attempt to address the entirety of such a complex issue, but some general observations are imperative to this context.

The Bible addresses the relationship between the Church and the State, specifically in the New Testament. In the Gospels, Jesus recognized the legitimate functions of the state.¹ While cautioning against the abuses of evil leaders, Jesus' did not direct his warnings at the nature of the State itself. Jesus clearly differentiated between the kingdom of heaven and the kingdoms of this world, but did not indicate that two are as separate as to have no relationship.

Particularly prominent in most arguments concerning this difference is Jesus' admonition in Matthew 22:21 to "render to Caesar what is Caesar's and to God what is God's." Theories and positions abound as to the specific meaning Jesus had in mind concerning this association. Readers must acknowledge, however, while maintaining different relationships, those listening to Jesus obviously had some requirements involving both the Church and the State. The Church must struggle with identifying what these relationships are and how they function.

Paul also addressed the issue of this connection. No New Testament writer relied more on his role as a Roman citizen than he does.² Paul wrote graphically of the Church's responsibility to the State in Romans 13. He viewed the State as a blessing given to the world by God. The State protects those who are good and right, and punishes those who do evil. The State promotes responsibility and order and thus serves as an

instrument chosen by God. Paul commands the Church to acknowledge its duty to God by agreeing to support the State by being good citizens, paying taxes, and praying for those who lead the State.

Many commentators view Paul's bold assertions as time and culture specific rather than as everlasting commands for the Church. They argue that by the time John wrote Revelation, the attitude of the Church toward the State had changed drastically, as evidenced in Revelation 13. Careful analysis reveals however, Paul did not support an uncritical obedience to the State at any cost, but rather obedience to the State as it functions as the arm of God in promoting peace and order. Paul's admonition speaks directly to the responsibility of the Church to monitor the State, and thus continues to affect the relationship of those groups even today. From a Christian standpoint, the connection is inescapable.

The modern state also struggles with how to handle this association. The United States in particular sought to balance the two groups even from its founding, although the nature of that division remains controversial. Politically, the term "separation of Church and State" does not appear in the Declaration of Independence, the Constitution, or the Bill of Rights. Instead, the description occurs in a letter from Thomas Jefferson to the Danbury Baptist Association of Connecticut in 1802.³ Reference to the idea typically points to what the Constitution does in the First Amendment, which is to prohibit Congress from establishing a national religion or restricting the free exercise thereof. This restriction is very different from declaring, or even implying, the two distinct areas of Church and State must be so separate they ignore or refuse to influence each other. The State recognizes the two have a relationship. The Church can do the same.

Churches exist in a community governed by the laws of the land. While churches find themselves exempt from certain laws, they still

operate under legal restrictions in many areas, including employment guidelines, copyright protection, and federal tax law.⁴ The State exercises power and authority over churches as entities, but also exercises these attributes over the individuals who comprise those church entities. Although certain exemptions do apply, individuals cannot deny all power of the State over their lives based upon their religious preferences. Ecclesiology that defines the Church as the congregation of all individual believers also affects the Church as a whole. The two are not completely separate.

Likewise, the Church, both as individual congregations and as the body of believers in general, also affects the State. The theological component of the Church as salt and light to the world requires actions that necessarily bring the Church into contact with the State.⁵ Ethicist David Gushee writes the Church

should give practical attention to what government can do best and what churches and private groups can do best to transform the lives of the poor. The challenge for Christians is to ground political efforts in a healthy understanding of church, state, society and the reign of God. The plumb line for measuring policies must be the biblical narrative and the principle of justice of doing for all others what we would have others do for us (Matthew 7:12).⁶

Baptist pastor Welton Gaddy recognizes both the individual and corporate relationships between the Church and the State. Individually, “politics and religion are wedded within the message of the church A Christian’s faith commitment to the ultimate concerns of life (religion) results in efforts to influence the process by which life is organized, governed, and directed (politics).⁷ Corporately, because issues about which the church cares and needs to which the church ministers become politicized, the church is ‘up to the steeple’ in politics whether it likes it or not. Ministry in Christ’s

name sometimes mandates action in the political arena.”⁸

Gaddy adds, “By its very nature, the role of the church in politics is unique. Though it is not just another political pressure group, the church is not without political responsibility. Seldom should the church become institutionally involved in politics. However, times do arise when issues are of such importance, basic moral principles are so jeopardized, and opposition is of such a nature that institutional involvement is required.”⁹

Local Church Opportunities

Admitting that the Church has an obligation to be involved with the State, questions still arise concerning how that obligation plays out in today’s society. What can a local church do legally in the political process?

Most, if not all, of the question centers around a particular issue that may not even be immediately organizable by the people involved in the discussion. The question is not “what can a local church do legally,” but rather “what can a local church do legally *and still maintain its tax-exempt status*” with the Internal Revenue Service (IRS).

If a church has no regard for its tax-exempt status, then it has no more restrictions on it in the political process than any other group or agency. Most churches, however, are quite concerned with that status, and thus need to understand the limitations placed on them by the United States government and the IRS.

In an effort to assist Baptist churches in obeying the law and keeping out of court, the Christian Life Commission of the Baptist General Convention of Texas produced material that describes the legal requirements of churches in the political process. Concerning tax-exempt status and political activity, it says: “in order for a church to be treated as a Section 501 (c) (3) tax

exempt entity, and therefore not pay federal income taxes, and have the contributions of its donors treated as tax deductible by those donors, churches must comply with rules related to political activities. Internal Revenue rules prohibit a church from engaging in the following activities: (1) endorsing candidates, (2) making donations to candidates' campaigns, (3) engaging in fund raising on behalf of a candidate, (4) distributing statements supporting or opposing a political candidate, and (5) becoming involved in any other activities that may be beneficial or detrimental to any candidate A church may choose to publicly support ethical or moral issues if that support does not endorse or denounce an individual candidate."¹⁰

The general issue for a local church revolves around the nature of supporting or opposing a particular political candidate. The issue can also expand to include particular support or opposition to any one political party, if that support or opposition reflects a bias toward any individual candidate. Based on this restriction, local churches can participate more aggressively in the political realm than many people realize. As long as a church remains neutral, fair, and inclusive, it may actively participate in the political process in a number of ways.

One option churches have which surprises many people is that church buildings can serve as polling places. Use of primary auditoriums or sanctuaries is not common, but the use of gyms, fellowship halls, youth centers and other buildings work well for polling purposes. Legal restrictions against campaigning and the prohibition of even campaign literature or signage around the polling place keep the church safe from the endorsement issues. The church provides a valuable service to the community that also introduces the church to a wider audience.

The general issue for a local church revolves around the nature of supporting or opposing a particular candi-

The local church can sponsor voter registration drives. Urging, even helping, people to register to participate in the democratic process does not violate any law for the church, as long as the registration is open to anyone and does not endorse or oppose any particular candidate or party.

Churches may sponsor debates between candidates. The primary requirement is that the church must invite all candidates for a particular office or position to participate. The deliberate omission of any candidate is a direct violation of the law, and endangers the tax-exempt status of the church. The church cannot give preference to a particular candidate in any way, in terms of time, prominence, seating, or any other factor.

The local church must exercise extreme caution in allowing any political candidate to address the church when other candidates are not included -- even if the candidate never

mentions politics, never identifies himself as a candidate, and never discusses issues pertinent to the campaign. The simple act of a public address during the campaign is enough to endanger the church.

The presidential primary campaign of Mike Huckabee provided an example of this. As a former Baptist pastor, Huckabee had the ministerial credentials to bring a sermon to any Baptist church in the United States. During the campaign, however, for Huckabee to preach such a sermon would have endangered the church's tax-exempt status. Even if it had been a purely theological treatise given by someone identified only as a former pastor, the danger was evident unless the church provided the same opportunity for every other candidate.

The inclusion restriction does not extend to church membership or attendance. Any candi-

date can choose to become a member of any church, or attend any service that he or she desires. Natural attention garnered in such circumstances does not bring the church into violation of the law.

The local church may also publicly address moral or ethical issues. This attention is, in fact, and is not only accepted, but also anticipated and protected by the law. The legal catch to these situations revolves once again around the issue of endorsing or opposing a particular candidate. As long as the public proclamation remains specific to the issue, the church should have no legal problems. The difficulty appreciates when a particular issue ties so closely to any one particular candidate that addressing the issue becomes an obvious attempt to endorse or oppose the candidate. Such subterfuge will undoubtedly draw deserved condemnation and legal scrutiny to the church, as well as cast doubt upon the integrity of an institution dedicated to following the God of truth.

For the safety of the tax-exempt status of the church, the church must follow the rule of “better safe than sorry.” The church must give all due diligence to neutrality, fairness, and inclusiveness, and cannot undertake any questionable activity that could potentially favor a particular candidate. The local church must not; however, use this necessity of due diligence to scare it out of involvement altogether. The reasons described above urge churches to recognize the reality of their inclusion in the political realm and the necessity of their proper involvement in the political process.

Clergy Involvement

The examination of the role of the local church in the political process leads to another issue. What is the political responsibility of the person whom the public most generally identifies as the face of the local church? The role of the clergy in the political process presents difficult questions.

The clergy has not only the right, but also the responsibility to speak to moral and ethical issues that have political implications. As mentioned above concerning the role of the church, clergy must take care when a particular issue identifies so closely with one candidate that such pronouncement thinly masks support or opposition for the candidate rather than the issue. The minister however, must not ignore the prophetic role. Congregations, lawmakers, and the public in general expect the clergy to preach and teach on moral and ethical issues. These groups need to hear the biblical voice of God’s standards concerning right and wrong. Politics is not exempt from this arena.

The minister is not the church. Particularly in Baptist life, the pastor does not and cannot speak for any other Baptist. The public, and the IRS, may not understand this distinction, however, and thus the minister must pay careful attention not to give the appearance that the church is supporting or opposing a particular candidate or party. The Christian Life Commission suggests that while clergy may endorse or oppose any candidate on an individual basis as they so choose, “care should be used not to have statements issued from the pulpit, on church letterhead stationary, or in official church publications or communications which would violate these prohibitions.”¹¹

Members of the clergy are still citizens however; aside from the restrictions that protect the church, have all the rights that other citizens possess in the political process. Clergy can publicly endorse candidates, actively campaign, and place political signs on their lawns and on their vehicles. Ministers are free to run for political office whether on the local, state, or national level.

The clergy must recognize the practical dangers of such specific political actions. Typically, the two most controversial subjects in public life are religion and politics. Ministers,

by definition, must discuss religion, which places them in an already precarious position. Adding politics to this mix produces a volatile combination.

A true story, observed firsthand by the author, illustrates the point. One Sunday morning at church, two men were arguing about a local election. One man complained that the other would not vote for Jesus if he ran for a particular party. The other man instantly explained that if Jesus ran on that ticket, the man would not even choose to be a Christian. This was not a humorous exchange, but one that reveals just how dangerous the relationships of politics and religion can be in the local church.

Every minister must take responsibility for actions that have the potential to be so divisive. For the local church minister, political involvement must follow from the necessity of maintaining theological and ethical standards. A lesser political motive can only serve to abrogate the spiritual effect of the clergy.

Individual Opportunities

Opportunities abound for concerned individuals to involve themselves in the political process. Despite cynicism about the nature of government today, the role and voice of the individual remains vitally important.

As individuals, Christians face no more restrictions in the political process than do any other citizens. Some have mistakenly believed the concept of the separation of church and state disqualifies Christians from political involvement. As described earlier, the Church must not allow this misconception to keep Christians from exercising their rights as proper citizens.

The first step in becoming involved in the political process is for the individual to seek

education and information about politics. Unfortunately, many citizens end their political education with a high school government class. Little effort is necessary to attain a foundational

education concerning the nature of government, the roles of the three branches, and the process of creating laws. A multitude of books, articles, and internet sites are available to foster such an education.

Contact with legislators is vital to the success of a democratic government.

On a local level, citizens can gain an elementary understanding of the nature of city and county government by attending council meetings and reading the public record of previous actions. Most counties have local Democratic and Republican headquarters, particularly during election years, which provide valuable information on candidates and issues. These organizations also provide entry-level opportunities for personal involvement in political causes.

Local opportunities also exist for citizens to have contact with the people elected to represent them. National and State offices each have local district offices created specifically for the purpose of maintaining a presence among the constituency. Every citizen should learn who represents them and where the local office is located.

Contact with legislators is vital to the success of a democratic government. Government offices anticipate and appreciate phone calls, letters, faxes, and e-mails that express the views and interests of the people they represent. While an individual will not always speak directly to the elected official, the official's staff pays close attention to such communication and keeps the official informed.

Personal visits are vitally important. Elected officials pay attention to people who take the time and make the effort to visit their offices. In addition, people can gain a valuable education

simply by visiting the places where government works. Opportunities exist for citizens to watch committees at work, and to speak before them in public hearings. The public galleries of the legislatures provide an excellent chance to watch government in process, as well as the prospect of seeing one's own representative at work.

Education should lead to involvement. In addition to the activities just mentioned, Christian Citizens have the opportunity to actively campaign for candidates, serve as delegates on the state and national level, and run for political office themselves. Particularly important is the basic step of simply voting. An educated voter remains the foundation of good government.

Organizational Involvement

Numerous organizations exist that provide concerned Christians with opportunities to become involved in political life and speak to particular issues. Involvement is available on both the state and national levels.

In Texas, one of the finest resources available, particularly for Texas Baptist, is the Christian Life Commission (CLC) of the Baptist General Convention of Texas. Some will recognize the CLC as the ethics agency that speaks to moral and ethical issues of interest to Christian Life. Most do not realize however, the CLC also serves as the primary moral voice to legislative concerns in the Texas capitol. The CLC maintains an office in Austin that monitors legislation, committee actions, and other activities important to vital issues of ethical concern.

In years when the Texas Legislature is in session, the CLC offers a conference in Austin to address important issues of the current session. This conference also invites legislators to a breakfast with their constituents, which provides participants the opportunity to meet their elected officials on an informal basis.

The CLC offers numerous other opportunities to actively engage legislators and speak to

critical events. The CLC welcomes and appreciates involvement.¹²

Another Texas opportunity exists with a group called Texas Impact. Also based in Austin, Texas Impact serves as an ecumenical organization voicing concerns of people of faith to the Texas Legislature. Texas Impact provides advocacy camps to train people about important issues and the process of involvement.¹³

Baptists have a national voice with two prominent organizations. The Baptist Joint Committee for Religious Liberty (formerly the Baptist Joint Committee for Public Affairs) represents fourteen Baptist groups and is located in Washington, D.C. For almost seventy years, the BJC has promoted religious liberty and stood as a staunch advocate for the principle of the separation of church and state. The BJC works to defend the Baptist heritage that government should protect, but not advance nor inhibit, the free exercise of religion.¹⁴

The Ethics and Religious Liberty Commission of the Southern Baptist Convention (formerly the Southern Baptist Christian Life Commission) is the public policy arm of the Southern Baptist Convention. ERLC is dedicated to addressing social and moral concerns, particularly as they relate to public policy. ERLC also works to promote religious liberty worldwide.¹⁵

Another involvement opportunity for Christians is Evangelicals for Social Action. Founded by Ron Sider in 1973, ESA is an association of Christians seeking to promote Christian engagement, analysis, and understanding of major social, cultural and public policy issues. ESA emphasizes the importance of a commitment to social and economic justice as an outgrowth of Christian faith. ESA provides numerous educational opportunities as well as chances to become involved in state, national, and world causes.¹⁶

One of the most well known advocates for Christian involvement in the political process is Jim Wallis. The author of several books Wallis is also the founder of a group called Sojourners. The mission of Sojourners is to articulate the biblical call to social justice, inspiring hope, and building a movement to transform individuals, communities, the church, and the world. Sojourners defines itself as a connecting point for Christians nationally and internationally that examines pressing moral, political, social and economic issues in a spiritual, theological, and action-oriented context. As a group, sojourners offers numerous opportunities for public policy education, as well as activities to promote involvement on state, national, and international levels.¹⁷

These groups represent a portion of the many opportunities available for Christians to become actively involved in the political process. No one should have difficulty finding a place to serve that reflects a similar theological and political viewpoint in which to be actively involved.

A Call to Action

Christians must seek to recover a profitable public moral voice in the political realm. Achieving this goal will be difficult. Recent events have brought significant damage to the Christian political witness. Joseph Loconte recognizes that it is “hard to remember a time when the influence of Christianity in Americas was under greater assault. President Bush’s faith-based agenda has been crippled in the Congress and lambasted by the press. The massive cover-up of child sexual abuse continues to damage the integrity of the Catholic Church. A rolling debate over gay marriage threatens to envelope the Episcopal Church, while supporters of traditional marriage are increasingly vilified as bigots and hate mongers Many seem convinced that fanaticism and violence are the natural fruit of religious commitment.”¹⁸

Loconte fears a rising general skepticism that “suggests an urgent need for Christian believers to recover -- in theory and in practice --their commitment to a set of civic ideals that once guided the American democratic tradition. They include virtue, service, justice, and love.”¹⁹ This recovery begins with a call to action for individual Christians and local churches.

Loconte urges Christians to realize that “we cannot lip--sync our way to a stable and healthy democratic society Without self-governing citizens, without free and vibrant Christian institutions, there are only two possibilities: Social chaos or, as government intervenes to prevent social chaos, tyranny No force on earth has proven more powerful than Christian conviction in avoiding these outcomes.”²⁰ Christians must seize the opportunity, and responsibility, to act.

Jim Wallis sees hope on the national horizon for this kind of faith impact on the political world. “Though religion has come to be seen by many as the problem, faith may indeed be making a comeback as the catalyst that could provide the tipping point in finding solutions to the biggest and most significant moral and social crises of our world today.”²¹ Wallis adds that while many of our social and political issues seem like unmovable mountains, “many people, especially a new generation, are discovering a key insight from the Bible: if we have faith as small as the ‘grain of a mustard seed’ we can ‘move mountains.’ That’s a good thing, because we have some real mountains to move in our world today - - problems and challenges so big that they become a job for faith, a job for spiritual power applied to social change.”²²

Christians must not ignore the tremendous potential impact they have on a political society. They must not let a misunderstanding of the role of the separation of Church and State to discourage them from active involvement in the political process. Society is too important to leave without the political influence of Christian citizens. No

one else can stand as effectively as a prophetic voice to guard against the injustices that come naturally to the human race. Christians have a moral and ethical authority that provides the solid foundation necessary for taking unpopular stances that are required for the protection of those in our society who have the least ability to protect themselves.

Christians do not have the luxury of waiting for others to take up the call for righteous civil action. No other group has the mandate for social change that is inherent in the life of faith. Christians must recognize the call placed on their lives to be salt and light in the world, and the tremendous opportunities provided, particularly in the United States, to apply that influence in the political process.

The temptation will always exist to remain uncommitted and let someone else do the work. This temptation may exist more profoundly in the political process than anywhere else. Politics can be imposing, confusing, and divisive. Great strength is required in order to become involved. As shown, however, the process is simpler than it may first appear. As with most other valuable experiences in life, Christian involvement in the political process begins with simple steps that lead to greater journeys and greater rewards.

Now is the time to begin taking those simple steps. Christians need to use the great resources available to them to become informed and to find a place of political service. Society has often accused Christians, and Baptists in particular, of remaining so heavenly minded that they are of no earthly good. An immediate positive involvement in the nature of public policy that upholds the greatest good of society can start to change that perspective. This social responsibility requires each Christian to do a part, and do it now.

⁴ While the U.S. Government automatically includes churches as tax-exempt entities under Section 501 (c) (3) of the Internal Revenue Code of 1986, this exemption does not mean that churches have no restriction or responsibilities concerning tax law. Church tax law is a complex subject requiring detailed attention.

⁵ An excellent short discussion of this concept is found in Glen H. Stassen and David P. Gushee, *Kingdom Ethics: Following Jesus in Contemporary Context* (Downers Grove: IVP Academic, 2003), 467-83.

⁶ *Ibid.*, 479.

⁷ C. Welton Gaddy, "The Church and Political Action," "in *Issues in Christian Ethics*, ed. Paul D. Simmons (Nashville: Broadman Press, 1980), 217.

⁸ *Ibid.*, 221.

⁹ *Ibid.*, 223.

¹⁰ Christian Life Commission, Baptist General Convention of Texas, and Annuity Board of the Southern Baptist Convention, *Keeping your Church Out of court: Legal Issues Affecting Pastors, Staff and the Local Church, 2d ed.*, (Fort Worth: Bourland, Smith, Wall, and Wenzel, a Professional Corporation, 1977), V. 11.

¹¹ *Ibid.*

¹² Contact the CLC at 333 N. Washington, Dallas, TX 75246 or (214) 828-5190.

¹³ Contact Texas Impact at 221 E. 9th St., #403, Austin, TX 78701 or (512) 472-3903.

¹⁴ Contact the BJC at 200 Maryland Ave. NE, Washington, DC 20002 or (202) 544-4226.

¹⁵ Contact ERLC at 505 Second St. NE, Washington, DC 20002 or (202) 547-8105.

¹⁶ Contact ESA at 6 E. Lancaster Avenue, Wynnwood, PA 19096 or (484) 384-2990.

¹⁷ Contact Sojourners at 3333 14th Street NW, Washington, DC 20010 or (202) 328-8842.

¹⁸ Joseph Loconte, "Citizenship, Civil Society, and the Church," in *Toward an Evangelical Public Policy*, ed. Ronald J. Sider and Diane Knippers (Grand Rapids: Baker Books, 2005), 195.

¹⁹ *Ibid.*

²⁰ *Ibid.*, 208.

²¹ Jim Wallis, *The Great Awakening: Reviving Faith & Politics in a Post-Religious Right America* (New York: HarperCollins Publishers, 2008), 3.

²² *Ibid.*

¹ See Matthew 17:24-25; 22:15-22; and Mark 12:17.

² See Acts 16:37; 22:28; 25:1-7.

³ See Saul K. Padover, *The Complete Jefferson* (New York: Duell, Sloan, & Pierce, 1943), 518-19.

Christian Citizenship: A Pastoral Dialogue

Editorial Note. The following article is actually the reflection of a conversation held recently among Van Christian, pastor FBC Comanche, TX; Stacy Conner, pastor, FBC, Muleshoe, TX, Richard Ivy, pastor, Avenue D Baptist Church, Brownwood, TX, Bill Tillman, Logsdon School of Theology; and Steve Vernon, Associate Executive Director of the BGCT. Some abridgement has been done; but, the conversational style has been allowed to remain as these five explored facets of Christian Citizenship raised in the opening article by Van Christian.

Window: Van, the readers can read your article. Is there anything there that you think needs to be elaborated upon, in need of clarification?

Van: One of the things that I believe needs to be clarified, or at least addressed, arises from an event that occurred after I submitted the article. The event to which I refer was the invitation of John McCain and Barak Obama to speak at the Saddleback Church with Rick Warren as moderator. I tried to emphasize in the article that churches could bring candidates in to speak as long as they were equally and fairly represented.

My presupposition was that the candidates could be invited to address political issues. This was not the case at Saddleback. The purpose was to allow the candidates to speak primarily about their religious positions. While they were both treated fairly and equally, I fear that an entirely different problem surfaced. The Constitution specifically forbids a religious test for Public office. In my opinion, this was dangerously close to establishing such a test, at least for the office of President. How would an atheist, or a Muslim, or anyone other than a Christian have fared under such a discussion? Again, in my opinion, this is exactly what the concept of the separation of church and state was meant to protect. What do the rest of you think?

Richard: I agree with Van's assessment of the Saddleback event. What about other parties and candidates? I realize we are basically a two-party nation but there are other parties with candidates, some of which might fall into those types Van mentions. Should the church not be totally fair and invite all? Just my thought. It seems to me that whoever is sponsoring an event like Saddleback gets to set the agenda and that favors the candidate that best supports their agenda.

Stacy: While I agree that the constitution proposes that no official religious test be required, unofficially we have been offering a religious test for generations. "Will a Catholic President take orders from the Pope?" "Can we trust a Born Again politician to have the stability necessary to be President?" In the 1980 debate Ronald Reagan was



(L to R) Richard Ivy, Van Christian, Steve Vernon, Stacy Conner & Bill Tillman

asked to give his standing in faith compared to Jimmy Carter's public proclamation. And to be honest, as Baptists we were quite proud that every position in power from the President to the Speaker of the House was a Baptist in the 1990s. Testing a candidate's faith is not new to our democracy.

I thought Obama's response to the internet accusations that he is a closet Muslim were especially interesting. He reminded me of the Seinfeld episode where Jerry and George were accused of being homosexuals. They were quick to deny, but wanted to remain inclusive. "WE'RE NOT! Not that there's anything wrong with that." Obama wanting to remain inclusive of all people took a similar tack announcing, "I am not a Muslim."

In the past we have gauged a candidate's position based upon the churches who invited the candidate. We have, fairly or unfairly, associated the candidate with the pastor or religious representative: Reagan - Falwell; Clinton - Jackson; Bush - Jones, and so forth. And this year we have seen how those associations have created unwanted strings for both Obama and McCain. The Saddleback Forum, however, did give a formal structure to the informal test.

The questions were a measuring rod for one particular stream of Christian thought, which is not unexpected. There is no such thing as a bipartisan voters guide and there are not such things as unbiased Religious Civil forums. Everyone views an issue from one particular point or another. I share Van's concern, I am fearful that if this kind of "Civil forum" takes root, the in-vogue celebrity pastor of the moment will receive the opportunity to sanction the process or bless the favored candidate with easy questions and a receptive audience.

Steve: I have three observations. So, with no sense of prioritizing, my thoughts are:

First, Is a politician accountable for the statements made by a nonpolitical, faith advisor? I would argue there is no such thing as a nonpolitical faith advisor. Every pastor and minister brings something to the table as political baggage. Rev. Wright and the Catholic priest who

supported Obama brought a lot of politics with them. The SBC VP in California who was investigated for endorsing candidates brought political baggage with him. The four of us bring a lot of political baggage with us.

Second, we've heard the guideline, "A church may choose to politically support ethical and moral issues if that support does not endorse or denounce an individual candidate." I am not sure in this day of extremely quick labels that it is possible to stand on ethical issues without being quickly connected to a political candidate. If a pastor today takes a stand against abortion he is immediately seen as endorsing John McCain. A stand today against racism which is biblical and at the heart of Christian faith is seen as an endorsement in his election. Even the advocacy of women in ministry was seen as a vote for Hillary Clinton.



Steve Vernon

Third, I think the tension here is that we are trying to compartmentalize politics and church when we are by nature political. A candidate is a political, spiritual being. Take the Saddleback event. Did that cross the lines of separation since the questions were about faith? I am not sure that the question is valid. Can Barack Obama the candidate, the politician be divorced from his faith during a campaign? Or can the same be said for John McCain? Does the expression of faith by a candidate cross the line? In that forum could an atheist candidate be given time to share why he or she is not a believer? It seems that the wall of separation can be paper thin and fairly elastic. The strongest calls for elasticity come from one side accusing the other side of going too far.

Window: Let's move to another matter implicit in this discussion but external to Van's article. Not many days ago, the Pew Forum published in its e-mail newsletter the results of a study. The article is called "Conservatives grow wary of mixing church, politics."¹ You each have had the opportunity to examine that article and the study's result. The question has to be asked, for instance, if some church people are becoming wary about political involvement. What can we do if we think there is need for Christian citizenship

perspectives? How is responsible Christian citizenship implemented? What can a pastor do to encourage such responsibility?

Van: I wonder if the real question isn't whether conservatives want to move away from a specific relationship between the church and any particular candidate or party. Specifically, I wonder if conservatives aren't tired of being equated with the Religious Right and the explicit support of the Republican Party.

I think people still want to express their values and see those values represented in their government. That does not have to be party related. I believe conservatives, liberals, and moderates all want to see basic Christian values reflected in our policies, and want to be Christian without being specifically attached to any party or candidate.

The whole point of my article is that the Church must stand up for the basic values taught by Christ. The Church cannot separate itself from the world, particularly the world of politics, which forms the laws and policies of our culture. The Church can however, separate itself from being identified with a distinctive political point of view.

Richard: It seems to me that the Pew Forum is indicating that many conservatives may be adopting a stance reflected in what I heard Jim Wallis say on CNN about being political but not partisan. Certainly the church has some responsibility to engage her people in the politics of the nation since it is part of life. However, what we have seen and continue to see is this merger of a so-called Christian position with a particular party. I'm tired of being asked how I can be a Christian and call myself a Democrat. I suspect some others are also. Or perhaps some are coming to see the light and realize there are other Christian issues and concerns in politics beside the hot button ones. The [Abilene Reporter News](#) has an article titled "Is Voting a Christian Rite or Right?" raising the question of whether Christians have an obligation to vote. Some of those who have been caught up in the religious right Christian party appear so unenthusiastic about neither present-day candidates that they are not going to vote. I think we need to try to help our people get past this. Our people need to know there are Christian concerns other than the abortion issue, for example, affected by the elections.

Window: Van, you wrote the article around the more practical, theological facets of this idea of Christian citizenship. One matter which you were not asked to address was that of the biblical-theological matters which pertain to Christian citizenship. Where would you start if you were to do a Bible study oriented toward Christian citizenship?

Van: Realizing that many Christians do not see the need for the Church to be involved in political matters, I would begin a study by seeking to show that the Bible informs us

that God does in fact want us to be so involved. I would start with a scripture passage like Isaiah 1. The Lord is instructing his people on how to live the way He wants them to live. In turning to do his will, verse 17 says that they are to learn to do right, seek justice, correct oppression, defend the fatherless, and plead for the widow.

These are all calls to action, not contemplation. It is easy to see that each of those actions plays itself out daily in our political arena. Someone must stand up for those who cannot defend themselves; someone must stand for justice and what is right; and someone must be willing to be the voice for an unheard population. Our political process needs the Church voice to stand for those concepts.

I would fill out the early part of the study with more emphasis on the prophets. Each of them is quite bold in their declaration of the need of God's people to do justice and seek righteousness. One of the primary reasons the nation of Israel fell was their resistance to follow instructions.

Moving to the New Testament, in following the earlier theme, I would emphasize Jesus' instructions in the Sermon on the Mount to be salt and light to the world. Christians must take an impact for good. Again, the command is to be active.

The study would need to include the passages in the New Testament that I refer to in the other article. Prominently, Matthew 22 and Romans 13 would need to be studied. I think particular emphasis might be placed on the role that being a Roman citizen had on Paul's life and how he used that to his advantage in furthering the impact of the Gospel.

These could make a good starting point. Where would the rest of you choose to emphasize?

Richard: I think my contribution here would be to suggest following Van's suggestions! It has been quite a while since I did anything in this area because of the nature of the congregations served, so I might ought to leave this to others. But I have done Bible studies in days gone by in this area using the materials published by the CLC and Bill Pinson's seminary notes which I have somewhere misplaced! I believe there are materials available to help in this area. I would be very selective, however, in choosing authors and publishers of the materials since not everything is what it might seem to be on the surface now a days. It might be best to follow Van's example and just stick with the Bible and your interpretations and applications, The passages Van selected would certainly be appropriate.

Stacy: During this time when we are hearing and reading about dissatisfaction among voters I am hearing the expression of a more independent position. We are in the midst of a local option election in our community. While a group of concerned citizens has arisen to take the traditional positions of easing access leads to greater opportunities for underage drinking and the social ills that come with a few extra tax dollars, one of our ministers has taken a

different position. He has called upon Romans 14, some eat meat and some eat vegetables, some abstain and some do not. From his position, each Christian must exercise her or his own conscience under Christ and everyone move forward in grace. I believe the same realities may be making application in larger politics. It is very difficult to establish the notion of a Christian position. With concern on a variety of issues and a variety of applications in the name of Christ every person under the leadership of the Holy Spirit should identify for themselves the ideals and positions they hold with conviction.

We are seeing this diversity of conviction regarding moral issues and social justice issues. Some hold that what a person believes is most important, while others would hold that what a person does is the most important. I believe through Bible Study and through study of these matters and our constituencies we can help people to recognize and think through their positions relating to responsible Christian citizenship.

Window: Depending upon when some readers receive this issue of **Window**, the presidential election will be yet in the future. Perhaps this issue will provide some food for thought for them as they prepare to vote. For other readers, they will receive the **Fall Window** after the election. What advice do you have for those who win their vote, for those who lose their vote, and act out of those winnings or losing as Christian citizens? As you may be in the context of being the pastor of both kinds of voters, how may you find yourself working with your constituents?

Steve: I would suggest two things both pre and post election, First, in recent elections the practice has been to demonize the opposition. While this is not new in U.S. politics it is certainly more instantly available through twenty-four hour news stations and the Internet. It affects church people. A vote one way or the other is described as the Christian vote. I have had church members say that, "I don't know how anyone who is a Christian could vote for that person." This has been issue oriented, as well. The questions are also, "How could anyone who is a Christian support the war, or be pro life or be pro choice, or on and on?" The emphasis must be honest political disagreement without destroying the fellowship of the church.

Second, ultimately God is in charge. While we have a Christian citizenship responsibility, we are citizens of a different kingdom. Does that mean that we abdicate political responsibility? No, we have a responsibility to our brothers and sisters all around us. We are required to feed the hungry, visit the sick, see those in prison. But the allegiance that is above all others is our allegiance to our Lord and His kingdom. I have folks in my church who literally think it will be the end of the world if Obama is elected. A less vocal group believes it will be the end of

the world if McCain is elected. The truth is that God is still working His will in and through all creation.

He still works in the lives of his people. So we trust in Him and move on. As I think back through what I just said, those remarks do sound a little preachy, I guess.

Richard: Demonizing the opposition does seem to be the approach most used in today's politics, especially by the religious community. While it might seem to be difficult to understand, God evidently leads different people in different ways to support different people in the electoral process.



I have just completed watching Carlos Zambrano of the Chicago Cubs throw a no-hitter at "my" Houston Astros. During the game Carlos appeared to me to be praying for help---at least he was looking up with a prayerful look, pleadingly. He was successful which caused me to wonder how the Astros could possibly have won if even the Almighty was helping Carlos! Then I wonder if the Almighty cared who won this game. How do different Christians praying to the same God come to such different answers about those for whom they choose to vote? It would seem to me that a great deal of humility is needed by all in this area. Does God really care for whom we vote?

I know I may get pounced all over about this, but how do we explain one Christian feeling led to support a particular candidate and another Christian feeling led to support the opposing candidate? Is someone missing something? Could the important thing be that we are all seeking God's leadership and should continue to do so after the elections regardless of our candidate winning or losing?

Yes, ultimately, God is in control. Many call this a "Christian nation," which it isn't in my opinion. Less than one-half of the Texas population is churched, which doesn't sound like a Christian state. We are a political democracy where the majority rules. Does God move upon the half of Texas that is unchurched to reveal whom they should support for public office? Since our responsibility is with those in our churches I suppose I should stick to suggesting to them that we have a responsibility to

consider all of the concerns of God as addressed in the Bible that have political ramifications and continue to prayerfully seek wisdom from above as to who should receive our vote. Then very humbly live with the results of the elections and encourage our church folks to do the same. I believe we should do everything in our power to share that there is NO Christian Party or Christian Vote.

Stacy: Sometimes the diversity within the "Moderate" congregation I pastor is amazing to me. I have Democrats who will vote Democratic because FDR saved the day when they were young and their parents sang his praises. I have fiscally conservative Republicans who feel abandoned by their party. I have Democrats who feel abandoned on social issues. Yet, every Sunday, and a few times in-between, these people gather for unified purposes in the life of this church. They agree on missions. They agree on wanting the best in the life of this church. I am always pleased both during and after the elections to watch our membership respect their differences and treat one another with kindness. I actually have more tension on the Sunday morning when someone beats the Aggies than I do from Politics! I believe it is our job as leaders within our churches to set the tone of respect, honor, and service for Christ above all.

Window: Friends, obviously this conversation could become lengthier. But, space limitations are pressing on more dialogue. Thank you, one and all, for the conversation. Maybe we can do another one on another topic.

¹ <http://pewforum.org/about/inthenews/>

Faculty Updates

Tommy Brisco attended the Baptist International Conference of Theological Educators in Prague and led the breakout sessions for North American representatives. He has just finished a series of Sunday School lessons on Ezra and Nehemiah for BaptistWay Press.

Bob Ellis attended the biennial meeting of the Association of Theological Schools in Atlanta in the summer. He also preached in several local churches and led a conference on “Family Matters: The Church as the Family of God” at Gambrell Street Baptist Church in Fort Worth. This fall he will continue serving on the Vocational Theological Education Council of the Baptist General Convention of Texas and will lead a re-endorsement team for the council to examine the social work school at Baylor University. Bob will also attend an Association of Theological Schools self-study workshop in Pittsburgh, participate in the editorial board meeting of the *Review & Expositor*, and attend the national meeting of the Society of Biblical Literature in Boston.

Travis Frampton was elected President of the Southwest Regional National Association of Baptist Professors of Religion last spring. He is currently writing an article on Spinoza’s contribution to biblical scholarship for the third volume of *A History of Biblical Interpretation* (Erdmans). He also did supply preaching this summer for area churches.

Omer Hancock was the guest preacher at First Baptist Church, Washington, D.C. on June 20th. He also preached at Tye Baptist Church on Sunday, July 13th. He attended the annual meeting of the In-Service Guidance Association, July 31 - August 2, at Beeson Divinity School, Birmingham, Alabama. He served as Chairman, Board of Directors, and was reelected as Chairman for 2009.

James Heflin will be leading a conference for pastors and speaking at the 50th anniversary celebration of the International Baptist convention (formerly the European Baptist Convention) meeting in Wiesbaden, Germany, October 27-30.

Larry McGraw received a summer sabbatical which was spent in Providence, Rhode Island. During his time there, he conducted research on Roger Williams and early colonial Baptist life. He spent a lot of time in the John D. Rockefeller Library of Brown University and the historic Providence Athenaeum Library. Other libraries used were at Johnson and Wales University, Rhode Island School of Design and the Providence Public Library. Visits were made throughout Rhode Island to cities and churches which had a connection to the life of Williams. Also study was made of the Baptist church started by John Clarke.

Kelly Pigott continues to interim at Central Presbyterian in Stamford and First Presbyterian in Haskell. He preached at Willow Meadows Baptist Church in Houston in July and spoke on “Being Baptist” at the regional NABPR last Spring. He has joined the editorial board of the Texas Baptist History journal.

Susan Pigott has been elected to be Logsdon School of Theology faculty secretary. She is writing Sunday school lessons on Bathsheba for Smyth & Helwys. Susan also wrote a column called “Stupid Bible Tricks” for the September 23, 2008, [Ethics Daily.com](http://EthicsDaily.com).

Ronnie Prevost’s latest book, *A Distinctively Baptist Church*, was released in February by publisher Smyth & Helwys. He led a workshop on teaching churches Baptist doctrine and practices at the June General Assembly of the Cooperative Baptist Fellowship. At the August convocation of Texas Baptists Committed, he served on a panel dealing with the same topic. He is in the process of writing the Fall BaptistWay lessons for the on-line *Baptist Standard*.

One of his classes “Instructional Theory and Practice in the Church,” will be writing the Winter lessons. He is writing a series of Bible lessons for Smyth and Helwys.

Rob Sellers was part of a seminar exploration of multi-faith education held at the Desmond Tutu Center in New York City in June. He led a workshop on “The Missional Church and the Social Gospel” at the CBF General Assembly in Memphis in June. In August, he taught a seminar on “Theologies of the Two-Thirds World” and was an invited Baptist observer at the annual convention of the Islamic Society of North America in Columbus, Ohio. He will conduct a four-week course in September on “Approaching Persons of other Faiths” at St. Paul United Methodist Church in Abilene. In October, he’ll work with leaders of the Global Missions program of the Cooperative Baptist Fellowship in Atlanta to evaluate and restructure a training program for new missionary personnel. As a representative of CBF on the Interfaith Relations Commission of the National Council of Churches, this fall he will join commission members from other denominations to project and coordinate more effective and beneficial ways for Christians to relate to other religious groups in America.

Dan Stiver presented a paper in March to the Southwest Regional American Academy of Religion entitled “The Emergent Church: Ideology or Utopia?” and served as president of the organization. He gave a presidential address in April at the New Mexico/West Texas Philosophical Society in El Paso entitled “The Hope of Ideology: Revising Ricoeur.” He is giving a paper to the Society for Ricoeur Studies in October entitled “Re-Cognizing Ricoeur’s Posthegelian Kantianism.”

Bill Tillman was interviewed for an article for the *Baptist Standard*, “Looking for Guidelines for Christian Blogs?” He did manuscript review for BaptistWay lessons in the teaching guide and study guide for Matthew and Ephesians, Philip-

prians, and Colossians. He presented a lecture, “Double, Double, Toil and Trouble: Matthew 6:25-34” in Fort Worth, June 29. He presented a paper, “Ecosystems, Niches, and other Matters Which Baptists Ignore,” for the Christian Ethics Commission of the Baptist World Alliance, July 23 in Prague Czech Republic. He contributed to an article on MLK, Jr.’s speech, “I Have a Dream” for EthicsDaily.com. He co-lead a breakout session at the General Assembly of the Cooperative Baptist Fellowship with Stacy Conner, “Establishing and Disestablishing Relationships with Church Staff,” June 20. He coordinated the first faculty retreat for the Ethics Education Council for HSU, August 13-15. He wrote a devotional, “Hoping in Christ,” for the BaptistWay Advent-Christmas devotional guide. He moderated the Texas Baptist Committed Convocation in Dallas, Texas on August 19. He will co-lead a breakout session, “Missions -- A Baptist Distinctive at the BGCT November 10 with Steve Vernon, Associate Executive Director of the BGCT. He received the BGCT Christian Life Commission’s Distinguished Service Award.

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UPCOMING EVENTS

George Knight Bible Conference

October 23, 2008
Logsdon Chapel

Lecture Theme: Christological Lanterns: Images of Christ in a Dark World

Dr. David Crutchley is Dean of the School of Religion at Carson Newman College in Jefferson City, Tennessee. He has previously served as Professor of New Testament and Dean of the School of Theology, Southwestern Baptist Theological Seminary, and Dean of Post-Graduate Studies of Cape Town Baptist Theological Seminary, Cape Town South Africa.

Born and raised in Africa, Dr. Crutchley holds the Bachelor of Laws from the University of Rhodesia, Salisbury Rhodesia; and the Master of Divinity and Doctor of Philosophy from Southwestern Baptist Theological Seminary, Fort Worth, Texas. Dr. Crutchley has published a number of articles in the areas of New Testament studies, spiritual formation, and missions. He has lectured in over 10 countries. Active in the Baptist World Alliance for many years, Dr. Crutchley most recently Co-Chaired the Theological Education Workgroup of the Baptist World Alliance.

In addition to his academic responsibilities, Dr. Crutchley is a gifted preacher and much sought after speaker in churches. He has served churches in the capacity of interim pastor on several occasions and currently ministers as Teaching Pastor of Smithwood Baptist Church, Knoxville, Tennessee.

Schedule of Events:

11:55-12:30 p.m. "The Lord of the Harvest"
"Philippians 2:5-8"
Logsdon Chapel

12:30p.m.-1:10 p.m. Lunch
The Johnson Building*

3:00-4:00 p.m. "Being Fully Human: A Spiritually Out of Africa"

Logsdon Chapel Reception Room

7:00-8:00 p.m. "The Christ of the Cosmos"

Hebrews 1:1-3

Logsdon Chapel Reception Room

Students and Invited Guests

*For Lunch Reservations please RSVP (325) 670-1287 or cbratton@hsutx.edu

T.B. Maston Lectures in Christian Ethics

April 13-14, 2009

Dr. Emmanuel McCall

Lecture Theme: "Neither Jew nor Gentile"

MINISTRY PLACEMENT SERVICES

You may send church staff and other ministry requests to the Logsdon School of Theology. You may also send resumes. Contact persons:

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