

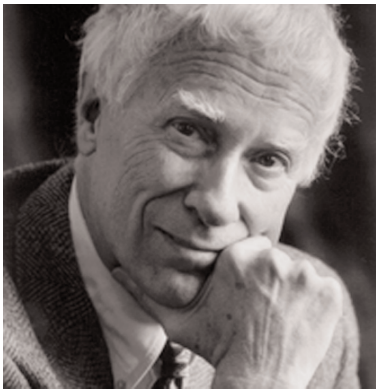
THE JEWELL JOURNEY:

faith and learning

A newsletter exploring the many ministries of William Jewell College

Fall 2011

Center for Justice and Sustainability Lecture



"The Responsible Community"
Nicholas Wolterstorff
November 16, 2011
Gano Chapel 7:30pm

Nicholas Wolterstorff's career in higher education at Calvin College and Yale, his scholarly work related to rights and justice, and his involvement in justice work in Honduras with the Association for A More Just Society makes him an ideal visiting lecturer for William Jewell College.

**Perspectives On The Common Good Lecture Theme 2011-2012:
Global Awareness - Who Is My Neighbor?**



LABORATO
FISUS
IDIC



Dr. Andy Pratt – Dean of the Chapel

Faith Matters

What do we think when we hear the word 'sustainability'? We tend to think of recycling – paper, plastic, aluminum, and cardboard. If we think more broadly, our thoughts may go to sustainable agriculture, population, or economics.

In the fall of 2008, four Jewell students and I participated in a workshop with Jewell alum Robert Mann and his wife Judith at Shadowcliff, a retreat center near Grand Lake, Colorado (www.shadowcliff.org). Robert and Judith are concluding their ten years as co-directors of Shadowcliff this fall. Shadowcliff is an ideal place to learn about sustainability. Grand Lake, Rocky Mountain National Park, and Rocky Mountain National Forest are nearby and Robert and Judith use these magnificent natural environments to teach about sustainability. It is a testimony to the teaching of Robert and Judith and the dedication of these students that all four of the students who participated in the workshop are leaders in sustainability on the Jewell campus (one has graduated and the other three are still leading the Sustainable Life, the student sustainability organization on campus).

In the first session of our workshop Robert and Judith provided us with several definitions of sustainability. One of them is the United Nation's definition of sustainability.

"Sustainability – choices that meet the needs of the present without compromising the ability of future generations to meet their own needs." from the 1987 United Nations publication, *Our Common Future*, known as the *Brundtland Report*.

Other definitions of sustainability express the same idea.

"In our every deliberation we must consider the impact of our decisions on the next seven generations." from the *Great Law of the Iroquois Confederacy*

"We should think of our resources not as having been left to us by our parents, but as having been loaned to us by our children."
A Kenyan proverb

"Then I say the earth belongs to each....generation in its course, fully and in its own right, no generation can contract debts greater than may be paid during the course of its own existence." Thomas Jefferson September 6, 1789

Continued on following page

A large, blurred background image of a diverse group of young people, mostly students, smiling and looking towards the camera. The focus is on a young woman in the foreground who is wearing a green and black patterned scarf.

Sustainability...
is who we are.



“How much is enough?”

The question, “How much is enough?” is a vexing question for humans living in affluence and a society of consumption. The question of enough carries economic, material, and spiritual implications. If we think about sustainability in this two-part way – part one making choices that meet our needs now, and part two making choices not to compromise the ability of future generations to meet their needs – we have a guideline for answering the question of enough.

Sustainability is not a recent topic. My first lesson in sustainability came thirty years ago when I read Ronald Sider’s book, *Rich Christians in An Age of Hunger*, in a seminary class in Christian Ethics. I remember Sider’s call to “live simply so that others may simply live.” But Christians in the developed world have not lived simply. The insatiable appetite of U. S. Christians for food and all things consumable belies spiritual emptiness, lack of faith in God’s provision, and blindness to the real situation faced by the poor. Christians in the developed world, primarily the U. S., have not developed an understanding of the Biblical call to stewardship. Could it be that the topic of sustainability is a revitalizing force in our engagement with stewardship?

Our definition of sustainability is about relationships. Meeting our needs cannot be considered apart from the needs of others. Here is the connection between sustainability and justice. On November 16, philosopher Nicholas Wolterstorff will lecture on Jewell’s campus. His topic is “The Responsible Community.” According to Wolterstorff, the highest ideal toward which Christians live is God’s Shalom.

Nicholas Wolterstorff wrote in his book *Until Justice and Peace Embrace*, “Shalom is the human being dwelling at peace in all his or her relationships: with God, with self, with fellows, with nature. ...

If individuals are not granted what is due them, if their claim on others is not acknowledged by those others, if others do not carry out their obligations to them, then shalom is wounded. ... Shalom is the responsible community in which God’s laws for the multifaceted existence of his creatures are obeyed. ...

Shalom is both God’s cause in the world and our human calling. ... We are workers in God’s cause, his peace-workers. The *Missio Dei* is our mission.”

Stewardship, sustainability, justice, shalom – these are all related. Stewardship is the first step toward shalom. For any system to be sustainable it must be just. The conversation is not about whether or not we should recycle. The conversation is about our commitment to justice that leads to shalom. It is time for us to realize that changing to energy efficient light bulbs, or recycling our newspapers, or buying “green” products, while all well and good, are not going to make the difference that is needed to be sustainable. We need the kind of change the New Testament terms metanoia. “Metanoia means a change of mind, a reorientation, a fundamental transformation of outlook, of one’s vision of the world. As Dr. Sallee, President of William Jewell College said to the College community at the beginning of this new academic year, “Sustainability is not something we do, sustainability is who we are.” I hope you will join Jewell in the effort to live more sustainably and more justly.

Smith Lectures in Contemporary Jewish Life and Thought to be offered at William Jewell

The Smith Lectures in Contemporary Jewish Life and Thought will be offered as an extension of the academic offerings at William Jewell College for the 2011-2012 academic year. Funding for the lectures has been provided by the family of Edward and Beth Smith through the Jewish Community Foundation of Kansas City. Debbie Smith serves on the Board of Trustees of William Jewell College.



Rabbi Neal Schuster

"There is no better setting for these lectures than a liberal arts college," said Dr. Andrew Pratt, Dean of the Chapel and Vice President for Religious Ministries at William Jewell. "We believe that these lectures will serve to enlighten our students and broaden their understanding of the larger community, addressing William Jewell's mission of providing a liberal arts education of superior quality that prepares students to lead and serve in the world beyond our campus."

Leading the Smith Lectures throughout the 2011-2012 academic year will be Rabbi Neal Schuster of Overland Park, Kan. Two evening lectures are planned during the fall semester of 2011 and two additional lectures during the spring semester of 2012. Lectures are at 6 p.m. Sunday evenings in the Gill Family Meeting Room of Yates-Gill College Union. The schedule includes:

September 25, 2011: Becoming the Responsible Self—a Jewish perspective on three foundational questions: What is real? What can we know? How should we live? This session will lay the foundation for understanding the Jewish ethos and worldviews. It references the college's core curriculum, which is organized around an examination of what constitutes the "Responsible Self."

October 30, 2011: Between Universal and Particular—Are the Jews an insular people, or a cosmopolitan one? An exceptional people, or an ordinary one? Are they even a people at all? If so, how, who belongs, and what is their purpose?

February 5, 2012: Questions Heaped Upon Questions—How Jews think and why. An exploration of the basic modes of Talmudic discourse and Jewish thought and how it has shaped the essence of the Jewish ethos.

March 25, 2012: What Shall I Do With This People—The place of Jews and Judaism in the world. How Judaism has transformed the world. Is there still a "Jewish Problem" to be solved? If so, what is it, is there a solution, and what happens when Israel is added to the equation.

Rabbi Schuster holds a B.A. in business administration from the University of Washington, an M.A. in Jewish Education from the Rhea Hirsch School of Education at Hebrew Union College-Jewish Institute of Religion (HUC-JIR) in Los Angeles, as well as an M.A. in Hebrew Letters from HUC-JIR. While in Rabbinical School, he served as an intern and then as the director of the Berit Mila Program of Reform Judaism, as well as the instructor for several adult education programs throughout Los Angeles. He served as a student rabbi for Congregation B'nai Israel of Butte, Mont.; as a student intern for Congregation Ner Tamid in Las Vegas, Nev.; and as an education intern for Temple Ahavat Shalom in Northridge, Calif. Since 2009, he has served as the rabbi and Senior Jewish Educator at the Hillel chapter at the University of Kansas, where he is also a member of the faculty in the university's Jewish Studies Program.

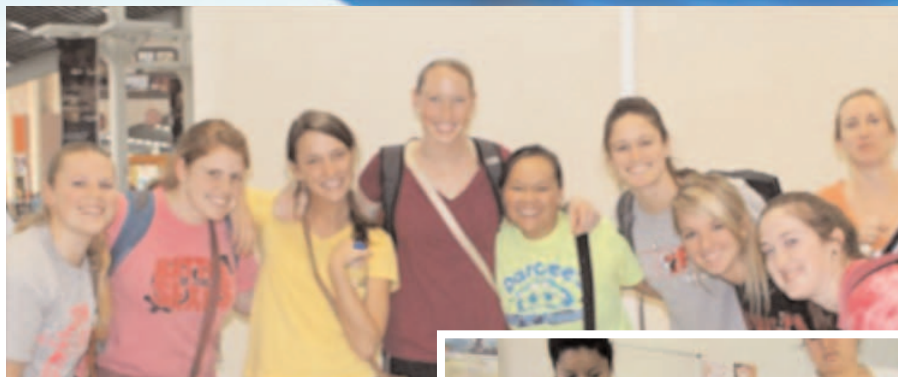
Rabbi Schuster has served as part of the clergy team at The Temple, Congregation B'nai Jehudah, Kansas City's oldest and largest Jewish congregation. He has been a sought-after teacher in the Jewish Community Center's Department of Adult Jewish Learning as well as a regular guest lecturer and panelist for the Biomedical Ethics Program at Kansas City University of Medicine and Biosciences. He lives in Overland Park, Kansas, with his wife, Tamara, who is also a Jewish educator, and their three children.

William Jewell College is committed to bringing together talented students and gifted faculty mentors within a vibrant community sparked by a rigorous and intentional liberal arts curriculum. A full range of personal and professional development experiences are presented by the selective national liberal arts college's location within the Kansas City metroplex of more than two million.

Clinics, Congressmen, & A Carnival !!!

Jewell's Village Partners May 11 Trip to Honduras

While most Jewell students were starting their summer break, our team of 10 students, two faculty, and one alumnus headed for the tropical setting of north central Honduras to



continue our Village Partners Project in Embarcadero. Our team consisted of mostly nursing students, and our plans revolved around how they could help us move forward in our partnership with the folks in Embarcadero. Our group toured a wide variety of health clinics and hospitals in the region. Staying with us in the village, were three nursing students from UNAH-CURLA University in La Ceiba and one day, several of the nursing professors from the school came and toured the village. They were very interested in seeing the dry composting latrines and the stoves that have been built over the last two years.

Village Partners has also drawn the attention of national leaders from the Honduran Congress, and we had a chance to share about the project with three of them. One of the highlights of the trip was engaging in a little bit of true Honduran culture as we were able to see and participate in La Ceiba's annual Carnival.

Our team experienced a broad spectrum of health care options found in Honduras. Starting with the small rural clinic in nearby Esparta, run by a nurse named Maritza. Our team worked at this clinic all afternoon, pouring over the past three years of medical records, looking for any visits made by the residents of Embarcadero. Our goal is to establish a health record, prior to the installation of the stoves and the latrines, and compare that to after

their installation, to determine if it has helped the general health of the residents.

We also toured a brand new public hospital in La

Ceiba. An interesting first impression as we entered the area was seeing a long line of employees that were on strike, sitting on chairs, in front of the hospital. During our tour we learned that they have an intensive Care Unit, but they do not have the trained staff to open it yet.

Team member, Anne Brown-Pollard, 2008 Jewell nursing graduate, currently serves at an ICU unit at Children's Medical Center here in Kansas City. She began discussing the possibility of bringing a team back to help train a staff to open and run



Continued on following page

the new ICU at this public hospital. Senior Nursing Major, Heather Le Blanc, shared these thoughts after touring the hospital.

"We learned that the public hospital serves the low or no income population and, while it was a brand new facility, I was surprised by the lack of privacy in the wards, if you were lucky, there might be a curtain between the beds. Also how the different parts of the hospital were connected by outdoor, covered walkways, and most of the patient's areas were not air-conditioned. It really helped me realize how advanced our health care system is in comparison. Visiting the hospitals in Honduras was the most eye opening experience of the whole trip for me."

We also toured a private hospital which probably most resembles the hospitals we are familiar with here in the states. It was a small, older facility, originally built in the mid 1900's as a hospital for Dole plantation employees. Our final stop, as we hoped to learn about all kinds of medical options in Honduras was at an organic, whole health center called Siloe'. At this center we began with a brief orientation that included about 20 minutes of Yoga, where we were encouraged to get in touch with the air and the sky around us. Following that session we were privileged to observe while one of the specialists performed an exam utilizing a small metal probe and a container with a



wide variety of herbs. The patient had a sore or cut that had gone untreated for some time on her ankle, and the specialist suggested a drastic diet change for the patient, along with a daily redressing of the wound. We learned that this alternative clinic is frequented by folks who may not be able to afford regular health care; or residents who have tried traditional cures, but have found little or no relief from their pain. Before we left we were able to tour their "pharmacy" which included a very interesting collection of herbs, spices and natural ingredients. This was truly an eye opening experience for our nursing students.

Very early in our stay in Embarcadero, our dear friend and partner in Honduras, Rafael Carias learned that three congressmen from the capital were going to be in La Ceiba for the Carnival. He arranged an opportunity for us to meet with them at their hotel. The three congressmen are from different regions of Honduras, but all of them were interested to hear about our project in



Embarcadero, and how it might help in the rural parts of their departments. (similar to states) As they listened they had several questions about the dry composting latrines, or "Sanitario Seco's" and how they functioned. One of the congressmen was so interested that the fol-

lowing day, he came to the village of Embarcadero to tour the site and to purchase parts for a latrine, so that he could build one on his own ranch in the department of Yoro. We have followed up with the congressmen, and we are planning to invite them to visit our campus in February, along with Rafael and one of his student's Sarahi Zeron, who has been instrumental in developing the business plan for the Tienda in Embarcadero. Sophomore International Relations Major, Lydia Berns, video recorded and photographed our meeting with the congressmen. She is currently putting together a short video piece about the project. After the trip she said, "The best part of the Village Partners Project to me, is the fact that we are "assisting" and not "directing" through our partnerships. It is refreshing to be a part of a group that is thoughtful as it interacts with the people of Honduras. I really like the fact that we strive to help Hondurans find their own, sustainable solutions to the challenges they face."

Prior to each of our trips our group spends seven weeks in class, learning about the culture and the customs of Honduras. As it turns out no class could prepare us fully for the remarkable sights and sounds of a full-blown Honduran Carnival. The parade was filled with colorful floats, bands, corporate sponsors, and ethnic dance troupes from around the country. Following the parade the streets filled with revelers who were entertained with live music every two or three blocks along the parade route, where bandstands were set up and bands played lively Spanish dance tunes, well into the evening. Along the street you could also find every kind of vendor you could imagine, from handcrafted items to toys and trinkets, and there were all the local foods and beverages available as well.



The trip was a very rich and productive experience for our group. The next step in our Village Partners Project, is to help the residents of Embarcadero get a small "Tienda" or store up and running in their village. This will be a great asset to their community and a huge step forward toward economic independence. Jewell students, faculty and alumni continue to find great reward in "Living what we Learn" in Honduras. (For more information about how you can be a part of the Village Partners Project contact Lori Wetmore at wetmorel@william.jewell.edu)





Finding New Roots

*Victoria Litardo
Pritchard Service Award Final Report*

Project: Create profile cards for each farmer in the New Roots program

My summer project through New Roots for Refugees remained along the lines of my proposal, but the process in between went completely different than expected, in a way that taught me much about productivity. The idea for my summer project, as stated in the proposal, was to create profile cards for each farmer in the New Roots program. These cards would contain information on the farmer, their picture, and a thank you from our organization for supporting their local farmer. These cards would be handed out to each buyer the first time they buy from a farmer, allowing them to build a relationship and possibly a business partnership in produce purchase. These 4 x 6 cards are useful to keep and hang on the refrigerator or bulletin board at home as a means of spreading the word. The vision behind these cards is to slowly eliminate the distance that exists between the buyer and our farmers.

In order to create the cards I had to interview each farmer and take a picture of them using a consistent background or pose to match all the cards that I was going to be designing. The process of making the cards took up most of my summer internship due to difficulty in booking interpreters for interviews with the farmers, misunderstanding of appointment times, absence, and learning the basics of InDesign software where the cards were created. What started off as an organized process soon became a trial and error method due to the inconsistency of interviews and computer difficulties. I started by slowly booking interpreters and interviewing all the farmers, creating a excel spreadsheet of their answers to my questions. As the weeks went on, I brought my camera to the farm and would snatch a picture of them quickly as I saw the different farmers throughout the day, but due to different schedules and

market times, this took many weeks to finish. I then sketched the profile card and began to type out small biographies of each farmer. Once I had all my ideas and images put together for the card, I slowly began to design each of them, which took many phone calls and e-mails of questions to the printing company. It was my first experience with InDesign, so designing the cards took a few weeks to accomplish. However, it didn't take long for me to learn the basics and design each card exactly the way I envisioned it. I sent the proofs off to a printing company I had been in contact with since the Spring, and settled the cost within the budget of what I was given this summer through the grant.

I learned a lot and used much of my marketing knowledge to create these profile cards. I had to be strategic and design a card that would be appealing to the eye, not overwhelming, and informative. I proofread the biographies several times before sending them to be printed. Throughout this designing process I was able to learn much about the program InDesign and its basic elements. It was interesting to improvise and learn through trial and error, for I usually am knowledgeable of the software I am using. However, the printing company recommended I use InDesign to make the profile cards. Through this process, I also learned about people's concept of time and the difficulty that language barriers can bring. Although I had a deadline in mind and an organized process, I had to learn to be flexible and work around other schedules as well.

Overall, this project gave me a taste of the life of graphic designer and taught me the importance of knowing the people within your organization and what it stands for. It was good to be humbled through the deadline delays, for I learned about patience and how to remain proactive even when the process is moving slowly. I was proud of my results, and I hope the profile cards begin to change the relationships between consumers and producers.



Gifts in Kind



Cassidy Miller

Pritchard Service Award Final Report

I spent this past summer working with The Rainbow Network in Springfield, MO. The Rainbow Network helps Nicaragua's poorest people by partnering with them in healthcare, education, economic development, and housing. My role with the organization this summer was to develop their Gift in Kind (GIK) program. "Gifts in kind" are donations of physical objects as opposed to monetary donations. In these hard economic times Rainbow Network is finding it difficult to provide for the needs in each of the communities they support solely through their solicited donations. A more effective GIK program would free up finances to use throughout the organization as well as provide objects needed in Nicaragua.

Before I left for Nicaragua, I assessed where the program has been. I dug through old files and documented the impact and progress of the GIK program in the past by creating spreadsheets and graphs for the employees and board members to assess the strong and weak gift areas and our ability to fill those needs through the program historically.

The goal of the next portion of my internship was to assess where we are and where we want to go from here. This portion I spent in Nicaragua in a town called Nagarote. While in Nagarote I accompanied members of the Nicaragua Rainbow Network team to different communities each day. The nearly complete list of communities I visited is as follows; La Palma, La Sabineta, Las Pilas, Ojo de Agua, Flor de las Piedras, La Concha, Rincón de los Bueyes, San Antonio, Valle de Jesus, Copatepe, San Roque, and Valle Jimenez.

During my time in each of these communities I participated in health days at schools, sat with the community members waiting in line at the Rainbow Network Medical Clinic, ate in their homes, sat in on sex education classes with the scholarship students, etc. I had a lot of contact with the communities I visited and they were more than willing to share their needs with me. I talked with teachers, students, and parents about educational needs. I spoke with women of the community about household needs. I received great input from Peace Corps volunteers, Rainbow staff, and elders of the communities on health and medical needs. Rainbow Network is doing so much for the individuals in so many communities, but there are still so many needs yet to be filled. I collected a very long list of these needs that the individuals of the communities I visited were all too willing to share with me. After returning with this list of needs in the homes, communities, schools, medical clinics, etc. I wrote a report of my findings and also

created a plan for the GIK program that I recommended to the Rainbow Network United States office. My plan and recommendation was based on an idea I came up with while in Nagarote. What I think would be very beneficial for Rainbow is to create a Gift in Kind page on the website. This page will include a list of all of the items needed. This way, before a church or other organization has a donation drive, or if a person wants to donate a large quantity of objects, Rainbow Network can refer them to the Gift in Kind page to make sure the needs are being met and they do not end up with a bunch of objects they cannot really use.

Taking that idea even further, I think it would be beneficial to create a relationship with some company that can supply Rainbow Network with items needed at a good price. This way the GIK page could be set up in a way where donors could find an item they want to donate, click "buy and donate now", and then make their online payment to the company, who would then package (and maybe match) the items the donors have purchased. This would make it much easier to send to Nicaragua and would take a lot of pressure off of the office and staff in the States.

While I was in Nicaragua I also learned some useful information about buying in bulk there rather than shipping from the US. In the research I did before I left, I found that Rainbow Network was sending large amounts of shoes in each container. Shoes are very heavy and add to the total cost of sending a container abroad. While in Nagarote, I learned about a shoe company called Pajarito Azul that sells shoes in bulk. From what I understood, the company is located in between Ciudad Sandino and Managua. I believe it would save money to collect names and shoe sizes from the various communities and purchase shoes from this company in Nicaragua. It would hopefully save money and also allow more room on the containers for other necessary items.

The work I did during my internship pretty much fell within the description I put on my Pritchard Humanitarian Service Award application. What ended up happening that I did not anticipate was that I was offered a job with the Rainbow Network to continue with the GIK program by setting up and implementing my plan. I will continue to work with them throughout the school year and will possibly have the chance to travel again to Nicaragua after graduation.



Dr. Andy Pratt,
Dean of the Chapel



Dr. Ann Marie Rigler,
College Organist

fall 2011 chapel

All members of the College community are invited to attend Chapel. Chapel at William Jewell College nurtures the contemplative life. Time is set aside weekly for personal and community reflection. Through music, Scripture, homily, and prayer we have the opportunity to experience confession, renewal, and growth. The Dean of the Chapel leads Chapel services.

College Convocations

Chapel Services

"500 Words"



September 7 **Opening Convocation**



October 5 **Homecoming**



November 30 **Hanging of the Green**

August 24

August 31

September 14

September 21

September 28

October 5

October 12

October 19

October 26

November 2

November 9

November 16

December 8

Gary Armstrong

Victoria O'Dell

Tim Everly

Fran Webber

Ruth Edwards

Darlene Bailey

Nathan Rueb

Cassidy Miller

Ann Pittman

Brett Whisler

Cameron Evans

Nicholas Wolterstorff

Milton Horne



Armstrong



O'Dell



Everly



Webber



Edwards



Bailey



Rueb



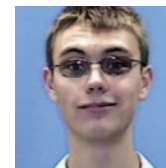
Miller



Pittman



Whisler



Evans



Wolterstorff



Horne



The 'faith' in faith and learning

by Milton Horne, Professor of Religion

When we reflect on the meaning of "faith and learning," the immediate question concerns the term faith. For those who come from a Christian background, faith is a distinctively Christian characteristic. In fact, for many practicing Christians faith may be what distinguishes Christianity from other religions. On the other hand, considered in an educational context that celebrates the pluralism of the liberal arts, the faith of Christianity does not look so unique. If we take the writer of the New Testament book of Hebrews seriously, faith is "the assurance of things unseen..." it is not difficult to see that other religions hold similar kinds of postures toward reality. Muslims and Jews both affirm an invisible deity whose sovereignty presides over the universe in a purposeful manner. Hindus assume an impersonal order of the universe that provides purpose in the form of the karmic-samsaric wheel of rebirths. And while Buddhists traditionally do not necessarily assume any kind of sovereign deity, they do assume a karmic order that influences the universe. Aren't these practitioners of religion making a faith-full assumption about the order and meaning of reality analogous (although, admittedly not identical) to Christians?

The first course in WJC's Responsible Self curriculum sets the trajectory of the entire core curriculum with three questions: what is real? how do we know? how (therefore) should we behave? These are ontological, epistemological and ethical questions, successively. The major traditional religions ask the same questions in their own way. Each of them, though, answers the ontological question

(what is real?) by affirming that what is unseen is as real as that which can be seen. The non-material universe is as real as the material universe, in other words. This has a bearing upon the relationship between science and religion. Now, it is unnecessary to assume any kind of implicit antagonism between science and religion, to be sure. But, scientists antagonistic to religion are so often because of religion's conviction of non-material forces that shape the nature of the universe. Likewise, religious persons antagonistic toward science are often so due to its conviction of a universe explicable in exclusively material terms. In these conversations, though, Christianity is not singled out as the only religion that practices the conviction of such "unseen realities."

The "faith" in faith and learning is more about the encounter between convictions of material and non-material aspects of the universe. A program that explores such encounters is interested in the way all practitioners of such convictions experience it. What are the implications of Jewish Torah, Islamic Shariah, the Hindu Laws of Manu and the Buddhist Pali Canon as they encounter a world increasingly shaped by a materialist ontology? What can Christians learn (likewise Jews, Muslims, Hindus and Buddhists) about their own faith-full convictions in the encounter between the material and the non-material? In a word, the programmatic study of faith and learning moves far beyond the concerns of Christian faith to the faith-fullness of all religions.



I lift up my eyes to the hills...

I LIFT UP MY EYES TO THE HILLS- WHERE DOES MY HELP COME FROM?
MY HELP COMES FROM THE LORD, THE MAKER OF HEAVEN AND EARTH.
HE WILL NOT LET YOUR FOOT SLIP -
HE WHO WATCHES OVER YOU WILL NOT SLUMBER;
INDEED, HE WHO WATCHES OVER ISRAEL WILL NEITHER SLUMBER NOR SLEEP.
THE LORD WATCHES OVER YOU
THE LORD IS YOUR SHADE AT YOUR RIGHT HAND;
THE SUN WILL NOT HARM YOU BY DAY, NOR THE MOON BY NIGHT.
THE LORD WILL KEEP YOU FROM ALL HARM -
HE WILL WATCH OVER YOUR LIFE;
THE LORD WILL WATCH OVER YOUR COMING AND GOING
BOTH NOW AND FOREVERMORE.
PSALM 121



Dr. Amy Hartsfield, counselor and assessment consultant at Central Baptist Theological Seminary, delivered a contemplative sermon which inspired and compelled graduates to “Lift Your Eyes to the Hills,” a message inspired by Psalm 121. Dr. Hartsfield calls on this psalm as a beacon of protection and assurance as graduates move forward on their journey from this place to the next. “Another journey now lies ahead of you, you have to lift up your eyes, you have to look out.” She further examined the story of the pilgrimage in Psalm 121 that proclaims the challenge of the next journey will, “Surpass my individual strengths. Where will the strength come from?” As Dr. Hartsfield spoke of the many “hills” that are yet to come in the lives of the graduates, she reflected again on the responsive voice in Psalm 121 that answers that question, “My strength is in the Lord, the maker of heaven and earth.... there is one who has created all that there is, the one who stood out on a platform of nothingness and created everything, the one who had the power to subdue chaos and create order, the one who is the maker of each “hill” that exists.”

MOSAIC

CHRIST

Mosaic Takes Place Every Thursday Night

COMMUNITY

9:15 to 10:15 p.m. in Gano Chapel

WORSHIP



Please join us for...

Jewell Chapel

10:15 a.m.

Wednesdays in Gano
for 20 minutes