



ISSUE 28

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A Quarterly Newsletter of

HOMEMISSION
OUR TEAM YOUR HOME GOD'S MISSION



Welcome to the October Edition

As we enter October, we give thanks for the Lord's steady hand through another quarter of ministry. This season invites us to reflect on His faithfulness, renew our commitment to shepherding well, and look ahead with prayerful expectation for the work still before us.

In this quarterly edition of *Elders'Net*, you'll find updates, encouragement, and resources intended to support our shared responsibility of caring for the church with wisdom, humility, and unity. May these pages help keep us informed, connected, and strengthened for faithful service.

Thank you for the time, prayer, and discernment you continue to give to this calling. As the year moves toward its close, may we remain attentive to the needs of the flock, encouraged by God's grace, and steadfast in the hope we have in Christ.

May the Lord strengthen each of you for the work of ministry in the months ahead.

— The Elders Net Team

Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you.

1 Peter 5:2 (ESV)

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Be a Guest Contributor!

We can't do this alone. We are inviting guest contributors to submit articles for future editions. Do you have a story to tell, advice to share, or encouraging insights for our readership? If so, we would love to hear from you. Email your articles to eldersnet@homemission.org.

Your Voice Matters!

Our goal is to keep the newsletter practical, relevant, and engaging – because it is all about serving your needs. So, this is your chance: submit questions, share concerns, suggest topics you would like to see addressed. Send your input to eldersnet@homemission.org.

Shepherds Who Go the Second Mile

An elder-focused reflection on Matthew 5:38–48

By David Fittz

In the Sermon on the Mount, Jesus takes us beyond outward behavior and leads us straight to the condition of the heart. Matthew 5:38–48 begins with familiar words: “an eye for an eye and a tooth for a tooth.” In human terms, retaliation can feel fair. For elders and church leaders, that temptation may surface when criticism is unfair, motives are questioned, decisions are misunderstood, or difficult members test the patience of the shepherds.

But Jesus calls His followers—and especially those who lead among His people—to something higher. He says, “Do not resist the one who is evil,” and then gives examples that are as challenging today as they were then: turn the other cheek, give more than what is demanded, go the second mile, and give generously to the one in need. These are not instructions for weak leadership. They require spiritual strength, humility, self-control, and deep confidence in the Father’s care.

“And if anyone forces you to go one mile, go with him two miles.”

— MATTHEW 5:41

Jesus continues, “Love your enemies and pray for those who persecute you.” Elders may not think in terms of having enemies, but every shepherd knows the weight of leading people who oppose, resist correction, spread discouragement, or make hard decisions harder.

Loving those who agree with us is natural. Praying for faithful supporters is easy. But Jesus asks, “What more are you doing than others?” The shepherd of Christ’s flock is called to lead differently, not

because elders are naturally stronger, but because the Chief Shepherd is shaping their hearts.

“But I say to you, Love your enemies and pray for those who persecute you.”

— MATTHEW 5:44

There is a danger in allowing God’s Word to comfort leaders without correcting leaders. Elders rightly encourage the congregation toward holiness, unity, patience, and love; yet those same virtues must first be visible in the men who shepherd the flock. Jesus is not merely trying to help leaders manage difficult people; He is teaching shepherds to become more like the Father while they lead His people.

True pastoral love is more than politeness in meetings, more than patience in public, and more than avoiding conflict. In true love, elders begin to reflect the character of God before the congregation. Jesus says the Father “makes His sun rise on the evil and on the good and sends rain on the just and on the unjust.” God’s kindness reaches people who do not deserve it. That is the pattern Jesus gives shepherds: love that does not wait for the other person to earn it.

This kind of elder leadership must be practiced on purpose. It is unlikely to happen by accident when an elder is tired, criticized, misunderstood, or carrying the burdens of the congregation. Shepherds need a thoughtful, prayerful way to respond before the difficult conversation, tense meeting, or painful complaint arrives.

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Four steps can help elders put Jesus' command into practice:

1. **Pray** before responding to criticism or conflict. Ask the Lord to help you see the person as a soul to shepherd, not merely as a problem to solve. Prayer can soften the heart of the shepherd before he speaks to the sheep.
2. **Plan** to shepherd difficult people with love. Decide ahead of time how patience, firmness, kindness, and truth will work together. Some situations require correction, but correction should never be driven by wounded pride or irritation.
3. **Pause** before speaking in meetings, emails, phone calls, and hallway conversations. Not every burden deserves an immediate answer, and not every accusation needs a quick defense. Sometimes the most Christlike leadership is seen in a measured word spoken after prayerful restraint.
4. **Push** yourself toward the second mile of pastoral care. Make another visit. Have another conversation. Pray again for the difficult person. Seek peace one more time. Going the second mile is rarely convenient, but it often reveals the heart of a shepherd who follows the Chief Shepherd.

Jesus ends this part of His teaching with a searching command: "You therefore must be perfect, as your heavenly

Father is perfect." This is not a call for elders to pretend they never grow weary, frustrated, or burdened. It is a call to mature, complete, wholehearted love—the kind of love that reflects the character of the Father while serving under the authority of the Son.

Congregations learn much about handling conflict by watching their shepherds. When elders answer harshness with humility, criticism with prayer, and difficulty with patient strength, the church sees a living example of the Sermon on the Mount. May elders throughout the brotherhood be known not only for believing the words of Jesus, but for living them—praying before reacting, planning before speaking, pausing before answering, and pushing toward the costly love of Christ. And when the flock sees its shepherds go the second mile, may they see the goodness of the Father who first loved us.

Closing challenge: Elders, choose one difficult relationship, one unresolved tension, or one wearying pastoral burden, and carry it before the Lord this month. Pray for that person by name. Ask whether there is a second mile step you can take—not to avoid truth, but to show the love of Christ while holding to truth. Let the congregation see in its shepherds the patient strength of men who are being shaped by the Father's own heart.



Seeing Through Their Eyes, Part 3

Understanding Perception in Shepherding

By Bob Turner

Editor's Note: In the April and July editions of Elder's Net, Bob Turner introduced the concept of perspective in the article "Seeing Through Their Eyes: Understanding Perspective in Shepherding." In this second article of the series, he expands on that foundation by examining perception—the process by which individuals interpret and assign meaning to what they see, hear, and experience. Understanding how perception influences thinking, feelings, and responses can help shepherds build stronger relationships, communicate more effectively, and minister with greater empathy and insight.

While this article may not seem immediately applicable to shepherding, I believe it has great bearing on every relationship, especially for those who serve as elders. Please consider how perspective taking can benefit you as a leader as you shepherd God's people.

Elders lead best when they slow down enough to see, listen, and understand before responding.

As previous articles have identified, **perspective is the lens through which we look. It is how we see an event, person, or circumstance. Perception is how we interpret what we see through that lens.** Considering these definitions, the concept of perspective taking has proven to benefit those who lead others. The challenge is in the application.

Types of Perspective Taking

Conceptual or Cognitive: Also known as investigative perspective taking, this involves seeking to understand another person's thoughts and beliefs. The primary tool is the use of investigative questions to gain greater knowledge of what someone else thinks or believes.

Perceptual or Visual: Also known as positional perspective taking, this involves physically repositioning oneself in another person's place or position to see from where they are standing or sitting.

Affective or Social: Also known as empathy, this is a valuable tool of emotional intelligence. It involves feeling with, or recognizing, another person's emotions.

Imaginary or Situational: Also known as circumstantial perspective taking, this involves

considering how specific circumstances influence someone's perspective.

Role-Taking: Also understood as an experiential point of view, this involves adopting the role of another person in order to understand their experiences and viewpoints. We often hear this referred to as role-play.

Cultural Perspective Taking: This type of perspective taking studies and acknowledges how a person's cultural background has helped shape their beliefs and behaviors.

Benefits for Shepherding

Studies have identified many benefits, both for the individual and for relationships with others, when a person is willing to step into another's shoes and see from their perspective. For elders, several benefits are especially important:

- **Effective communication:** Understanding and considering another person's perspective helps us become better listeners, notice nonverbal cues, and understand the meaning behind someone's words. This leads to fewer misunderstandings and more productive conversations.

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Seeing Through Their Eyes Continued

- **Problem solving and conflict resolution:** Perspective taking helps us navigate conflict by seeing a situation from multiple angles and finding common ground.
- **Empathy:** Seeing from another person's perspective helps us understand the struggles that affect how they engage with others and make decisions. Empathy also helps us address biases that interfere with appropriate social understanding.
- **Expanded teamwork:** Perspective taking encourages creativity within a team. When elders value the ideas others bring, the team becomes stronger and better equipped to consider well-rounded solutions.
- **Growth through learning:** We are each other's teachers. When we take time to "look through the lens" of another person, we may learn something we would have missed if we only viewed life through our own lens.
- **Limited biases:** Exploring the world through someone else's shoes trains the mind toward flexible thinking and away from automatic assumptions.
- **Decreased stereotyping:** Perspective taking helps us see the real person in front of us rather than relying on assumptions based on categories or characteristics
- **Avoiding "in-group" favoritism:** Perspective taking helps elders value what each person brings to the table rather than favoring someone simply because they are part of a familiar group.

Perspective taking is not a technique for winning an argument; it is a discipline for understanding people more faithfully.

Five Steps to Practice Perspective Taking

The ideas expressed here are based on several articles, videos, and books that address perspective

taking. Developing this ability begins with intentional practice.

1. **Reposition yourself.** You may need to literally move from where you are to where the other person is in order to see what they are looking at. "Putting yourself in their shoes" is a metaphor for seeing from their perspective. Whether you reposition yourself physically, mentally, or emotionally, changing position often allows you to see things differently.
2. **Observe and listen.** Once you have repositioned yourself, take time to observe. Ask open-ended questions, practice active listening, and listen with the intent of repeating back what you heard. You might say, "What I hear you saying is..." or "What I believe you said was..." This helps the other person know you are trying to understand, and it communicates that you value them.
3. **Imagine.** As you ask questions and listen, repeat back what you heard. The other person can confirm your understanding or correct misunderstandings. Then reflect: What would your perspective be if you were in their shoes? What blind spots might you need to consider?
4. **Consider the difference.** Consider how the other person's perspective differs from your own. What did you learn that should shape your response? Are you willing to adjust your perspective in light of what you have learned?
5. **Share what you have learned.** Openness to learn, admit wrong, and make appropriate changes is often challenging. The goal is not to force the other person to see from your perspective, but to learn and grow in your own

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understanding. When appropriate, share what you have learned and express gratitude for the time they gave you.

Closing Challenge for Elders

This month, choose one conversation in which you will intentionally practice perspective taking. Before offering advice, correction, or direction, pause and ask: **Have I truly seen this from their side?** Shepherding requires more than leading from where we stand; it calls us to move close enough to understand where others stand. Let that question shape both your words and your spirit as you serve.



Excuses, Excuses

Lessons from Moses and the Burning Bush

By David Fittz

Excuses are part of the human condition. Some are reasonable, some are flimsy, and some reveal more about our fear than our circumstances. Even in matters of faith, we can find ourselves offering excuses to God. Yet the burning bush reminds us of this important truth: whenever God gives a command, He also provides what is needed to obey it.

Moses at the Turning Point

Moses' life can be viewed in three major movements: his first 40 years in Egypt, his next 40 years in exile in Midian, and his final 40 years leading the Israelites out of Egyptian bondage and through the wilderness. This article focuses on one decisive moment near the end of that second movement—when Moses encountered God at the burning bush.

The scene is familiar. Moses is in Midian when he sees a bush that burns without being consumed. As he draws near, he encounters the living God. God gives Moses a mission: lead His people out of Egyptian captivity and toward the promised land. Moses does not respond with immediate confidence. Instead, he raises one concern after another.

God does not call elders because they have no doubts; He calls them so they can learn to trust His presence more than their excuses.

Five Excuses at the Burning Bush

- **Excuse #1: “Who am I?”** Moses said, “Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?” (**Exodus 3:11**)
- **Excuse #2: “Who are You?”** Moses asked what he should say if the Israelites asked the name of the God who sent him. (**Exodus 3:13**)

- **Excuse #3: “What if the people don’t listen?”** Moses was concerned that they would not believe the Lord had appeared to him. (**Exodus 4:1**)
- **Excuse #4: “I’ve never been good at this.”** Moses said he was not eloquent and was slow of speech and tongue. (**Exodus 4:10**)
- **Excuse #5: “Can You send someone else?”** Moses finally asked the Lord to send someone else to do the work. (**Exodus 4:13**)

God’s Answer to Every Excuse

This is the part of the burning bush story we must not miss. Moses did not come to God with polished confidence or a ready-made plan. He came with fear, uncertainty, insecurity, and reluctance. Yet God did not shame him for his weakness. Patiently and firmly, God answered each excuse. When Moses asked, “Who am I?” God answered, “I will be with you.” When Moses wondered what to say, God revealed His name. When Moses feared the people would not listen, God gave him signs. When Moses felt inadequate in speech, God reminded him that He made the mouth. And when Moses asked God to send someone else, God provided help—but He did not remove Moses from the mission.

“God did not remove Moses from the mission; He promised Moses His presence for the mission.”

That is still how God deals with His servants.

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Excuses, Excuses Continued

He is gracious with our fears, but He does not let fear become our master. He listens to our uncertainty, but He does not allow uncertainty to cancel obedience. God's answer to weakness is not always to make the work easy; often His answer is to remind us that He will be present, faithful, and sufficient as we go.

Our Mission Today

Just as God gave Moses a mission, Jesus gave His apostles—and His church—a mission through the Great Commission.

Matthew 28:18–20 records Jesus' charge: *"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations... teaching them to observe all that I have commanded you."*

The Great Commission is not just a passage we admire; it is a charge we carry. For elders, shepherds, teachers, parents, and every disciple of Jesus, the question is not whether the mission is clear. The question is whether we will obey when obedience stretches us beyond what feels comfortable.

Excuses often sound reasonable until we place them beside the authority, promise, and presence of Jesus.

Our Excuses for Not Fulfilling the Mission

If we are honest, our excuses are not very different from Moses'. We may say, "Who am I to speak to someone about the gospel?" God answers, "You are My servant, and I am with you." We may say, "What if I do not know what to say?" God has already given us His Word, the message of Christ, and the comfort of the Spirit. We may say, "What if they do not listen?" God reminds us that faithfulness is our responsibility, while hearts belong to Him.

This is where the lesson becomes very personal for elders. Evangelism is not only a program of the church; it is a shepherding concern.

Shepherding is not only caring for those who are already strong; it also means reaching for the lost, restoring the wandering, strengthening the weak, and patiently teaching those who have not yet learned the way of Christ.

The God who sent Moses to hurting people still sends His shepherds toward people who need rescue, guidance, truth, and tender care.

- **"Who am I?"** God calls ordinary servants to trust His presence.
- **"Who are You?"** God has revealed Himself through His Word and His Son.
- **"What if people don't listen?"** Our responsibility is faithfulness; the response belongs to God.
- **"I've never been good at it."** God forms shepherds through the work He gives them to do.
- **"Can You send someone else?"** God may provide help, but He still calls us to obey.

"God is gracious with our fears, but He does not let fear become our master."

God's response is still full of both patience and purpose. He does not ignore our trembling hearts, but neither does He release us from love's responsibility. He may give us a brother to go with us, a passage to share, a prayer to pray, or an open door we did not expect. Again and again, His answer comes back to this: "I will be with you." That promise is enough for evangelism. That promise is enough for shepherding. That promise is enough for the elder who feels inadequate but is willing to obey.

Closing Elders Challenge

Let's learn a lesson from Moses: no excuses, no excuses, no excuses. But let that

Excuses, Excuses Continued

challenge be spoken with shepherding hearts. The Lord is not calling us to serve from guilt, fear, or pride; He is calling us to trust Him enough to move toward people in love.

- Identify one excuse that has been slowing your obedience.

- Answer that excuse with God's promise: "I will be with you."
- Encourage one soul.
- Start one gospel conversation.
- Pray with one struggling member.
- Visit one person who has drifted.
- Invite one wanderer back.

We do not need to wait until we feel fully ready. We need to move forward because God is already with us. Let us shepherd courageously, evangelize compassionately, and get the job done for the glory of God.

What Is Spiritual Growth?

A lifelong journey of being rooted in Christ, nourished by His Word, and bearing fruit in every season.

by Bob Dyer

Spiritual growth is not a one-time event or a box we check when we first obey the gospel. It is the continuing work of God in the life of a believer. It begins when we respond in repentance and baptism, receive the gift of the Holy Spirit, and step into a new life in Christ. From that moment forward, God patiently shapes us into disciples who increasingly reflect the character of Jesus.

That pattern can be seen in the earliest call to repentance and in Paul's description of the church being equipped for maturity:

Like physical growth, spiritual growth takes time. Some begin their walk with a deep familiarity with Scripture; others are just learning the first steps of faith. But wherever we begin, the Lord does not intend for us to stay unchanged. Growth happens as we learn His Word, obey His will, share life with His people, and use the gifts He provides for the good of the church.

Spiritual growth is not optional; it is the visible evidence of a living relationship with the Lord.

Acts.2.38

³⁸ And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit."

Ephesians 4:11-13.

¹¹ And he gave the apostles, the prophets, the evangelists, the shepherds^[a] and teachers,^[b] ¹² to equip the saints for the work of ministry, for building up the body of Christ, ¹³ until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood,^[c] to the measure of the stature of the fullness of Christ,

How Does Spiritual Growth Work in Us?

Spiritual growth takes place as the Holy Spirit works through ordinary but powerful practices: prayer, Scripture, worship, fellowship, obedience, and service. Paul's prayer in Colossians reminds us that growth begins with knowing God's will, but true maturity shows up in a life that pleases Him and bears fruit. Peter compares this desire for truth to

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What is Spiritual Growth continued

the hunger of a newborn child. Once we have tasted the goodness of the Lord, we should keep longing for the nourishment that helps us grow.

Growth Check: *Am I being shaped more by God's Word, or by the noise and habits of the world around me?*

- Be filled with the knowledge of God's will.
- Walk in a manner worthy of the Lord.
- Bear fruit in every good work.
- Increase in the knowledge of God.
- Move beyond the basics and press on to maturity.

Paul, Peter, the writer of Hebrews, and the Psalmist each help us see what healthy spiritual growth looks like in practice:

Colossians 1:9-10

*⁹ And so, from the day we heard, we have not ceased to pray for you, **asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding,** ¹⁰ so as to walk in a manner worthy of the Lord, fully pleasing to him: **bearing fruit in every good work and increasing in the knowledge of God;***

1 Peter 2:2-3

*² Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation—
³ if indeed you have tasted that the Lord is good.*

Hebrews 6:1

Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

Psalms 92:12-14

*The righteous flourish like the palm tree
and grow like a cedar in Lebanon.*

*¹³ They are planted in the house of the Lord;
they flourish in the courts of our God.*

*¹⁴ They still bear fruit in old age;
they are ever full of sap and green,*

Growth also means moving beyond the basics and allowing God to take us forward. Hebrews reminds us that the foundation of faith is essential, but it is not the stopping place. Psalm 92 gives us a beautiful picture of mature faith: the righteous are planted, flourishing, fruitful, and still fresh before God. The older disciple is not pictured as finished, but as still bearing fruit for the glory of God.

"They still bear fruit in old age; they are ever full of sap and green." — Psalm 92:14

What If We Stop Growing?

If we neglect spiritual growth, we do not simply remain where we are. Old attitudes and harmful habits can take root again. Peter tells believers to put away malice, deceit, hypocrisy, envy, and slander, and to replace them with a sincere hunger for the truth. Growth requires us to examine what is shaping our hearts and to choose, day by day, what draws us nearer to Christ.

For Reflection: Where do I see growth in my walk with Christ? Where have I become comfortable, careless, or spiritually lukewarm?

Peter names the attitudes that must be put away if we are to keep growing, and Revelation gives a sobering picture of what happens when spiritual life becomes lukewarm:

Revelation 3:14-16

¹⁴ "And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.

*¹⁵ "I know your works: **you are neither cold nor hot. Would that you were either cold or hot!** ¹⁶ So, **because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.***

The warning to the church in Laodicea shows the seriousness of spiritual complacency. Their faith had become lukewarm—neither fully devoted nor openly opposed to God. The same danger exists whenever comfort replaces commitment and routine replaces genuine fellowship with Christ. God calls us to an active faith that keeps listening, repenting, obeying, serving, and bearing fruit. Spiritual growth is evidence the Christian journey, but whether we are still that our relationship with the Lord is alive. The question for each of us is not only whether we began growing, still responding to God, and still becoming more like Christ.

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Elders Takeaway: Spiritual growth is a lifelong response to God's grace—rooted in His Word, strengthened by His Spirit, and expressed in fruitful service.

Elders Challenge: What are we doing as Elders to encourage and help our members to grow spiritually? How are you communicating to your congregation the seriousness of spiritual growth?

Questions from the Readers

Question: The wife of one of our deacons in a small congregation has started missing more and more services over a short period of time. Her attendance has dropped to less than 50 percent. When questioned about this, she offered no explanation. The deacon himself still attends faithfully. He is very important to the work of our congregation and has taken on many responsibilities. **How should we address this situation, realizing that the potential loss of this family would come at a high cost for our small congregation?**

Answer: There may be many reasons for this change in attendance, so it would be wise to move slowly and not assume the cause too quickly. A caring visit with the deacon and his wife, perhaps in their home if they are comfortable with that, would likely be a good first step. The spirit of that visit should be one of concern rather than correction at the outset. The elders can listen, ask gentle questions, and see whether there is discouragement, illness, family pressure, spiritual weariness, or some other burden that has not yet been shared.

If it later becomes clear that she is choosing to withdraw from assembling without a willingness to be encouraged, the elders may need to think carefully about the deacon's continued service. Even then, this should be approached with sadness, patience, and prayer rather than with a quick or severe spirit. A man's service does have a connection to spiritual health and influence of his home, but the aim should be to help the family, not simply to settle an office question. The congregation's dependence on this family's work is understandable, but the care of their souls must remain the first concern.

Though your question involves a deacon's wife, the same shepherding spirit would apply if the concern involved the spouse of a minister, an elder, or any other member. Leaders and their families do have visible influence, but elders should

be careful to speak as shepherds, not as prosecutors. Their work is to watch for the flock, feed them, protect them, and seek those who may be drifting. At times, difficult decisions may be necessary, but they should be made with humility, compassion, and a sincere desire to restore rather than merely to correct.

Question: Our congregation has several faithful members who are aging and can no longer attend every service in person. Some families are asking whether livestream participation should be treated the same as assembling with the saints, while others worry that we may be unintentionally discouraging shut ins. **How can Elders encourage attendance without placing an unfair burden on members whose health genuinely limits them?**

Answer: Livestreaming services can be a real blessing, especially for those limited by age, illness, recovery, or other circumstances beyond their control. At the same time, elders can gently remind the congregation that watching from home is not the same as assembling with the saints when a person is able to be present. That distinction should be taught with tenderness. Some members would gladly be present if their bodies allowed it, while others may be slipping into a habit of convenience without fully realizing what they are missing spiritually.

It may help to speak often of worship as a privilege and blessing, not only as a duty. Encourage members to attend whenever they are able, and look for practical ways to make that possible, such as rides, easier seating, help getting into the building, or regular visits for those who cannot come. Shut-ins should be reassured that they are loved and not forgotten. At the same time, elders may need to privately and lovingly encourage able-bodied members who have developed the habit of staying home. The goal is not to burden the weak, but to strengthen and shepherd the whole flock.

The answers shared here are those of the editor, offered in a spirit of discussion, encouragement, and Christian fellowship. I have sought to provide biblically and scripturally grounded responses to the questions presented. These reflections do not necessarily

represent the views of the Elders Net Contributors, the HomeMission's staff or HomeMission evangelists. If you disagree with any of the answers, I welcome respectful discussion and the opportunity to learn from those who may have greater wisdom, knowledge or insight. Direct your questions or comments to me at eldersnet@homemission.org.

Let us not grow weary of doing good, for in due season we will reap, if we do not give up.
Galatians 6:9 (ESV)

Elders' Net is a publication under the oversight of HomeMission and the eldership of the West Freeway church of Christ, White Settlement, Texas. The format of Elders' Net is a newsletter publication allowing elders to share their experiences as elders helping / assisting other elders/elderships that may be encountering difficulties and may be benefited through sharing of successes or failures that address their difficulty. The sharing of these experiences may help all those involved to both grow and mature.

Please join us in praying for our fellow elders all over the world in addition to those who subscribe to Elders' Net. Whether serving now or in the past, God continues to use each of us in His service!

May God Bless our efforts to serve Him as shepherds and may we grow closer and wiser by sharing the wisdom of many elders.

Please send your opinions and questions to us at: eldersnet@homemission.org

Thank you for Reading!



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