

LUBBOCK CHRISTIAN COLLEGE



W. JOE HACKER, JR., D.R.E.
PRESIDENT

5601 WEST 19TH STREET / LUBBOCK, TEXAS 79407 / TELEPHONE 806/792-3221

September 24, 1976

Mr. Martin H. Gerry, Director
Office for Civil Rights
Department of Health, Education and Welfare
Washington, D. C. 20201

Dear Mr. Gerry:

Enclosed is Form 639, Compliance to Title IX, for Lubbock Christian College, Lubbock, Texas. We have completed our self-evaluation and have made proper corrections as directed by Title IX. Grievance procedures have been written and publicized for both students and staff.

As Title IX permits, we are filing with this form a list of exemption requests which violate our religious convictions. Lubbock Christian College is a church related institution, and, therefore, must reflect the convictions and doctrine of the churches of Christ throughout America. This Biblical doctrine is distinctive to our existence and is, therefore, important to our constituency and students.

Sincerely,

A handwritten signature in black ink, appearing to read "W. Joe Hacker, Jr.", written over a printed name and title.

W. Joe Hacker, Jr.
President

pb

Enclosures

Lubbock Christian College is applying for exemption under the Title IX religious provision tenets section in the following areas for the reasons given in each case:

Areas relating to the Bible Department and to religious activities on the campus:

A. Lubbock Christian College states in its current catalog:

Lubbock Christian College is a private senior Christian college emphasizing academic quality and Christian ideals.

Persons of any race, color, national or ethnic origin, or economic status who are serious in purpose and in sympathy with the ideals and purposes of the college are encouraged to apply for admission to the college.

B. Lubbock Christian College is under a charter issued by the state of Texas which contains the following statements in Article II as a statement of the purposes of the college.

. . .the establishment and maintenance of a private school offering instructions from the pre-school to senior college classes, both inclusive, or so many of such grades and/or classes as the Board of Trustees, shall from time to time, deem advisable, and in which the Holy Scripture shall always be taught, together with such other courses of instruction as shall, from time to time, be deemed advisable by the Board of Trustees, each of whom shall be a member, in good standing, of a congregation of the Church of Christ, which takes the New Testament as its only and sufficient rule of faith to worship and practice, as Churches of Christ are generally known in Texas as of the date of this charter.

C. The administration of the college is directed by the charter and by the Trustees to use only male teachers in the Bible classes. It is a violation of our conscience and in our judgment a violation of our rights of the first amendment of the Constitution for an agency of the federal government to require us to do otherwise.

1. The New Testament clearly expresses the dignity of women in many passages of scripture. This is not an issue with us.
2. Women in the New Testament church were equal to men in the essential purpose of Christianity--redemption. Paul said, "There can be no male or female in Christ."¹ This is not an issue with us. We agree with the contemporary historian Will Durant.

Women were admitted to the congregations and rose to some prominence in minor roles; but the Church required them to shame the heathen by lives of modest submission and retirement.²

3. Durant, as well as scholars of the New Testament text and of New Testament church history agree that the church followed the instructions of Paul to the Corinthian church and to the preacher Timothy regarding the role of woman in teaching publicly.

a. W. F. Adeney says,

There were no women apostles. The elders were all men, in accordance with the invariable custom of the synagogue. It is given as a sign of the 'contempt' into which religion had fallen in the 5th century that women were found to be acting as priests at the altars, a complaint implying that this was an innovation previously unheard of.³

- b. A. T. Robinson, commenting on Paul's injunction to the Corinthians that women keep silent in all the churches (I Corinthians 14:33-36) says,

Keep silence in the churches (en tais ekkesiais sigatosan).
The same verb used about the disorders caused by speakers

¹Galatians 3:28.

²Will Durant, The Story of Civilization, Vol. III (New York: Simon and Schuster, 1950), p. 596.

³W. F. Adeney, A Dictionary of the Bible, Vol. IV (New York: Charles Scribner's Sons, 1902), p. 936.

in tongues (verse 28) and prophets (30). For some reason some of the women were creating disturbance in the public worship by their dress (11:2-16) and now by their speech. This is no doubt at Paul's meaning here. In the church the women were not allowed to speak (lalein) nor even ask questions.⁴

- c. Paul further clarifies this point in a later work when he wrote to Timothy, "Now to teach I do not permit to woman, nor to exercise authority over a man, but to be in quietness."⁵ R. C. H. Lenski has commented,

. . . 'but to be in quietness.' Those who are taught sit in quietness and learn; the one who teaches as the master who is to be heard, heeded, and obeyed. Because of its very nature his is the dominant position and function; the rest are there quietly to receive and to be directed. Nor is Paul speaking of ordinary school-room teaching, where secular knowledge is imparted by one who is in authority enough in some branch of learning to sit at the teacher's desk. A learned woman may discourse to a whole class of men.

Paul refers to teaching SCRIPTURE and not to imparting intellectual secular information to the mind. . .⁶

4. Therefore we shall, because of religious conviction, continue to use male teachers in Bible classes and must request exemption. Female teachers may teach classes which have only female pupils. The Churches of Christ in Texas have never permitted the practice of females teaching coeducational Bible classes and will not do so now. The reasons given apply also to training courses for preacher training, or training for the ministry, specifically: Speech 336,

⁴A. T. Robinson, Word Pictures in the New Testament, Vol. IV (Nashville: Broadman Press, 1931), p. 185.

⁵I Timothy 2:12.

⁶R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon (Minneapolis: Augsburg Publishing House, 1956), p. 563-564.

337; Bible 311, 411, 437, 468, 336, 432, 437; Home Economics 110.

Therefore, the above courses are requested for an exemption.

5. We also ask exemption in order that women may not be permitted to preach and to have public roles in Bible lectureships and other religious activities on campus where Christian worship or devotion occurs.

W. J. [unclear]
President
12/22