

# His Workmanship at Westside

*“For we are His workmanship, created in Christ Jesus for good works.”*

—Ephesians 2:10

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## A Selfless Life in a Selfie World, by Jordan Shouse

A selfie is a picture taken of yourself by yourself. It can be just you, you and another person, you and a group of people; what makes a selfie a selfie is that you are in the picture, often in the center. While there may not be anything wrong with taking a picture of yourself, there seems to be a mindset behind the selfie: self in the center, or self-centeredness. Rather than taking a picture of others or just a picture of the scenery, “I” have to be in the picture, “I” have to be seen. The issue is the dangerous trap of a self-centered mindset.

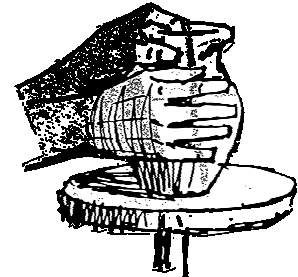
Jesus spoke about this in Matthew 6:1-18. When He taught about righteous living, he showed how the pursuit of righteousness could easily change to the pursuit of self-righteousness. Pure, good, and righteous practices can be perverted when self gets in the way. Giving to the poor, Mt 6:1-4, was a sacred duty under the law of Moses, Deut 15:11. Jesus said the hypocrites sounded the trumpet before them as they gave—they tooted their own horn! They were calling attention to their charitable deeds, their giving. Is what they were doing good? Yes! They were giving to the poor. The problem was how they were giving. They weren’t giving to help the poor, or even to honor and obey the Lord. They were giving to be noticed, to be praised by others.

Worship through prayer, 6:5-8, is our way of drawing near to the Lord, com-

muning with Him. Jesus said the hypocrites prayed to be heard, speaking aloud in public places where many people could hear how devout they were. They also used repetitive words, meaningless repetition, useless chatter, filling a prayer with empty words that weren’t coming from the heart. Is what they were doing good? Yes, they prayed. The problem was that they weren’t really praying to God. They used prayer to be noticed and praised by others. Devotion to God through fasting, 6:16-18, is to demonstrate self-control by abstaining, most commonly from food or drink. It is a way to focus more fully on God, to draw near to Him in humility, Ps 35:13. In the time of Jesus, the Pharisees fasted twice a week, Lk 18:12. Jesus said the hypocrites walked around with a gloomy face, in sackcloth and ashes, drawing attention to their fasting. Is what they were doing good? It is good to fast, to devote time to serious thought, prayer, and devotion to God. However, they didn’t fast to draw closer to God. They were fasting to appear religious, more godly—to be noticed and praised by others.

Do you see the common thread? Godly, honorable acts of righteousness are corrupted when self is in the center.

Imagine going to the Grand Canyon, a sight that is breathtaking. While there, you want to take a picture to show your loved ones back home. So you whip



## Isaiah 64:8

out your cell phone and take a selfie. The very sight which ought to cause awe and wonder is blocked by you. Acts of righteousness (giving, praying, fasting) are designed to bring honor and glory to God. But when we use them as a way to be noticed and praised by men, we are blocking the glory of God so that, even in these good deeds, the only thing people can see is us—me, me, me.

When it comes to giving, some are quick to announce who they’ve helped, how they’ve served, and where their money has gone. When it comes to worship, what’s on their mind? As they sing, are they thinking about how others think they sound or the words of praise they’re giving? As men leading the church, are they thinking about how to impress (if they use certain phrases will it make them sound more righteous)? What about fasting, their personal relationship to God? If they share their devotion (taking a picture of what they’ve studied and sharing it online), is it because they want to encourage others, is it to have accountability, or is it because they want others to see what they’ve done?

Who is in the center of my life? In all that I do, do people see God or do they only see me? Here are a few thoughts about the selfless life and the righteous deeds God calls us to do:

Do righteous deeds because they are right. Jesus didn’t tell the Jews to stop

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**Selfless Life in Selfie World**, from p. 1 giving, stop praying, or stop fasting. He said, “when you give to the poor,” v.3; “when you pray,” v.6; and “when you fast,” v. 17. We need to be generous towards the poor. We need to pray, to be people who have built the habit of connecting with God regularly in prayer. We need to unplug from the world and spend serious time drawing closer to God: time in devotion—reading, meditating, praying, and time where we reflect upon God and realign our thoughts and will with His. We need all these practices because they take us out of self.

Jesus reminded the Jews (and us): righteousness is not merely something that is taught; rather, it is something that is practiced, something that is lived, Mt 6:1; Tit 2:11-12. Righteousness is not something that is turned on and turned off. It is the byproduct, the result of a people who have surrendered to the righteous God and want more than anything to be like Him. What the hypocrites in Matthew 6 were doing was wrong. It is just as wrong to forsake the righteous life.

**Do righteous deeds for the glory of God.** “Let your light so shine before men, that they may see your good works and glorify your Father in heaven,” Mt 5:16. There is a difference between doing something that is seen and doing something to be seen. There’s a difference between doing something and telling others what we’re doing. If we’re living a zealous, righteous life, we will be active and obedient whether we are in public or in private. The difference is that we don’t call attention to our works, because to do so is to call attention to self! Jesus said we let (allow) our light to shine in such a way that others may see our good works and glorify God. From our good works they don’t see a people seeking glory, they see a people transformed into the image of God. “Do all to the glory of God,” 1 Cor 10:31. Whose glory do we magnify? Whose kingdom do we seek to expand?

**Do righteous deeds in secret.** That’s how Jesus ended each section: “do not let your left hand know what your right hand is doing...in secret,” 6:3-4; “pray in secret, in

the inner room,” v. 6; “in the secret place... Your Father sees what is done in secret,” v. 18. This brings us to some questions: who am I in secret? In the privacy of my home, when no one is around, who am I? Am I just as righteous, just as zealous in secret as I am in public? Do I pray just as fervently in secret as I do in public? Do I give as much attention to God in secret as I do in public? Who is the real me? Does Jesus’s instruction to let your life be lived in secret bother you? “But no one will know what I’m doing.” God will. “But no one will hear my fervent prayers or see all the ways I’m caring for others.” God will. “No one will see what I’m learning, the time I’m devoting to drawing closer to the Lord, that I’m growing more



patient or kind or humble.” God will. Whose approval matters more: Your peers? Your brethren? Or the Lord’s? The God who sees what is done in secret will reward you. “Make it your ambition to lead a quiet life,” 1 Thes 4:11. What a foreign thought in a world so public, so open, so social, but what a necessary reminder: keep to your business, focus on what’s important. Maybe some of us need to unplug, withdraw for a bit, and in secret draw closer to God. I need time where it’s just me and God, don’t you? Take a selfie of your life, of your heart, and ask yourself, “Who’s in the center?”

**Gay Princess?** from p. 4 in movies. “And that will ultimately affect the box office.” To date, Disney’s only obvious instance of a same-sex relationship in children’s entertainment came on the small screen. In an episode of Disney Channel’s Good Luck Charlie, one of Charlie’s friends had two moms.

The only explicitly gay character in a kids’ movie came in ParaNorman, an animated film from Laika, an independent production company. The 2012 cartoon, nominated for the best animated feature Oscar, included a scene in which the character voiced by Anna Kendrick asks a bulky bro named Mitch on a date. Mitch responds, “You’re going to love my boyfriend.” Director Chris Butler, who is gay, drew criticism from some conservative viewers that he had tricked the audience into liking Mitch before revealing he was gay. He says his intention was to have every character in the film subvert stereotypes: the bully turns out to be weak, the mean cheerleader becomes loving, the jock is gay. Plus, he noted, the goofy horror story was meant to pay homage to the old Scooby-Doo cartoons. Mitch, he says, was the member of the gang most like Scooby-Doo’s Fred.

Pop culture geeks have long swapped theories about cartoonish characters who possibly gave off a gay vibe, including Fred, cross-dressing Bugs Bunny, high-pitched-voiced SpongeBob SquarePants, and best friends/roommates Bert and Ernie. Sesame Street’s production company was even compelled to put out a statement on the pair a few years ago: “They are not gay, they are not straight, they are puppets.”

Traditionally in shows meant for kids, even the characters whom their writers intend to be gay almost never came out and said so. One of the earliest instances of a homosexual relationship in a cartoon was on ABC Family’s Braceface. In 2004, the show’s Sharon (voiced by Alicia Silverstone) set up her Celine Dion-loving male friend with a male interior decorator working on her mom’s office. She went on and on about how the boys were a perfect fit for each other, yet the word “gay” was never used. “That probably wouldn’t have been acceptable to parents,” said Melissa Clark, the show’s creator.

Most of the hinting done since has been far more subtle, like the scene in Zootopia, or an incredibly brief moment

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Psalm 133:1

**God's harvest we'll glean in 2016** "Please let me go to the field and glean heads of grain after him in whose sight I may find favor." —Ruth 2:2

**Ready for a Gay Princess?** *from p. 2* in Frozen: When the character Anna visits a trading post, its owner waves to his family members sitting in a nearby sauna. There are four young girls and one large blonde man, who could be the male owner's husband. The family is onscreen for less than two seconds.

If Disney seems to be creeping cautiously towards recognizing diverse/perverse sexualities, it's their usual step in the company's long history of reflecting a changing culture. In the 1940s, President Franklin Roosevelt asked Hollywood studios to make their films more appealing to South Americans, to promote U.S. values and combat the growing influence of Nazi politics south of the border. In response, Walt Disney gathered 16 artists and flew to Brazil, Argentina, and Chile. Soon enough, Donald Duck was wearing a sombrero and dancing with a parrot named Jose—stereotypes, but a lively bit of multiculturalism for wartime audiences.

But Disney hasn't always kept pace with the times. The studio eventually introduced a black princess, but it wasn't until 2009, with The Princess and the Frog. Carmenita Higginbotham, an associate professor of art at the University of Virginia who teaches a course on Disney, said choosing a nonwhite lead even then made some viewers less likely to see the movie. It was deemed less of a commercial success—and thus made the risk of featuring minority characters less likely in the future. *Whatever...intentions individuals may have toward the identities of these dominant characters within the Disney universe, money will always be a factor,* Higginbotham said.

## Discipleship Here At Home

She believes it will be a long time before Elsa or any other animated Disney character will be looking for homosexual relationships. "Until you have a broad audience that welcomes alternative presentations," she said, "Disney won't go there."

Media can be trusted to reflect the culture's values, not Christ's. "Watch and pray," He said, Mk 13:33; Lk 21:36; Mt 26:41. "Be watchful in all things," 2 Tim 4:5; cf. 1 Pet 4:7; Rev 3:2. Disney is no exception.

### CHRONIC CONDITIONS

**Christian Harrod; Addison Tope; Rocco Jr.; Ann Cox; Joel Walker; Logan Corray**—asthma

**Orchid Cox**—chronic blood clot condition

**Autumn Hadders**—epilepsy; celiac disease

**Jonathan Hadders**—RA

**Delmer Hice, Lynda Szymanski**—COPD

**Kirk Johnson**—MS; **Amanda Mailloux**—IBS

**Sarah McMurray's mentee Lakeisha Griffin**, age 12; missing from school, not located

**Virginia Menard**—macular degeneration

**Eric Perry**—pre-diabetes

**Sandra Perry**—breathing and diabetes complications after pneumonia in April

**Judy Sartin**—rotator cuff injury; spinal stenosis

**Judy and Mike Strand**—hepatitis treatment

**Cheryl Reames**—fibromyalgia; diverticulitis

**Rejoice New babies: Stella Mae Shreve**, born 5/4; **Jamie Page Addy**, born 5/6,

**Witheringtons** expect their first in Oct, and **McClellands** their first in Nov

**Bereaved Kay Ransom**, former member—

mother passed away recently of COPD; cards to **Kay Ransom**, 3428 Cove View Blvd,

Galveston, TX 77554

**Dean Ransom** (Kay's father), P. O. Box 2,

Clifton, TX 76634

Our brother in Christ **Mark Campbell, Larry's**

brother, passed away recently. A memorial

service will be held 5/31 in Pekin, IL. Cards to

Mark's mother, **Ruth Campbell**,

P.O. Box 643, Pekin, IL 61555

Mark's daughters: **Brandi Austin**,

405 W 26th St, Rifle, CO 81650, and

**Tori Campbell**, 1498 N Wintertree Ave,

Meridian, ID 83642

In lieu of flowers, Brandi and Tori need to

cover costs related to Mark's passing; donate

at [www.gofundme](http://www.gofundme). **MarkPCampbell**

**Travel Hadders** are traveling to AR to visit

Sarah's sister this week; **DeWayne Howell**

will be in Long Beach, CA, Mon-Thur;

**Campbells** and **Thompsons** will travel to

Pekin, IL, Fri for **Mark Campbell's** memorial

next weekend.

### PRAY FOR healing, protection, help

• **Janelle Hall**—chemo to begin tomorrow, 5/23; still in pain since surgery

• **Jennifer Clayton**—battling Lyme disease for 18 mos. symptoms from Lyme co-infections worsened in April, including muscle & joint pain, neurological issues; pray 2-mo regimen to kill babesia, bartonella, and parasites will be effective, not require additional treatment, and not prevent Jennifer from work and worship

• **Axle Benson, Reingrovers'** great-grandson—4 mos. old, home from hospital from infection

• **Judy Strand**—at home after pneumonia; preparing for liver transplant in Sept

• **Brittany Tope's** grandmother—on dialysis, in ICU recently in Colorado Springs; **Brittany's** mother **Gayle**—breast cancer spread, 3 tumors on liver

• **Sarah Hadders**—recurring chest pains

• **Brett Witherington's** mother **Cheryl**—breast cancer treatment 5/25; **Sylvia Chapman, Brett's** grandmother—third stage pancreatic cancer; grandmother **Sue** had a heart attack recently, 10% blocked; **Sue & Aunt Connie Doss**—cancer

• **Mike Menard, Virginia's** son—pancreatic cancer; home, had 2nd chemo; **Virginia** pain from wrenched leg

• 10-year-old **Benjamin Hymel**, of Longmont church—brain cancer; at home, school after surgery; now starting year's chemo and radiation cycles; eye patch

• **Valerie Greenwalt**—recovering from surgery to remove broken needle in elbow

• the **Boyd's** extended families are undergoing hardships: **Wendy's** father, **Dan Gutierrez**, back in care center with cognitive problems; pray for **Eileen** and **Dan**; **Kenny's** sister and brother-in-law—divorce; pray for family **Jennifer, Kevin, Chloe, & Elijah Whittemore**; **Kenny's** employee, **Damon Todd**—great grandson killed and great granddaughter injured in collision recently

• **Sheryle McNeill**—boil removed recently; pinched nerve

• **Berney Charo's** brother **Eliud**—prostate cancer

• **Ian Anderson, Mina Gonzalez's** nephew—rehab

• **Letha Fink's** brother **Kenneth Morrison** of GA—liver disease, diagnosed with neuro-muscular disease

• **Bill Dennis**—improving; recurrent infections

• **River** and **Forest Cox's** great grandmother **Martha Rowe**—in rehab for knee strengthening

• **Kim Howell's** coworker **Rachel Daniels**—new baby **Titus**, genetic disease; **Howells'** 19-year-old neighbor **Savannah Svensen** has leukemia

• **Noah Hadders's** teacher **Sharolyn Elmore**—radiation for breast cancer

• **Randy Reames's** co-worker **Diane Estes**—ocular melanoma

**Graduating** Congratulations to **Nicolas Boyd**, who graduated from high school last week; and **Owen Bredehoff**, who graduated from middle school

**Mekiah Fink** won a scholarship, Mayors' and Commissioners' Award, Clear Creek County



## Exposing current trends *homosexuality and media*

### Are We Ready for a Gay Disney Princess? *by Jessica Contrera*

The antelopes next door were gay—maybe. In their anthropomorphic fantasy, some viewers of the animated Disney hit *Zootopia* played a guessing game. In an early scene, rookie rabbit police officer Judy moves into her new apartment and meets new neighbors. Bucky and Pronk are antelopes and male, who live together and bicker like a married couple. But were they? The answer, available to sharp-eyed movie fans, comes in the closing credits: Bucky and Pronk share a last name, Oryx-Antlerson.

Homosexual and lesbian characters remain a fleeting or barely acknowledged presence in children's entertainment. Last week, a campaign to change this caught fire on Twitter, under the hashtag [#GiveElsaAGirlfriend](#)—a plea to Disney to make half of its princess duo a lesbian in the forthcoming sequel to its 2013 animated blockbuster *Frozen*.



A kids' movie may seem like the last place to be talking about sex. But advocates note that in almost every gaudy princess film or action-packed superhero cartoon, there are relationships—moms and dads, aunts and un-

cles, princes and princesses—that, thankfully thus far, tacitly reinforce a very traditional standard for romantic love.

Yet Disney and other giants of children's entertainment have changed over the decades to reflect emerging "new normals"—from including characters of many races to ditching the trope of helpless damsels in distress. Could creating a hero with two dads, or giving a princess a girlfriend, be the next step? Some Disney fans argued on Twitter that it would have been a huge help for them to see homosexual characters in movies when they were young—that they might have become more sensitive and accepting towards gay peers, or better able to grapple with their own sexuality. Studies have suggested that seeing homosexual characters in popular entertainment may decrease prejudice—or perhaps they merely promote acceptance of a sinful lifestyle. "There is no doubt that kids seeing positively portrayed gay characters could have a significant effect that would contribute to such children's learning about the world and who is in it," said Edward Schiappa, a professor of comparative media studies at the Massachusetts Institute of Technology. But doing so is a risk for children's entertainment companies, who have a financial incentive to make movies as widely accessible—and therefore as non-controversial—as possible. It's also a risk for parents.

Thankfully, "Now, especially with the advent of Twitter and places where information can travel quickly, if a certain group decides something in the content is unacceptable, it will spread, and people will decide based on that information not to go see the movie," said Lori Pearson, lead critic for Kids-In-Mind, a nonpartisan, non-religious group that warns parents of potentially unsavory content

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meets at  
13789 W. 8th Avenue  
Golden, Colorado 80401  
720-295-4530

#### Pastors

Larry Campbell (303) 246-8810  
DeWayne Howell (303) 973-7283

#### Preacher

Jim Reingrover (303) 973-5102

[info@thechurchingolden.com](mailto:info@thechurchingolden.com)

Like us: [www.facebook.com/pages/Westside-Church-of-Christ/276475819148309](https://www.facebook.com/pages/Westside-Church-of-Christ/276475819148309)

### Assembly Schedule

#### Sunday

Bible classes	9:00 am
Morning assembly	10:00 am
Afternoon assembly	1:30 pm

#### Wednesday

Bible classes	7:30 pm
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#### Sunday morning

- **adult Bible class**, "Courage to Live Holy Lives," DeWayne Howell

- **sermon**, *Preaching Through First Corinthians* (PTFC): chapter 13, "Love: the Greatest Gift," Jim Reingrover

#### Sunday afternoon

- **sermon**, *Journey through Genesis*, "Jacob and Esau," Genesis 25-35, Jordan Corray