

Associated Baptist Press

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Pastors denied teaching posts over ties to Fellowship

By Lacy Thompson

NEW ORLEANS (ABP) -- Two Southern Baptist pastors have been disqualified as adjunct instructors for New Orleans Baptist Theological Seminary because of connections with the Cooperative Baptist Fellowship.

Jon Stubblefield, pastor of First Baptist Church of Shreveport, La., said he was approached in January about teaching Greek in the seminary's Shreveport extension center. Later, he was told the course was being canceled for financial reasons.

When he offered to teach the course for free, he said, he was informed he was disqualified because he spoke at a state Fellowship meeting.

Stubblefield's church also allows members to channel funds to the Atlanta-based Fellowship, a moderate organization offering alternatives to missions and ministries of the conservative-led Southern Baptist Convention.

In a letter to Stubblefield, New Orleans Seminary President Chuck Kelley wrote: "Because the CBF has chosen to be very public and aggressive in presenting itself as an alternative to the SBC and its ministries, and because the CBF is basing its growth and fund-raising strategies on diverting SBC churches from the support of the SBC and its ministries, we cannot in good conscience use Cooperative Program [the SBC's unified budget] funds for teachers who are actively and publicly supporting the CBF."

Stubblefield said he is not part of the Fellowship but acknowledged leading a session on Baptist distinctives at a state chapter of the organization. He said he was asked to do so by a church member.

The church's associate pastor is head of the Louisiana chapter of the Fellowship and as many as 40 percent of church members opt to have portions of their church offerings channeled to the Fellowship.

"While this is true, the majority believe in and give generously to the Cooperative Program," Stubblefield said. "Our church gave \$65,000 to the Lottie Moon Offering last year, and we just completed our Annie Armstrong offering in the amount of \$20,000. Our church historically and currently is solidly anchored in the (SBC)."

Stubblefield said the seminary's policy will only drive persons with Fellowship sympathies away from the SBC "and will cause those who have wholeheartedly supported SBC work to question the continuing efforts of our current convention leadership to exclude all who do not agree with them."

A similar thing happened to Philip Wise, pastor of First Baptist Church in Dothan, Ala., who said he was "talked into" teaching a two-term course at the seminary in an Alabama center by administrators who assured him "politics" were not a factor in selecting faculty for off-campus courses.

Near the end of the first term, Wise said he was told he would not be used in the second term because of his "connection" to the Fellowship.

In a letter to seminary officials this spring, Wise said he holds no office in the Fellowship. "And what if I had? Is it the intention of the seminary to ban teachers who support other missionary organizations -- such as Campus Crusade or Fellowship of Christian Athletes?"

Wise termed the action as a breach of commitment and vowed never to make himself vulnerable "to this kind of unchristian treatment from my alma mater and its leaders." He said he has received no response to his letter.

When contacted by the Louisiana Baptist Message, both Kelley and Assistant Provost Jimmy Dukes said the seminary has a policy of not addressing personnel decisions publicly.

However, Dukes said the Greek class would be offered in Shreveport this fall and the policy about use of Fellowship-related persons was not a new one for the school.

Kelley said he has not consulted with other seminary leaders but that he would imagine they are taking similar stances.

Kelley said the policy not to use persons related to the Fellowship is not written "but it is something I think our [trustees] feel pretty strongly about."

The president said he believes most Southern Baptists would support the policy, noting that the convention voted in 1993 to instruct SBC agencies not to accept funds from the Fellowship.

"Why would the SBC take that kind of action?" he asked. "The reason is because this is the first time in our history that we have had a group attacking the Cooperative Program and attempting to dismantle the Cooperative Program in order to do their own thing."

He said that makes the situation vastly different from the case of a person involved with another denomination or Christian group.

"I'm not in the business of attacking the CBF," Kelley said. "That's not my goal. If they're doing good things for the kingdom, more power to them. But they are coming to Southern Baptists and saying we want you to support these ... seminaries rather than give any money to the six Southern Baptist seminaries, we want you to support this offering rather than the Lottie Moon mission offering, we want you to support our foreign missionaries rather than the SBC foreign missionaries. You just have to understand that their basic strategy has made it impossible for us to be supportive."

Kelley said seminary leaders have not defined what level of Fellowship support would disqualify a person under the policy. But he said he does not consider a church that simply has members who support the Fellowship to be an active Fellowship church.

In a letter to Stubblefield, Kelley said his church's giving to the Fellowship was not an issue but that his appearance at the Louisiana Cooperative Baptist Fellowship's annual meeting constituted "a level of involvement and support that is inappropriate for employees of an institution that depends on the Cooperative Program for survival."

Stubblefield said it is ironic that churches can support non-Southern Baptist causes without being penalized but cannot support another group of Southern Baptists.

"Our church has never taken a stand for CBF," he said. "We consider ourselves mainline Southern Baptist. We support the Cooperative Program. We give generously to the mission offerings. In effect, this decision penalizes the majority of First Baptist Church of Shreveport, who support the Cooperative Program by automatically stereotyping this church as a CBF church."

Stubblefield called the policy a "tightening of the screws" by SBC leaders. "I think it's an effort to continue to exclude within the denomination," he said "I am very, very conservative theologically and biblically and yet, because I'm not a part of the 'in' group politically I've become an outsider."

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New NAMB head cites evangelism, restoring 'Christian' America as goals

By David Winfrey

ATLANTA (ABP) -- Participating in the Great Commission and restoring America as a Christian nation is the two-fold purpose for the North American Mission Board, according to statements by its president in a video distributed to agency trustees at their first meeting.

In the 20-minute video, titled "America Overview with Dr. Robert E. Reccord," Reccord links America's spiritual condition to the effectiveness of world evangelism efforts.

"If we do not move to restore our nation to its roots in Christ, if we do not serve as active participants of the Great Commission here at home, the sad reality is that very soon we will no longer be able to serve the Great Commission abroad either. This is the job of the North American Mission Board," Reccord says.

The video, which was distributed to NAMB trustees at their first formal board meeting June 19, combines an address by Reccord from the set of Pat Robertson's "700 Club" show with excerpts from a two-hour video produced by Freedom Ministries of America and Christian Broadcasting Network, producer of the "700 Club."

The excerpts, from "Victory in Spite of All Terror," contend that from the arrival of the first English settlers in 1609, America has been "a land with a mission grounded in a simple covenant between God and the American people."

Presbyterian Peter Marshall Jr. says in the video that the pilgrims who journeyed from England had a missionary purpose.

"All of us were taught that the pilgrims came to America for freedom of worship or religious freedom, but that's really not true," says Marshall. "They say they came to America to 'propagate the gospel among the Indians and to become themselves stepping stones for the furtherance of the gospel to the uttermost parts of the earth.' So they were missionaries."

James Kennedy, pastor of Coral Ridge Presbyterian Church in Florida, agrees. "What was the purpose of those that came here and founded this country? ... To advance the kingdom of our Lord Jesus Christ."

Narrator John Damoose of CBN describes America's westward expansion, survival of the Civil War and progression from a farming country to a leading industrial nation as God's blessing.

"The entire history of America can be considered God's preparation to accomplish his ultimate purpose," Damoose says. "The true result of God's 500-year preparation of America has been to give us everything we could possibly need to light the world for Jesus."

Damoose says God intends television, computers, mass transportation, telecommunications and movies to be used to spread the Christian message. "The Lord had specific ends in mind when he created the strongest economy in the world from scratch."

Yet Damoose and others say those resources are being used for personal pleasure, and America is in danger of squandering its potential to accomplish this evangelical purpose.

Says Damoose: "We must collectively choose to either restore the roots of freedom we have as a nation found in Christ and thereby complete the task of evangelizing the world, or we must doom ourselves to the wrath of God by continuing to turn our backs on Jesus Christ, thereby making ourselves an ineffective vehicle for the propagation of the gospel."

The CBN video excerpt quotes several ministers saying that moral decline threatens to doom America.

"We are eroding from within -- the heart, the home, our young children," says Charles Stanley, pastor of First Baptist Church of Atlanta. "We're destroying ourselves. We don't need some foreign nation to destroy us."

Says Pat Robertson: "We have gone the way of Sodom and Gomorrah."

Chuck Colson, founder of Prison Fellowship Ministries: "You smell the rotting decay. You smell the rotting flesh of civilization much as like you would have been able to smell the rotting flesh of the Roman Empire."

John Hagee, pastor of Cornerstone Church, a non-denominational congregation in San Antonio, Texas: "America is history -- it's dead, it's over -- if there is not a broad sweeping revival of righteousness."

In his address, Reccord calls America "a nation who has indulged ourselves in carnal pleasures, and we have used the blessings of God for our own enjoyment."

"As Christians, as a church and as a nation, we are standing at one of the most critical crossroads in the history of our world," he says.

Reccord calls the SBC restructuring that created NAMB God's way of bringing resources and people together to impact North America. "As he has so often in the past, God is providing the Southern Baptist Convention with the opportunity to lead the way for the body of Christ by producing a streamlined church which will be better equipped to penetrate a cynical and increasingly rebellious nation in the 21st century."

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Social worker urges churches to help people get off welfare

By Mark Wingfield

OKLAHOMA CITY (ABP) -- You are a single mother trying to get off welfare. Your child is sick and can't go to day care. You have to go to work and don't have extended family nearby.

You can't afford to pay someone to care for your child -- but neither can you afford to miss work. What do you do?

This illustrates one of several areas where churches could offer vital help in making welfare reform work in the United States, according to a Baptist social worker whose job is helping welfare recipients get jobs.

For welfare recipients being phased into self-support through the Welfare Reform Act, regular day care usually is provided by the state's department of human services, noted Marolyn Dowdy, a social worker in Oklahoma City. "The big kicker is what do you do with a child who has chicken pox, or a child who has a 103-degree fever?"

Churches are ideally suited to offer sick-child care for low-income workers in the community, said Dowdy, a member of Capitol Hill Baptist Church in Oklahoma City.

Such a service often isn't available elsewhere, and if it is available, the price is too high for workers making minimum wage, Dowdy explained. For example, a hospital in Oklahoma City used to offer a day-care program for sick children, but it cost \$35 per day. Most of the welfare-to-work clients Dowdy knows earn \$45 a day.

This is a pressing need, especially for parents trying to get established in the work force, Dowdy said. "A lot of jobs are lost because the workers don't have extended family to take care of the child and they can't take them to day care."

Churches could perform a significant ministry by offering free sick-child day-care services for parents trying to get off welfare, she said. "You could do it at the church nursery and have someone on call each morning."

That's just one of several ideas Dowdy has for how churches can reach out in ministry and at the same time help make welfare reform work.

"It's time for the church to start doing what it should have been doing a long time ago," Dowdy said.

Officials who are responsible for implementing welfare reform in every state would welcome the assistance of churches willing to provide services to welfare clients, Dowdy said.

Once a church decides what service it can offer, a call should be placed to the local social services office to make officials aware of how the church can help, she said. Then the social workers who administer welfare reform can refer appropriate clients to the churches.

Among Dowdy's other suggestions:

-- Transportation. "Lack of transportation is not good cause for not participating in welfare-reform requirements," Dowdy explained. "But realistically many people do not even have vehicles. If they do, they're in ill repair."

Providing transportation services could help those attempting to get off welfare both find and keep jobs, she said.

Churches could provide transportation to job-readiness courses or to job interviews, Dowdy suggested. Churches also could provide gasoline vouchers at certain gas stations.

Dowdy said she knows of one church that offers a car-care clinic one Saturday every month. Church members who are mechanically inclined offer repair and maintenance services for free as a ministry.

-- Clothing. The traditional church clothes closet may be good enough to keep someone on the street warm, but it's not usually adequate to dress someone for a job interview, Dowdy noted. She suggested that churches create a separate section of their clothes closets for professional clothing suitable for job interviews.

Church members might make a special effort to clean out their home closets of better items no longer being used, she added.

Or another idea is to make a connection with local consignment shops. Consignment shops usually take only better clothing, and many donate unsold items to charity after a certain time period.

Yet another idea, Dowdy said, is to enlist seamstresses in the church to make some items for hard-to-fit individuals. Or a Sunday school class might want to adopt one welfare-to-work client and take that person shopping for work clothes.

-- Personal grooming. The cost for getting a haircut or hairstyle is not prohibitive for most people, but it can be for someone making minimum wage, Dowdy said. Individual hair stylists could donate their services to a certain number of welfare-to-work clients each month, she suggested.

The same is true for manicurists, cosmetics salespeople and the like, Dowdy added. She told of one Christian woman who is a Mary Kay representative and donates makeup for clients going to job interviews.

Also, churches could provide basic hygiene items like soap and deodorant, which cannot be bought with food stamps, Dowdy said.

-- Employment skills and opportunities. Every church has business people among its membership who should be willing to help mentor people seeking to enter the work force, Dowdy said. These same people also might be able to provide on-the-job training that would give welfare recipients experience to put on a resume, she said.

Another need among welfare clients is help in preparing resumes, Dowdy said. Many don't know how to write a resume or don't have the money to make photocopies.

Finally, Christians in the business world should be willing to hire welfare recipients, Dowdy said. "Everybody has to be involved. What could be a better way for our churches to minister to these people?"

Team forming to help Kurdish refugees cope with depression

By Robert O'Brien

HOUSTON (ABP) -- Many Kurdish refugees who last year fled genocide in Iraq are now combatting a new wave of stress and depression brought on by post-traumatic stress syndrome and culture shock, say a missionary couple who spearheaded efforts to relocate thousands of Kurds to the United States.

The couple, Cooperative Baptist Fellowship missionaries Robert and Roni Anderson, recently asked Houston psychologist Milton Womack to organize a team of experts to help the refugees.

Womack, a former foreign missionary who earlier traveled to Europe to counsel CBF missionaries who had fled violence in Albania, said some refugees are just starting to develop symptoms of post-traumatic stress syndrome, which can surface long after events like last year's attacks on northern Iraq which forced many Kurds to flee their homeland. Those problems are complicated by difficulties of language, identity and culture.

The Andersons told Womack they have seen "marked depression among almost every Kurdish family we have contact with."

"These people are suffering because they have lost their culture, language, family, personal belongings and sense of community," Robert Anderson said. "The effect is cumulative."

"We need a strategy to inform and train church volunteers, to mobilize medical treatment resources, and to identify those needing intervention," he said.

Some refugees have said they or family members are so depressed they have considered suicide, Anderson said. Others say they want to go back to Iraq, even if it places their lives at risk.

"These alarming situations need to be addressed by trained mental-health practitioners and pastoral and family counselors," Anderson said.

Womack said he will form a team as soon as possible to train people to deal with the issue in locations including the Atlanta, Dallas, Houston, Nashville, Boulder, San Diego, Detroit and Washington, D.C., areas.

He said he will rely heavily on help from churches which are already working to help refugees find a new life in America.

One such church is First Baptist Church in Morrow, Ga. "It's not so much the physical things we can do for the Kurds but how we can relate to them on a personal level," said pastor Jimmy Lewis.

Lewis described how his church has ministered to refugees facing stressful adjustments.

In one case, a Kurdish man felt depressed and worthless after failing his written test for a driver's license -- by one question. He had considered getting a license a stepping stone to greater independence that would enhance his ability to work and care for his family.

"It was a wonderful opportunity to counsel him to remain calm and to talk to him about the grace of God and the assurance of God's love even when we don't have a driver's license," Lewis said.

The next day the man retook the test and passed. He wanted "Mr. Jimmy" to be the first to ride in his new used car. "You go ride with me," he told Lewis repeatedly. "You ride. I drive this time."

"It was a great ride with one of the proudest men I've ever seen," Lewis said. "Thank God for the opportunity to work with these families."

"Each person and culture responds to stress differently and must be handled with understanding," Womack said. "It's important to train people to look for the effects of trauma and to find ways to help refugees cope with the stresses of new surroundings and past traumas."

Home-schooling convention draws 6,000 to Disneyland

By David Finnigan

ANAHEIM, Calif. (ABP) -- Unfazed by a Southern Baptist Convention boycott, more than 6,000 Christian parents convened at the Disneyland Hotel for this year's Christian Home Educators Convention.

Largely made up of Californians, the July 11-13 West Coast Christian curriculum conclave in Anaheim, Calif., proved popular to those who have pulled their kids out of school settings to teach them at home.

"Public school has never been an option," said 37-year-old Cathy Wickham, a home schooler and mother of five who attends an Evangelical Free Church in Moreno Valley, Calif. She breastfed 1-year-old Emily while listening to one of several seminars of America's historic Christian heritage.

According to a recent study, home schooling is growing by 15 percent a year. During the 1996-97 school year, an estimated 1.2 million children were schooled at home, Christianity Today reported, roughly 2 percent of the nation's 50 million children.

Home schooling is gaining popularity among Baptists. According to the study, 19 percent of home schoolers identified themselves as Baptists, up from 18 percent in 1990. The largest number of home schoolers (23 percent) describe themselves as independent fundamental/evangelical, down from 26 percent, while 9 percent (down from 14 percent) describe themselves as independent charismatic.

Convention goers chose from seminars on a number of political and historical topics, but many parents attended less politically charged seminars. Whereas about 20 people were at a session on legislative lobbying, about 120 more crammed, crowded, craned their necks and sat on the floor at a simultaneously scheduled discussion on teaching disabled children.

"This convention is to show you new curriculum," said Linda Kite, 35, a plumbing-office manager and mother of two in Las Vegas, Nev., where her husband home schools their two kids. "If you don't get caught up in the exhibit-floor buying frenzy or the politics of 'the sky is falling,' you're here to look at new ways to educate your kids."

Kite's Chicken Little reference was specific to what she and her 37-year-old husband, Roy, saw as a disappointing seminar called, "Goals 2000: The Stealing of America's Children." The speaker, home schooler Cathy Duffy, railed against federal and state public-education goals, belittled "educrats" and gave dire conspiracy-theory warnings of European-style socialism -- with no time for questions. The Kites didn't buy it, viewing Duffy's speech as scatterbrained and not grounded in facts.

"Where is she coming up with this? This is all a synopsis off the top of her head. You have people that are jumping up and down and screaming for no cause," Roy Kite said, adding that while in the U.S. Air Force, he didn't find that his child's stint in a German kindergarten brainwashed the toddler. "She (Duffy) wants to sit there and scare us about public schools. Well, we're not even in that public school environment. Obviously we, home schoolers, have the problem under control."

But Brent Bowling, a social-studies teacher in Glendora, Calif., whose wife home schools their two children, said increasing government control prophesied in the book of Revelation is creeping into the public school where he teaches. It's a depressing trend, the 32-year-old man said, but added that it was irrelevant: "All of these social issues can be boiled down to one thing and that is Jesus Christ. Is he your Lord and Savior or not? The rest of that stuff doesn't matter."

Buying appeared strong among the convention's nearly 140 exhibit-hall vendors. Splurging can be so problematic that a seminar on frugal home schooling included reminders to home schoolers to take only cash or a limited number of checks -- not credit cards -- to the exhibit floor.

One man promoting Christian preparation for the Scholastic Aptitude Test (S.A.T.) said Christians should get their kids out of "the holy huddle" and send them instead to America's top Ivy League schools, "to see the university as an opportunity to further the kingdom of God."

Many vendors sold math books, with several booths devoted just to math. Is math explicitly Christian? "Math is math," said Jim Clark's oldest son, Ken, an Eagle Scout who at 17 is graduating from home schooling and will study engineering next year at a state university. While he admitted there's nothing religious about calculus, Ken added, "You can see God, I guess, in how complex you see nature and science and math."

Many Christian home schoolers stressed that they aren't close-minded separatists. "We're not anti-social. I think we're as diverse as the population," said Susan Dinwiddie, 38, who home schools her six kids and attends a Presbyterian Church with her husband, a software consultant, in Oxnard, Calif. "I know it isn't for everyone. And there are some children who are going to succeed no matter where you put them."

Jan Young, 36, quit teaching public school to home school her three kids in suburban Los Angeles. Raised Roman Catholic and now attending a Calvary Chapel (a non-denominational fundamentalist/charismatic association with about 500 affiliates), she said home schooling must start with something simple: "Prayerfully consider what would be best for your children."

According to a new study, the most extensive ever conducted on home schooling, home-schooled students score at the 87th percentile on standardized achievement tests. Its author, Brian Ray, president of the National Home Education Research Institute in Salem, Ore., said the reason home schoolers score so high is because they receive individual attention.

"These parents accept and fulfill their responsibility to personally raise and educate their children," Ray said. "They do not excessively depend on their villages."

Ninety percent of home schoolers are Christian, and 95 percent are white. The median family income for home schoolers is \$43,000. Fathers earned 95 percent of income in home-schooling families, but 16 percent of mothers are working outside the home, an average of 14 hours a week.

And while public educators often argue against home schooling by saying it deprives children of socialization, the study said home-educated students are involved in an average of five outside activities a week, including field trips (84 percent), group sports (48 percent), music classes (47 percent) and volunteer work (33 percent).

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Two months after killer storm, life goes on in Jarrell, Texas

By Dan Martin

JARRELL, Texas (ABP) -- The few trees at Double Creek Estates left standing by the May 27 tornado that killed 27 people are beginning to grow leaves again.

"I think it is a sign that life does go on," said Kirk Dauphin, the Houston-area youth minister who led day-camp and teen-club activities the week of July 7 in storm-ravaged Jarrell, Texas.

Dauphin and his group of 30 young people and sponsors from North Oaks Baptist Church in Spring, Texas, went to Jarrell expecting to find destruction. Still, on seeing it first-hand, they were surprised by the amount of devastation caused when three tornadoes combined to strike south and west of Jarrell, a small town midway between Waco and Austin. The storm wiped out 28 homes in the Double Creek Estates.

"We also were surprised by the amount of emotional destruction it caused," Dauphin said. "Every one of the kids we worked with had lost a close friend in the storm. Some of the teenagers were the first ones on the scene [after the 3:30 p.m. storm struck], and they have really had a hard go of it."

Again and again, the Jarrell young people would make reference to the fact that 13 of the 27 killed in the storm were children and youth, he said. "They would tell us that their class had had 45 members, but now there were only 37, or that the football team had lost some of its best players."

Dauphin said one of the mothers from Jarrell told him that the day camp and teen club "was the first time the kids [of Jarrell] had gotten together to play and to have fun since the storm."

"We wanted them to know that it was okay to laugh and smile and have fun," he said. "It was kind of like when Moses threw the tree into the bitter water and it became sweet. We went there to take the tree that Jesus died on -- the cross -- to make the bitter water from the storm sweet again."

"Cotton" Bridges, a volunteer from Plano, Texas, conducted the day camp as he has in hundreds of other situations across the years.

"The difference here was that our purpose was to get their minds off what they had been through. One of the boys in the youth group had gone to four funerals in three days and was a pallbearer at one of them. It is going to take a long time for them to heal, but we feel like we were able to help," Bridges said.

The day camp and teen club were conducted at First Baptist Church in Jarrell, under the sponsorship of Texas Baptist Men.

The day camp had a total registration of 50. "We were able to explain the plan of salvation to every one who came," Bridges said, noting that six professions of faith were recorded, plus one made by a member of the North Oaks Baptist Church.

Dauphin, who has been youth minister at North Oaks only a month after moving from Midway Road Baptist Church in Dallas, said a group from First Baptist Church of Killeen, Texas, came to help and was present for the evening activities, which featured music, drama, skits and recreational activities such as basketball and volleyball.

"We had teen club from 7 to 9 p.m., but stayed around to talk and play games until past 10:30 every night," he said. "We feel it was really a positive thing for them to get out and have some fun again."

"I thought it went very well," said Max Johnson, pastor of the Jarrell church which has been a center for rescue and relief activities since the storm. "We are following up on the professions of faith now."

Johnson pointed out the activities were especially important since school will be starting in a few weeks and the absence of the teens killed in the storm will be keenly apparent.

The activities for youth and children were only a part of the continuing efforts to rebuild the storm-ravaged town.

"We still are having a lot of telephone calls and letters," Johnson said. "The outpouring of compassion has been just amazing."

The church has received 1,100 letters in the weeks since the storm, Johnson added.

"About a third of the letters are from churches -- Catholic, Pentecostal, Presbyterian, Baptist, and even a Church of Christ. They want to help but they want to make sure it went through our church, and that the help was done in such a way that God would be praised," Johnson said.

He said about \$500,000 has gone in the fund established by the church, including a gift from a "sophomore class in a public school which got together during the summer, contacted their teachers and made the gift to us."

Johnson, who has been pastor for 17 years of the congregation which averages about 60 in attendance, said commodities contributed to the church have been put in a common store at the school.

"Those things are being handed out as needed, but we are hoping to get out of that business soon because we have a lack of room, and the space at the school will have to be used for other purposes fairly soon," he said.

The money in the fund established by the church will be used to help the 76 families identified as having suffered some loss in the storm.

Most of the people displaced by the storm have been "absorbed by friends and family," Johnson said. "I do not know of anybody who is still misplaced. All of them found some place to land."

Some of the homes are being rebuilt or repaired by work crews led by Mennonites, who have volunteered to come to the community, Johnson added.

With the funds, commodities, rebuilding and repairing under way, the day camp and teen club were welcome additions as the community attempts to cope with its second killer storm in eight years, Johnson said.

"We are just a little country church that is hanging in there," Johnson said.