

Nashville, Tennessee

# Associated Baptist Press

Editor: Greg Warner  
Associate Editor: Bob Allen  
Phone: (904) 262-6626  
Fax: (904) 262-7745

December 29, 1998

(98-99)

## *In this issue:*

- U.S. House of Representatives impeaches President Clinton
- California Southern Baptists continue hurricane-relief efforts
- School leaders form consortium
- Church getting the message about environment, some say
- Religious environmental groups increase during last decade
- How to get involved in caring for creation

## **U.S. House of Representatives impeaches President Clinton**

By Kenny Byrd

WASHINGTON (ABP) -- President Bill Clinton became the first elected president in history to be impeached when the U.S. House of Representatives approved two articles of impeachment Dec. 19.

The House articles are based on charges that Clinton obstructed justice and lied to a federal grand jury.

The House discarded two of the four articles of impeachment approved a week earlier by the House Judiciary Committee. Clinton's political fate now rests in the hands of the Senate, where the Constitution calls for a trial.

If two-thirds of the Senate declares the president guilty, he would be removed from office. The House impeachment articles also demand that Clinton not be allowed to seek public office again -- a punishment absent from the articles drafted against former President Richard Nixon in 1974.

In 1868, President Andrew Johnson was also impeached, but he ascended to the office after the assassination of President Abraham Lincoln, not by an election. The Senate fell one vote shy of convicting Johnson and removing him from office.

The 1998 impeachment came after nearly two days of heated debate and a refusal by the majority to allow a vote on censuring the president.

The House approved the first article on a 228-206 vote. It charged that Clinton "willfully provided perjurious, false and misleading testimony to the grand jury concerning" statements he made about his relationship with former White House intern Monica Lewinsky.

After several months of denying the relationship, Clinton acknowledged he had an "inappropriate relationship" with Lewinsky. Yet he maintains he did not commit perjury when he denied the sexual relationship as defined in a civil lawsuit filed by Paula Jones -- a former Arkansas state employee who claims that then-Gov. Clinton sexually harassed her.

The House also approved article three on a 221-212 vote, charging that Clinton obstructed justice "in a course of conduct or scheme designed to delay, impede, cover up and conceal the existence of evidence and testimony related to a federal civil rights action brought against him in a duly instituted judicial proceeding."

Clinton denies the charges and his attorneys argue that Lewinsky testified that no one asked her to lie or offered her a job for her silence. They also say that Clinton discussed cover up stories with secretary Betty Currie to prepare for media questions, well before she was placed on the witness list for court proceedings.

The House rejected articles two and four that charged Clinton with committing perjury in the Jones civil lawsuit and with abusing his power in responding to Congress and other authorities about the allegations.

The turn of events leading up to the vote was fast and almost surreal. The United States was engaged in a military attack against Iraq while the Congress voted on articles calling for the removal of the president.

Meanwhile, House lawmakers were stunned by the resignation offered by House Speaker-elect Bob Livingston, R-La., shortly before they voted on the first article of impeachment.

Facing a possible media investigation of his personal life, Livingston admitted to GOP colleagues that he had strayed from his marriage in some instances.

"To my colleagues, my friends and most especially my wife and family: I have hurt you all deeply, and I beg your forgiveness," said Livingston on the floor of the House. "I was prepared to lead our narrow majority as speaker ... . But I cannot do that job or be the kind of leader that I would like to be under current circumstances, so I must set the example that I hope President Clinton will follow."

Livingston said he would not run for speaker of the House when it begins the 106th Congress Jan. 6. and will resign from the House altogether in about six months.

Reaching across party lines, Minority Leader Richard Gephardt, D-Mo., said Livingston's decision "is a terrible capitulation to the negative forces that are consuming our political system and our country, and I pray with all my heart that he will reconsider this decision. Our Founding Fathers created a system of government of men, not angels. No one standing in this House today can pass the puritanical test of purity that some are demanding that our elected leaders take."

In urging lawmakers to vote against impeachment, Gephardt added: "We need to stop destroying imperfect people at the altar of an unobtainable morality. ... We need to end this downward spiral which will culminate in the death of representative democracy."

The debate over impeachment followed mostly partisan lines with Republicans charging Clinton undermined the justice system and Democrats arguing that the impeachment effort was driven by politics and that the offenses did not warrant what one lawmaker called the "political equivalent to the death penalty."

Rep. William Delahunt, D-Mass., said: "Those who are driving this runaway train have failed to establish that the president poses a danger to the republic that requires his removal before his term has expired. What does endanger the republic is a wholly partisan impeachment based on a slapdash investigation that has violated every rule of due process."

Rep. Thomas DeLay, R-Texas, said Clinton's defenders want to "lower the standards by which we hold this president and lower the standards for our society by doing so."

House Majority Leader Richard Armey, R-Texas, said, "This vote is not about the character of a president, this vote is about the character of the nation." He added, "A nation of laws cannot be ruled by a person who breaks the law. Otherwise it would be as if we had one set of rules for the leaders and another for the government."

House Judiciary Committee Chairman Henry Hyde, R-Ill., pointed out what he said was a major difference between the actions of Livingston on those of Clinton. "Infidelity, adultery, is not a public act, it is a private act. The government, the Congress, has no business intruding into private acts," Hyde said.

"But it is our business, it is our duty, to observe, to characterize public acts by public officials. ... When the chief law enforcement officer trivializes, ignores, shreds, minimizes, the sanctity of the oath, then justice is wounded," Hyde said.

Some Democrats charged that the House majority was trying to overthrow the government and warned that citizens would rally against those that voted for impeachment.

While it is unclear what the country will ultimately do, news reports cited polls showing Clinton's approval rating rising to new highs.

Clinton's fate is also undecided. Senate lawmakers are expected to at least begin a trial, beginning with the swearing in of Supreme Court Chief Justice William Rehnquist in early January 1999.

Apparently gaining momentum among lawmakers in the Senate is the idea of a censure deal that would more quickly resolve the issue.

Some are predicting a censure deal may be struck in the Senate that would thwart a long trial.

In an op-ed column published by the New York Times, Former Presidents Gerald Ford and Jimmy Carter proposed a bipartisan censure resolution to end the constitutional situation. The proposal would require Clinton to accept he did not tell the truth but the admission could not be used against him in a court of law.

Sen. Robert Byrd, D-W.V., considered to be a staunch guardian of the rules of the Senate, has even hinted that censure could pass constitutional muster.

In a written statement, Byrd said: "Whether there is a trial or whether there is some other solution, that decision must be made by senators, and it must be bipartisan or it will have absolutely no credibility with the public."

-30-

## **California Southern Baptists continue hurricane-relief efforts**

By Mark Wyatt

FRESNO, Calif. (ABP) -- California Southern Baptist churches continue to respond to appeals for help in the wake of deadly hurricanes in Central America earlier this year.

Details of the continuing support are outlined in a letter mailed to churches Dec. 14 by Don Hargis, the state convention's Brotherhood/men's ministries department director. So far, California Southern Baptist churches have contributed more than \$92,000 to purchase supplies and equipment including a \$30,000 water-purification system currently in use in Honduras, Hargis reported.

Hargis also noted that California Southern Baptist Convention has been designated the lead state convention for Southern Baptist Convention disaster-relief efforts in El Salvador. Since late November, Chuck Erikson, a CSBC disaster relief volunteer from Garden Grove, Calif., has been helping to coordinate efforts in El Salvador. One project there involves a second water-purification system dispatched by California Southern Baptists and water pipe purchased by churches affiliated with California Southern Baptist Convention to restore municipal water service in the town of Chilangera.

Armed with machetes, pick axes and shovels, American and Salvadoran volunteers dug trenches and installed nearly half the needed water line in one day, reported Scott Stice, a Southern Baptist International Mission Board missionary to Honduras.

"City officials were speechless," he added. "Through the efforts of the disaster relief team people are seeing the love of Christ in action."

For some, the blessing of pure water is a new experience.

"This water is so sweet!" one man exclaimed after drinking purified water from the system donated by California Baptists. The man told Stice, "I'll never want to drink from my dirty well again."

David Aviles, pastor of Primera Iglesia Bautista in Hesperia, Calif., also has been involved in the hurricane relief effort in El Salvador.

"We were able to reach out in the name of Jesus and of Southern Baptists," Aviles reported in a letter to The California Southern Baptist newspaper. "We deliver food (and) clean water and minister to the hurting by counseling and praying with them."

Aviles said some hurricane victims could not understand why the California Baptist volunteers would help without expecting anything in return.

"We told them that we did it because there are Christians who care about them," Aviles wrote.

Volunteers are needed to continue supplying clean water and clean out wells contaminated by Hurricane Mitch, among other repairs. Since the work is expected to continue for some time, Hargis said plans call for leasing a house and purchasing a vehicle to transport volunteers to work areas. Equipment such as pumps and pressure washers also are needed, he said.

Additionally, Hargis will be working with donor churches to provide travel assistance for some volunteers helping with the El Salvador mission project. The assistance will come from the money given to the Hurricane Mitch relief fund, Hargis explained in his letter.

In January, more California volunteer teams will be joining the work in El Salvador. Hargis said there is a continuing need for volunteers to help coordinate water purification and well cleaning, food distribution, construction, evangelism and logistics. He said coordinators would be responsible for overseeing teams of eight to 10 volunteers.

Hargis thanked California Southern Baptists for the money and supplies they have donated then issued a challenge.

"Now is the time to get our hands dirty with cleanup," Hargis wrote. "There are a lot more stories to be told but they cannot be told unless we are willing to go," he declared.

-30-

## **School leaders form consortium**

ATLANTA (ABP) -- Representatives from 11 schools are founding members of the "Consortium of Theological Schools Partnering with CBF."

"This is an effort to have fellowship and look for ways to cooperate," said Alan Culpepper, the group's first chairman and dean of Mercer University's McAfee School of Theology in Atlanta. "We'll address our common challenges, such as how to do spiritual formation and plan missions experiences. It will go a long way toward diminishing some of the unhealthy competition between schools."

The consortium includes deans or presidents of the 11 divinity schools, seminaries and Baptist houses of study supported by Cooperative Baptist Fellowship. Gary Parker, CBF's coordinator for Baptist principles, said the group is a "forum to discuss ways to carry out mutually beneficial projects."

Member schools include Baptist-studies programs at Duke Divinity School, Brite Divinity School at Texas Christian University and Candler School of Theology at Emory University; divinity schools at Campbell, Gardner-Webb, Hardin-Simmons, Mercer and Wake Forest universities; Baptist Theological Seminary at Richmond, Central Baptist Theological Seminary and Truett Theological Seminary at Baylor.

After meeting informally for three years, the official structure was approved this fall. New members may be added by a vote of the consortium members in consultation with the Atlanta-based CBF.

-30-

-- By Sarah Zimmerman

## **Church getting the message about environment, some say**

By Amy Andrews

(ABP) -- Secular society, for the better part of three decades, has been calling widespread attention to the deforestation of the earth and the pollution of rivers. And from the public-school classroom to the Cub Scout den, many children and youth have gotten the message. They recycle, and urge others to. They notice when someone litters, and their high-school service club volunteers to clean it up. They spend time thinking about their future, and that of the planet on which they must live.

But only recently -- as these environmentally aware youth have come of age in the church -- has that message begun to infiltrate Christianity and churches. More -- but not many -- pastors occasionally allude to the environment in sermons. Evangelical colleges have formed chapters of the Christian Environmental Association. Those who have been working quietly on environmental issues for years now are in the spotlight.

Christians, armed with a renewed belief that protecting God's creation is a biblical mandate, are beginning to reclaim the issue's theological roots.

The question now is, how far will it go?

Tony Campolo, a sociologist at Eastern College in Pennsylvania, says that environmentalism long has been rooted in theology, but that the general Christian populace has not been interested.

From Methodism's founder John Wesley to Christian thinker C. S. Lewis, theologians have written extensively about the environment. Then, in the early 1970s as American society saw a revival of environmental awareness, other Christians addressed the subject from a theological perspective. But all received little support for their ideas.

Cal DeWitt found himself lonely in his work when he mixed his Christian ethics and environmental beliefs in 1979 and started the Au Sable Institute for Environmental Studies. From the woods of Michigan, the organization works with Christian colleges and universities to offer environmental study programs to students. (Au Sable is French for "on the sand," and is also the name of a nearby river and state forest.)

DeWitt, now 63, always has been mindful of the earth, from starting a backyard zoo at age 3 to always walking on trails in the wilderness now. "It came out of growing up in a Christian family where we were continually taught about the integration of our faith with knowledge of the world and knowledge of society," he says. He considers himself not an environmentalist, but a doer of God's will, and says his serious study of Scripture compels him to act.

"I've had a peculiar situation over the years, on the secular side being criticized because I believed in the Bible and thought the Bible was God's word and believed we should live accordingly," DeWitt says. "That didn't endear me to most environmentalists. And then what happened on the other side was people who said, 'Oh, you take care of creation, you must be New Age.'"

About a decade ago, the Christian Environmental Association began, lessening DeWitt's loneliness, and within the past five years a spate of other religious organizations has become active environmentally, from parachurch groups such as InterVarsity Christian Fellowship to denominations across the theological spectrum.

A small turning point came in 1993. The Evangelical Environmental Network formed and became an active member of the National Religious Partnership for the Environment, which allies evangelical, charismatic and Orthodox Christians with mainline Protestants, Catholics and Jews who traditionally have been seen as having more of an environmental ethos. More than 400 evangelical Christians have signed the "Evangelical Declaration on the Care of Creation," a statement on earth stewardship released in 1993 by the network, and the network since has been active in saving the Endangered Species Act and taking stands on other issues.

"We do get criticism for being earth worshipers, being New Age, also being Democrats," says Stan LeQuire, director of the Evangelical Environmental Network. "What we say is, 'No, we're just trying to be biblical and calling

Christians back to honoring the Lordship of Christ over all creation. This is his earth, as Psalm 24:1 says, and we need to ask him how to live in it."

Members of the network believe human sin touches creation as much as it does marriage, government, and other aspects of life, and that as they work to solve problems in those areas they too can work to solve environmental problems. "We want to call Christians to turn back the effects of human sin on creation and say, look, this is sinful and we need to be living godly lives," says LeQuire, a former American Baptist pastor. "I do think that in time, there will be less and less opposition to this as people think about this biblically. We're concerned that too many of our critics respond to us politically and economically and not biblically, and that is very distressing to us."

Evangelical Christians once saw the pro-life movement as an area best left to the Catholic community, but today, pro-life beliefs are almost a calling card for evangelical Christians, LeQuire says. Civil rights weren't embraced quickly, either. Once Christians reflect on the environment, too, they will see that "this is one of our many callings," LeQuire says. "We are at the leading edge of that (calling) right now, at the forefront, and we're serving as a lightning rod."

That's fine with DeWitt, who says he remains hopeful about the movement's future and isn't at all bothered by the institutional church's foot-dragging. "The beautiful thing about the church generally is that it doesn't get blown around by every wind of doctrine," he says. "I'm not bothered at all by the institutional church coming to these issues slowly, because that's what in the very, very long run keeps the church solid."

Campolo is less patient with the institutional church and less optimistic that Christians will take a leading role in caring for creation. "I see a small group of evangelicals on college campuses emerging with a sensitivity to the issue and a commitment to do something about it," he says. "I see references that are positive toward environmentalism beginning to emerge in the messages of some of our key Christian leaders."

But those leaders typically are not preaching on the subject with passion or calling people to become involved in an intensive way, Campolo says. Still others won't touch the subject for fear of having their ministry negated by charges that they're "New Age."

Peter Illyn, the northwest region director for the Evangelical Environmental Network, senses that such accusations are less common today. "Three years ago, people thought we were all pagans if you said the word 'environment'. I've seen a dramatic shift in opinion. Has that shift in opinion engaged thousands and thousands and thousands of people? No, but neither has caring for the poor or loving your neighbor, which we've been espousing for thousands of years."

It's fears of being labeled, and environmentalists' inability to put a human face on environmental crises, that prevents evangelicals from becoming more involved in caring for God's world, Campolo says.

Local environmental issues typically are what have rallied most Christians, and that is the case in Tennessee. In the Pigeon Forge area, charismatic Christians are working to preserve the beauty of the Appalachian Mountains and protect endangered eagles. Al Cecere, a charismatic Christian, founded the National Foundation to Protect America's Eagles in 1985 after seeing a newspaper photo of two dozen eagles that had been shot to death in North Dakota. About the same time, he committed his life to Christ and only realized later how God helped him put his faith and work together. Cecere and his staff show birds and talk about birds at the nearby Dollywood theme park, motorcycle rallies and NASCAR events. Their message is a secular one overall, but occasionally Cecere alludes to his faith. "This project helped me grow as a Christian, but now I believe it was my calling. As you grow and learn, you become a believer that this was God's plan."

Some 120 miles away in Chattanooga, members of the environmental-stewardship committee at First Baptist Church recycle, audit their energy use, occasionally incorporate environmental themes into worship services, and meet with environmentalists at other area churches. "We feel like the Genesis account of having dominion over the earth has been misinterpreted, and it really means stewardship management and being responsible," says member Bill Allen. "We believe that the salvation of the earth is part of God's redemptive plan." The committee, which is a rarity in Southern Baptist life, isn't very active right now, Allen says.

The Southern Baptist Convention's Ethics and Religious Liberty Commission has been talking about environmental ethics and producing materials related to it for church use for more than 20 years. "Today I would

say the majority of Southern Baptist churches are aware of environmental issues but have not made caring for the environment a high priority," says Barrett Duke, director of denominational relations for the commission, which conducted a study in late 1997 to gauge Baptists' work in environmental ethics. Most aren't even doing the simple things to reduce waste and energy use, the survey found, though Duke thinks that is likely to change in the future as young Christians -- who have learned about the environment from school and culture -- begin to lead churches.

Elizabeth Barnes, a professor of theology and ethics at Baptist Theological Seminary in Richmond, Va., hopes that is the case. "Even in my own seminary, I seem not to be able to get most students interested in it," she says. "I'm afraid that even the church is dead with our (culture's) materialism and consumerism."

She still tries, though, and instructs her theology students to become aware of God's handiwork by participating in "creation ministry." She says her students often are skeptical of her assignments to look intentionally for God's hand in nature and that they wonder what it has to do with theology -- until they complete the project. Some students go caving, while others pick up trash alongside the James River. All the while, Barnes is hoping that they'll take what they learn into the churches and seminaries one day.

The Lower Greenville Baptist Community in northeast Dallas, Texas, stands out from traditional Baptist life in many ways, including on environmental issues. The community, founded in 1993 by Mark Thames and supported by the Dallas Baptist Association, ministers within the city's alternative community, which is very "eco-conscious" and firmly committed to environmental efforts. Community members (who don't use the term "church" because many in the alternative community are turned off by the word) go camping two weekends each year and hold occasional outdoor worship services. The camping trips especially have been an effective outreach, and members seem to be at the leading edge of the Christian environmental movement, integrating theology and life. They see the environment as a personal issue, Thames says, and they care most about what they can do themselves.

Pastors of post-modern congregations have learned similar things about the people they shepherd. They see the need to increase their own awareness of environmental issues because it's important to their members' faith, says the Evangelical Environmental Network's Illyn. "From the pastor's perspective, (caring for the environment) makes him real and genuine, and it makes the church more genuine as it tries to relate to the community, society," Illyn says.

He and DeWitt say they think that Christianity is on the verge of a revival with the environmental movement, but LeQuire says there are challenges ahead: to continue working within God's will, to not buy into a secular environmental agenda, and to take the debate to the next level.

"What the Bible teaches is far more radical and demanding than anything the secular environmentalists are telling us," LeQuire says. Greed and materialism are part of the problem, and the Bible has far more to say about money than almost any other topic. "We're going to have to consider that as Christians. If we're really going to tackle environmental issues, we're also going to have to tackle lifestyle issues." Jesus battled that 2000 years ago, and now materialism is draining our families, our nation, and creation itself. "We're at a critical point where the words of Jesus are more relevant than they've ever been. And you don't hear environmentalists talking about money. They're talking about hugging trees."

Campolo says he believes culture, not the church, will still carry the yoke of environmental ethics for the next 25 or 30 years and that he's concerned about the response that environmentally aware, committed Christian youth will get from the church on this issue.

"Our failure to speak with power and conviction will in the end be one more reason for people to write off the church," he says. And while that may be bleak for the church, it's not for the world. "The God that we know and love did not come to save the church but to save the world. God will solve it with or without the church."

## **Religious environmental groups increase during last decade**

(ABP) -- So far, the 1990s have been a decade of increased religious environmentalism.

Religious groups had been showing an interest in addressing environmental problems when 32 Nobel laureate and other scientists wrote "An Open Letter to the Religious Community" in 1991, encouraging them to get involved. "Efforts to safeguard the environment need to be infused with a vision of the sacred," the scientists wrote.

"That kind of woke some people up," says Daniel Swartz.

In 1993, the National Religious Partnership for the Environment was born, bringing together the United States Catholic Conference, the Evangelical Environmental Network, the National Council of Churches of Christ, and the Coalition on the Environment and Jewish Life.

Swartz, the associate director of the partnership, says the groups committed themselves to working together for a common goal while remaining true to their own traditions. They wanted to make sure they weren't pasting theological quotes on secular environmentalism but were developing plans from their own traditions, he says.

Each group began by developing manuals or resource kits to be distributed to congregations within their faith tradition, and other efforts have developed from there.

Evangelicals helped save the Endangered Species Act from extinction in 1996, and Catholics urged legislators on Capitol Hill to remember all of God's children when discussing private-property rights. Jews in Boston are talking about how local hospitals can get rid of their medical waste without burning it and emitting dioxins, and mainline Protestant and Orthodox Christians have studied climate changes and published a Bible study related to those changes.

Walt Grazer of the U.S. Catholic Conference says he thinks that there still is much to be done to educate people of faith about the environment. "There's no question that this issue is still new to many," he says. But the National Religious Partnership for the Environment has helped religious groups get better organized and helped shine a national spotlight on environmental issues.

Initial discussions for the next decade have begun, including whether other faith groups, such as Muslims, should be brought into the partnership. The National Religious Partnership for the Environment can be reached through its web site at <http://www.nrpe.org/> or by calling 800-200-8858. The web site has links to its member organizations and others engaged in environmental stewardship.

-30-

## **How to get involved in caring for creation**

(ABP) -- So how can you get involved? Several organizations have "creation care" kits and other resources that you can order for more information on ways to worship God through his creation, organize Bible studies related to the environment and live a more "creation-friendly" life. But here are some of those organizations' suggestions for immediate action:

1. Read Bible passages related to creation, God's relationship to it, and the care of creation. The Evangelical Environmental Network suggests starting with: Gen. 1; Gen. 2:15; Gen. 9: 8-17; Neh. 9:6; Ps. 24:1; Mt. 6:25-34; Col. 1:19-20;
2. Recycle glass, aluminum and paper, and buy goods made from recycled materials.
3. Reduce your use of water by installing low-flow aerators on faucets and showerheads, and do not leave the water running when brushing teeth, showering, shaving, or washing dishes or your car.
4. Start a community garden, plant trees, and stop using pesticides.

5. Take unwanted, reusable items to a thrift shop or charitable organization, and return items such as clothes hangers and plastic flower pots back to merchants.

"I think everybody knows what they can do and what they should do," says Cal DeWitt of the Au Sable Institute. "What I suggest people do is get four or five families together who really want to honor God in this way and have them come together in prayer and as, 'Lord what would you have us do right here?' You'll find that the best ideas will come out of that."

Resources on Christian environmentalism are becoming easier to find. Many denominational offices have their own resources they have published, but the following organizations also have more information they can send you:

-- The Au Sable Institute can be reached at 616-587-8686 or by writing 7526 Sunset Trail NE, Mancelona, MI, 49659.

-- The Christian Environmental Association can be reached at 408-441-1571 or at <http://www.targetearth.org/>

-- The Evangelical Environmental Network's Grassroots Outreach office can be reached at 765-939-2841 or at <http://www.esa-online.org/>

Other resources include:

-- "Loving Neighbors Across Time: A Christian Guide to Protecting the Earth," by Robert Parham, the director of the Baptist Center for Ethics. Published in 1991, it's available for \$6.95 at Baptist Bookstores.

-- "Healing the Earth: A Theocentric Perspective on Environmental Problems and their Solutions," by Richard A. Young. Published in 1994, it's available for \$15.99.

-- Other books, such as Tony Campolo's, "How to Rescue the Earth Without Worshiping Nature," and "The Earth is the Lord's: Christians and the Environment," by Richard D. Land and Louis A. Moore (editor), are out of print, but a local library or church may have copies.

-- Sojourners recently published, "Holy Ground: A Resource on Faith and the Environment," which contains feature articles, study and discussion questions, activities and resources. It is available for \$5 per copy, plus shipping and handling, from the Sojourners Resource Center, 2401 15th St., NW, Washington, D.C., 20009, or by calling 1-800-714-7474.

-30-

EDITOR'S NOTE: These articles appeared previously in ABP's FaithWorks magazine and are used with permission. Photos are available on request.

---

END