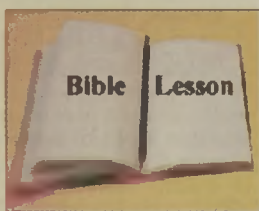


8B

RELIGION

Life 1B



Healing in the name of Jesus

Acts 3:1-10

During the time of today's text, the Jews observed three times of prayer daily. The morning prayer was at 9 a.m. The afternoon prayer was at 3 p.m., and evening prayer was at sunset. At these particular times, believers would go to the Temple to offer prayers to God. It was during the ninth hour, or 3 p.m., that Peter and John encountered the lame man who had suffered from this condition since birth. He obviously was known by the community as one who regularly sat at the gate and begged for alms.

On this one day, the man had been placed at the entrance called Beautiful. Although theologians debate this issue, many believe the Beautiful Gate also was known as the Eastern Gate. There were nine gates leading into the city, and this particular one led into the court of the women in the Temple area. The gate itself was made of Corinthian bronze that caused it to look like gold there by giving it its name. It is thought more people would have passed through this gate because they were attracted to its beauty. If so, it would have been a prime location for beggars to position themselves knowing people would have felt more benevolent on their way to worship than on their way to the market.

While the Holy Spirit was not named directly as a participant in this miracle, His presence and leadership was obvious. Hundreds of people had to be entering the temple during this ninth hour for prayer. It is also responsible to assume there was more than attention to Peter and John as they were passing through with the crowd. To have asked for help from them must have been the response to the prompting of the Holy Spirit.

Although the beggar called out to the disciples, countless other beggars quite likely also called out to them. Interestingly enough, Scripture reveals Peter and John placed more emphasis on the man's inability to walk than on his need for financial assistance. The beggar accepted the fact that he would be crippled for the rest of his life, therefore, his greatest need was money. However, Peter and John, seeing through the eyes of the Spirit, recognized the man's greater need and knew who could help.

Please see HEALING/5B

Churches lend support



PHOTO/WADE NASH

Bernetta Graham and Geneva Alexander check in clothing donated by members of New Hampton Presbyterian Church for victims of Hurricane Katrina. Churches across the city have been helping the displaced.

By Cheri F. Hodges
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Charlotte's faith community is continuing its efforts to help the victims of Hurricane Katrina.

At New Hampton Presbyterian Church, about 300 church members have collected enough clothing and nonperishable food to

fill a store. All of the items will be distributed to families in Charlotte who have relocated from storm-ravaged New Orleans.

"We have clothing for everybody," said Geneva Alexander. "It's like a small Goodwill store."

The Rev. Larry Parker said he asked church members to give and that's

what they did. "I appealed to them, I said let's do some things for our brothers and sisters. Those people were poor before this," he said.

Deborah Dye, who runs the church's day care center, said that New Hampton is taking in evacuee children. "We have plenty of room and we told them

to send the children to us," she said.

University Park Baptist Church is hosting a benefit concert featuring John P. Kee, Donald Lawrence and William Becton. UPBC will accept cash donations, clothing-specifically undergarments and luggage-and nonperish-

See CHURCHES/7B

Why did the Bible allow slavery?

By Richard N. Ostling
THE ASSOCIATED PRESS

By today's standards it's hard to understand why the Bible accepted human slavery. The usual explanation: However sinful, it was too ingrained in ancient societies to eliminate.

An equally important question: Why did Bible-believers distinctly campaign against slavery? Abolitionism was "unique to western Christianity. It certainly didn't exist in the Islamic world, where legal slavery existed until 1981 and where informal slavery still exists," evangelist Charles Colson writes.

Biblically inspired moral opposition

has been portrayed in books by Lamin Sanneh of Yale University ("Abolitionists Abroad," Harvard, 2000) and Rodney Stark of Baylor University ("For the Glory of God," Princeton, 2003).

Sanneh says Arabs operated as slave-traders in Africa seven centuries before Europeans did. Before that, Christianization had largely eliminated the ancient practice in Europe.

Black evangelicals from America and Britain moved into Africa and abolished the internal slave trade, as Sanneh recounts, during the years when white evangelical activists in the West were ending trans-Atlantic trading.

The evangelical leadership raises two questions: Why did 19th-century evangelicals press "liberal" causes while today's evangelicals often promote "conservative" politics? And what about Roman Catholics?

The second question is partly explained by the fact that Catholics were a repressed minority in Britain and America during the abolition era.

The Catholic magazine Crisis addresses the matter further in an article by Ohio University historian T. David Curp in its September 2005 issue. Though some Catholic writers have sought to defend the performance of the papacy and church,

Please see WHY/7B

Saving another generation of youths

By Cheri F. Hodges
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On Saturday, the Bishop Harold Wilson hopes that young people will take back the streets from drugs and other illicit behavior and turn to God.

Wilson's organization, Saving A New Generation, will host its annual Youth Fest and parade. Wilson knows what it's like to be out on the streets. He had an abusive father and rather than take the beatings, left home as a teenager. But it was the

death of a friend that moved him to save other young people.

"I had a friend, Eddie Little, who was in the wrong place at the wrong time. He was in a crack house sleeping and gang members came in and shot him in the head while he was sleeping," Wilson said.

Every year, Wilson hosts "Saving A New Generation-Taking Back the Streets" with the goal of stopping Salisbury's youth from ending up like his friend.

"In spite of everything going on around them," he said, "nothing is too hard for God."

But it is getting difficult for Wilson and his group to continue putting on the event, so this may be the last year for the festival.

"I haven't been getting a lot of support from the city," he said. "This event was designed for the city to get involved."

While the city hasn't gotten involved, Wilson said that Gov. Mike Easley has attended past festivals.

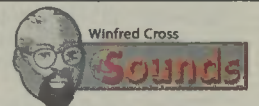
"But the mayor has never showed up," he said.

Wilson hopes to move the festival to Charlotte and reach a broader group of young people.

"I've seen a lot of gangs lay down their guns," he said. "That's needed in Charlotte."

The event begins at 10 a.m. on North Main Street and concludes at the Kelsey Scott Park on Saturday.

For more information, call (704) 640-0933 or (888) 915-0993.



Lundy & Ministers find stride in music

Patrick Lundy & The Ministers Of Music In The Fellowship Cedric Thompson & Patrick Lundy, producers Meridian Music Group



Big choirs tend to sound too big and too grand sometimes. Volume is great, but volume without control is annoying.

Patrick Lundy and The Ministers of Music have the right idea. They don't let sheer size get in the way of making good music. They've got the control thing under wraps, knowing when to explode and when to get out of the way of the soloists.

It also helps that "In The Fellowship" is filled with strong compositions, great arrangements and vocals that come from the heart.

There are times when the soloists get carried away. Janie Huston-Black goes on some errant soprano runs on "Born To Set Me Free," but keeps it together enough to make this one of the recording's better offerings. The choir arrangement and the choir's singing is stunning.

There are many highlights on this recording. "We You Love Me Still" is a moving song written and sung by Neville Porter, who has his own solo project. It's a conversation with God that asks and answers questions that seem taken from today's headlines. Marjorie McCollough powers her way through "Far Away." Gracie Thomas puts a hurting on "It's All Over." Lundy takes the mike and finds great results on "You Carried Me," a nearly over the top song of praise.

This choir has to be given props. It's good when it's good and awesome when it wants to be. "I Have Surrendered" is one of the awesome times. There's no solo, but the unit as a whole sings with such clarity and emotion you nearly feel it from each individual.

This is a recording that should keep traditional gospel fans happy for a while. Heck, anyone who likes good singing should give this a listen.

Ratings

Classic	★★★★★
Excellent	★★★★
Good	★★★
Fair	★★
Why?	★
No stars - A mess	

CHURCH NEWS

The deadline for church announcements is 5 p.m. on Fridays. Fax your announcements to (704) 342-2160 or e-mail to cheri.hodges@thecharlottepost.com.

Ongoing

Chappell Memorial Baptist Church will open its Clothing Closet to families in need every first and third Saturday of the month. Families can come to the church at 110 Bradford Drive, from 10 a.m. to 12 p.m.

For more information, call (704) 394-5615. There is no charge for the clothes.

• Plaza Baptist Church, 3321 The Plaza, will host an eight-week video study by Bruce Wilkinson designed to show how the Prayer of Jabez can release God's favor. The series begins nightly at 7 p.m. For more information, call (704) 334-3913.

September 16

Unity Fellowship Church is hosting The fourth annual appreciation reception in honor of Rev. Tonyia M. Rawls' dedication and service to the community. The event will be held at the Hope Building, 600 Seigle Avenue, starting at 7:30 p.m. Tickets are \$12 per person or \$20 for two. The weekend will conclude Sunday with a special service, featuring Bishop Zachary Jones, UFC New York. The service will be held at the church, located at 2127 Eastway Dr. For more information call (704) 567-5007 or (704) 222-3154.

• A Presbyterian women's group will host a yard sale from 4 p.m. to 7 p.m. and from 7 a.m. until on Saturday. The event will be held at 1153 Pondella Drive. For more information, call (704) 596-6529 or (704) 393-8387.

September 17

University Park Baptist Church will host a benefit concert for victims of Hurricane Katrina, beginning at 6 p.m. at the main campus located at 6029 Beatties Ford Road. Doors open at 5:30 p.m. and admission is free. The church will accept cash donations, clothing (specifically undergarments), luggage and nonperishable food to benefit evacuees. All proceeds will be distributed to relief organizations, with funds going directly to those affected by the disaster.

The headliners of the concert are John P. Kee, Donald Lawrence and William Becton.

September 18

The New High Springs Baptist Church will celebrate the 23rd anniversary of Pastor Jevester A. Sanders at 10:45 a.m. The guest speakers will be Rev. Louise Glenn and Bishop B.R. Wilson. The church is located at 811

South Dalton St., Gastonia.

• Rainbow Records and the Rejoice Radio Network will host a concert at McGirt Auditorium in Rock Hill at 4 p.m. The concert will feature artists like Paul Porter and The Christianaires, Doc McKenzie & The Hi-Lites and The Singing Angels. Doors open at 2 p.m. Tickets are \$18 in advance and \$20 at the door. For more information, call (704) 537-1950.

September 19

Memorial Presbyterian Church will host a class titled "Two Shall Become One" Marriage in the Bible Old Testament: Monogamy and Polygamy? The class begins at 7 p.m. The church is located at 2600 Beatties Ford Road. For information, call (704) 392-4752.

Please see TWO SHALL/6B

