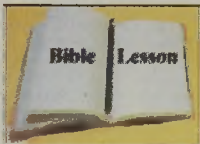


5B

RELIGION



Taking on Lemuel's burden

King Lemuel's mother taught her son to be aware of the power an individual has to do good. She had government actions in mind and then moved on to personal actions as shown by a virtuous woman.

It has been noted that Proverbs 31 contains the only Scriptural reference to King Lemuel. We are not sure of his origins or of his kingly reign. All we know is that he "received words of wisdom from his mother concerning wine, women, and the legal rights of the weak and poor (Prov. 31:1-9). Exactly where his kingdom of Massa was is not known, although certain linguistic features in the text have led scholars to place it in North Arabia, possibly near Edom.

This section of Proverbs apparently comes from a non-Israelite woman" (Holman Illustrated Bible Dictionary, 2003 ed.).

It should also be noted that Proverbs 31:10-31 is an acrostic poem where each verse begins with a successive letter of the Hebrew alphabet. It was likely written in this fashion to make it easier to memorize. Some have also thought that it (i.e., verses 10-31) continues the teaching of King Lemuel's mother (see vv. 1-9), but it may also be an independent, concluding unit.

Questions
THE INSTRUCTION OF LEMUEL-Proverbs 31:8-9

1. Whose teaching was King Lemuel communicating?

Verse 1 indicates that Lemuel's "prophecy" is actually an oracle, or burden, given to him by his mother. This was a heartfelt message that reflected her deep concern for her son (see v. 2). It appears that his woman is a good example of the godly woman talked about in the next section of Proverbs. Lemuel thought highly enough of her to remember her counsel (see v. 28).

2. What kingly responsibility is emphasized in Proverbs 31:8-9?

The "dumb" or "speechless" who are referred to in verse 8 are not physically unable to speak, per se. Rather, they are the poor and downtrodden who are not allowed a voice of their own. Lemuel was to be their spokesman and represent their interests. He was to protect them from injustice.

The Bible has much to say about the mistreatment of the poor. The prophets denounced such oppression (see Amos 5:11-12). It was incumbent on a king to play an active role in protecting

Please see BIBLE/7B

To forgive, but not to forget

White family takes steps to amend for what slavery did to blacks



PHOTOFILE

THE ASSOCIATED PRESS

CAMANO ISLAND, Wash.—Jacob Lienau was 13 years old when the chains were first looped around his wrists.

A wooden yoke, the kind usually reserved for oxen, was fitted around his neck and he was locked in next to another person.

Jacob, his family, and a small group of people were in Annapolis, Md., wearing black T-shirts that read "So Sorry" in white block letters.

The group began to walk. The only sound was the clinking of chains, a haunting reminder of how slaves were once herded along trading routes to auction blocks to be sold like cattle.

Jacob is white.

That's why he believes he should apologize to blacks for slavery. His race bought and sold slaves.

To this Camano Island farm boy, it's reason enough.

"How could we?" he cried out into the quiet night. It's a moment caught on video by his father, Michael Lienau, a documentary filmmaker who is producing a television series about the marches.

The symbols are shocking. They're meant to be.

Men, women and children in yokes and chains on long marches under hot sun.

The Lienau family has traveled the world for two years, apologizing for slavery, a practice the U.S. government officially ended in 1865.

They don't have much choice in the matter; they say they have to apologize. God asked Michael Lienau and his wife to, just as he asked them to adopt five children from an Indian reservation in Oregon three years ago.

In 2004, Michael and Shari Lienau and their nine children squeezed into a motor home and drove to the East Coast to shackle themselves in yokes and chains, and to march through former slave ports with a group called the Lifeline Expedition.

The London-based group believes white people must apologize for the Atlantic slave trade.

Slavery spawned an ache that spans generations, said David Pott, Lifeline Expedition's founder.

When descendants of slaves see whites making an effort to identify with what happened during the era of slavery, Pott said, they remember their pain, pain that's been long-buried, yet still exists.

Through forgiveness, he said, that

Please see TO FORGIVE/6B

Ministers trained to detect, report child abuse

THE ASSOCIATED PRESS

HARRISONBURG, Va.—The case study was grim: Congregants ministering door-to-door had discovered "Kate," an 8-year-old girl covered in bruises and left home alone.

The Rev. Rob Hoskins, a United Methodist pastor, had a decision to make. Should he notify child protection authorities? Was the girl a victim of neglect?

The seminary never covered lessons like these. But now it's part of the training for Methodist clergy in Virginia.

The denomination's Virginia Conference has made its pastors "mandated reporters" to help protect children. But some worry that clergy with little expertise in identifying child abuse will make baseless claims.

Virginia Methodist leaders will spend the next several months holding three-hour

training courses, like the one Hoskins and about 60 other pastors from western Virginia attended recently in a dim, Harrisonburg church.

The sessions offer pastors tips on everything from handling anger at abusers to using simple language to help kids open up, said Ann Davis, director of children's ministries for the Virginia Conference. Pastors also learn how to protect themselves—talking to kids in open spaces like

parks rather than closed offices, for example.

The classes are being held one year after leaders of the Virginia Conference began requiring all clergy to report any inkling of child abuse, even if revealed in confidential settings.

The Methodists are one of several denominations that started taking a closer look at child welfare after abuse allegations rattled the U.S.

Please see MINISTERS/8B

Woman tosses boys into bay says God told her to

THE ASSOCIATED PRESS

SAN FRANCISCO—A woman accused of murdering her three young sons by tossing them into Frigid San Francisco Bay said God summoned her to sacrifice her children, her lawyer said.

Lashuan Harris, 23, who faces three counts of murder in last October's drownings, was diagnosed as a paranoid schizophrenic with delusional thought disorder, defense lawyer Teresa Caffese said at the mother's preliminary hearing in San Francisco Superior Court.

"The voice of God called upon her to sacrifice her

three children," Caffese told a judge and courtroom filled with about a dozen of Harris' friends and family who cried and gasped during testimony.

"Why is the DA prosecuting a pathetically schizophrenic, poor, black woman?" she asked during a break in the hearing where a judge will decide whether there's enough evidence for a trial. "She loved her kids."

Harris was arrested Oct. 19, shortly after she dropped her children, one, by one, over a rail and into the bay from the end of Pier 7. Taronta Greeley Jr., 2, was buried. The bodies of Treysun Harris, 6, and

Joshua Greeley, 16 months, were never recovered. Harris has pleaded not guilty.

Katherine Spring, who lives in San Antonio and was attending a meeting here last fall, said Harris made a "huge impression" as she jogged past on the Embarcadero.

"I was surprised that she was so out there. She was so not present. It struck me as kind of odd," Spring testified. "Her kids were having such a nice time and she wasn't. There was nothing there."

Spring said the children were clean and well-behaved, smiling, laughing and hanging off the stroller.

Caffese said her client was diagnosed schizophrenic several years ago. She was hospitalized once because she said God was telling her to jump out a window.

Harris crossed the bay from Oakland on the day of the killings because she was driven by voices in her head, Caffese said.

Harris, who wore a light blue pantsuit, white blouse and no handcuffs, showed little emotion as she listened to others recount that day.

The preliminary hearing, which typically starts with

Please see WOMAN/8B

CHURCH NEWS

The deadline to have your church announcements added to the calendar is noon on Fridays. Fax your announcements to (704) 342-2160 or e-mail your announcement to cherish.hodges@thecharlottepost.com.

June 9

CPCC's Sloan-Morgan Building will ring with the sound of a cappella African American gospel when the Charlotte Folk Society gathers on the evening of Friday, June 9.

For half a century, the group Men Standing For Christ has been carrying on the tradition of black quartet singing. Voices rise in rich four-part harmony, accompanied from time to time by keyboard.

The free and family-friendly program begins

at 7:30pm Friday June 9 in CPCC's Sloan-Morgan Building, 1220 Elizabeth Avenue. Donations, which benefit the performers, are appreciated. Refreshments, jam sessions, and a song circle follow the hour-long concert. Free parking is available in the Faculty-Staff-Teacher parking deck on 4th Street. For details call (704) 377-5257 or www.folksociety.org.

June 10

The Marriage Ministry of New Beginnings Community Church will hold their annual Marriage Emphasis Weekend through Sunday Senior Pastor Michael and First Lady Twanna Henderson will be the facilitators. The cost is \$50 per couple or \$25 per person if registered by June 4th. The church is located at

9229 Lawyers Road, Suite K, Mint Hill.

June 11

Trinity Park Baptist Church will host its annual Men's Day Celebration at 4 p.m. The guest speaker will be Rev. Terry Wallace Jr., pastor of Greater Life Ministries, York, SC. The church is located at 9115 Trinity Road.

• The New Beginnings Community Church will host Marriage Emphasis Sunday services at 8:30 a.m. and 11:30 a.m. For additional information call (704) 567-2900.

• Waddell Chapel AME Zion Church's board of Stewardesses will sponsor its annual pastor appreciation program for the Rev. Clarence C. Roberts Jr. at 3 p.m. The church is located at the corners of Buffalo and Dekalb streets in

Shelby:

July 14

University Park Baptist Church, located at 6029 Beatties Ford Road, will host comic Jonathan Slocumb at 7:30 p.m. Tickets are \$13 if purchased in advance and \$15 at the door.

July 22

The New St. Luke Church's Youth/Young Adult Ministry will sponsor UNITY in Praise Fest 2006. This an outdoor event that will take place in the Winchester parking lot, 910 Winchester Ave. Rain location: Winchester Gym (across street)



Gospel for the younger set

Tye Tribbett & G.A.

Victory Live

Tye Tribbett II, Thaddaeus Tribbett

and Dana Sorey, producers
Sony Urban / Axis Records



Tye Tribbett is as unusual looking as his music is, well, odd.

Tall, dark and with a head full of frizzy hair, Tribbett hits the stage with a burst of energy that flows through audiences like an avalanche. That's how "I Want It All Back" will hit you. It's more kinetic energy than a song. There's nothing conventional about it.

That may be why a lot of conventional gospel listeners will have a hard time with this and a lot of the other songs on this CD. "Victory Live" is as unsettling as it is entertaining. Tribbett and Greater Anointing seem to like the unusual and flamboyant. He's kinda like Kirk Franklin on steroids. He and his group are young folk and that's what the young folk like in gospel music these days—lots of stuff going on.

As unusual as much of this recording is, there's lots to like. "Hallelujah To Your Name," is almost like an Irish jig with gospel vocals. "Everything Will Be Alright" has good dynamics and really gets cranking on the reprise when Kim Burrell takes over.

The conventional stuff works as well. "G.A. Hymn (Who Else But God?)" is simple but powerful. "Seated At The Right Hand of God" is a bit more elaborate but no less powerful. "Sinking" is as close to straight up gospel as this CD gets and it's a dynamic song.

This is a hard CD to figure. Young folk will probably like it automatically. More traditional listeners may like it if they listen close enough. But getting past the first few songs may keep that from happening.



Ratings

| | |
|------------------|-------|
| Classic | ★★★★★ |
| Excellent | ★★★★★ |
| Good | ★★★★ |
| Fair | ★★★ |
| Why? | ★★ |
| No stars—A waste | ★ |