

RECORD

July | August 2002

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the Wounded Whole**

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Believers showed
Mitch Glaser
what God's love
looks like.

LOST
ARGUMENT
WITH **LOVE**

Reaching the Soul of America

All Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living. —2 TIMOTHY 3.16 GNT

Most clergy know the American Bible Society as a reliable source for inexpensive Bibles. Our donors appreciate our strong support of international Bible work. Bible Societies in other countries rely on our translation scholarship, Internet acumen and communication technologies. Mission-focused organizations use our Scripture grants to support their own ministry programs.

Each of these emphases is guided by a mission we've held to for 186 years — "to make the Bible available to every person in a language and format each can understand and afford." But our methods for achieving that goal are undergoing a dramatic transformation.

For us, ministry programs and Scripture distribution have always gone hand in hand. To make the critical face-to-face connections with people, we have always partnered with churches and other front-line, missionary-minded organizations. That remains our strategy. But today's challenge, especially with the growth of secular attitudes, is to get people to read Bibles they already have.

To do this, we will take a greater role in helping our ministry partners shape programs that connect people with God's Word.

Our new program in literacy training is one example. Our new Illustrated Literacy series, adapted from Scriptures, has been shown effective in raising literacy in adults and equipping children to read on grade level by the 4th grade. In our first pilot program, students were reading more than a half-grade better after 56 hours of training.

The series will also help students improve their Bible literacy. The three-level series uses 30 Bible stories as a foundation, and thereby exposes readers to the content of the Scriptures.

Currently we have 15 pilot programs in five states involving more than 800 students. By 2003, we plan to add 100 sites serving 2,500 students in five to 10 urban areas. We are basing site selection on the readiness of neighborhood partners in low-income neighborhoods and immigrant communities where English is a second language. Eventually we will look for enough neighborhood partners to expand to 3,400 sites serving about 85,000 students.

This is the first of several new initiatives the Bible Society wants to employ in *Reaching the Soul of America* with God's Word.



Eugene B. Habecker



AMERICAN BIBLE SOCIETY

RECORD

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The mission of the American Bible Society is to make the Bible available to every person in a language and format each can understand and afford. The Society is a member of the United Bible Societies, a partnership of Bible societies throughout the world cooperating to make Scriptures available to people everywhere in their own language.

Published continually since 1818, the *American Bible Society Record* is the official periodical of the American Bible Society and the second oldest publication in the United States. It is published six times per year, and is sent to as many of our supporters as budget allows, including anyone contributing \$20 or more in a year to the Society. Postage is paid at New York, N.Y., and additional mailing offices. Other publications are encouraged to reprint the text of any *Record* articles, but prior written permission must be obtained from the *American Bible Society Record* to reproduce any images. Publications reprinting the text of *Record* articles must include a credit line, and send a copy of the issue to the *Record* at 1865 Broadway, New York, NY 10023. (ISSN 0006-801)



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AMERICAN BIBLE SOCIETY

VOLUME 147, NUMBER 4

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ON THE COVER: Mitch Glaser never thought of himself as a "sinful" person. (Photo by David Singer)

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We encourage you to send your letters to: Editor, American Bible Society Record, 1865 Broadway, New York, NY 10023-7505. Telephone: 212-408-8710. Reach the Bible Society on the Web at www.americanbible.org

BIBLE IN THE NEWS

Bible stories a bit on London's stage

■ The play starts with Noah and the Ark, and ends with Christ's ascension. And it's been a big hit in London, according to *The New York Times*.

The play, "Yiimimangaliso: The Mysteries," features a multiracial, South African cast of 40 actors re-enacting stories from the Bible in South Africa's languages — Zulu, Xhosa, English and Afrikaans — with a few simple props.

London's Broomhill Opera company is staging a collection of stories from the Scriptures, based on a cycle of Scriptural plays that were performed in medieval England.

The beauty of the singing and the power of its stories have wowed audiences and critics. "This show will fill a hole in your soul," wrote one reviewer, and another said that it "quite simply raises the spirits."

The play toured the United States briefly this spring, and will likely come to New York next year for a limited run.

Gutenberg Bible online

■ The Gutenberg Bible, the first major text printed in moveable type, will now be available on the Internet. According to BBC News Online, the Library of Congress, which owns one of the rare intact Gutenberg Bibles, has chosen the electronic publishing firm Octavo to scan the whole Bible.

Octavo specializes in creating high-quality digital images, and will carefully reproduce details from the Bible, which will then be available for scholars and the general public to see and study on the Internet.

The Bible, one of only three complete Gutenberg Bibles printed on animal skin (the most durable material for a book) is in very good shape.

Pages from the Library of Congress Gutenberg Bible can be seen at <http://www.octavo.com/odam/gtnbbl/xnet-pub/main>.

The British Library has its own copy of the Gutenberg Bible, and when that library scanned its pages and put them on the Internet, staffers were struck by the response. "We had one million hits in the first six months, and that is absolutely wonderful," said Kristian Jensen, acting head of rare books at the British Library.

A good source for names

■ "It seems most parents turned to the Bible in naming their sons last year," The Associated Press informed its readers recently. Jacob, Matthew, Michael and Joshua were the most popular boys' names in 2001, according to a list compiled by the Social Security Administration, based on applications for Social Security cards for that year.



American Bible Society New Testament carried during the Normandy Invasion in 1944.

June 6, 1944, includes small replicas of artifacts of the great day — maps, photos and a New Testament.

The *King James Version* New Testament reproduced in *Our Finest Day* was printed by the American Bible Society and issued to Pvt. Irwin W. Seelye, who served in the first battle in the liberation of France. ■

Bible at D-Day

■ When the U.S. soldiers landed at France in 1944, many carried a precious Scripture with them. A new book, *Our Finest Day: D-Day:*



Jacquelyn Sapiie
Library Services Supervisor
at Bible House

askjacquie

Readers are encouraged to submit their questions about the Bible to Jacquelyn Sapiie, Library Services Supervisor at Bible House in New York City. Questions can be forwarded to absrecord@americanbible.org, or Jacquelyn can be reached at 212-408-1203 or via regular mail at 1865 Broadway, New York, NY 10023.

Q Explain the divinity of Jesus.
(T.D., via e-mail)

A A discussion of the divinity of Jesus must include the Johannine writings. John's Gospel answers the question: "Who is Jesus Christ?" The prologue 1.1-18 introduces Jesus, who Jesus was and what Jesus became. Verses 1-13 reveal Jesus as: the Eternal One; as a Person distinct from God the Father; as God and as co-existent with God (the Father) from eternity; as the Creator of the universe; the Source of all life and light; the revealing God; and as entering the world of humans who ignored him.

John 1.14-18 explains who Jesus became. The Word became flesh. God became human. The deity united with humanity in one glorious person. The disciples saw God, who is invisible, in the only Son, who made God known (John 1.18), and who introduced a new era of grace and truth (John 1.17).

In three instances John calls Jesus "God" (John 1.18; 20.28; and 1 John 5.20). The first reference states, "The only Son, who is truly God and is closest to the Father, has shown us what God is like." (John 1.18) In the second instance, Thomas, a disciple of Jesus, exclaims, "You are my Lord and my God!" (John 20.28) And in the third, John describes the Christian experience of knowing ultimate reality through faith in the historical Jesus, and of sharing in the very life of God. "We know that Jesus Christ the Son of God has come and has shown us the true God." (1 John 5.20) ■

TRUSTEES

Making Cultural Connections

When Darrell Whiteman boarded a plane in 1969, right out of college, he was headed for a two-year stint as a missionary in Central Africa. As he worked with other missionaries and ministered to numerous suffering people in Zaire, Rwanda and Burundi, he thought he had discovered his life calling.

"I wanted to heal people, in the physical sense of the word," he recalls, and planned to return to school for a medical degree.

But over the next several months, as he observed the way his colleagues addressed the African peoples' thinking and beliefs — ignoring the African culture and instead presenting Christianity from an American viewpoint — he changed his direction. He would become a doctor, he decided, but in a different field. "I thought that perhaps I could make a greater contribution to the missionary enterprise as an anthropologist than as a medical doctor," he explains.



Darrell Whiteman

So when he returned to the United States, Dr. Whiteman studied cultural and applied anthropology. Since then he has dedicated his life to helping make the gospel more understandable and relevant to people in their own cultural context.

He served as a United Methodist missionary in the South Pacific from 1977 to 1984 and is now the dean of the E. Stanley Jones School of World Mission and Evangelism at Asbury Theological Seminary in Wilmore, Ky.

A trustee of the American Bible Society since 1989 and chairman of the Translations Subcommittee, Dr. Whiteman views Bible translation as central to the Bible Society's work. He is excited about the Eugene A. Nida Institute for Biblical Scholarship's translation initiatives, calling the institute "an important entity that brings useful and creative scholarship with integrity to the American Bible Society."

He understands what needs to go into a successful translation. "I can know a language and translate the Bible into that language and make it *somewhat* accurate," he explains, "but until I know the whole cultural context in which that language functions, the translation will not have the impact on the people that we desire."

Dr. Whiteman also works with Bible translators as a consultant and is actively involved in mission work in his church in Lexington, Ky. ■ — LAILA JONES



▲ Mitch Glaser "at home" in his New York office on 51st Street.



my argument with

LOVE

A NARROW SHAFT OF MOONLIGHT CUT through the lofty Northern California redwoods, and glistened off a strange little book resting on the ledge meant to hold a phone book. Camp counselor Mitch Glaser recalls, "One of my kids had made such a scene about being homesick that I walked him to the only phone booth in camp so he could call home. ¶ "The bright moonlight just lifted this little book out of the darkness. It was so eerie." ¶ In this transcendental moment, Mitch remembers thinking, "I'm still doing meditation and health foods, but I quit drugs." ¶ Oblivious to the child's

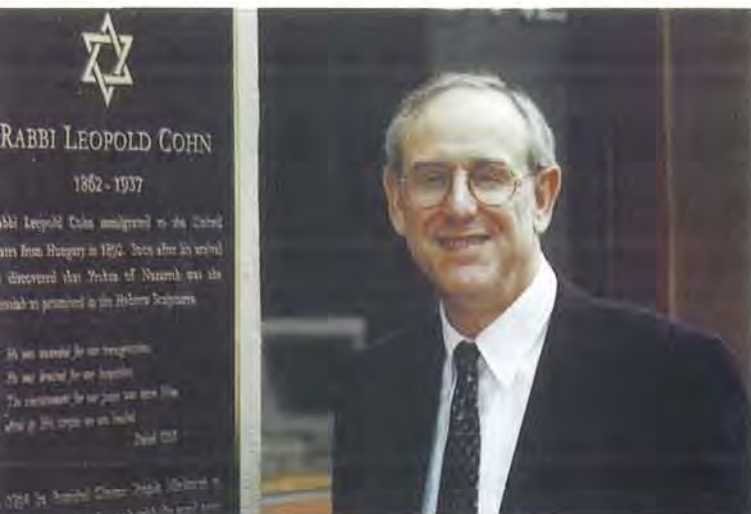
He found the answer was Good News

Story and Photographs by David Singer



telephone conversation, Mitch picked up the little paperback. It was covered to look like newsprint and had little stick figures inside. “I began reading. I didn’t know who wrote it. I didn’t know who Mark, Luke or John were, but I feared what the book might be. I turned it over and read the cover, ‘Good News for Modern Man, The New Testament, Today’s English Version’” (a new translation by the American Bible Society).

“I immediately knew two things,” says Mitch, “that there was a God and that he had just answered my prayer of desperation — the one I’d thrown aloft earlier that day. And, second, I felt the same *presence* I had experienced when thanks



▲ Mitch Glaser stands next to a plaque honoring Chosen People Ministries founder Rabbi Leopold Cohn outside their offices on 51st Street.

was given for a meal at a Christian commune months earlier. I felt spooked — like someone else was orchestrating the circumstances of my life. And I felt very small.”

His spiritual wanderings, begun in childhood, were slowly bringing Mitch home. His had been a stereotypical Jewish upbringing — a Brooklyn family with strong European immigrant ties. His grandparents came from Minsk, Belarus. The grandparents on his mother’s side were devoutly Orthodox, on his father’s side, ardently secular. These differing expressions of Jewishness, which were mirrored in his immediate family, left Mitch religiously uncertain.

His mother’s orthodoxy meant they ate a strict kosher diet. But as Mitch explains, a Jewish mother may set the family table and otherwise rule the nest, but it is the father who teaches the family to pray. Because his father was agnostic, even with all the outward trappings of a devout Jewish life, religion was not practiced in the Glaser home.

Mitch attended an Orthodox school for his bar mitzvah and he even attended Orthodox camps each summer. Yet when it came to issues of faith, he was left to wander and wonder.

“I loved who I was as a Jew. I appreciated my heritage,”

says Mitch. “Yet spiritual matters, for me, remained unsettled.”

At age 17 he and a his best buddy, Efraim, left the New Jersey suburbs, where his family had moved, for the University of Bridgeport, Conn., where, Mitch says, he majored in unregistered pharmacology. He ran with a crowd of what he calls “hippie wannabes,” who didn’t dream about getting good jobs, but about dropping out and moving to California.” He describes his time there as “searching,” doing and selling drugs and dabbling in a little bit of everything that had a spiritual label.

He remembers a friend scolding, “You’re against everything and for nothing.” When a university guidance counselor tried to convince him to stay in school, Mitch shot back, “Only if you have a major that’s about life.”

By January of his sophomore year, relationships with his family had become testy. So, Mitch and Efraim moved to California to live out their dream on a homemade houseboat in Sausalito. The boat offered no city services and had no plumbing, but it was rent-free and tax-free.

But before long, his carefree life began to unravel. Mitch and four friends arranged to sell 30 kilos of marijuana. Mitch recounts the bizarre scene; he watched a small-time hoodlum, pistol tucked under his waistband, row out to the colony of homemade houseboats — mere shacks floating atop 50-gallon drums.

Then the bizarre turned scary. Several men burst into Mitch’s shack, tied his and his friends’ hands behind their backs, held a sawed-off shotgun to Mitch’s head and demanded the rest of the drugs or “they would blow my head off,” he recounts.

Next they threatened to burn the boats. Apparently not ready to do either, they left, and the trauma passed. But Mitch realized that, for a few hundred dollars his young life had nearly ended. He knew change was needed. He couldn’t quit using drugs — they had become his religion — but he’d quit dealing drugs. In retrospect, he says, “God was definitely getting our attention.”

Shortly after the scare, a city building inspector condemned the little flotilla of houseboats as unsanitary. Mitch and 15 friends abandoned their floating real estate and settled into a three-bedroom apartment on Balboa Street in San Francisco.

Several times people approached Mitch to talk about Jesus. This roused an anti-Christian bias instilled in him from childhood — it was part of his Jewish birthright — that Christians had murdered Jews, that they control the government, and conspire to force everyone to become Christians. Mitch remembers, “My friends had liberated me from all religions. So it was a hostility I’d never personalized, but still, it simmered under the surface.”

Then Joan, a former classmate and fellow Jew and dropout from the University of Bridgeport, now re-entered his life. Joan wondered if Mitch had found answers to his questions about life. She had tracked him to Balboa Street. Mitch recalls the fiery reunion. She got straight to the point, telling him, “I’ve got good news for you; you’re going to hell.” Joan told him that, while hitchhiking in northern California, two gen-

tile believers had picked her up and introduced her to Jesus. She then joined their Christian commune in Coos Bay, Ore. Mitch came to call them “God’s irregulars.”

Mitch says that he couldn’t believe in Jesus — it went against everything he’d been taught. Efraim, on the other hand, was ready to hear it; he anticipated a great mystical experience. He accompanied Joan back to Oregon and there accepted Jesus as savior. Then his two friends, via letters and phone calls, began witnessing to Mitch. “I decided I’d better go to Oregon and *save* them,” Mitch confides.

He had pictured them caught up in a drug-crazed, Manson-type cult. But within minutes of his arrival his horror was dispelled. Instead, he was “bowled-over” by a group of very loving people. “I wanted to argue, but all they would do was love and feed me,” says Mitch.

That first night, as they sat around the table, someone gave thanks to God for the meal. It was the first time Mitch remembers hearing anyone pray as if in a conversation — heard someone talk to God. He says, “There was this presumption of a relationship with God. I was thunderstruck by the experience.”

In the middle of the prayer, Mitch felt something new — like some kind of presence — maybe even the presence of God. “My argument was no longer with ideas. It was with this presence I felt.”

He had never thought of himself as a *sinful* person. “But surrounded by all this love and prayer and wholesomeness of lifestyle,” says Mitch, “I saw the stark contrast.”

Mitch returned to San Francisco a little shaken — that maybe he didn’t quite grasp what mattered and what didn’t. But his most immediate concern was money. Now, with rent to pay, he needed a job. The Marin County Board of Education was looking for camp counselors. Because of past experience at an Orthodox camp he got the job shepherding mostly sixth-grade boys at Redwood Glen Camp, near Pescadero, Calif. The American Baptists owned the camp but rented it to the county weekdays.

That fall, when Thanksgiving break came at the camp, Mitch headed back to the commune in Oregon, and to Efraim and Joan, still troubling over his prayer experience. Once there, he began reading the Old Testament and was loving it — loving the presence and peace he felt when he read it. For the first time in his 18 short years he felt “focused.”

He returned to Redwood Glen after Thanksgiving break fighting against all he had heard about Jesus. “I didn’t want anything to do with Jesus — Jesus meant instant and perma-

nent alienation from my family,” says Mitch.

Yet he also feared that, somehow, Jesus was behind all his inner turmoil. So once again he began to seek spiritual alternatives — he returned to books on Eastern religion and meditation. But nothing seemed to substitute for what he read in the Bible. One day, in desperation, he prayed, “God, if you’re real, show me how to get to you (and please, don’t let it be Jesus).”

That night in 1970 God called Mitch, in the person of a young homesick camper, to the telephone booth and the Bible Society *Good News Translation (GNT)* New Testament.

“I’m glad God took pity on me and gave me a Bible I could understand,” he says. After seeing the homesick camper back to his bunk, Mitch took his newfound treasure into the bathroom, turned on an electric heater, and read for hours. Mitch was struck by how Jesus fulfilled Old Testament prophecy, by his brilliant responses to his adversaries, and he was captivated by Jesus’ personality. “Jesus was so Jewish. I kept looking for some anti-Semitism to creep in somewhere.” None did.

Mitch also found the New Testament, with its celebration of Passover, to be so Jewish. Over the next several days, as he read through the New Testament, he kept deliberating, “Either Jesus was who he said he was or he was a liar.” But, from the evidence given, to deny that Jesus was the Messiah, seemed to him, to deny logic.

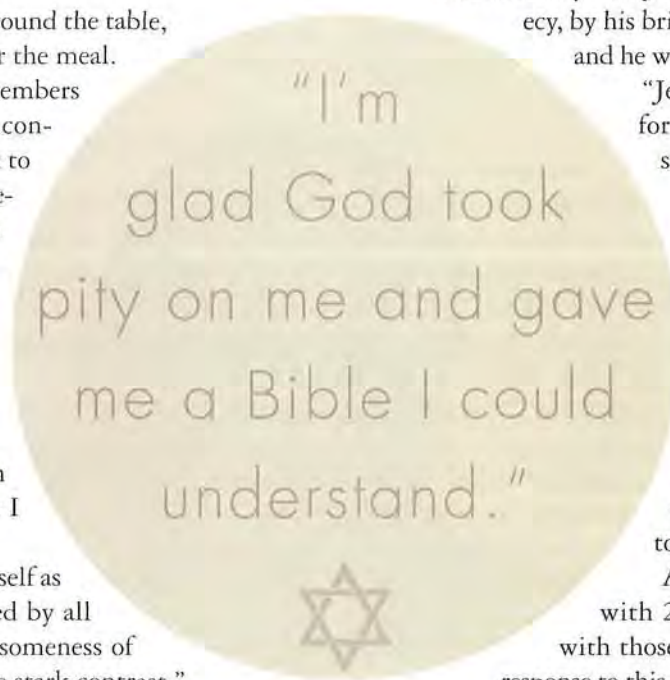
As he hiked along Highway No. 1 with 20 camp kids, he kept wrestling with those issues and dreading his family’s response to this revelation; his grandparents would disown him. He complained, as if to Jesus, “You don’t have a Jewish mother to face.”

But he knew what he had to do. And once he pledged his loyalty to Jesus as his Messiah, a peace settled over Mitch. “I knew Jesus was in my life — that things were right between God and myself,” he says. “I returned to reading the New Testament.”

Eventually Mitch returned to college — Northeastern Bible College. Chosen People Ministries, which brings the Gospel to Jewish people around the world, and which Mitch now heads, made the return possible, helping him with tuition. He went on to earn degrees from Talbot School of Theology and Fuller Seminary.

Mitch’s three friends, who lived with him on the houseboat, also became missionaries to their Jewish brothers and sisters.

Mitch says, “Because of my Jewish Orthodox background I have a very deep respect for the Word of God. For me it has monumental weight and authority.” ■



A woman with short dark hair, wearing a red jacket, is sitting at a table and smiling while reading a white booklet. The booklet has a red square logo on the bottom right page. In the background, there is a blurred image of a group of people and a window with blinds.

Balm in Gilead

MAKES THE WO

▲ Pernessia C. Seele holds the Bible Society booklet that forged a partnership to combat AIDS.

*"There is a balm in Gilead,
To make the wounded whole;
There is a balm in Gilead
To heal the sin sick soul."*

— AFRICAN AMERICAN SPIRITUAL

UNDED WHOLE

By Peter Feuerberd | Photographs by David Singer

WHEN PERNESSA C. SEELE SEARCHED FOR SOMETHING to connect her AIDS ministry to the Scriptures, she found it in an American Bible Society booklet. She didn't even have to look beyond the title.

It was the beginning of a long and fruitful relationship between the Bible Society and *Balm in Gilead*, Ms. Seele's outreach to African American and black churches around the world in the struggle against AIDS.

The booklet, produced in 1992, was titled *Nothing Can Separate Us From the Love of God*. For Ms. Seele, a woman short in stature but one with a regular wide smile and infectious enthusiasm, that says it all.

"The issue about AIDS is about stigma," she says during a talk from her midtown Manhattan offices. Every year *Balm in Gilead* mobilizes 10,000 African American churches reaching an estimated 2.5 million congregants to pray for an entire week against the disease. Other projects — including promotion of AIDS education and testing — are intended to galvanize black Christians to do something about a plague that has hit their community particularly hard. *Balm in Gilead* distributed thousands of the booklets, which feature Scripture quotations offering comfort to those afflicted by the disease. Its name is derived from Paul's consoling words in Romans 8:31-39. Those words are soothing to the soul, Ms. Seele emphasizes, much like the ointment from Gilead described in the Book of Jeremiah and celebrated in the famous African American spiritual.

"We want every black church in America to be a balm in Gilead for those with AIDS and for those caring for them," she notes. But first, she says, the stigma needs to be addressed.

"People in the United States and around the world believe that those who suffer with AIDS are not loved by God," she says. The message of *Nothing Can Separate Us From the Love of*

God "is a definite change from what they hear so often."

Ms. Seele is one inspired by the Scriptures, which she discovered as a girl growing up in the small town of Lincolnville, S.C. (population 716), a place where the Christian church provides a focus for the life of the community.

That faith experience was central in her life. When she worked as an immunologist at Harlem Hospital in New York during the late 1980s, she saw for herself the devastation that AIDS was making in the black community. Still, the church she loved seemed not to be present to the suffering.

She notes that the black church had a long tradition of responding to social crises, including slavery, lynching and discrimination. But in those bleak early days of the AIDS epidemic there was little response to the crisis.

"It was revealed to me that what was missing was the faith imperative — the direction from religious leaders to their congregations to learn, act and care as their Lord would expect of them," she says. Her response resulted in the founding of *Balm in Gilead*.

The work continues after 13 years because the crisis continues. According to *Balm in Gilead*, while African Americans make up only 12 percent of the U.S. population, they make up 37 percent of total American AIDS cases. AIDS continues to be the No. 1 cause of death for black adults ages 25 to 44.

The situation is even more tragic in sub-Saharan Africa, where 70 percent of the AIDS-afflicted worldwide population resides. Nearly 6,000 people die every day of the disease in that part of the world, comparable, in sheer numbers, to the number of fatalities that occurred Sept. 11 in the United States, times two, every day of the year. As a result, *Balm in Gilead* has expanded its outreach to include six African countries — Nigeria, Kenya, Tanzania, Zimbabwe, South Africa and Côte d'Ivoire (Ivory Coast) — as well as Caribbean countries considered part of the black diaspora.

During a recent conference in New York, religious leaders

OPPORTUNITY 21 REACHES OUT TO AFRICAN AIDS SUFFERERS

Addressing AIDS in Africa is part of the outreach effort of *Opportunity 21*, the American Bible Society project to fund Bible distribution efforts around the world.

One such project is in the southern African nation of Namibia. With the help of *Opportunity 21* funding, 7,400 Scriptures in five tribal languages have been distributed to those suffering from AIDS. Another project includes distribution of Scripture comics in doctors' waiting rooms.

Other Bible distribution efforts directed at those with AIDS have been implemented in Botswana and Malawi.

Opportunity
21





Ms. Seele, left, and the Rev. Alberta Ware, director of HIV Church and Community Mobilization at Balm.

from those countries and the United States came together to direct their efforts against the disease. At its conclusion, they were presented with copies of the American Bible Society *Jubilee Bible*. The *Jubilee Bible* includes a 280-page illustrated supplement describing the contributions of Africans and African Americans in Christian history. The gifts were a tangible token of the Bible Society's desire to help meet the spiritual needs raised by the AIDS crisis in Africa and the United States.

Dr. Joseph Crockett, director of research for the Eugene A. Nida Institute for Biblical Scholarship of the American Bible Society, presented the *Jubilee Bibles* at the end of the conference.

"It was like a consecration of the whole experience," he says about the ceremony. "They linked to it immediately, providing the Bible to help them face daunting hardships. The Word gave them hope."

The Scriptures provided a unifying element capping a conference that stressed that quality, notes Ms. Seele.

The *Jubilee Bible*, she says, "is a book that binds us together. It offers us our story, our hope and our direction for the future."

Her group urges churches to take action that is compatible with their beliefs and values. Part of the group's education focuses on issues particular to church settings, including teaching that AIDS cannot be passed by drinking from the same communion cup or by sharing the baptismal pool with an infected person. *Balm* tries to focus on unifying action rather than divisive issues that sometimes have surrounded AIDS outreach.

That unifying focus came together in a 1997 concert it sponsored on public television that brought together a variety of musical styles, including opera singer Jessye Norman and pop star Elton John. The program captured a New York Emmy Award.

Still, Ms. Seele acknowledges that *Balm* ministers in an arena often fraught with peril and misunderstanding. Many discussions about responding to AIDS will bog down into arguments over the issues of homosexuality and condoms. The

ministry tries to look beyond those heated debates.

"We are not asking them to do something they can't do," she says about her work with the churches. Some church leaders are willing to talk about sexual abstinence, others say that condom promotion is needed.

"First I have to get you to look at the issue. Let's acknowledge we have an AIDS problem. There is so much to do. Do something!" she says, noting that churches can be a center for education and support for those who suffer from AIDS without violating Christian principles. In fact, she emphasizes, perhaps the greatest violation of biblical principle (to love one's neighbor and not turn away from their suffering) in the face of the AIDS crisis might be to do nothing. Apathy is what she will not tolerate.

She says that after the New York conference, a bishop from Tanzania preached his first sermon on the subject. It's a start, she notes confidently, another way of getting the word out that nothing — not even deadly epidemics — can really separate us from the love of God. ♦

BOOKLET PROVIDES HOPE FOR THE AFFLICTED

Selections from *Nothing Can Separate Us From the Love of God*, a booklet produced by the American Bible Society to comfort individuals with HIV/AIDS and those close to them:

"The Holy Scriptures offer good news — the Good News of God's love and acceptance."

"The Bible consistently affirms that God cares for everyone, without regard for physical or spiritual condition, or standing in society. Moreover, the Bible reveals the special love and concern God has for those whom society ignores or excludes. Jesus himself made this loving care evident through what he taught, what he did and how he lived."

"Jesus came into the world to be its savior, not its judge."

"God is always with us, regardless of circumstances, though sometimes we must struggle to discover that abiding presence."

The apostle Paul wrote: "For I am certain that nothing can separate us from his love: neither death nor life, neither angels nor other heavenly rulers or powers, neither the present nor the future, neither the world above nor the world below — there is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord." (Romans 8.38-39, *Good News Translation*)



YOU CAN HELP EASE THE PAIN!

Reach the Soul of America with Hope and Healing from God's Word.

... people need more than food to live — they need every word that the Lord has spoken. (Deuteronomy 8:3b)

For hope and healing in the wake of the Sept. 11 attacks on America, millions turned to special Scriptures prepared by the American Bible Society.

Across our nation, police, fire department, armed forces chaplains and others responded to our offer of assurance from God's Word by distributing more than 4.2 million Scripture booklets including *God Is Our Shelter and Strength* and *You Don't Have To Be Afraid* (written for children). Thousands were distributed directly to rescuers at Ground Zero in New York City and at the Pentagon. And tens of thousands of *God Is Our Shelter and Strength* have been downloaded from our Web site.

The demand for these Scriptures in English and Spanish continues. And, with the upcoming anniversary of this tragedy, new pain will be felt.

Now you have a unique opportunity to help underwrite the tremendous cost of this ongoing Scripture distribution.

In addition, we want to hear from you. Write to us about what role the Scriptures have played in comforting — even transforming — hearts since Sept. 11. In the next issue of the *Record* we will share some of those stories. Type (or write clearly) your story, and send it, along with your gift, to the address below, or enclose them in the envelope provided in the center of the magazine.

We thank you for your partnership with the American Bible Society.



AMERICAN BIBLE SOCIETY

— Yes, I/we want to support the American Bible Society's Scripture distribution program to bring hope and healing in the wake of Sept. 11.

Name _____

Street/Box _____

City/State/Zip _____

Phone _____

E-mail address _____

Here is my/our gift of:

— \$500 — \$250 — \$100 — Other

— Yes, the American Bible Society has permission to share any or all of my story enclosed. Please mail your check (payable to the American Bible Society) and story to:

American Bible Society
Office of Development, 8th Floor
1865 Broadway
New York, NY 10023

To contribute by credit card, call toll free 1-866-895-4448.
 Thank you for the blessing of your gift and your story!



A Place Where the Bible is Unknown

When representatives from the Bible Society in Russia (BSR) visited the Altai Republic in Russia, they found librarians eager for scarce Bible materials.

Continuing the Bible distribution project, called *To the Ends of the Earth*, that the BSR launched in 1998 — to provide Bibles to people living in remote areas of the Russian Federation who had been prohibited from reading and studying the Word of God — staff members targeted their efforts to public libraries and Orthodox parishes.

One librarian, Tatiana Sargina, told the group that she had begged for a copy of a children's Bible from a nearby orphanage to meet the requests of her library patrons.

Until the Soviet Union's dissolution, Ms. Sargina explained, the Bible and Christianity were forbidden topics in this former Soviet republic. "We weren't able to get biblical materials, so we don't know anything" about Christianity and the Bible, she said.

After speaking with Alexei Bulatov, director of the Siberian branch of the BSR, Ms. Sargina promised to organize an exhibit of Christian books at the local community center.

In the first two years of the Bible distribution project, more than 50,000 Scriptures were given to young people and children alone. In places like the Altai Republic and other regions of Russia that are still recovering from the shadow of Soviet tyranny, people are beginning to see the light of God's Word. ■

Your July gift will help bring the Bible to people in China. Your August offering will help support Scripture distribution in Russia. To find out more about joining the Bible-a-Month Club, fill out the reply form below, or write:

American Bible Society
Bible-a-Month Club
1865 Broadway
New York, NY
10023-7505

Bible-a-Month@
americanbible.org

JOIN THE CLUB! SHARE THE JOY!

As the church grows around the world, so does the need for Bibles. Over half the believers in China, and many more in Russia, do not have a Bible. In Africa the need is staggering. For as little as \$4 a month, the cost of giving one Bible, you can extend your witness to these nations. As a member of the Bible-a-Month Club, you will share God's Word with people who long to read the Scriptures in their own languages. Each month you'll receive stories and testimonies of the people who are benefiting from the

Bibles you provide. To join the Bible-a-Month Club, simply fill out the coupon. **Or call toll free 1-888-227-8262.**



yes! I want to join the Bible-a-Month Club. I will give \$ _____ a month to provide _____ Bibles at \$4 each.
 My first Bible-a-Month Club gift of \$ _____ is enclosed. **07202REC**

Name _____

Address _____

City _____ State _____ Zip _____

Mail this coupon along with your tax-deductible gift in the envelope provided in the Record. Or mail to :

AMERICAN BIBLE SOCIETY
BIBLE-A-MONTH CLUB
1865 BROADWAY
NEW YORK, NY 10023-7505



BIBLE-A-MONTH@AMERICANBIBLE.ORG

100 YEARS AGO

Moving Beyond Doctrine

The April 1902 *Record* told the story of a Shinto priest in Yokohama, Japan, who read one of the gospels and asked a missionary: "Will you teach me the religion which is found in this book? I think this is what I ought to believe."

The missionary, the Rev. H. Loomis, described how he taught the priest about the Christian faith. Initially, the man came to understand Christianity as a group of doctrines.

But with further prompting, the priest studied the Scriptures more broadly and intently. Rev. Loomis wrote what happened next: "This had given him such a revelation of his own need and God's abounding grace that his whole life was changed."

The then ex-priest shared his revelations with his people with evangelistic fervor, but it was his peaceful passing that provided his greatest witness. At his funeral, people said: "We are convinced now. We want that religion when we come to die."

50 YEARS AGO

Bringing New Readers to the Word

An article in the April 1952 *Record* explains how people — to whom missionaries were ministering in Africa and Asia — learned to read Scriptures using an innovative, stepped approach.

Dr. Frank C. Laubach, described as "an outstanding leader" in literacy education, praised the scholars who'd worked so hard to translate Scriptures into other languages. Unfortunately, many who received the Bibles couldn't read. He wrote: "Translating the Bible is not enough; you have to see to it that people are able to read it when it has been translated."

He developed an effective method of teaching literacy: Beginners started with phonetic charts to learn syllables and words. Students then advanced to simple words in short sentences, reading *The Story of Jesus* in large type. Dr. Laubach described learners' steady progression, moving up "the ladder of literacy in selected Gospel portions," eventually becoming able to read the whole Bible. ■

A look into the American Bible Society Library

The First Illustrated Bibles Printed in America

The earliest Bibles published in America were small, compact volumes of great historical significance, but of limited typographical distinction or commercial success.

In 1782, the first American edition of the English Bible, though issued as a modest duodecimo (about six inches in height), did not sell well and left its publisher, Robert Aitken of Philadelphia, nearly bankrupt.

Nine years later, in December 1791, Isaiah Thomas (1750-1831) printed a large family Bible, and his Massachusetts-based business remained prosperous. This publisher's strategy was quite different from Aitken's. He produced two editions at the same time: a luxurious folio measuring 16 inches and printed on the best available paper, and a royal quarto, about 12 inches in height, printed on regular paper. Both were sold by subscription. To attract subscribers for the quarto edition, the publisher advertised its low price and easy methods of payment: "The price to subscribers ... shall be only Seven Dollars," read his prospectus. Subscribers could barter half of the cost in produce such as "wheat, rye, Indian corn, butter, or pork," deliverable in Worcester or Boston.

The folio edition was the first large Bible ever printed in the New World. It shared with the quarto the distinction of being the first illustrated Bible produced in America. The 50 engravings commissioned by Thomas were the work of four American artists: Amos Dolittle, Samuel Hill, John Norman and Joseph H. Seymour. To keep the cost of production down, he used the same engraving plates for both editions.

Thomas spared no effort to prepare the most accurate edition of the King James version. His text went through two revisions and was compared with almost 40 previous editions. ■



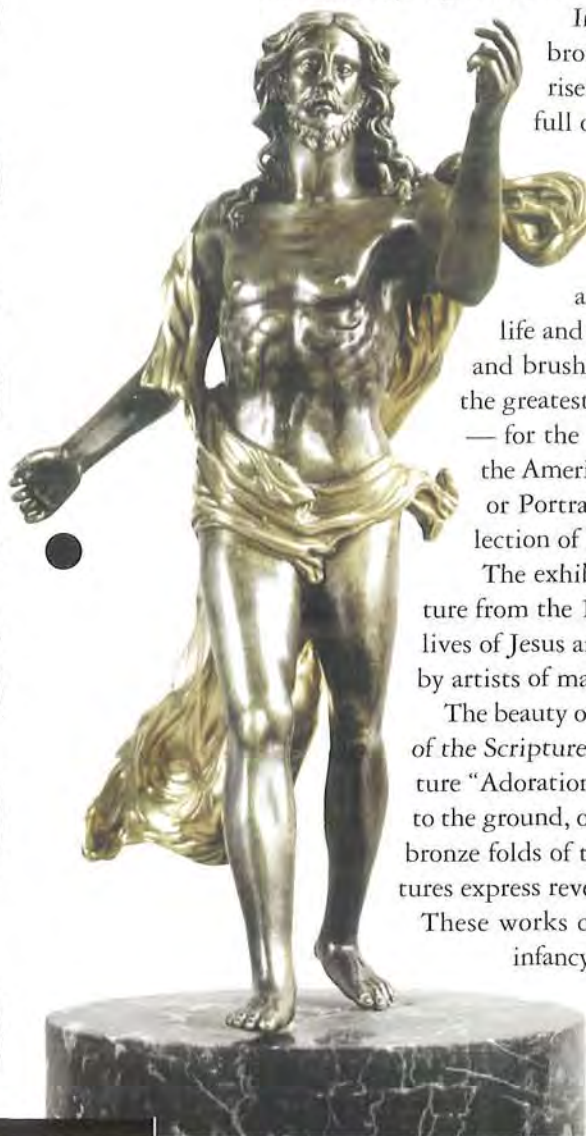
Isaiah Thomas published this American illustrated Bible in 1791.

inspired by european imagery

By Thomas D. Sullivan


THE GALLERY
at the American Bible Society

When the apostle John cried out, "It is the Lord!" after having spotted the risen Jesus walking along the shore at Lake Tiberias, a fellow fisherman, the apostle Peter, was so eager to reconnect with Jesus that he grabbed his clothes, jumped into the water and rushed ashore.



In Rome, 400 years ago, a sculptor captured in bronze this personage who so moved Peter: the risen Jesus. He depicts Jesus, caught in mid-stride, full of life, raising his arm as if to beckon or bless.

This rendition represents a tradition inspired by the life of Christ nearly as old as the Christian church. For centuries artists have striven to relate the passion, conviction and devotion evoked by the events of Christ's life and ministry, using chiseled stone, molded metal and brushed pigments. A private collection of some of the greatest of these works will be offered for public view — for the very first time anywhere — at the Gallery at the American Bible Society in an exhibition titled, "Icons or Portraits? Images of Jesus and Mary from the Collection of Michael Hall."

The exhibit, including more than 100 works of sculpture from the 12th century to the early 1900s, examines the lives of Jesus and his mother in many aspects, as interpreted by artists of many nationalities.

The beauty of these exquisite renditions reveals the potency of the Scriptures to inspire great art. In a bronze relief sculpture "Adoration of the Magi," wise men bow low, heads close to the ground, offering homage to the infant Jesus. The gilded bronze folds of the garments gleam in the light, and the postures express reverence and awe before the newborn King.

These works cover the whole span of Jesus' life, from his infancy to his ascension. A 15th-century sculptor portrays him in the midst of scholars in the Temple; a painter shows Jesus transfigured before the apostles; a terra-cotta bust of Christ depicts him as a full-grown man; Christ, portrayed in a cameo, wears a crown of thorns.

This exhibition will be at the Bible House in New York July 26 to Nov. 16. It will travel to the Mobile Museum of Art in Mobile, Ala. (on display from Feb. 14 through June 8, 2003), to the Evansville Museum in Ind. (on display July 27 to Oct. 5, 2003) and then on to the Crocker Art Museum in Sacramento, Calif. (on display Nov. 7, 2003 to Jan. 18, 2004).

For more information about this remarkable exhibition, contact the Gallery via e-mail at gALLERY@americanbible.org or by phone at (212) 408-1500. A 288-page full-color catalog of the exhibition is available by calling (800) 32-BIBLE. ■

Top: *Resurrected Christ Striding*, follower of Francesco Mochi (1580-1654)
Bottom: *Adoration of the Magi*, after a design by John Flaxman (1755-1826)

A GIVING HEART FOR NATIVE AMERICANS

MAESEL DORN DOESN'T HIDE

BY FRANCINE LANGE

her passion for Native American people. It's on display in her home, which she's decorated in all things Native American — including a stunning collection of pottery and artifacts. It's part of her ministry as she drives hundreds of miles yearly, distributing Bibles to Native Americans. And it's definitely an important component of her giving — Ms.



Maesel Dorn

Dorn, 55, earmarks each check she writes to the American Bible Society for use in its Native American programs.

This passion, Ms. Dorn freely admits, is one she inherited from her husband, Bob, who also led her to Christ.

"I wasn't raised in a Christian home," she says, explaining that her first real exposure to the concept of tithing came from him. Bob had regularly donated a percentage of his income to the Bible Society for years.

He also regularly spoke to her about Christ, when they first met, and on leisurely drives down Oklahoma's interstate. "He just talked and talked and talked to me about Jesus and I was so mad," she recalls, laughing. She attended church, but had never made a personal commitment to Christ. On the day she did, in church, he happened to be away. After the service, though, "I went to the first pay phone I could find," she says, to give him the good news.

Their friendship over the years grew into love, then marriage. Those long drives eventually took them out of their Oklahoma City home, where Ms. Dorn, now retired from nursing, was born and raised, to New Mexico and Arizona, to visit and work with churches ministering to Native Americans.

Ms. Dorn and her husband's decision to contribute exclusively to this group came from reading a *Record* magazine article about ministry to Native Americans.

Tragically, not long afterward, Mr. Dorn died.

Determined to honor their collaborative choice, Ms. Dorn called the Bible Society to ensure the money would go to the correct program. She spoke with David

Gowan, manager of Native American Programs, who described projects he was initiating. She, in turn, told him about Mr. Dorn and their own ministry. Mr. Gowan provided several cases of Bibles and New Testaments, which she hand-delivered to Indian people in Oklahoma. Recently she spent two weeks visiting Navajo ministers and churches, covering more than 1,900 miles on the Navajo Reservation in Arizona.

Now, after her ninth yearly trip, where she gave out 896 Bibles and New Testaments in Navajo and English, she is more passionate than ever. She believes the power of the gospel can break shackles of alcoholism, unemployment and limited educational opportunities in this group. "They're in despair," she says. "The Word of God can change that. It can bring them hope."

Ms. Dorn prays that people who read about Native Americans will join with her and the Bible Society to deliver that hope, one Bible at a time to one person at a time. ■

More information about planned giving programs sponsored by the American Bible Society can be obtained by calling the Planned Gift Programs Department at 1-800-820-6227.



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702REC 

Shallum in Cyberspace: Making Visitors Welcome

In 1 Chronicles 9.17-19 we meet Shallum, patron of church greeters, ushers and parking lot attendants. Shallum, son of Kore, of the clan of Korah, was the head guard of the restored Temple. In fact, Shallum was from a long line of Temple guards, appointed by David and Solomon, but going back all the way to the Tent of the Lord's Presence during the Exodus. In a word, Shallum was somebody *important*.

I also imagine Shallum loved his job, if Psalm 84 is any indication. In this "psalm by the clan of Korah," (Shallum's family), we read:

How I love your Temple, LORD Almighty.
How I want to be there! (v1, 2a) ...

One day spent in your Temple
is better than a thousand anywhere else;
I would rather stand at the gate of the house of my
God
than live in the homes of the wicked (v10) (GNT)

Clearly, serving as doorkeeper to the corporate worship of the Lord was a big deal in Shallum's day. And it still is today.

Over the past 30 years or so, greeting has become an important ministry in many churches. Most congregations now set aside significant time and resources to recruit, train and deploy people who have a special ability and calling to make others feel welcome to the community of faith. Greeters "stand at the temple gate" and personally offer Christian welcome on behalf of the assembly of God's people. And that offering can make all the difference, especially for a visitor.

Today, a new ministry of welcome is emerging — the *e-Greeter* — who designs, develops, maintains and "stands at the gate" of the congregation's electronic entrance where anonymous visitors can and *will* check out a congregation before ever darkening the church's door. It's a ministry every bit as important as Shallum's. Done well, this virtual ministry fans that burning desire expressed in Psalm 84 — to be physically present in God's house with God's people.

So whether you are planning to launch your church Web site or simply want to improve your Web ministry, we've provided some tips to help you:

- ▶ *Is the site user-friendly and fresh?*
Change the site every week and post the newest, most important information prominently at the top of the page so visitors don't have to search for it.
- ▶ *Does it have a warm, inviting tone that seeks to anticipate and meet the needs of the site visitor?*
Think carefully about your audience and what they need to know. Find out from your greeters team the most commonly asked questions newcomers have and set up an "FAQ" (Frequently Asked Questions) area on your site to anticipate and answer them.
- ▶ *Is the site interactive and engaging, encouraging questions and inviting further conversation?*
If you invite visitors to ask questions via e-mail, make it someone's job to answer these in a timely (daily, if possible), warm and personable fashion. And if you're posting a phone number, retrieve messages and return calls promptly.

Online ministry requires tools, resources and fellow gatekeepers sharing their best ideas and perhaps even some painful lessons. At our eQuipped.ForMinistry.com site, we've collected some special resources to help churches extend their welcome to the Web. There you'll find strategies for effective online ministry, resources to better equip you for serving your people, more tips for building a better site, and updates on exciting new services from ForMinistry.

You'll also find stories of churches making a difference through their Web sites. Here is an excerpt from *Calvary Assembly*, edited by Mark Simmons:

"Thanks to ForMinistry.com, we have added six new families to our congregation! Our church Web page has proven to be a great source of communication with our members. We now provide announcements and online registration for upcoming special events, the Sunday Service bulletin and our weekly schedule."

You can visit Calvary Assembly online at www.ForMinistry.com/95035CA

Until next time, blessings! ■

—CHRIS THYBERG, Director, Ministry Development
*ForMinistry is an Internet ministry
of the American Bible Society
"Equipping the Church Online For Ministry"*

To Do



This fictional story is intended to illustrate the power of ForMinistry technology.

Every year, the St. Louis Church Youth Group holds their Family Fun Fair. Sometimes it comes together. Sometimes it doesn't. This year, the kids convinced the church to build a Web site through ForMinistry — free of charge! And they successfully organized the fair online, thanks to the new technology. "Welcome to the 21st century!" said the kids in the congregation. "Hallelujah!" said Sister Mary. Check out www.ForMinistry.com and find out how they can help strengthen your connection with your congregation.

*for***Ministry**[™]



Equipping the church online for ministry[®]

ForMinistry is an Internet ministry of the American Bible Society

BUILD FIND CONNECT SHARE

update

NATIONAL

■ NEW YORK

In conjunction with the National Day of Prayer in May, the American Bible Society hosted a prayer breakfast to recognize and honor Protestant and Catholic clergy from the New York City area who ministered to the bereaved after last year's Sept. 11 terrorist attacks.

Keynote speaker, the Rev. Michael Durso, pastor of Christ Tabernacle Church in New York, noted that after Sept. 11, God has brought families experiencing crises into the lives of clergy. He said that it is now, more than half a year after the catastrophe, that many survivors' lives are beginning to be shattered in its wake. Pointing to the clergy, he said, "When trouble comes, this is where they will come." He added that the most important way clergy can help is by becoming examples of prayer for those seeking comfort.

Clergy who offered formal prayers included the Rev. Trevón Gross and the Rev. Geneva Vollrath of the American Bible Society; the Rev. Placid Stroik from Covenant House in New York; the Rev. Kimberleigh Jordan, Marble Collegiate Church; the Rev. Heidi Neumark, Transfiguration Lutheran Church; and the Rev. James Law, Chinese United Methodist Church.

■ HOLLYWOOD

The American Bible Society has won Silver Angel Awards from Excellence in Media for its production of video and print material designed to reach children with biblical truths.

"These awards provide a recognition that American Bible Society products are effective in bringing the message of Scripture to varied audiences, especially to children," said John Cruz, senior vice president, Publishing, for the American Bible Society.

The latest production in the *Kingsley's Meadow* video series, titled *Eager Beaver*, won in the video category. The series features Bible stories and lessons brought to life by Kingsley the lion and a host of characters. Through songs, animation, puppetry and live action, children learn lessons about life and the Bible. *Eager Beaver* focuses on the values of diligence and honesty, and the biblical stories of Joshua and Jacob.

In the print category, two illustrated book series of Bible stories for children, *An Awesome Adventure*, for ages 7 to 12, and *Bible Stories for Children*, for ages 5 to 8, also received recognition.

The Hollywood-based Excellence in Media was founded 25 years ago by Mary Dorr. Its goal is to improve the moral and ethical content of books, films, television, music and radio shows. Ms. Dorr noted that the organization intends "to encourage writers, musicians and producers to turn out more positive messages that raise the spirit of people and contribute to the meaningful and enlightening examination of our lives."

■ VIRGINIA

The American Bible Society mourns the passing of the Rev. John W. Osberg, 91, former director of special events and exhibits as well as executive secretary for the Bible Society in Syracuse, N.Y., and Chicago. Rev. Osberg died May 16 in Virginia Beach, Va., where he had retired.

He was a U.S. Army chaplain in World War II and served the Bible Society from 1945 until his retirement in 1974.

Rev. Osberg was executive secretary for the Bible Society in its offices in Syracuse and Chicago, until coming to Bible House in New York City in 1964. There he directed special events, and in 1966 assisted in planning the 150th anniversary program of the Bible Society.



THOMAS D. SULLIVAN

▲ The Rev. Michael Durso, keynote speaker at the Bible Society prayer breakfast.

▼ Kingsley the Lion teaches Bible lessons.



THOMAS D. SULLIVAN

Born in Lake Mohegan, N.Y., Rev. Osberg was raised in New York City and was an ordained Disciples of Christ minister. He held pastorates in Pennsylvania, Indiana and Virginia, and is survived by his son, John, two grandchildren and five great-grandchildren.

■ TEXAS

Barbara Bush, wife of former President George Bush, was keynote speaker during a Houston, Texas, READ Commission gala last November. The event honored philanthropist Eleanor McCollum for providing a grant to support an American Bible Society literacy initiative pioneered in Houston. The program uses Scripture-based materials designed to encourage both adults and children to learn to read.

A long-time advocate for literacy who continues to be involved with organizations de-

voted to literacy, the former First Lady "called working for a more literate America the 'most important issue we have,'" reported a White House biography.

Standing with her was Marylou Habecker, wife of American Bible Society president Dr. Eugene B. Habecker. Mrs. Habecker shares Barbara Bush's passion for literacy and educational issues and holds a master's degree in education. She said: "Our dream at the American Bible Society is to eventually see every church in America be a center for literacy. Teaching this new faith-based curriculum is a 'double-edged sword.' People learn to read while learning the life-changing, hope-giving Word of God." ■

▼ Barbara Bush and Marylou Habecker



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IN MEMORIAM

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Rebecca Y. Helms
Given by: Edith H. Wilson

My Son, Roger L. Hellwig
Given by: Mary G. Wagner

My Grandmother, Lillian Hernickle
Given by: Steven Olsen

My Parents,
Ralph and Elsie Hollenback

My Husband,
Harold Jerome Hager
Given by: Mrs. Dennis Anderson

My Father,
Roy I. Johnson
Given by: Mary Ruth Meshke

My Husband,
Ernest Klatt
Given by: Lois C. Klatt

My Sister,
Adele Kofink
My Mother,
Martha Kofink
Given by: Darlene K. Miskovic

My Cousin,
Harold Lowe
Given by: Emily E. Allison

My Husband,
David E. McCracken
My Mother,
Mary S. Bodenheimer
Given by: Kathleen B. McCracken

My Aunt,
Wilhelmina Munting-Samsom
Given by: Karel J. Samson

My Husband,
Rev. Howard H. Schaar
*Given by: Doris Eileen, wife, and
LaVerne, sister*

Lucia Schuler
Given by: Clyde Schuler

Memorials of \$500 or more for one individual or family unit will be published in the American Bible Society Record.

For further details about the memorial program, please write to:

Donor Relations, American Bible Society, 1865 Broadway, New York, NY 10023-7505.

update

I N T E R N A T I O N A L



VATICAN PHOTO

▲ Dr. Adina Hamik, left, presents a *GNT* Bible to Pope John Paul II as Dr. Valdo Bertalot, general secretary of the Bible Society in Italy looks on.

■ ITALY

During a special gathering of 70 representatives from the American Bible Society, the United Bible Societies (UBS) and the Bible Societies of Europe and the Middle East, Pope John Paul

II commended them for working together to promote the Bible worldwide.

At the April audience in the Vatican, Dr. Adina Hamik, director of Education and Learning at the Eugene A. Nida Institute for Biblical Scholarship, on behalf of the American Bible Society, also presented a specially printed, leather-bound *Good News Translation* Bible to the pope.

The pope recognized the Societies' Bible translation and distribution work, which he said was a crucial part of proclaiming Christ to the world. He said, "For it is not just words which we must speak: it is the Word of God himself! It is Jesus Christ, promised in the Old Testament, proclaimed in the New, whom we must present to a world which hungers for him, often without knowing it."

He added that the urgency of the task demanded that Christians commit themselves to the cause of unity. "Division among the disciples of Christ has certainly impaired our mission. Your meeting, therefore, draws together members of different churches and ecclesiastical communities united in the love of the Bible and in the desire that listening to the Word of God should become a life-giving encounter which draws from the biblical text the living Word which questions, directs and shapes our lives."

Commenting on the occasion, David Bedford, the UBS head of global development, said

that the audience — and the pope's affirmation of the Bible Societies' mission — had touched him deeply. "The very fact that the pope could give priority to meeting representatives from the Bible Societies, at a time when his health is not good, reflected his commitment to the importance of the Bible and his support for Bible work throughout the world," he said.

■ WEST BANK

Following an invitation from a school in Gaza to arrange a children's program there, a team from the Palestinian Bible Society visited the school which had 400 students.

Before the team could begin, teachers at the Muslim school presented their own program with readings from the Koran and with the children shouting songs of martyrdom and liberation.

When the Palestinian Bible Society's turn came, workers taught the children Bible stories through dramatic sketches and a Christian song called "Peace to God's People Everywhere." The song leader would name some Palestinian towns and the kids would sing or shout the peace of God to them. Many of the kids begged to repeat the song and include the names of their own villages.

Labib Madanat, executive secretary of the Palestinian Bible Society, described the shift in attitudes at the program's conclusion: "The kids were out in the streets singing songs of the peace of God, not songs of martyrdom."

▶ Palestinian children in the West Bank read Bible stories.



PALESTINIAN BIBLE SOCIETY



PALESTINIAN BIBLE SOCIETY

Palestinian children learn about God's peace.

Calling all Children Ages 4 - 13!

What does Psalm 23 mean to you? Create your answer and send it to us!



The American Bible Society is calling for artwork from children, ages 4-13, that conveys what Psalm 23 means to them in light of the events of Sept. 11, 2001.

The art judged "most expressive and relevant" will be used for the cover of a Psalm 23 commemorative CD. The Psalm, put to music, acknowledges that all of our children fell victim to the attacks of last Sept. 11. It also celebrates God's promise of shelter and strength to sustain us in such catastrophic times.

The winning entry will grace the cover of a commemorative book featuring the artwork of the top two entries from each state (plus Puerto Rico and the District of Columbia). The book, dedicated to our children, will contain the CD, the name of each artist featured and their statement about what Psalm 23 means to them.

On Sept. 11, 2002, as part of a special anniversary "Tribute to Heroes Past and Present" being held at Bible House in New York City, the winning entry, along with the top 51 images will be exhibited in the Bible House atrium. Each artist whose work is chosen will receive a complimentary copy of the book, the Psalm 23 CD and a *Contemporary English Version Bible*.

For early entries: The first 200 entries will also receive a copy of the Psalm 23 CD and a signed Bible. Please be assured that all artwork will be judged on originality and expressiveness, not on maturity of execution.

CONTEST CRITERIA:

Age: Artists must be between the ages of 4 and 13.

Date Due: Entries must be postmarked no later than Thursday, Aug. 15, 2002.

Material: Artwork must be on flat paper and cannot be bent, curled, or folded.

Maximum size: No larger than 12" by 14"

Medium: Different media such as watercolor and oil paints and photography may be used, but artists may not use candy, cereal or popped popcorn (dry beans and pasta are acceptable).

OTHER REQUIREMENTS:

- One entry per artist, please.
- Entries should be accompanied by a short, typed artist's statement, no longer than two to three lines, on what Psalm 23 means to them.
- The artist's first and last name, age, parents' names, artist's phone number and complete mailing address must be typed or clearly printed on the back of the work.

MAIL SUBMISSIONS TO: American Bible Society, 1865 Broadway, New York, NY 10023 **Attention:** Tricia Pongracz, Curator
For questions or more information, please call: Roberta Weinberg, Regional Director, 1-877-826-1722

Disclaimer: Entries will not be returned and become the property of the American Bible Society. By entering this contest, artists relinquish all rights to their work. Artists also agree that the Bible Society may reproduce the work in any venue, including but not exclusively print publications, Web sites and promotions pieces such as calendars and note cards.

As part of a special anniversary "Tribute to Heroes Past and Present" the winning entry, along with the top 51 images will be exhibited in the Bible House atrium.



AMERICAN BIBLE SOCIETY

quiet time

We hope you will use this guide in your daily study of the Bible, and that you will write to tell us what you think of this feature and how you use it.

AUGUST

God's Word:

Source of Encouragement

- 1 Romans 12.1-21
- 2 2 Corinthians 1.1-11
- 3 2 Corinthians 4.1-15
- SUNDAY**
- 4 2 Corinthians 4.16-5.10
- 5 2 Corinthians 5.11-21
- 6 Colossians 1.1-14
- 7 Colossians 1.15-2.5
- 8 Colossians 2.6-23
- 9 Colossians 3.1-17
- 10 1 Thessalonians 1.1-10
- SUNDAY**
- 11 1 Thessalonians 2.1-16
- 12 1 Thessalonians 2.17-3.13
- 13 1 Thessalonians 4.1-12
- 14 1 Thessalonians 4.13-5.11
- 15 1 Thessalonians 5.12-28
- 16 2 Thessalonians 1.1-12
- 17 2 Thessalonians 2.1-17
- SUNDAY**
- 18 2 Thessalonians 3.1-18
- 19 2 Timothy 1.1-18
- 20 Titus 1.1-16
- 21 Titus 2.1-15
- 22 Titus 3.1-15
- 23 Hebrews 10.19-39
- 24 Hebrews 12.1-13
- SUNDAY**
- 25 Hebrews 12.14-29
- 26 Hebrews 13.1-25
- 27 1 Peter 3.8-22
- 28 1 Peter 4.1-19
- 29 1 Peter 5.1-14
- 30 2 Peter 1.1-21
- 31 2 Peter 3.1-18

SEPTEMBER

God's Word:

Source of Wisdom

- SUNDAY**
- 1 James 1.1-11
- 2 James 1.12-27
- 3 James 2.1-13
- 4 James 2.14-26
- 5 James 3.1-18
- 6 James 4.1-17
- 7 James 5.1-20
- SUNDAY**
- 8 Matthew 5.1-20
- 9 Matthew 5.21-48
- 10 Matthew 6.19-34
- 11 Matthew 7.1-14
- 12 Matthew 7.15-29
- 13 Matthew 25.1-13
- 14 1 Corinthians 1.18-31
- SUNDAY**
- 15 1 Corinthians 2.1-16
- 16 1 Corinthians 3.1-23
- 17 Proverbs 6.1-19
- 18 Proverbs 6.20-35
- 19 Proverbs 16.1-33
- 20 Ecclesiastes 3.1-15
- 21 Ecclesiastes 9.13-10.20
- SUNDAY**
- 22 Psalm 119.1-24
- 23 Psalm 119.25-48
- 24 Psalm 119.49-72
- 25 Psalm 119.73-96
- 26 Psalm 119.97-120
- 27 Psalm 119.121-144
- 28 Psalm 119.145-176
- SUNDAY**
- 29 Psalm 19
- 30 Psalm 1

PLEASE PRAY

AFGHANISTAN – Pray for peace in the war-torn areas of this country. Pray that both the Dari New Testament and the Genesis Scripture Portion, which have been distributed in small numbers, will speak to the Afghans.

NETHERLANDS – Give thanks for continued work on the new Bible translation. Please pray for wisdom and skill for the editors as they take over from the translators.

PHILIPPINES – Give thanks for the launch of the Roman Catholic and Protestant editions of the *Revised Cebuano Popular Version* and *Good News Translation* Bibles.

REPUBLIC OF IRELAND – Pray that the Bible Society may reach disadvantaged people with the Scriptures. Pray for the success of *Scriptures for Prisoners*. Please pray also that through the *Leaders and Readers* program, people may hear and proclaim the Word of God more effectively.

SRI LANKA – Thank God for the successful release of two dramatized Scripture-based audiocassettes, one in Sinhala focusing on the family and the other in Tamil about youth. Pray for the completion of the Sinhala Study Bible and for wisdom and guidance for Lakshani Fernando, the new general secretary. Pray for cooperation among all denominations and for lasting peace in this country.

A TAP ON THE WINDOW

ULYA MONGUSH HEARD A BIRD TAPPING ON HER window. As a believer in shamanism, the young woman, a native of Tuva in south-central Siberia, took it as a bad omen. To get an explanation, she decided to go to a Bible study led by one of her teachers from the music school she attended. The teacher, Zinaida Kazantseva, was a Christian. “I thought that Zinaida was a fortuneteller and could tell me what the bird meant,” said Ms. Mongush.

At the class, people were discussing the meaning of happiness. “I couldn’t tell them I was happy because I was too worried about the bad sign” — the bird tapping on her window.

When the participants began praying in Russian, Ms. Mongush, whose first language is Tuvian and who understands little Russian, was amazed. “I kept hearing my name being said,” she recalled. “That was a good feeling — but it was something new for me.”

Despite the language difficulty she persisted, attending the Bible classes, studying the Bible and eventually becoming a Christian.

Ms. Mongush had been born into a Buddhist home; she and family members endured many difficulties while she was growing up. Her father died when she was 4, her mother remarried and began drinking heavily with her husband. Her mother later divorced and, in an attempt to better her life, converted to shamanism, a belief in a world of spirits, with priests (shamans) who communicate with the spirit world.

After Ms. Mongush became a Christian and graduated from the music school she returned to her village to teach music and share her faith. At first, she had her own struggles. “I was the only Christian in my village but I didn’t show a very good example,” Ms. Mongush said. “I continued to drink, and I slept with a boyfriend. But I saw my sin and called out to God.”

She continued teaching and organized a Bible class, only to discover she was pregnant. After her daughter was born, a shaman woman approached her. To please her mother, Ms. Mongush agreed to attend the shaman’s ceremony but not



▲ Ulya Mongush holds a Tuvian Bible Portion — a symbol of her Christian life — and a conch shell — a symbol of the Buddhism her family practiced.

participate in any rites. She prayed just before this encounter and, as she looked into the shaman’s eyes, the woman abruptly canceled the ceremony.

Now Ms. Mongush studies the Tuvian language at university and the Bible — “to grow in understanding of the Scriptures” — and she has begun to contribute to translation efforts. That translation work is supported by *Opportunity 21*, a joint project of the American Bible Society, the United Bible Societies and the Maclellan Foundation to translate and distribute Scriptures around the world.

The United Bible Societies and the Institute for Bible Translation are working together to bring God’s Word into the Tuvian language. And Ms. Mongush is eager to help: “The Bible turned my life to a new direction,” she said, “and now I want to serve my God through the Bible.” ■

Help Others Celebrate CHRISTMAS ...start this summer

"Glory to God in the highest, And on earth peace, goodwill toward men!"

—Luke 2:14, NKJV

The peace of God's Word is needed everywhere, but especially throughout the Holy Land. Here, people long for peace, yet the reality of terror and the threat of war is never far away. Many innocent children have been robbed ... their childhood has been stolen.

We must not miss a single opportunity to share the gospel with these people in need. With your help, we can bring the light of God's Word to Manger Square in Bethlehem this Christmas ... to schools across Israel ... to key locations throughout the Middle East, where Bibles and Scripture Portions will be distributed to soldiers and the citizens. The impact of your gift will be felt far beyond the borders of the Holy Land, helping youth around the world, from Mexico to Madagascar ... from Argentina to Uzbekistan.

We must start now in order to meet printing, shipping and distribution deadlines for our holiday outreaches in the Middle East and other parts of the world. Please join us in our "Christmas in Summer 2002" campaign — through God's Word, we can offer true hope for young lives.



Yes! Dr. Habecker, I want to help share the gospel with the youth and those in need throughout the Middle East and around the world.

Enclosed is my "Christmas in Summer 2002" gift of: \$ _____

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Please return this coupon and your check made payable to the American Bible Society. Contributions to the American Bible Society are greatly appreciated and are tax deductible as allowed by law.



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