

# ‘Jesus and Me’ camp benefits Brenham’s children

September 21, 2006

Updated: 9/21/06

House of  
Worship  
Church in  
Brenham  
partners with  
Brenham  
school  
district to  
offer eight  
weeks of  
games,  
crafts,  
Scripture  
memorization  
and science  
and reading  
programs  
during the  
summer.

## ‘Jesus and Me’ camp benefits

# Brenham's children

**By Elizabeth Staples**

*Communications Intern*

BRENHAM—For a dozen years, children from low-income families in the Brenham area have formed lasting relationships, developed important skills and learned spiritual values at JAM—the “Jesus and Me” summer day-camp.

Many children, ages 5 to 12, experience Christ's love for the first time during the day-camp, said Marcus Lawhon, director of JAM and pastor of House of Worship Church in Brenham.



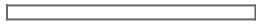
The Brenham Housing Authority and the school district have partnered with JAM to provide free breakfast and lunch for the children.

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# **Islam built on five pillars of worship & five pillars of faith**

September 21, 2006

Posted: 9/15/06



A young Egyptian studies the Quran, Islam's holy book. Islam is not only Egypt's dominant religion but an all-embracing way of life. Egyptian Muslims comprise 90 percent of the nation's more than 76 million people. (BP photo by Warren Johnson)

## **Islam built on five pillars of worship & five pillars of faith**

**By Ken Camp**

*Managing Editor*

DALLAS—Muslims treat the [Quran](#) as their Bible, and they see [Muhammad](#) the way Christians view Jesus Christ, right? Wrong, Muslim leaders insist.

Muslims see the Quran as God’s final revelation—roughly comparable to the way mainstream Christians see Jesus Christ as the Living Word and God’s ultimate revelation, said Alif Rahman, who teaches an outreach class about Islam at the [Dallas Central Mosque](#) in Richardson.

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# **BaptistWay Bible Series for October 1: The shadows of doubt can become thick**

September 21, 2006

Posted: 9/21/06

**BaptistWay Bible Series for October 1**

## **The shadows of doubt can become thick**

• Psalm 73

**By David Wilkinson**

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# **Bible Studies for Life Series for October 1: Contend for the truth always**

September 21, 2006

Posted: 9/21/06

**Bible Studies for Life Series for October 1**

## **Contend for the truth always**

- 1 Timothy 1:3-7,12-20

**By Kenneth Lyle**

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# **Explore the Bible Series for October 1: Seek forgiveness and mercy from High Priest**

September 21, 2006

Posted: 9/21/06

## Explore the Bible Series for October 1

# Seek forgiveness and mercy from High Priest

- Hebrews 4:14-5:10

**By Howard Anderson**

*Diversified Spiritual Associates, San Antonio*

In the Old Testament, the high priest was the man appointed to represent the people before God. He dealt with sins and weaknesses by offering necessary sacrifices; however, as a link between God and humanity, the Old Testament priest never was enough. He was a shadow representing the coming perfect intermediary.

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## Storylist for 8/21/06 issue

September 21, 2006

## Storylist for week of 8/21/06

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- [Farmersville church vandalized; members respond by 'tagging' for God](#)
- [Lebanon Baptists say goodbye to refugees, but ministry continues](#)



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- [MAKING REPAIRS: Auto mission rebuilds engines, troubled lives](#)
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### **Texas Student Mission Trips**

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- [Russia-bound students discover missions in Dallas](#)



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- [RIGHT & WRONG? Social issues vs evangelism](#)
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- [Explore the Bible Series for August 27: The love song of the Old Testament](#)

### **Previously Posted**

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- [KidsHeart project makes missions a family affair](#)
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- [Lebanon Baptists say goodbye to refugees, but ministry continues](#)
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# For American Muslims, everything changed on 9/11

September 21, 2006

Posted: 9/15/06

Turkish  
Muslims  
worship  
inside  
Istanbul's  
famed  
Blue  
Mosque.  
(BP  
photo)

## For American Muslims,

# everything changed on 9/11

**By Ken Camp**

*Managing Editor*

DALLAS—Everything changed on [9/11](#)—at least for American Muslims. But whether the change has been for the better or the worse depends on personal perspective and individual experience.

Waco’s Muslim community meets in a nondescript building behind an auto repair shop and a convenience store. The Islamic house of prayer—about 25 miles from President Bush’s Crawford ranch—shares a parking lot with a small Primitive Baptist church. No outside sign identifies the place of worship, but its identity is no secret, said Al Siddiq, president of the Islamic Center of Waco.



Five years after terrorists attacked the World Trade Center towers in New York, Muslims in the United States assess changes in their relationships with American Christians. This file photo shows rescue workers cutting through steel beams lodged in the ruins of the World Trade Center. (BP File photo by Jim Veneman)

### **9/11 Five Years Later**

- For American Muslims, everything changed on 9/11
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# Differentiate 'Muslim' from 'terrorist' scholars say

September 21, 2006

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Kashmiri activists belonging to Tehreek-e-Wahdat-e-Islami outfit burn a U.S. flag during a protest against Israeli attacks on Lebanon and the Palestinian territories. Similar images from the Middle East present an unfair characterization of Islam in the minds of Americans, some Muslims in the United States insist. (REUTERS photo by Danish Ismail)

## Differentiate 'Muslim' from 'terrorist' scholars say

**By Ken Camp**

*Managing Editor*

DALLAS—Flag-burning radical Muslims represent mainstream American Islam about as accurately as cross-burning Ku Klux Klansmen represent Baptists, a Texas Baptist theology professor believes.

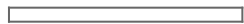
“Most American Muslims are not sympathetic to radical Islam, and they are not interested in being identified with the extremists. They just want to be able to do their jobs, raise their children and be good neighbors,” said [Ron Smith](#), senior professor of theology at Hardin-Simmons University’s [Logsdon School of Theology](#).

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# **Children of Abraham: Muslims view God, church & state through different lenses**

September 21, 2006

Posted: 9/15/06



Munir  
Akhtar of  
Kendall  
Park, N.J.,  
reads in the  
mosque at  
the Islamic  
Society of  
Central  
Jersey  
before  
evening  
prayers.  
(RNS photo  
by Tony  
Kurdzuk/*The  
Star-Ledger*)

## **Children of Abraham: Muslims view God, church & state through different lenses**

**By Ken Camp**

*Managing Editor*

DALLAS—Christians and Muslims worship the same God; the Father of the Lord Jesus Christ and Allah of the Quran are nothing alike. Jihad means an inner struggle to obey God’s will; jihad means waging holy war on infidels.



Muslims support human rights and religious freedom; Muslims practice oppression and want to impose Islamic law on non-Muslims.

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# **RIGHT or WRONG? Three parts of a larger whole?**

September 21, 2006

Posted: 9/15/06

## **RIGHT or WRONG?**

### **Three parts of a larger whole?**

*What do you think of the idea that evangelism, spiritual formation and Christian ethics really are not distinct, different matters but three parts of a larger whole?*

In the broadest sense, one could say these three areas are just part of the larger whole of the Christian life. However, that would be like saying my brother, my sister and I are just the children of our parents. While the generalization would be true on the surface, it would ignore some very significant differences and individual characteristics.

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# No sweeping revival, but impact of 9/11 still felt in churches

September 21, 2006

Posted: 9/15/06

President Bush and First Lady Laura Bush lay a wreath at the site of the World Trade Center in New York during a ceremony to commemorate the fifth anniversary of the Sept. 11, 2001 attacks. (Photo by Keith Bedford/REUTERS)

## No sweeping revival, but impact of 9/11 still felt in churches

**By John Hall**

*Texas Baptist Communications*

The [Sept. 11, 2001](#), terrorist attacks upon the United States didn't produce the widespread revival some Christian leaders predicted, but commentators

believe the events of that day continue to affect church ministry.

Five years after the attacks on New York City and Washington D.C., the spike in worship attendance that occurred after Sept. 11 appears to be an anomaly. Within a month of the attacks, worship attendance had returned to pre-Sept. 11 levels in most places as people returned to their respective routines.



World Trade Center towers collapsing in New York City after the Sept. 11, 2001, terrorist attack. (Reuters Photo)

- [Read the Standard's coverage](#) in our Sept. 17, 2001, issue of Baptist response to the crisis.

# Negative perceptions of Muslims persist, panel says

September 21, 2006

Posted: 9/15/06

## Negative perceptions of Muslims persist, panel says

**By Hannah Elliott**

*Associated Baptist Press*

SALT LAKE CITY (ABP)—Days before the five-year anniversary of the [Sept. 11, 2001, terrorist attacks](#), a panel of Muslims discussed media-perpetrated misperceptions of Islam and a “climate of negativity” in the United States—particularly concerning the war on terror.

[Laila Al-Marayati](#), an activist with the [Muslim Public Affairs Council](#), said civil liberties ranks as one of the most important topics for Muslims. Non-Muslims not only accept that Muslims will bear the brunt of civil liberty violations, but also expect Muslims to accept it as the price to pay for living in America