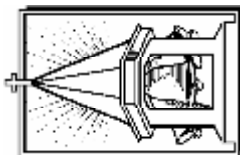


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First Baptist Church of  
Chickasaw  
"The Chimes"  
92 Fifth Street  
Chickasaw, AL 36611



### Hours of Worship & Activities

<b>Sunday</b>	
9:30 AM	Sunday School
10:45 AM	Morning Worship
4:45 PM	Choir Practice
5:00 PM	Drama Team
6:00 PM	Evening Worship
<b>Tuesday</b>	
9:30 AM	Nursing Home Visitation
12:00 PM	Fun & Fellowship/Gym
<b>Wednesday</b>	
5:00 PM	Drama Team
6:00 PM	Prayer Meeting
6:00 PM	Team Kids
<b>Thursday</b>	
12:00 PM	Fun & Fellowship/Gym

### Other Opportunities for Service

**Brotherhood** - Meets at 7 a.m. the 4th Sunday of each month in the Fellowship Hall.

**Church Supper** - 4th Wednesday of each month in the Fellowship Hall at 5:00 p.m. Bring a covered dish.

**WMU** - Meets the 1st Wednesday of each month at 10:00 a.m. in the Fellowship Hall. Lunch immediately following the meeting.

### **CONTACT INFORMATION**

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Church Web Site    [fbcchickasaw.com](http://fbcchickasaw.com)



# The Chimes

## September 2010



Remember? You bet I remember! Anyone living on the Gulf Coast on August 29, 2005, remembers. Katrina. A hurricane so large that satellite images show it covering the entire Gulf of Mexico; coming ashore with sustained winds of 140 miles per hour, and a tidal surge of 22 plus feet. Katrina so completely devastated the Gulf Coast that there is no way we cannot remember.

April 21, 2010 is another date that anyone living on the Gulf Coast will remember forever. On that date, the Deepwater Horizon drilling rig exploded in the Gulf, killing 11 rig workers, and gushing some 140 million plus gallons of crude oil into our Gulf of Mexico before being plugged.

Katrina's damage is known as a "natural disaster." That is to say, Mother Nature brewed up that disaster. The Deepwater Horizon oil disaster is known as a technological disaster. That is to say that mankind caused that disaster.

Dr. j. Steven Picou, the noted Professor of Sociology at the University of South Alabama, has made extensive studies of both kinds of disasters, and offers valuable insight in the comparison between a "natural" disaster, and a "technological" disaster.

According to Dr. Picou, a natural disaster begins with a **Warning**: "A tropical depression has formed..." Then comes a **Threat**: "The tropical depression has reached hurricane strength, and the cone of possibility shows..." Next comes the **Impact**: "Hurricane Katrina has made landfall..." After impact comes **Rescue**: "Coast Guard helicopters are plucking survivors from rooftops..." Following rescue comes **Inventory**: Number of lives lost, animals lost, businesses, homes, autos, etc. Following the inventory of loss, a **Remedy** is provided: "Food, water, ice, clothing, is being delivered to distribution points..." Then the **Recovery** begins: "Roads are cleared of debris, houses are rebuilt, lost property replaced, etc." **Rehabilitation** then occurs, followed at last by **Restoration**.

A technological disaster begins just like a natural disaster: A **Warning**: "We are having some difficulties on the Deep Water Horizon..." Then comes the **Threat**: "If we can't fix this immediately, the well is going to blow!" Then comes the **Impact**: "Boom! Lost lives, lost rig, oil gushing into the Gulf..." But here is where all similarities between Natural and Technological disasters end.

In a Technological disaster, the very next event that occurs is **BLAME**. And there is enough blame to indict anyone and everyone around the globe. Almost simultaneously, **Anger** follows Blame. A vicious cycle begins. Families and communities are divided: *You got hired for VOO, but I didn't. You got a check from BP but I didn't.* People lose jobs and income. Homes are foreclosed. Bills are unpaid. The utilities are turned off. People become depressed. Violence increases. Divorce increases. Alcohol and drug abuse increase. Crime increases. Dr. Pecou calls this the "**Corrosive Community**."

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To combat this Corrosive Community, a “**Therapeutic Community**” is needed. Citizens who are not victims of this disaster must step up to the plate as they did after Katrina. BP’s \$20 billion won’t begin to restore what has been lost and what will be lost for the next 25 years. How much is a divorce worth? How much is a 3<sup>rd</sup> generation shrimp boat worth? How much is an oyster shop that employed 50 people worth? How much is a souvenir shop, a wind-kite business, a ski-jet rental, a condo’s rental, a waitress’ tips worth?. How much is a way of life worth?

Remember? Every Christian Church must be a part of that Therapeutic Community that reminds the BP victims that Jesus said “*I am with you...*” We must pray for the oil spill victims, visit them, listen to them, and help meet their needs until they are whole again. We must be the **Presence** of Christ to them.

Remember? You bet I remember! I plan to be a part of the Christian Therapeutic community. How about you?

Dr. Creel

Sunday School Attendance

8/1/10 - 8/22/10

Average

	<u>Enr.</u>	<u>Att.</u>
Sunday School	184	67

**ATTENTION!  
DEACON ELECTION**

Deacon **election** will be held **Sunday, September 12, 2010** in the Morning Worship Service. Nomination forms will be given out Sunday morning, August 29. Nominations are due by Sunday, September 5. Nominations forms may also be picked up at the church office.

*Memorials*

*A gift in memory of  
Margaret McFall  
was given by the  
Adult II Sunday School and  
Opal Sullivan’s class.*

\*\*\*

*Gifts in memory of  
Louise Mason McConnell  
were given by:  
Gene and Norma Caraway  
Alan and Kim Caraway  
Chris and Jennie Berry  
Jim and Darlene Day*

**PUZZLING WORDS**

**CHARLES:** What are those puzzling words, kerygmatic, koinonaic, and leitourgic you mentioned in your music report?

**DR. B.:** In his book, *Music and the Church*, David B. Pass presented three ways music can serve the "modes of existence" or missions of the church: 1. the kerygmatic way - proclaiming the message of the gospel, 2. the koinonaic way - unifying the fellowship of the believers, and 3. the leitourgic way - elevating the prayer and praise of the church. Pass even finds support for his three-part scheme in Dietrich Bonhoeffer's *The Cost of Discipleship*.

**NELL:** Who is Dietrich Bonhoeffer?

**DR. B.:** He was a German pastor who was vocally and unalterably opposed to the Nazis. He was imprisoned and martyred by the Gestapo shortly before the end of WWII. The title of his book in German was simply *Discipleship*, but it was translated into English as *The Cost of Discipleship*, undoubtedly because it contained arresting statements like "When Christ calls a man, he bids him come and die." David Pass refers to a passage in Bonhoeffer's book that is similar to his own view of the three modes of the church.

**JOHN:** Does Pass give any examples of music that would fit the three modes?

**DR. B.:** He gives a few examples of kerygmatic music, and he describes the character of each mode. The kerygmatic is "studded with factual statements; as in 'Christ the Lord is Risen Today.'" It's a message that is addressed to us, and its direction is vertical, coming down to us. The koinonaic, on the other hand, is horizontal. We are addressing one another, and the focus is on our unity and our needs.

**PATSY:** Like "God Will Take Care of You"?

**DR. B.:** I believe that would be a nice fit for Pass's koinonaic mode. Now leitourgic music has prayer and praise as its elements. Like kerygmatic music, it too is vertical, but it is addressed from us to God, rather than coming from God.

**BETTY:** What about "How Great Thou Art"?

**DR. B.:** I think Pass would agree that it is a good example of the leitourgic mode. But he also warns us that "Not every type of hymn or song can or should fit this model of church music." Some will cross over into different modes, or even leave the three modes altogether. As a rule of thumb, however, it is a simple guide to tell us whether we are being addressed from above, whether we are addressing one another, or whether we are addressing God.

**HENRY:** The next time I'm singing a hymn, I'll think about whom I am addressing or who is addressing me.

**DR. B.:** That's good stuff.