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150
years of

MESSENGER

CHURCH OF THE BRETHREN

APRIL 2001 WWW.BRETHREN.ORG

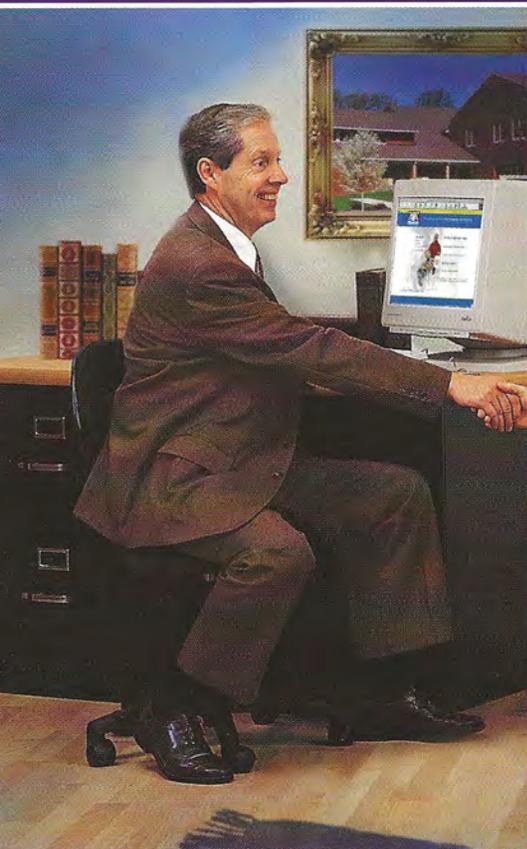
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MESSENGER'S 150 YEARS AT
THE CENTER OF BRETHREN LIFE

In the midst of us

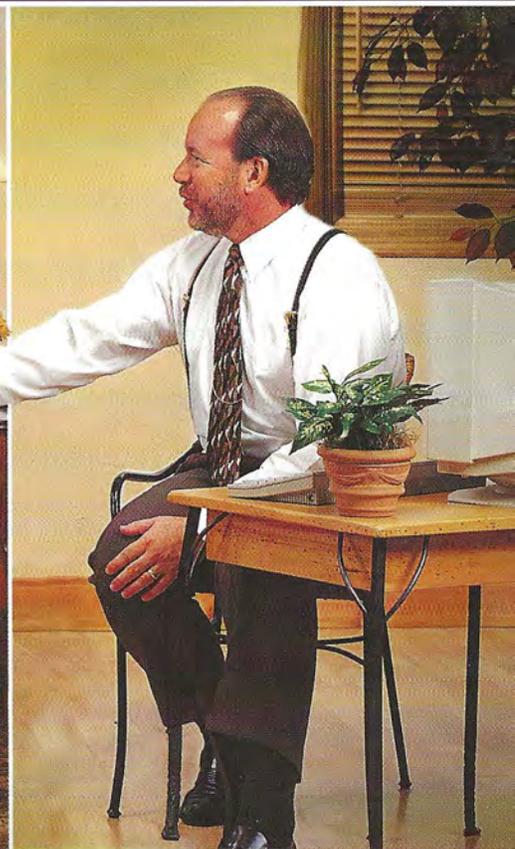
Creating virtual ties that bind



Gene Roop, President,
Bethany Theological Seminary, Richmond, Ind.



Judy Mills Reimer, Executive Director,
Church of the Brethren General Board, Elgin, Ill.



Steve Mason, Executive Director,
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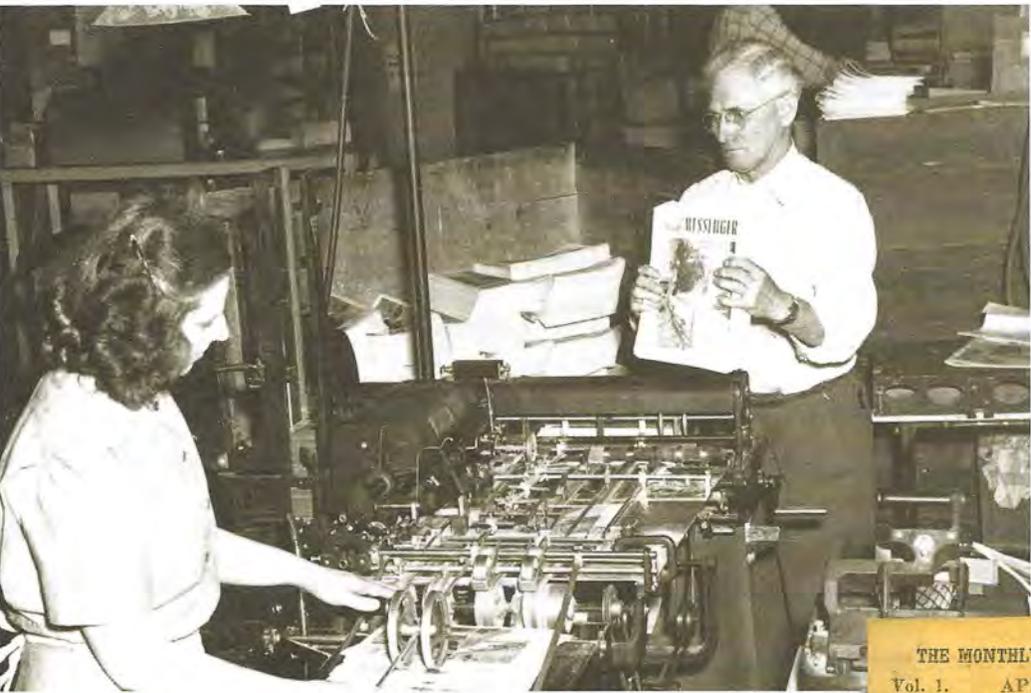
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Celebrating
150
years of

MESSENGER

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ON THE COVER

It was 150 years ago this month that Henry Kurtz almost apologized to his readers for beginning the new periodical that would later become MESSENGER. It would have been better, he wrote, if he had first asked for approval from Yearly Meeting the year before. But that would have required that he submit a few sample issues, which he didn't have time to do because of illness.

So, on the front page of Vol. 1 No. 1 of the *Monthly Gospel-Visiter*, right, he wrote: "But we cannot defer it any longer. We have prayerfully considered every objection; we have already felt the difficulties; we shrink from the responsibility. Yet there is one word of God staring us in the face, which will deprive us of our peace unless we obey it. It is this, James 4:17: 'Therefore to him that knoweth to do good, and doeth it not, to him it is sin.' "

With that act of obedience, Kurtz launched something that would endure longer than any other churchwide Brethren institution except Annual Conference itself. This special anniversary edition celebrates the proud history of MESSENGER's 150 years.

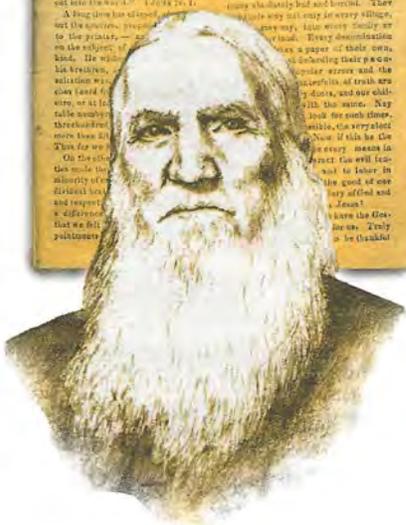
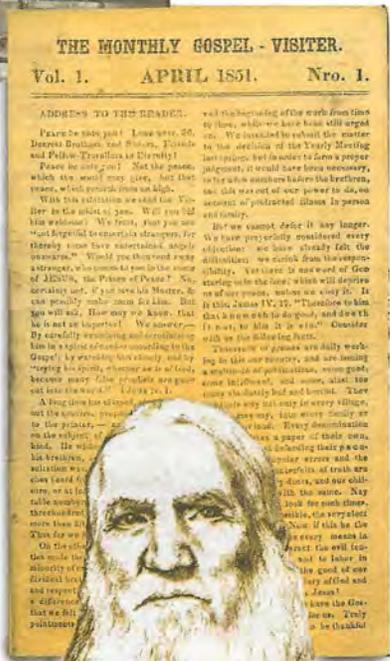
Cover photo: J. H. Moore was office editor of *The Gospel Messenger* from 1891 to 1915.

10 History of Messenger

A special 18-page look at the history of this publication marks MESSENGER's 150 years at the center of Brethren life. Titled "In the midst of you," the article was prepared by Brethren historian James H. Lehman of Elgin, Ill.

29 NCC replies to BRF

Robert Edgar, general secretary of the National Council of Churches, responds to last month's opinion article by the Brethren Revival Fellowship. "The NCC believes that genuine unity demands inclusivity and a respect for diversity," he writes.



DEPARTMENTS

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FROM THE PUBLISHER

When I have a difficult letter to write, I let it sit overnight before mailing it. That way I can be sure I really want to say what I wrote.

That moment of hesitation, of reflection, is easier to take when writing an old-fashioned letter than when sending e-mail. In a world now measured in nanoseconds, communication is microwaved rather than gently simmered, it's zapped rather than pondered. While we are greatly aided by technology, we also allow it to change the nature of our discourse. Speed is not always a good thing. There are some people whom I know only by the zingers they let fly to hundreds of people at the push of a button. Perhaps they are capable of more thoughtful, reflective commentary, but that's not what takes on a life of its own as their words are forwarded from one computer to another.

That's not to say that everything written on paper is more measured. Any communication that is not face-to-face runs the risk of being depersonalized. Like drivers during rush hour, many of us are willing to say nasty things to people we don't know. Years ago, a reader of one of our Church of the Brethren newsletters wrote an angry letter to the editor. When he received a gracious answer, he wrote back, "Oh, Fred! If I'd known it was you . . ."

Whatever our method of communication, we might be able to improve its tone if we asked ourselves whether we would say the same words if we were face to face. Perhaps one of the reasons we continue to keep Annual Conference annual is that there we have the satisfaction of making our communication face-to-face. Perhaps one of the reasons MESSENGER has flourished for 150 years is that it's the next best thing to Annual Conference.

It's not surprising that I think of Annual Conference and MESSENGER as two of the most rewarding ways to become immersed in the wider life of the Church of the Brethren. If I have my history right, these are our two oldest churchwide institutions. They both bring us together for fellowship, inspiration, communication, challenge—and maybe even mid-course correction. And while not everyone can travel to Annual Conference, all of us can meet each month through the pages of MESSENGER. Our magazine reflects who we are, and who we're trying to be.

How do we stay connected? How do we reflect on our common life in Christ? Like Henry Kurtz a century and a half ago, we humbly send this visitor in the midst of you, praying that it will communicate with passion, respect, and always with the love of God.

Wendy McFadden

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IN TOUCH

Shrewsbury welcomes newcomers with Latino Rural Outreach

When pastor John Weyant came to the Shrewsbury (Pa.) Church of the Brethren four years ago, he and the congregation were looking for ways to help the church grow. "There are a lot of churches in this area," John says, "so we were looking for needs that are unmet."

He noticed a number of Latino families were moving to the area. With the help of the Spanish Community Association in nearby York, Pa., the church launched the Latino Rural Outreach ministry. It helps factory workers and migrant farmworker families in the Shrewsbury and Hanover area who are struggling with an unfamiliar culture and a foreign language.

John and members of the congregation make weekly visits to deliver foodstuffs to the families, and in the process help them with needs such as ordering telephone service or paying utility bills.

"I can't say enough good things about the families we've met," says John. "They are industrious, family-oriented, and especially dedicated to their children."

So far one of the families has come to worship with the Shrewsbury congregation. "As they see the value of our faith, and as we earn their trust, more and more will come to worship with us," John says.

Christopher Glass, York Daily Record



Motha Solorio accepts a bag of groceries from the Shrewsbury Church of the Brethren

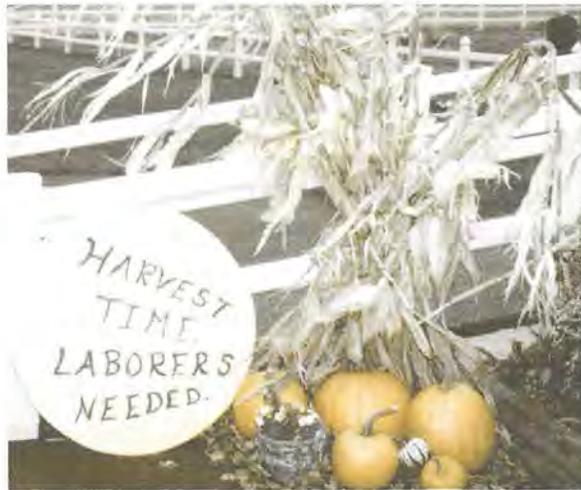
Esperanza Garibay laughs with Luis Fernandez as he delivers a bag of food from Latino Rural Outreach.

Christopher Glass, York Daily Record



A sign that changed a life

Carol and Tom Fitzgerald of the Rayman Church of the Brethren near Friedens, Pa., decided to make a fall display in front of the church. When it came time to make a sign to go with the cornstalks and pumpkins, Carol asked what Bible verse should be put on it. Tom said, "Let's just put 'HARVEST TIME LABORERS NEEDED.'" Little did they know the sign would change the perspec-



A life-changing sign. Last fall this display outside the Rayman church caught the eye of a passing motorist.

tive on life of someone 190 miles away.

A few weeks later a letter to the editor appeared in the *Somerset Daily American* newspaper from John Baring-Gould of Washington, D.C. The letter said he was driving

home through the countryside when he saw the picturesque white church with its fall display and sign.

"Maybe it was the fact that I was returning to the city, or that I had not attended church services in a very long time, that made these words have such a profound impact on me," he wrote.

"No matter where I am, in the midst of all the hubbub that seems to go on in all of our lives, I will think of these words and realize what really matters to me. Thank you to the maker for opening my eyes."—Maxine G. Barron



Former pastors attending the Easton anniversary celebration included, front row: Dennis Lohr, Dan Ulrich, Bob Bowman. Back row: Paul Groff, Wendell Flory, Floyd Mitchell, Gene Hagenberger (present pastor).

Easton church celebrates 50th anniversary

The Easton (Md.) Church of the Brethren celebrated 50 years of worshipping in its present facility Sept. 23-24, 2000. Former pastors in attendance were Floyd Mitchell, Bob Bowman, Wendell Flory, Dan Ulrich, Dennis Lohr, and interim pastor Paul Groff.

A choir of past and present members sang. A service of rededication concluded the event.

"Our purpose was not only to celebrate our past successes," said Gilbert C. Walbridge, chair of the anniversary committee, "but to project into the future and accept the challenge to do that which we have not dared to do before."

Church gives Peace Award

The Westmont Church of the Brethren, Johnstown, Pa., is preparing for its second "Peace Award" to a graduating senior in the Westmont Hilltop High School.

The first award, a \$1,000 cash prize, was given last spring to Mark Dachille, who the

award committee said "exemplified a reasoned compassionate life of a peacemaker."

The church began the award as a way to "recommit ourselves to our heritage of non-violence as modeled by the life and teachings of Jesus."

The Westmont church hopes the idea becomes contagious. It has sent a letter to another Johnstown church challenging it to adopt a similar peace award program for another school district.

The award will be presented annually to a graduating senior who exhibits fairness and compassion and actively promotes justice and harmony in the life of the high school.

"We want to recognize the individual who 'dares to be different' by not living or believing in retribution, but being able to reconcile differences between people, diffuse hostile situations, and return good for evil," said Pat Letizia, a member of the committee.

The first Peace Award winner, Mark Dachille



Nominees for AC leadership positions

The Nominating Committee of Annual Conference's Standing Committee has produced the initial ballot for this year's Annual Conference, listing four candidates for each of 13 positions. The full Standing Committee will reduce the candidates to two per position before delegates vote on the ballot this

summer in Baltimore.

Candidates for moderator-elect are Manny Diaz of McPherson, Kan.; Harriet Wenger Finney of North Manchester, Ind.; Karen Peterson Miller of Hagerstown, Md.; and Terry Porter of Continental, Ohio. All four are ordained.

Other positions on the ballot are General Board members from the Atlantic Northeast, Middle Pennsylva-

nia, and Western Pennsylvania districts, plus an at-large representative; one seat each on the Association of Brethren Caregivers, On Earth Peace Assembly, and Brethren Benefit Trust boards; a representative of the colleges and a representative of the laity on the Bethany Theological Seminary board; and one member each for Annual Conference Program and Arrangements Committee,

Pastoral Compensation and Benefits Advisory Committee, and the Committee on Interchurch Relations.

The full ballot was sent to congregations via the "Source" packet. Annual Conference is scheduled for June 30-July 4 this year in Baltimore. Phill Carlos Archbold of Brooklyn, N.Y., is serving as moderator and Paul Grout of Putney, Vt., as moderator-elect.



Walt Wiltschek

A group of Turkish children (above) performs a dance during an afternoon celebration for the Decade to Overcome Violence in Berlin.

One of the people at the Berlin launching of the Decade to Overcome Violence begins a spontaneous chorus of "Amen, Amen!" after the ceremony concludes.



Walt Wiltschek

New emphasis aims to overcome violence

Berlin, a city divided by a deadly wall for nearly three decades, provided the backdrop for the inauguration of the World Council of Churches' Decade to Overcome Violence in early February. A launch ceremony took place in the shadow of the Brandenburg Gate, a Berlin landmark that once stood at the border between East and West.

"For almost 30 years the gate was barricaded," WCC general secretary Konrad Raiser said at the ceremony, speaking in German. "Today it is once again open: a sign of hope for our journey through the Decade, hope that other dividing and excluding walls and gates will open to allow us to walk the way of peace."

Each denomination and faith tradition is being called upon to use its own unique gifts and perspective toward this process. Delegates at the 2000 Church of the Brethren Annual Conference voted to join the Decade, and activities related to the emphasis are planned to debut at this year's Annual Conference in Baltimore. The US Conference of the WCC plans a US launch April 23-25 in Nashville, Tenn.

Other topics discussed at this year's WCC Central Committee meeting, held surrounding the launch of the Decade, included a report from the Special Commission on Orthodox Participation in the WCC; extending Raiser's term as general secretary to December 2003; a debate over whether Christians should accept the use of violence for humanitarian intervention, which was referred for further study; and statements seeking peaceful resolution to conflicts in the Middle East, Sudan, Colombia, Indonesia, and elsewhere.

UPCOMINGEVENTS

April 6-7 Disaster Child Care Level I volunteer training workshop at Wenatchee (Wash.) Brethren-Baptist Church.

April 19-21 On Earth Peace Assembly board meetings

April 20-22 Regional Youth Conference, Manchester College, North Manchester, Ind.

April 21-22 Roundtable Regional Youth Conference, Bridgewater (Va.) College; **Brethren Benefit Trust board meetings,** Elgin, Ill.

April 27-29 "The God-Centered Life" Youth Advisor Retreat at Shepherd's Spring Outdoor Ministries Center, Sharpsburg, Md.

April 28 Deacon Training Events, Northern Indiana District and Illinois/Wisconsin District

May 1-11 Brethren Volunteer Service unit 243, New Windsor, Md. (Older Adult unit)

Conference goes on despite snow

When one of the worst winter storms in 15 years struck central Kansas, it didn't stop the Church of the Brethren Regional Youth Conference at McPherson College. McPherson chaplain Manny Diaz, who coordinated the event, said only about half of the 70 who registered were able to make it for the Feb. 9-11 event. Even so, people from at least five states from Iowa to Oklahoma braved snowpacked and icy roads to attend.

"There were cars and stuff in the ditches. It was pretty bad," said Abby Harper, who rode down from Panora, Iowa, through freezing rain with her parents and sister.

Keynote speaker Jim Hardenbrook also made it in from Nampa, Idaho, to lead exploration of the national youth theme, "Be an example." Hardenbrook explored the I Timothy theme passage and addressed some of the five areas in which Paul instructs Timothy to be an example:

Breaking the ice, Danny Williams (Corpus Christi, Texas) and Adam Tyler (McPherson, Kan.) get acquainted at the Regional Youth Conference held at McPherson College.

through one's words, demeanor, love, faith, and integrity. Hardenbrook used storytelling as a central piece of his presentations, sharing tales from Dr. Seuss, Tom Bodett, and his own life.

"Being ordained or saying all the right words doesn't necessarily say who you are," Hardenbrook said, addressing one of the points. "Integrity is when you let your faith in Jesus penetrate every part of your life." He urged youth to "unapologetically follow Jesus."

Youth cabinet meets, picks theme for NYC

The 2001-2002 National Youth Cabinet met at the General Offices in Elgin, Ill., Feb. 9-12, coming together for the first time as it began its task of planning the 2002 National Youth Conference. NYC will be held July 16-21, 2002, on the Colorado State University campus in Fort Collins, Colo.

After many hours of discussion, the cabinet agreed upon the conference theme "... For Such A Time As This." The accompanying scripture verse from Esther 4:14 reads "For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for such a time as this?"



Members of the 2001-2002 National Youth Cabinet are pictured above. Front row, from left, Becky Ullom, NYC coordinator; Crystal Waggy; Brandy Shelton; Kristen Frick; Chris Douglas, coordinator of Youth/Young Adult Ministries for the General Board; Wendi Hutchinson, advisor; Luke Croushorn, NYC assistant coordinator. Back row, Justin North; David Young, NYC assistant coordinator; Dave Steele, advisor; Jeff McAvoy.

The cabinet also brainstormed about the types of service projects and offerings that will be incorporated into NYC 2002, along with possible speakers, workshop ideas, morning devotions, a theme

song, small groups, late-night activities, and other logistical aspects of the conference. Registration fee for NYC will be \$350, which includes food, lodging, and program fees for the week.



Walt Wittschek

Murray calls Anabaptists to regain distinctiveness

British church planter Stuart Murray urged Brethren and Mennonites at the fourth annual Anabaptist Evangelism Council to draw more explicitly on their own roots in order to establish churches as radical in contemporary society as 16th-century Anabaptist churches were in their time.

"I don't care if you plant 10 churches or 50 churches over the next decade," Murray told the 61 pastors, denominational leaders, and mission executives, a record turnout for the event, held Feb. 17-19 at the Church of the Brethren General Offices in Elgin, Ill. "The



Walt Wlitschek

Keynote speaker Stuart Murray delivered three addresses on church planting and renewal during the Anabaptist Evangelism Council weekend.

goal is not to plant more churches, but better ones, churches more concerned with values than with techniques, churches that are healthier, more sustainable."

Murray listed four features important for a new church plant: a community of faith that allows for doubt and dialog; one that embraces spirituality; one that works with new believers through telling stories, especially of Jesus, rather than explaining doctrine; and one that builds a community focused on friendships, not more meetings. He then highlighted ways that Anabaptist heritage could connect to these features, calling it "a rich resource upon which we can draw."

Next year's Anabaptist Evangelism Council will return to Elgin, meeting Feb. 15-17, 2002, on the theme, "Connections: Young Adults and the Church." New Life Ministries, whose seven partners include the Church of the Brethren, sponsors the event.

Four selected to Peace Travel Team

Katie Best of the Hutchinson (Kan.) Community Church of the Brethren, Rachel Long of Crest Manor (South Bend, Ind.), Amanda Bunting of Elizabethtown (Pa.), and Susan Chapman of Roanoke (Va.) Central will make up an all-female 2001 Youth Peace Travel Team.

The team, jointly sponsored by the General Board's Youth/Young Adult and Brethren Witness offices, On Earth Peace Assembly, and Outdoor Ministries Association, spends the summer traveling to Brethren camps and leading activities related to peace, justice, and environmental stewardship. It is the 11th straight year a team will be sent out.



*Building upon the last 25 years
& renewing itself for the next 25
years of service and witness*

Post-Annual Conference Peace Gathering

Weaving Peace

Weaving together the formation and witness of present day peacemaking in an intergenerational way.

Date: July 4-7, 2001

Location: Aukerman Homestead
Union Bridge, Maryland

Examples of Topics to be discussed:

- Domestic violence
- Decade to Overcome Violence
- Environmental issues
- Building peace in our schools and communities
- What does it mean to be a peace church?
- Nonviolent intervention

Our goal is to keep costs low with community food preparation and the option for persons to stay in tents at the farm. Our hope is that this time together will be relaxing, family-friendly, fun, and educational for all that are involved with a mix of adult, youth, children and intergenerational activities.

For more information contact the On Earth Peace office:
410-635-8704

On Earth Peace, P. O. Box 188, New Windsor, MD 21776
oepe_oepe@brethren.org



1. North Korea. The General Board's Global Food Crisis Fund approved a \$25,000 grant to ship 300 tons of rice and wheat to the Asian nation, which is suffering from severe food shortages. The shipment will supply 40,000 people for three to four months.

2. El Salvador. Two major earthquakes struck the small Central American country just a month apart, killing more than a thousand people and leaving many more injured and/or homeless. An Emergency Disaster Fund grant sent \$25,000 toward relief efforts.

3. Sudan. Ten Brethren returned Feb. 22 after a Faith Expedition trip jointly organized by the Brethren Witness and Global Mission Partnerships offices. Participants went to show solidarity with the people of mostly-Christian southern Sudan and to learn about the work of the New Sudan Council of Churches and about Church of the Brethren partnership with the Council.

4. Vieques, Puerto Rico. Several Brethren were among those traveling with a 27-member Christian Peacemaker Teams delegation to the small island, calling for a halt to US Navy bombing practice there. Seven delegates were arrested after entering the base. They were detained for several hours, issued "ban and bar" letters forbidding them to enter the base, and released the same day.

5. Nicaragua. Supporters of nurse Dorothy Granada celebrated in mid-February after the nation's courts overruled a government order to have her deported. Granada directs the Maria Luisa Ortiz Health Clinic in the village of Mulukuku, the site of numerous Brethren visits. The government had accused Granada of performing abortions and serving only rival Sandinistas, charges she denied.

6. India. Cleanup and relief work continued following a massive Jan. 26 earthquake that left more than 20,000 dead and caused widespread destruction. The General Board's Emergency Disaster Fund sent \$50,000 toward a Church World Service appeal for help.

7. Ventura, Calif. Seven members of the Child Care in Aviation Inci-

dent Response (CAIR) team and three certified Disaster Child Care personnel returned to California for the one-year anniversary of the crash of Alaska Airlines Flight 261, providing child care for victims' families attending the event. Four members of the group had provided on-site child care after the crash.



*Congratulations, Messenger,
on 150 years of reaching out
and touching lives.*

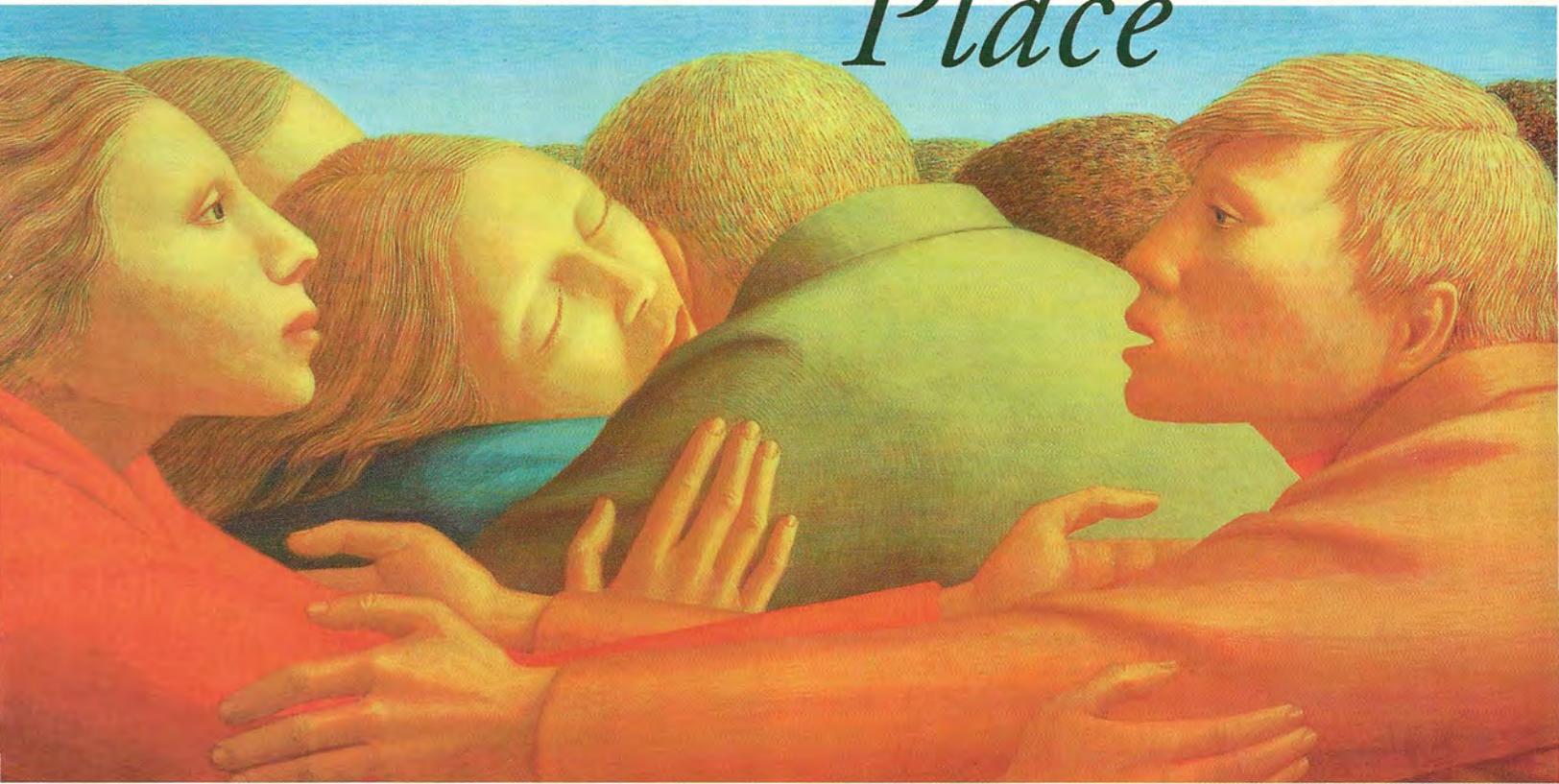


Mutual Aid Association

CHURCH OF THE BRETHREN

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The Gathering Place



"Embrace of Peace" by George Tooker, courtesy D.C. Moore Gallery

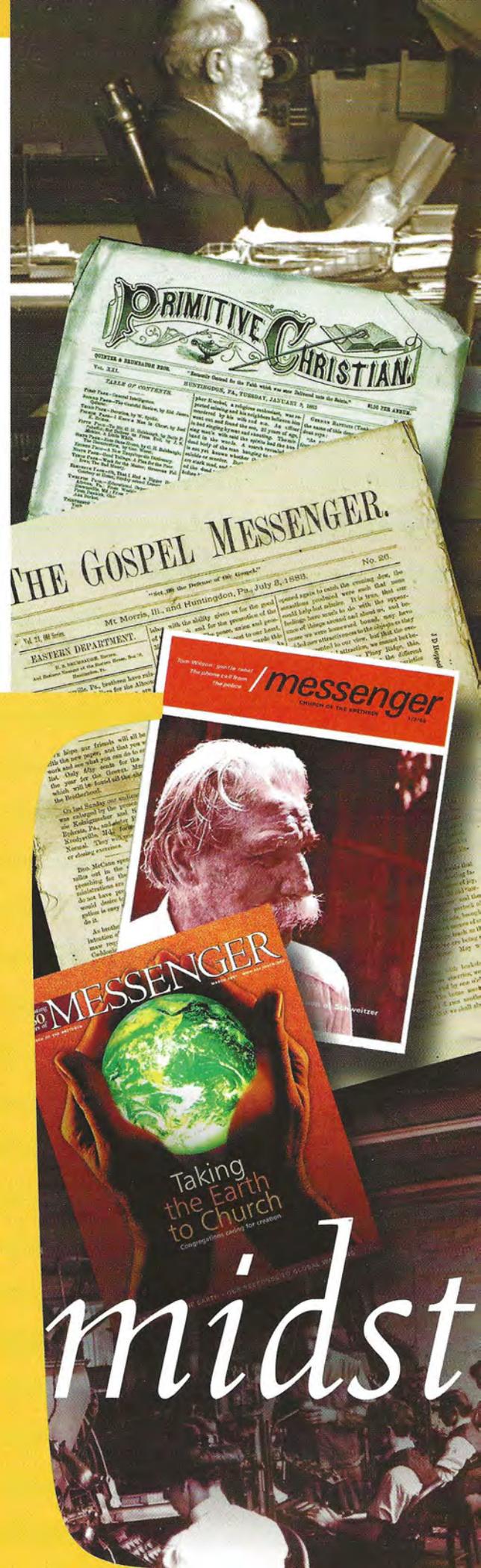
For 150 years—before and during the Civil War and through times of accord and disquiet since—*Messenger* has been the gathering place of Brethren hearts and minds. The magazine has enlivened conversation, extolled vision, nurtured kinship, and extended the embrace of peace across the generations.

In observance of the magazine's 150th anniversary, the Church of the Brethren General Board invites the whole church to join in celebration of *Messenger*—what it was, what it is, and what it is yet to be.

Church of the Brethren General Board

MESSENGER'S
150 YEARS
AT THE
CENTER OF
BRETHREN
LIFE

In the midst



The Brethren in 1850 were a peculiar people—not strange or improbable, but separate and distinctive. Their life was simple, by necessity, for they followed the

A visitor cautiously received

frontier west where there were few luxuries, but by choice also, for the New Testament enjoined them to shun the world. One of them wrote in 1851, “They do not obtrude themselves or their views unasked, nor do they feel much inclined to book-making and publishing.” Elder Henry Kurtz wrote that—and did much to undo it.

Brother Kurtz was as complex as his brethren and sisters were simple. After a stormy early career, Kurtz met the Ohio Brethren in 1828 and was baptized soon after. He was elected to the ministry in 1830 and ordained in 1844. To serve a congregation in Mahoning County, 40 miles east of Osnaburg, he moved to a farm in Springfield Township, where in a refitted springhouse he set up a print shop.

Printing and publishing were not new to Kurtz. In the early 1830s he had acquired his own press, printing among other things hymnbooks, Luther’s New Testament, and the writings of Menno Simons. After coming to the Brethren, he twice tried a religious periodical, each time failing.

So by 1850 Elder Kurtz was an experienced publisher and printer. He was over 50, and a leader deeply committed to the Brethren. Now was the time to attempt once more the periodical he envisioned.

Gingerly he began in 1849 to test opinion. He knew well the Brethren’s reluctance to accept any printed word but the New Testament. Then in 1850 a tentative query was put before Annual Meeting: “Whether there is any danger to be apprehended from publishing a paper among us?” The elders tabled the query.

Perhaps he was becoming impatient by early 1851, for he decided to hazard the venture without the blessing of Annual Meeting and give the Brethren something real to discuss at the Meeting that summer. Accordingly, in April, in the loft of his springhouse, he published the first issue of the first Brethren paper.

It was inauspicious in design and content, but its advent was more significant than anyone could foresee. The Old Order Brethren would later trace the falling away from the old ways to publishing. For the next 100 years publishing would be intimately related to the development of foreign missions, Sunday schools, higher education, the trained ministry, and cultural changes in the church. Kurtz’s little paper was the beginning.

He called it *The Monthly Gospel-Visitor* (later spelled “visitor”). It began: “Peace be unto you! Dearest brothers and sisters, friends and fellow-

of us

by James H. Lehman

travelers to eternity. With this salutation we send the *Visitor* in the midst of you. Will you bid him welcome? We trust that you are 'not forgetful to entertain strangers, for thereby some have entertained angels unawares.' But you will ask, how may we know that he is not an imposter? We answer—by carefully examining him in a spirit of candor according to the Gospel."

That is what Kurtz hoped the Brethren at Annual Meeting would do. He went to that meeting with hope and anxiety. He wrote: "We labored under uncertainty whether the *Visitor* would be permitted to live and go on his way rejoicing, or whether he would have to be sacrificed on the altar of brotherly love as a peace offering."

After considerable discussion, the meeting decided to let Kurtz have a trial: "Considered, at this council, that we will not forbid Brother Henry Kurtz to go on with the paper for one year; and that all the brethren or churches will impartially examine *The Gospel-Visitor*, and if found wrong or injurious, let them send in the objection at the next Annual Meeting."

Kurtz was past his first hurdle. He had before him a whole year in which to endear his paper to the Brethren. It was happening already. He wrote in the June issue,

An atypical Brethren

Henry Kurtz was born and reared as a Lutheran in Germany and received a classical education. In 1817, at the age of 21, he came to the United States, settling in eastern Pennsylvania, where he taught school and was called to the Lutheran ministry.

While serving a combined Lutheran and Reformed church in Pittsburgh, a congregation with a history of conflict with pastors, Kurtz helped formulate a church discipline, which he then harshly enforced. He was not asked to resign, but it was a relief that he did, in 1826.

Kurtz was becoming interested in communitarian socialism, searching for a more disciplined life. He decided with several others to create a "Christian industrial community" in Stark County, Ohio. He published two periodicals to support the venture and moved his family to the site in 1826. No one knows what happened, but by the end of the year Kurtz had abandoned the project, his career was in shambles, and he was stuck in sparsely settled Ohio.

Sometime between then and April 1828, Kurtz met the Ohio Brethren. He found in them finally a body of people who really practiced their faith and took church discipline seriously. Elder George Hoke baptized him on the old Royer farm in Osnaburg Township under a large maple tree. Legend has it that Henry wore his Lutheran pastoral robe, which he let slip from his shoulders when he came up from the water.

ADDRESS TO THE READER.

Peace be unto you! Luke xxiv, 36. Dearest Brethren and Sisters, Friends and Fellow-Travellers to Eternity!

Peace be unto you! Not the peace, which the world may give, but that peace, which cometh from on high.

With this salutation we send the *Visitor* in the midst of you. Will you bid him welcome! We trust, that you are 'not forgetful to entertain strangers, for thereby some have entertained angels unawares.' Would you then read as yet a stranger, who comes to you in the name of JESUS, the Prince of Peace! No, certainly not, if you love his Master, & can possibly make room for him. But you will ask, How may we know, that he is not an imposter! We answer,—By carefully examining and scrutinizing him in a spirit of candor according to the Gospel; by watching him closely, and by 'trying his spirit, whether he is of God, because many false prophets are gone out into the world.' 1 John iv. 1.

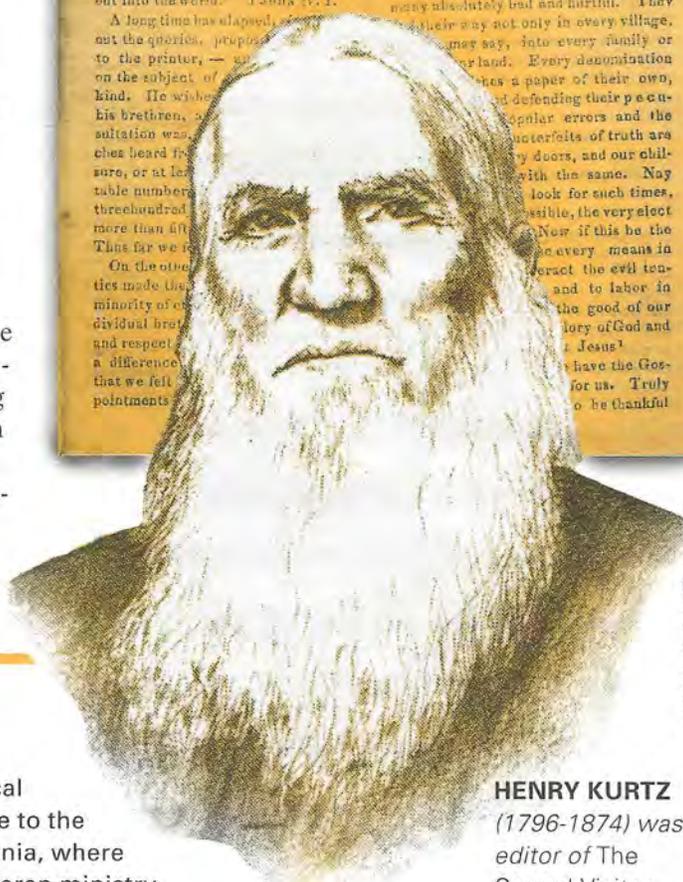
A long time has elapsed, since we sent out the queries, proposed to be answered to the printer, — and we have not yet received a paper of their own kind. We wish to defend their peculiar errors and their peccata. We have heard from some, or at least from a considerable number, more than fifty. Thus far we are satisfied.

On the other hand, the minority of our individual brethren, and respect a difference, that we felt pointed out to us.

ned the beginning of the work from time to time, while we have been still urged on. We intended to submit the matter to the decision of the Yearly Meeting last spring; but in order to form a proper judgment, it would have been necessary, to lay a few numbers before the brethren, and this was out of our power to do, on account of protracted illness in person and family.

But we cannot defer it any longer. We have prayerfully considered every objection; we have already felt the difficulties; we shrink from the responsibility. Yet there is one word of God staring us in the face, which will deprive us of our peace, unless we obey it. It is this, James IV. 11. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Consider with us the following facts.

Thousands of presses are daily working in this our country, and are issuing a multitude of publications, some good, some indifferent, and some, alas! too many absolutely bad and hurtful. They are scattered every not only in every village, but the queries, proposed to be answered to the printer, — and we have not yet received a paper of their own kind. We wish to defend their peculiar errors and their peccata. We have heard from some, or at least from a considerable number, more than fifty. Thus far we are satisfied. On the other hand, the minority of our individual brethren, and respect a difference, that we felt pointed out to us.



artwork by Kermon Thomasson

HENRY KURTZ (1796-1874) was editor of *The Gospel Visitor* (1851-1864). Artist's conception by Kermon Thomasson.

The original design

For the glory of God, the union and edification of the church, the benefit of souls . . .

Henry Kurtz writing in his "Valedictory" when he retired from the *Visitor* at the end of 1864.

“Many brethren at the Yearly Meeting, and even some who had very strong scruples against the publication came forward and gave us their active support together with their prayers. . . . We find prejudice is giving way. . . .”

That first year must have been rich and exciting for the *Visitor's* readers. It contained an installment article on the beliefs of the church, another serial called “The Church in the Wilderness,” which tried to trace the history of the Brethren back to the early Christians, an exchange of letters with the “Far-Western Brethren,” who had moved down the Ohio River decades before and out of contact with the eastern part of the church. There were letters of praise and a few of criticism. There were book reviews, articles for the young, poetry, and doctrinal essays. Women preachers and slavery were discussed. Abraham Cassel wrote a learned article about the Saur Press. The year was capped by the first issue of the *Visitor* in German and seasoned by Kurtz's personal comments on the struggles and joys of publishing a paper.

Altogether it was an extraordinary visitor to homes having only a Bible, a hymnbook, an almanac, and now and then a newspaper. With no pictures, crowded type, ungrammatical articles from unschooled Brethren, or over-wordy essays—such a paper would be tame beside our computer-designed, graphics-rich, advertisement-laden, full-color monthlies. But in 1851 it must have been a prized possession.

By the Annual Meeting of 1852, there were 13 issues and one in German in the hands of the Brethren. Kurtz awaited their judgment with curious faith. In April he wrote, “Though we are fully apprised of a coming storm at the Yearly Meeting, which threatens to sweep the *Visitor* from the face of the earth, we fear not inasmuch as we believe that Jesus is with us in the ship, who is yet able to speak effectively to the storm, ‘Be still!’”

Perhaps he had assessed the situation as astutely as one of his correspondents. The letter was from Maryland. “Dear Brother, I am not at all apprehensive for the *Visitor's* fate, seeing it is steadily increasing its subscription list. . . . Some say the Yearly Meeting will order its discontinuance. I think not. . . . Methinks the brethren in Yearly Meeting will give the advice of Gamaliel: ‘To let this matter alone, for if it be not of God, it will fail; but if it should be of God, beware, lest haply ye be found even to fight against God.’”

The Meeting took Gamaliel's advice and concluded, “Inasmuch as there is a diversity of opinion upon the subject—some in favor, and others opposed—we cannot forbid its publication at this time, and hope those Brethren opposed to it will exercise forbearance, and let it stand or fall on its own merits.”

Kurtz was over the second and biggest hurdle. The church had examined a full year's complement of the *Visitor*, and Yearly Meeting had allowed it to live. But another year had to pass before the matter was finally laid to rest. The Meeting in 1853 decided, “Inasmuch as the *Visitor* is a private undertaking of its editor, we unanimously conclude that this Meeting should not any further interfere with it.”

Kurtz wrote jubilantly, “Thanks be to God, the cloud has been lifted, and *The Gospel-Visitor* may continue his course, if not rejoicing at least unmolested.” It is extraordinary that a man so un-Brethren in background could persuade the Brethren to accept a church paper. It indicates that others shared his vision, but also that the fervent man who had failed so often had learned forbearance. He wrote in the second issue, “It is our full determination to preserve a conciliatory spirit in the paper.”

For 13 years *The Monthly Gospel-Visitor* was the only paper, and its format changed little, though Kurtz did add staff. In 1856, feeling the strain of being publisher, editor, and printer, he called as his assistant Elder James Quinter, who Kurtz wrote was “pointed out by the finger of God.” At

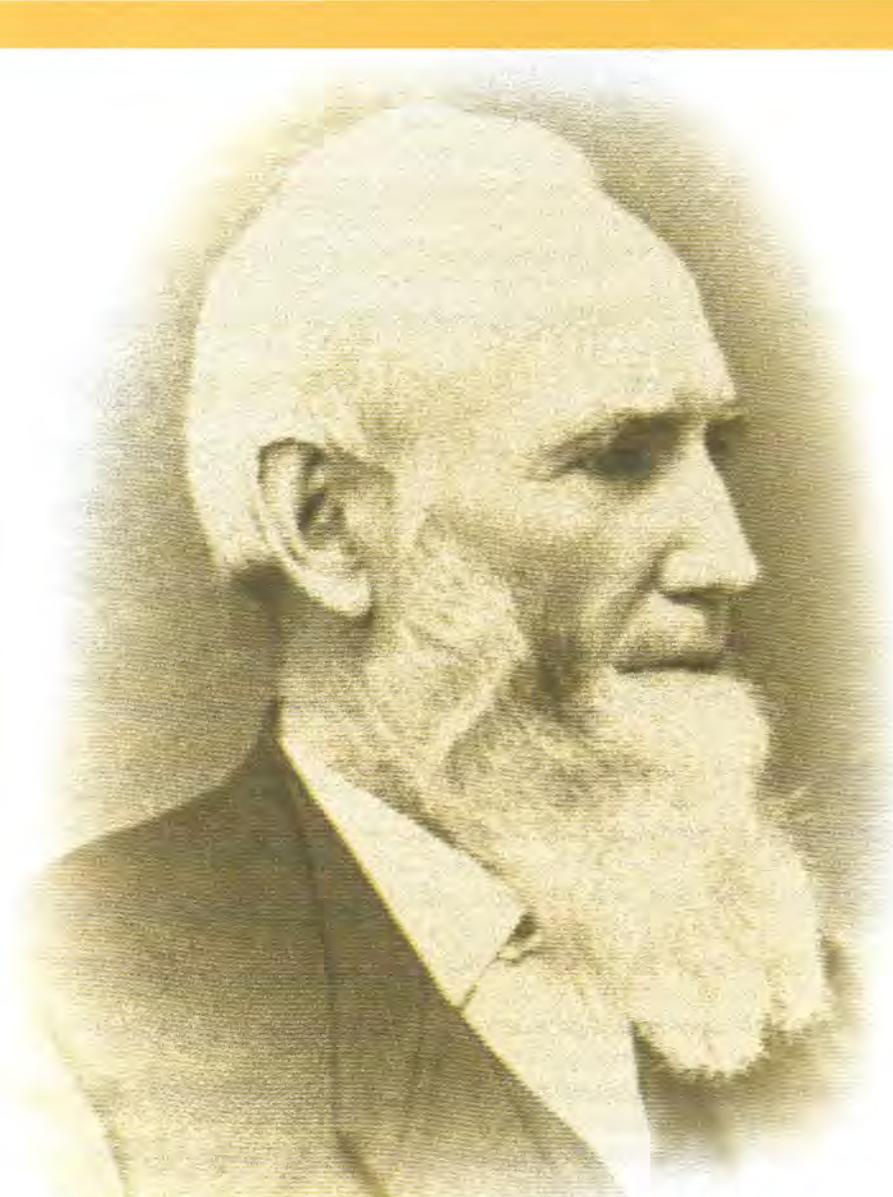
Papers and mergers proliferate

age 40, Quinter was at the threshold of 30 years of distinguished service as editor, church leader, and college president. It would be Quinter in the 1870s and '80s who would steady the erratic growth of Brethren periodicals. He was an exceptional man, and it is to Kurtz's credit that he introduced him to publishing.

If Kurtz was the initiator and Quinter would be the consolidator, H.R. Holsinger would become the gadfly. He also came in 1856, then in his 20s, to help Kurtz and learn the trade. He stayed only six months. Gifted writer, editor, promoter, and progressive, he was to become

Though we are fully apprised of a coming storm, . . . we fear not inasmuch as we believe that Jesus is with us in the ship, who is yet able to speak effectively to the storm, ‘Be still!’

Henry Kurtz regarding the decision to be made at the Annual Meeting of 1852.



JAMES QUINTER (1816-1888) was assistant editor (1856-1864) and editor (1864-1873) of *The Gospel Visitor* and editor of *The Christian Family Companion* and *The Gospel Visitor* (1874-1876), *The Primitive Christian* and *The Pilgrim* (1877-1880), *The Primitive Christian* (1880-1883), and *The Gospel Messenger* (1883-1888).

the thorniest of the Brethren publishers. Years later, in 1882, he would be put out of the church and would go on with others to found a splinter group of “progressives” that would become the Brethren Church (as distinguished from the Church of the Brethren). It seems that Henry Kurtz had an eye for leadership.

In April 1857 the printing office was moved from the springhouse to Columbiana, Ohio, 10 miles away, so Kurtz and Quinter could have closer access to the Pittsburgh, Fort Wayne, and Chicago Rail Road, which passed through the town.

Quinter became editor in 1864 when Kurtz retired, though Kurtz’s name continued to appear on the magazine with Quinter’s. His son, Henry J. Kurtz, became the publisher and printer. In 1866 the office was moved again, to Covington in southwestern Ohio, and again in 1869 to Dayton, Ohio. In 1873 Quinter bought out the Kurtz interest in the paper.

Meanwhile, in 1864, H.R. Holsinger had started his own paper, the *Christian Family Companion*, the second Brethren publication and the first weekly. Where the *Visitor* was dis-

creet, the *Companion* was controversial. The changes Holsinger pushed for would be adapted by the Brethren eventually—the salaried ministry, personal choice in dress, missions, higher education—but he was ahead of the church. He was abrasive, often clashing with the leadership of Annual Meeting.

A friend and associate of Holsinger wrote in the *Companion* in 1872, “It is true he might, as others do, call evil good sometimes for the sake of gaining a few subscribers, yet as he wishes to clear his skirts, not only as an editor, but also as a minister of the Gospel, he writes and talks as he does.”

Many Brethren were disturbed. Pressure was brought to bear on Holsinger to tone his paper down. He decided instead to sell it to Quinter, who merged it with the *Visitor*, and in January 1874, began issuing a new weekly under the combined name *The Christian Family Companion and The Gospel Visitor*, and *The Gospel-Visitor*, as it had been known for more than 20 years, came to an end.

The 1850s and early ’60s had been times of cautious growth in Brethren publishing; the mid- and late- ’60s a time of testing. The ’70s saw tremendous proliferation—no fewer than 15 new publications. Through it all several survived, and in a dizzying series of mergers and name changes came together in 1883 as a weekly under a new name, *The Gospel Messenger*, with Quinter as senior editor. Meanwhile, the church itself had changed its name, in 1871, from the Fraternity of German Baptists to the German Baptist Brethren. And so *The Gospel Messenger* emerged from the ferment of the 1870s to become the primary voice of the German Baptist Brethren.

Just before this consolidation process was completed, schism wracked the church, caused by the changes that had grown out of

the ideas exchanged on the pages of all these periodicals. Forward-looking Brethren were trying to start schools,

even though many members still distrusted secondary and higher education; the year 1876 saw the first successful effort—Brethren’s Normal School, which would become Juniata College, in Huntingdon, Pa. That year also saw the first attempt at foreign missions when the District of

The schism

Northern Illinois sent Christian Hope to Denmark.

Such changes deeply disturbed the most conservative Brethren, who wanted to preserve the “old order.” Fighting fire with fire, they started their own periodical in 1870 called *The Vindicator*, published near Dayton, Ohio, by Samuel Kinsey. This followed an 1869 written request to Annual Meeting (with 126 signatures) that the church “come back to the original standard,” which became known as the “First Petition” of the Old Order movement.

On the other end of the spectrum, H.R. Holsinger, restless for faster change, started another periodical (in 1878) called *The Progressive Christian*, in which he wrote an article that compared the Standing Committee of Annual Conference to a secret society or “lodge.”

Hardly any comparison could have been more odious. The Brethren abhorred secret societies; they were the antithesis of the Brethren understanding of community, and Brethren could be put out of the church for belonging to one. No fewer than five districts brought charges against Holsinger at the 1881 Annual Meeting in Ashland, Ohio. The Meeting appointed a committee to visit Holsinger and deal with his “transgressions.”

By this time the Old Order Brethren had had their fill. A number of congregations representing several thousand members held their own Annual Meeting in 1881 and organized the Old German Baptist Brethren, with *The Vindicator* as their periodical.

At the 1882 Annual Meeting (of the main body) the committee that had visited Holsinger recommended he be disfellowshipped. Attempts at reconciliation failed, and the Meeting adopted the committee’s report, thus putting Holsinger out of the church.

Holsinger’s supporters, the “progressives” (also numbering several thousand), started a new denomination in June 1883, which they called the Brethren Church. The large central



H.R. HOLSINGER (1833-1905)
was editor of *The Christian Family Companion* (1864-1873).

group, still about 50,000 members, who called themselves “conservatives,” kept the name German Baptist Brethren until 1908 when they changed it to Church of the Brethren.

With the Old Orders and the progressives gone, this centrist group was able to come together, and *The Gospel Messenger* reflected that unity. It was in the middle of the schism years, at that same 1882 Annual Meeting, that the Conference body accepted a report recommending the merger that would create one paper, *The Gospel Messenger*.

So the large center of church had survived the upheavals of change and, though “conservative,” these Brethren were well on their own way to change. The

argument with the progressives seems to have been over the speed of change, not its reality or necessity. It was not long until the conservatives would outstrip the progressives.

This more-or-less unified church, now with one journalistic voice, had a strong leadership team in place—as did *The Gospel Messenger*—and for the next 30 years they would overlap. These men were the editors and owners of the two publishing concerns that had merged to publish the *Messenger*.

One church, one voice

In the west (the middle of the country was still “west” for the Brethren of that day), two young Illinois businessmen/churchmen, Joseph A. Amick and D.L. Miller, had rescued and made profitable the struggling *Brethren At Work*, buying it in 1881 from J.H. Moore, a young Illinois journalist who was having trouble making it go. When they moved the paper to Mount Morris, Ill., Moore stayed on as editor, and thus began one of the most effective publishing teams the church has seen.

In the east James Quinter, in the 1876 merger of *The Primitive Christian* with *The Pilgrim*, had formed a partnership with the Brumbaugh

Do good

The design and mission of the *Christian Family Companion* and *Gospel Visitor* is to do good. And we shall use our best efforts to make it productive of good.

*James Quinter, editor, Jan. 6, 1874,
first issue of joint CFC&GV*

Safe ground

It aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Excerpt from a lengthy statement of purpose in the first issue of The Gospel Messenger, July 3, 1883.

brothers, J.H. and H.B. and moved to Huntingdon, Pa. Quinter would later add the presidency of Brethren's Normal College (Juniata College) to his responsibilities.

So the eastern office had the sober, hard-working Brumbaugh and Elder Quinter, who had shepherded the consolidation process and was arguably the most trusted and revered leader in the church—solid, articulate, careful, forward-looking but unwilling to force change—while the western office had these men from Illinois, a generation younger, who brought energy and an entrepreneurial spirit to the publishing task.

J.H. Moore wrote colorful, interesting, lively prose, not quite as ponderous as Quinter and H.B. Brumbaugh. The articles in *Brethren At Work* were shorter, written with verve. D.L. Miller was a grocer with a taste for learning and a can-do spirit. He had the ability to make money, a gift for persuasion, and a love for the church. Amick, a former schoolteacher, was the quintessential business manager. He knew how to organize things and make them work.

These “eastern” and “western” men put together the Brethren's Publishing Company to publish *The Gospel Messenger* and other books and materials for the church. The company had shareholders and the two editorial offices: Huntingdon and Mount Morris. Under the

leadership of Miller and Amick, the western office would eventually prove the stronger, with important consequences for the church.

In 1884 J.H. Moore resigned as managing editor of the newly created *Messenger* to go to Florida for his health. D.L. Miller replaced him as one of two associate editors. Miller, who was independently wealthy, had just returned from a 10-month tour of Europe, Asia Minor, and Palestine. His letters home during this and subsequent trips were published in *The Gospel Messenger* and between 1884 and 1890 helped increase circulation from 5,000 to 14,000.

James Quinter died in 1888 and was succeeded as editor by Miller—an extraordinary transfer from one “father” of the church to another. No better death could be imagined for a man who embodied the virtues and changes of the past 30 years than Quinter's. It was at Annual Meeting in North Manchester, Ind., on Saturday afternoon, where he was asked to close the meeting. He called for a hymn, commented on the sermon he had just heard, then knelt and led the conference body in prayer. In mid-sentence he died—in front of several thousand of his Brethren, in the bosom of the church he loved and so thoroughly represented and reflected. It was D.L. Miller who wrote the eye-witness account for the *Messenger* and who would become to the next 30 years what Quinter had been to the previous 30.

In 1891 Miller persuaded Moore to come back, and for the next 25 years Moore, with the title office editor, would become the editorial voice and motive power of *The Gospel Messenger* while Miller as chief editor would, with his vision and presence, give it visibility and authority.

One of the most remarkable things about the 32 years of publishing activity (1851-1883) that led to *The Gospel Messenger*—more than 30 periodicals started by dozens of would-be writers, editors, and publishers—is that the church owned none of these ventures. It was D.L. Miller who saw the future, and knew the church finally needed to own its own publishing house. He and Amick were such good businessmen that the publishing company was making money, and Miller felt it should be the church and not the shareholders who benefited.

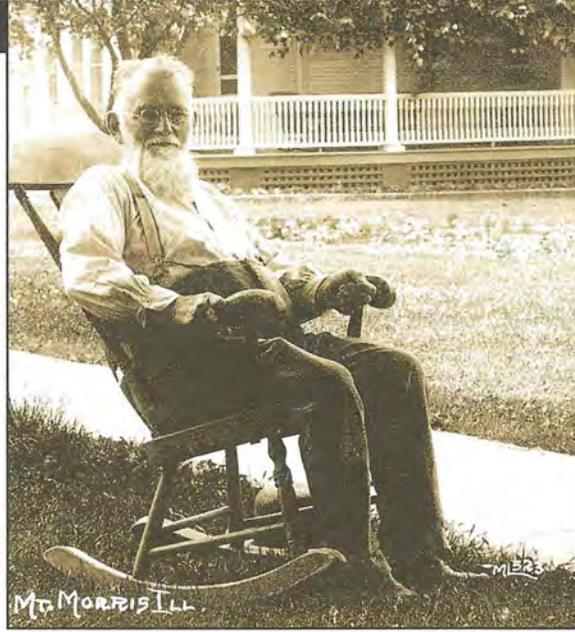
As early as 1883 he recommended that Annual Meeting take the company over. His proposal was turned down. Similar attempts were rejected in 1888 and 1890. It was not until 1896 that Miller came up with a plan that would work—essentially



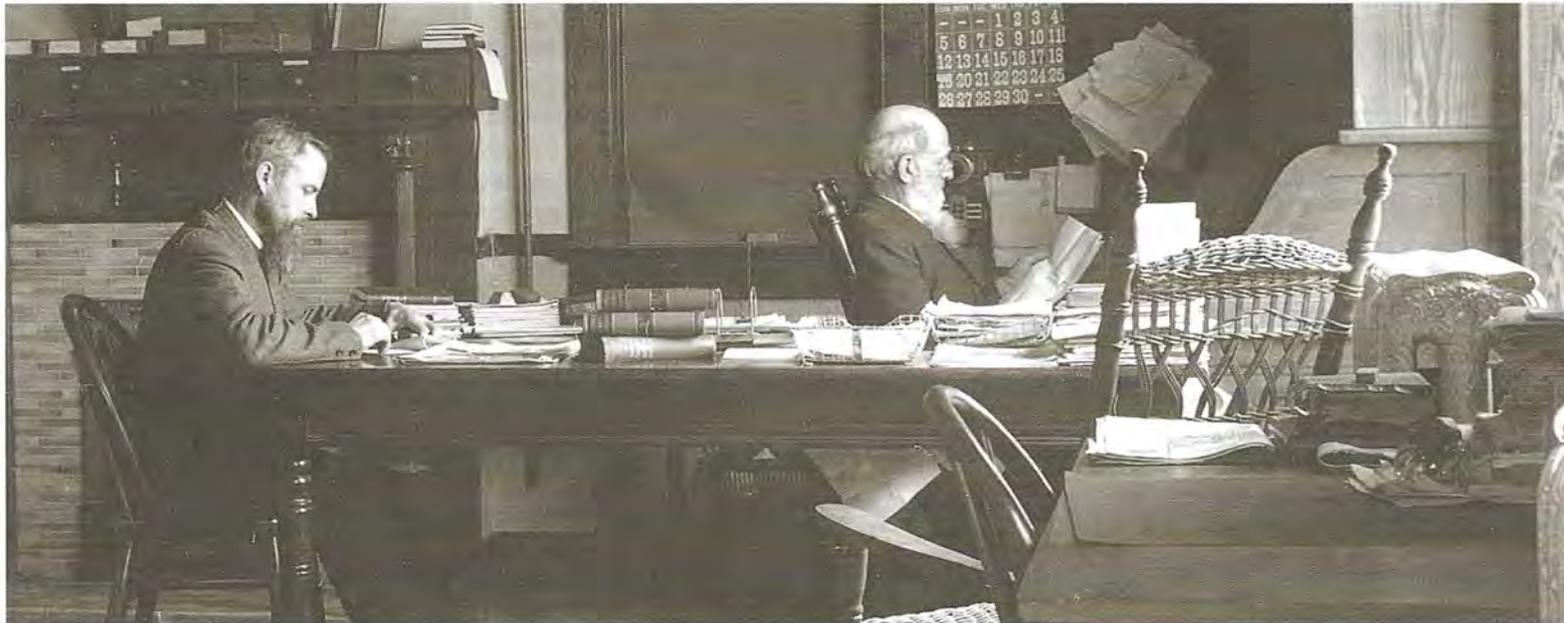
H.B. BRUMBAUGH (1836-1919) and his wife, Susan, relax on their front porch. Brumbaugh was editor of *The Pilgrim* (1870-1876), *The Primitive Christian* and *The Pilgrim* (1877-1880), and *The Primitive Christian* (1880-1883). He was eastern editor (1883-1908) and corresponding editor (1909-1916) of *The Gospel Messenger*.

a scheme to give the company to the church. Brethren, who can never pass up a bargain, could find no reasons against it. At the 1897 Annual Meeting the church voted to take ownership and placed the publishing company under the General Missionary and Tract Committee (GM&TC), also based in Mount Morris, Ill.

This action and an earlier one in 1893 that created the GM&TC were the beginning of what would later become the church's General Offices. After almost two centuries of having



D.L. MILLER (1841-1921), at his home in Mount Morris, Ill. He was office editor (1885-1891) and editor (1891-1921) of *The Gospel Messenger*.



The team of D.L. Miller and J.H. Moore

Miller and Moore were to *The Gospel Messenger* and the church what Ruth and Gehrig would later be to the Yankees and the game of baseball. They were heavy hitters.

Kermon Thomasson, in a July 1978 article in *Messenger*, wrote, "The editors wielded influence far beyond their official charge—their writings virtually amounted to today's Annual Conference resolutions and statements. Inquiries to 'Brother Moore' were almost like Conference queries, and his answers untangled knotty doctrinal dilemmas in many a Dunker mind."

Though Moore had a speech defect, he became a powerful speaker and presence on the floor of Annual Meeting, for which he served three times as writing clerk. He wrote books on Brethren history and doctrine, and his library and part of his files would become the nucleus of the Brethren Historical Library and Archives. His interest in the church was intense and unflagging. "One of the 89-year-old Brother Moore's last articles [in *Messenger*—in 1935, 20 years after his retirement," Thomasson observed, "was about the exciting possibilities for a Brethren radio ministry!"

Miller would make seven world trips between 1883 and 1906, visiting every continent. The books he wrote, such as *Letters from Europe and Bible Lands* and *Girdling the Globe*, became Brethren bestsellers, introducing Brethren to the wider world and boosting missions, as did his visits to congregations with lectures and lantern slides. He was president of Mount Morris College in 1881-83 and president of its board of trustees from 1893 to 1913. His leadership as publisher, editor, writer, speaker, educator, mission promoter, and churchman helped Brethren bridge the gap between their rural sectarianism and the growing world consciousness of the 20th century.

J.H. MOORE (1846-1935), right, was editor of *Brethren at Work* (1876-1879) and managing editor (1883-1884) and office editor (1891-1915) of *The Gospel Messenger*.

“Correspondence,” which unlike today’s “Letters to the Editor” were little essays or reflections or travel accounts or words to the wise from “correspondents.” The ads were for the railroads or for books published by or distributed by Brethren’s Publishing Company.

Then in 1915 Moore retired at the age of 69. He wrote, “Here in the editorial chair, we have spent the best years of a busy life. We have seen the birth and watched the growth of practically every activity known to the Church of the Brethren.”

He went on to detail all that had happened in the church since he had started in 1876—colleges, publishing, Sunday schools, missions—concluding that not only had he seen all these developments, but he had “taken an active part, along with others, in championing them.”

The next generation

Of all the writers and editors the Brethren have produced, Moore may have been the purest literary man. He was never happier than in his “editorial chair.” He admitted that he “may at times have seemed to be just a little self-willed in the management of *Messenger* editorially.” In his valedictory column he wrote, “I love the editorial room, I love the work and feel perfectly at home while engaged in the duties of the office.” He reflected years later, “I believe that I may be regarded as a fairly prolific writer. If all the articles I have written for *Messenger* and *Brethren at Work* since 1876 should be collected and printed in book form, they would make 160 volumes. . . .”

Edward Frantz replaced Moore as office editor. The contrast was striking. Where Moore

was self-taught, Frantz had gone to Bridgewater College, done graduate work at Ohio Northern University, and studied Bible and theology at University of Chicago Divinity School. Where Moore belonged to the generation who shaped the changes unleashed by Kurtz and the publishing revolution, Frantz belonged to the generation shaped by the new institutions it had created. Where Moore was entrepreneurial and bold, sometimes imperious, Frantz was clipped and



EDWARD FRANTZ (1868-1962) was office editor (1915-1921) and editor (1921-1944) of *The Gospel Messenger*.

definite. Where Moore still wore the plain coat and a long flowing white beard that made him look like an Old Testament patriarch, Frantz sported a neatly trimmed goatee and a three-piece suit that made him look like the college president he had been (McPherson, 1902-1910, and Lordsburg [La Verne], 1911-1915). Both were good writers, both were compelling speakers, Frantz in particular. Both wrote books when they weren’t doing the editorial work.

In the first issue carrying his name (Oct. 2, 1915), Frantz wrote, “Your new edi-



The aroma of the Brethren

We are a fellowship, a family. We know each other and care for each other. Folks have told me the air smells different where Brethren are. As a family we want a letter bringing us the news, the thinking, and the feelings of the other members of the family.

Desmond W. Bittinger, in his first editorial as editor of The Gospel Messenger, Feb. 5, 1944.

torial servant has little inclination to waste words on promises and programs. He prefers to go quietly about his work, allowing it to tell its own story as it will surely do in spite of anything he may say concerning it." He did, however, lay out in straightforward, strongly worded prose, what he thought the *Messenger* was.

The staff relationship between editor and office editor as it had been with D.L. Miller and J.H. Moore continued between Miller and Frantz. Frantz ran the paper and became its editorial voice. Miller gave it public presence and administrative guidance. Six years later, in 1921, the June 11 issue of *Messenger* carried the following announcement: "Father Miller passed away peacefully at seven ten this evening. He was conscious to the close. . . . He had always hoped to die in the harness and his wish was gratified. . . . He had been booked to preach the opening sermon at the [Annual] Conference, but just 24 hours before that time, he peacefully closed his eyes to earthly scenes. . . . The entire church mourns his departure."

With Miller's passing, Frantz was made editor, and three years later H.A. Brandt was called to help him. This new pairing became the *Messenger* team for the next 20 years.

While the contents of *Messenger* were evolving, its look was not. In 1883 it was a 10 x14-inch weekly in newspaper format. Its size increased slightly to 11x15 in 1888 and to 12 x16 in 1895. But suddenly in January 1931 the paper was transformed into a magazine, 8½x11, with a new cover logo. This was in part spurred by yet one more merger—with *The Missionary Visitor*, which had been published by the Brethren Publishing House since 1894 to report on the growing mission movement and which had always been in a journal or magazine format.

The editors were quick to soften the shock of the new design by saying that the departments had not changed in the new *Messenger*, except for increasing the Missions section. They even went so far as to say that "the type, the length of line, and most of the department headings . . . remain as they were." Still they knew that they had done something big.

"Yes, this is *The Gospel Messenger*," the lead editorial starts. "Look closely, and we surmise that you will find fewer changes than you think." Further along, the writer observes, "*Messenger* has not been noticeably altered in



HARRY A. BRANDT (1885-1974) was assistant editor (1924-1942), managing editor (1942-1946), and associate editor (1946-1948) of *The Gospel Messenger*.

size since 1895. . . . Now 35 years is a long time, and dear as the old paper has become, we believe *Messenger* readers will not begrudge an old friend a change of clothes."

This editorial was written by H.A. Brandt. In 1942 he was given the title "managing editor," and in 1944, when Frantz was retiring, Brandt stayed on in that role under the new editor, Desmond Bittinger. In an article written for *Messenger* in January of that year to explain the editorial transition, Rufus D. Bowman, who chaired the board of directors of the Brethren Publishing House and was president at Bethany Biblical Seminary, wrote of Brandt, "There are some great souls in the Church of the Brethren who work largely behind the scenes, but whose farsighted churchmanship, constructive planning, and tireless work are very influential in building the church of today and tomorrow. Harry A. Brandt is such a man."

Bowman also gave high praise to Frantz after his 1944 retirement at age 76, completing 29 years as office editor and editor. “He brought to this position an unusual knowledge of the Bible and Christian doctrine, . . . an understanding of the various points of view in our church fellowship, and an humble, kind, and beautiful spirit which made us love him.” Bowman also observed that under his care, *Messenger* became “more than a medium for church expression.” It “brought a wider outlook on life and led out in creative thinking.”

It is worth noting that Bowman in his comments on H.A. Brandt used the phrase “church of tomorrow.” The sense that the church was moving into the future would grow as Brethren were coming out of World War II. Desmond Bittinger, called to the editor’s role in 1944,

Turning to the world

would lead *Messenger* during this period.

Educated at Elizabethtown College and the University of Pennsylvania, he was the first *Messenger* editor to have served as a professional pastor, to have worked as a missionary (Africa), to have earned a Ph.D., and to have written books before taking up the editor’s pen. He was the first editor with a truly global view. He wrote in his inaugural editorial, “Our church is a great church. She has reached even beyond the seven seas. She has a message that the world has needed, but never more than now.”

On Bittinger’s six-year watch, the war ended, the United Nations formed, and Brethren Service came into its own. Bittinger inspired Brethren with his strong pacifist position. *Messenger* had received over the years the occasional critical letter and, as J.H. Moore said, *Messenger* was sometimes “in advance of public sentiment.” But Moore had also written, “there was never a time when the paper broke with the Brotherhood.”

That began to change gradually in the post-war era. Tensions built up sometimes, not with the leaders of the church, but with the people in the local church, as Brethren began to address controversial issues in American culture and the wider world and as the “Brotherhood” itself became more diverse.



DESMOND W. BITTINGER
(1905-1991) was editor of
The Gospel Messenger
(1944-1950).

Bittinger commented in 1950, “Many Brethren wrote letters of suggestions and appreciation, but some letters came in which were so ‘hot’ they almost smoked as the envelopes were opened. . . . The hot spots were 1) economics, particularly the relationship of capital to labor; 2) race; 3) war and peace; 4) attempts to draw a line of relationship between what we believe and what we do, or the ‘theological gospel’ versus the ‘social gospel.’”

Bittinger wrote these words in 1950 in his last column. For the first time since 1883, *Messenger* was seeing a short editorial tenure, only six years, as Bittinger was called to the presidency of McPherson College. In 1950 the editorial reins were handed to a young, somewhat untried writer and editor named Kenneth Morse. Educated at Juniata College and Princeton University, he had the sort of educational credentials Brethren had come to expect. He had editorial experience too, having served for seven years as youth editor for Church of the Brethren publications. But Morse did not have the experience as pastor and missionary of Bittinger, or the college president’s administrative or ceremonial presence of Frantz, or the busi-



KENNETH I. MORSE (1913-1999) was editor of *The Gospel Messenger* (1950-1964) and editor (1965-1971) and associate editor (1971-1978) of *Messenger*.

As a messenger we may not always bring pleasant news. The words we speak may have overtones of impending judgment as well as the offer of grace. But essentially our message is the good news that God is with us.

Kenneth Morse in Jan. 7, 1965, the first issue to bear simply the name MESSENGER.

ness and publishing savvy of Miller or the pioneer self-assurance of Moore.

However, he had a keen sensitivity, and there was a steel core in this quiet, thoughtful man. He knew the job. In his first editorial he asserted that the “vital center” of the church is in Christ where unity is found, and then he wrote this: “One can find diverse points of view and a variety of ways in which members express their faith. Our church paper will reflect these viewpoints and picture a multitude of activities.”

And he added, “*The Gospel Messenger* as a voice for the church must speak, on occasion, concerning issues that are “hot” and that strike Christians differently. It must speak because the church must provide a Christian criticism of the significant events of our time and point to the New Testament standards by which they can be judged.”

The next year, 1951, saw the 100th anniversary of the “visitor” Kurtz had sent among the Brethren. *Messenger* devoted its entire June 16 issue to the celebration, with articles on all past editors along with photos, an article on its history, a review of Annual Conference statements on publications, and a photo spread showing how *Messenger* was produced “from manuscript to printed page.”

Morse did not have a managing editor, but he had the help of Elizabeth (Bess) Weigle, who had become editorial assistant under Bittinger when Brandt had retired two years earlier. Together, for 14 years week after week, they turned out the magazine.

The church in the 1950s was moving. There was Brethren Service and the post-war relief work

in Europe. Overseas mission work was still growing, and the effort to transfer mission churches to local control (called indigenization) was beginning. Brethren Volunteer Service was thriving. Workcamps were being organized. The Brethren were involved in helping to form the World Council of Churches. Heifer Project was spreading. New church development was flourishing.

Ken Morse, who was by nature quieter and more inward than earlier editors, paradoxically seemed to fit this era of action, and he became arguably *Messenger*’s most activist editor. Like Bittinger, he was an ardent globalist, and like J.H. Moore, he was a writer’s writer. He was compelled to follow his writer’s instincts in what he wrote and what he chose for the magazine, even if it meant controversy. And sometimes it did.

Even in the quiescent 1950s *Messenger* took positions against McCarthyism. As the church moved into the turbulent 1960s, *Messenger* gave extensive coverage to the civil rights movement, race relations, the Vietnam War, and the peace movement. It covered the Church of the Brethren’s controversial exchange with the Russian Orthodox Church.

After a century of mild, chatty reports and reflections from “correspondents,” *Messenger* was now receiving letters dripping with more vitriol than one would expect from peace-loving Brethren. The number that drew the most spleen was the issue with the picture of Martin Luther King, Jr., on the cover, published just after his death. Supportive and critical letters ran about half and half. One reader wrote, “What a shame and disgrace to Church of the Brethren members and friends to see the picture and write-up of one of the most notorious troublemakers and promoters of violence!”

In these same years, *Messenger* was making three of its greatest changes. With the addition of multi-talented Wilbur Brumbaugh as managing editor in 1964, the magazine was suddenly taking on a different look. Interesting graphics were appearing. Photo spreads became the norm. Layout and design became a creative expression of the spirit of the magazine.

In the first issue of 1965 the magazine was given a complete facelift—a new design and a new logo. Morse, who was a poet and hymn writer (he wrote the words of one of the best loved hymns of the Church of the Brethren, “Move in Our Midst”), was not himself visually oriented, but he saw the value of the visual.

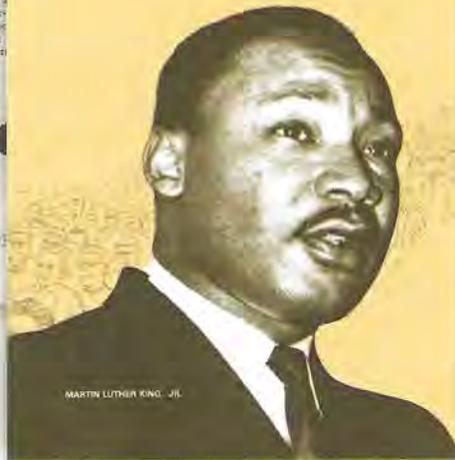
There is a vision a very beautiful vision, of a world at peace:

He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Is. 2: 4).
You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, Love your enemies so that you may be sons of your Father who is in heaven.
And here is also a vision, a very glorious world in which force often seems necessary.
Because you trample upon the poor as you have built houses of hewn stone, but you have not planted pleasant vineyards, but you shall in many ways be your transgressors, and how evil are the righteous, who take a bribe, and turn aside!
And Jesus entered the temple of God in the temple, and he overturned the tables of those who sold pigeons. He said to them, "Do not think that I have come to build a house of prayer"; but you make it a den of thieves.
Do not think that I have come to build a house of prayer"; but you make it a den of thieves.
Do not think that I have come to build a house of prayer"; but you make it a den of thieves.

Nonviolence Violent World

By Robert McAfee

messenger
CHURCH OF THE BRETHREN



A fresh look and strong positions on the issues of the day characterized the MESSENGER of the 1960s. During that time, managing editor Wilbur Brumbaugh contributed dramatic visual layouts and illustrations. One of the more controversial covers was the one published right after the death of Martin Luther King, Jr.

Years later when talking about what *Messenger* should be, he added to his other criteria that it should be a thing of beauty. This may have been a new idea to Brethren who had not had a highly developed aesthetic.

But changing the look was not enough. In 1965, after more than 90 years (1874 was when the *Christian Family Companion and Gospel Visitor* became a weekly), *Messenger* relinquished the daunting task of producing a complete issue every week, becoming a bi-weekly. The change was forced by rising costs of paper and printing.

Then on top of these two major changes, it shortened its name. The new logo carried simply the word MESSENGER. For years Brethren had called it this for short, but for some readers dropping the word "Gospel" became an alarming symptom of the changes in the Church of the Brethren. However, editor Morse wrote, "In this newly redesigned magazine we have given prominence to a title that we believe will continue to challenge us to be a 'messenger', ... to be as faithful as we can in conveying the message that is basic to our faith and essential to our church."

Ken Morse retired as editor in 1971 after 21 years, but continued as book editor for Brethren Press. A page one editorial that year had this to say about him: "Having been at the helm of MESSENGER at a time of many crosscurrents in the church, he sensitized the conscience of layman and professional, shouldered rebuffs with grace, and enlarged the vision of what the church is intended to be."

Many years later, in 1994, he reflected on the editor's role: "It seems inevitable that controversial issues ... are bound to involve the editor both as a participant and as a referee. I think he must be willing to accept both roles and try not to confuse them. This dual responsibility, however, does offer some possibilities for creative leadership." It was these possibilities he had seized.

When Howard Royer came to the editor's chair of MESSENGER in 1971, he already had 18 years of experience in denominational leadership. Still, after what Morse had been through, the job seemed daunting.

One church. many voices

"Ken had me on the edge of my seat when he gave me his file to read as I moved into the role," Royer said. But the 1970s were different.

"We did not have the emotional outcries in the 1970s that we had in the '60s," Royer observed. "There was, of course, still the furor over the Vietnam War. Certainly, race issues were not resolved, but there was not the animosity within the church that seemed to characterize the '60s. The global outlook Desmond Bittinger and Ken Morse brought to the magazine had had some payoff."

Royer was the first editor to add a strong sense of design to his editorial skills. "The context in which the word is presented is very important," he has said. In 1973 he brought former missionary Kermon Thomasson on staff to be his managing editor. Thomasson, a writer, artist, and cartoonist, also had gifts as a designer. As a team the two produced issues with strong graphic values.

In December 1976, MESSENGER celebrated its 125th anniversary, with an impressionistic 12-page spread that captured in word and image the activities and changes MESSENGER had reported on and participated in. That whole year was especially strong in historical articles.

Under Royer, MESSENGER became a monthly in 1973. It made a push in the early 1970s to increase circulation, an effort that produced more than 3,000 new subscribers. In 1977, Royer was asked to join a special two-year

MESSENGER was now receiving letters dripping with more vitriol than one would expect from peace-loving Brethren.



HOWARD E. ROYER
was editor of
MESSENGER (1971-1979).

General Board emphasis on “salvation and justice,” and Kermon Thomasson took over as acting editor. When his stint on this special project concluded, Royer was called to become director of interpretation for the General Board, and Thomasson was appointed editor.

Royer continues to do interpretation for the General Board, work for which he is especially well-suited because he is able to work in video, film, and photography, as well as print. Though he sat in the editor’s chair for one of the shorter tenures, 1971 to 1979, he has worked in the communications area of the General Board for 48 years and has been in a position to observe MESSENGER up close longer than any other person in its history. He continues to make substantial contributions to

There will always be a place for stories of faith

Howard Royer, who was editor of MESSENGER from 1971 to 1979, has worked in the communications area of the Church of the Brethren General Board since 1953. He has had the privilege of observing MESSENGER over a greater span of its history than anyone else—48 years—and during that whole time he has been contributing articles. Here he remembers a particularly moving MESSENGER assignment from late 1967.

One of my most cherished experiences in monitoring the pulse of Brethren life came in covering the General Board’s exchanges with the Russian Orthodox Church in the 1960s. Congregation after congregation, in the south and east and midwest, risked local resentment and antagonism by welcoming the guest delegations. Despite the old rhetoric of the cold war flamed by the McCarthy era and the new tensions brought on by a nation divided over the Vietnam War, Brethren put unity in Christ above the chasms of politics and culture.

Recently I stumbled across the report of the 1967 exchange I had filed for the Jan. 18, 1968, MESSENGER. The article closed with an incident that occurred at the Mount Morris church in Illinois. The community and surrounding area had been saturated with radio and newspaper attacks by religious leaders whose cause célèbre was to denounce communism and anything and everything Russian.

A group of boys from the area arrived at the Mount Morris church to protest the appearance of the Soviet church leaders. Their passions were high; just that morning one of the youth had been informed of his brother’s death in Vietnam. The brother of another had fallen victim to the war a few months earlier.

While Merle Hendricks, the church moderator, was presiding over a forum with the guests, his wife, Martha Ellen, approached the boys and opened conversation. She was uniquely qualified to identify with their hurts, for she and Merle, too, had lost a son, Don, in Vietnam.

In due course Martha Ellen Hendricks and the boys joined the listeners at the forum, afterwards proceeding to the sanctuary where Metropolitan Nikodim was to speak. The boys listened attentively and, upon dismissal, waited to shake hands with the guest delegation. As they left they each gave Martha Ellen Hendricks an embrace.

What prompted their change of heart?

“I said to them that they could stand up and protest here and eventually go to Vietnam and fight, but that neither effort would resolve the basic problems of today’s world,” Martha Ellen Hendricks explained. “And I added, ‘What is really needed to overcome enmity is for persons like you to be big enough to accept the visitors, to hear them out, and to put into practice the love that the Christian faith teaches.’”

Martha Ellen Hendricks reflected, “I was never prouder to walk down the aisle after a church service with anyone than I was to walk with these boys.”

However the role of MESSENGER evolves in the decades to come, there will always be a place for telling stories of a faith that makes known the love and reconciling spirit of Christ.—Howard E. Royer

MESSENGER with both finished pieces and ideas, and is an inspiration to the present editor.

Kermon Thomasson's office was the quintessential editor's inner sanctum. He took pleasure in planning and assembling monthly issues around a theme that was reflected in the articles, photos, and layouts. Readers remember the wit and insights of his editorials. He liked to write about such diverse matters as Nigeria, his home state of Virginia, Mark Twain, Brer Rabbit, and, of course, the Church of the Brethren. He had a particular passion for history, and MESSENGER during his tenure often carried engaging and informative articles about unexpected and illuminating matters of Brethren history, accompanied by his trademark design and layouts. During his time in the editorial chair, he was assisted by a number of managing editors, among them Harriet Ziegler; Wendy McFadden, who is now publisher of Brethren Press; Eric Bishop; and Nevin Dulabaum, who now is director of communications and information services for Brethren Benefit Trust. In 1990, after 25 years, the logo was again redesigned and the look of the magazine updated.

It might be said that the changes and the acculturation process triggered by publishing reached its logical conclusion in the 1970s.

Where Brethren had once been rural and unschooled, now they were well-educated and increasingly suburban or urban.

Where they had had no educated or salaried ministry, by the 1970s they now had a fully accredited, highly regarded theological seminary and a trained pastorate.

Where in 1851 they had had no Sunday schools, every church now had a Sunday school program as a matter of course.

Where there had been no missions, now foreign missions programs had matured and were being placed in the hands of members of the mission churches.

Where a global service program hadn't even been thought of, now Brethren Volunteer Service had volunteers in many countries.

Where there had been no central administration, now the General Offices were in their second headquarters building.

Where Brethren had been plain, now they dressed and lived much as other middle-class Protestants.

One of the byproducts of this completed process and also of the troubled 1960s was that the church no longer had one voice. It was diverse. During the 1980s and 1990s MESSENGER was grappling with the question of how much the Church of the Brethren could absorb. Thomasson wrote of this task in 1990, repeating ideas he had expressed in an editorial eight years earlier: "MESSENGER, acknowledging that there is diversity in the Church of the Brethren, works at balance, encouraging the airing of views on all sides of the issues confronting the denomination. It welcomes divergent positions from readers and prints them."

At the end of 1997, Kermon Thomasson, after 18 years as editor and two as acting editor, moved to his beloved Virginia, where he continues his interest in history as well as genealogy. MESSENGER called Fletcher Farrar to the editor's chair.

Interestingly, as the magazine passes its 150th year and enters a new century, it is edited by someone whose experience mirrors that of the people who instigated this publishing activity. Like Henry Kurtz, Farrar found and joined the Brethren as an adult. Like Kurtz and D.L. Miller, Farrar was owner, editor, publisher, and sometimes writer of his own paper, *Illinois Times*, which he published for 20 years, in Springfield, the capital of Illinois.

Farrar brings to the job business skill, experience serving on denominational boards, a nose for news, and a political savvy honed through years of reporting on the machinations of Illinois politicians. He brings the appreciation for the Brethren that only someone who has chosen this church rather than grown up in it can have. He also is the first editor

since Miller (who stayed in Mount Morris during all those years) to establish his office somewhere other than the General Offices in Elgin, working from an office in Springfield and making the four-hour trip to Elgin when needed.

He has a penchant for finding ways to make his faith relevant to the ordinary urban realities where he finds himself, and has for some years purchased and rehabilitated housing for low-income renters in his own city neighborhood. He has written about his editor's role, "As a member of a small congregation, I'd like to identify MESSENGER with people in the pew, aiming for a



KERMON THOMASSON was acting editor (1977-1979) and editor (1979-1997) of *Messenger*.

I like to think of MESSENGER as our "family newsletter"... Not all of us approve of what we read in it, but accepting that we all are Brethren and share a common heritage and certain basic beliefs, we can be tolerant of the differences that distinguish us.

Editor Kermon Thomasson, MESSENGER, July 1990.



FLETCHER FARRAR
who became
MESSENGER editor in
1997, in his office in
Springfield, Ill.

Henry Kurtz did not imagine his little *Visitor* would become this magazine. Nor did he have any idea that the changes he unleashed would make the Brethren what they are today.

corporate voice rather than a Corporate voice. If we who sometimes complain of lack of leadership will instead be leaders, we can transform and grow the church.”

The intervals between redesigns have been growing shorter as MESSENGER keeps up with the rapidly changing times, and the year 2000 saw another redesign and accompanying logo change.

MESSENGER's 125th anniversary issue in 1976 described the process of change and acculturation that seemed to be completing itself in the 1970s. During a long historical process, it said, “We turned away from our inward fraternity to a large brotherhood in the world. That historical process is now complete. We are at the beginning of a new time whose shape is not yet clear.”

In the quarter century since then, the Church of the Brethren has been looking for that clarity. We have felt the urge to turn inward to find the

What would Henry think?

unique strength at the heart of our life and our history, to regroup and try to reshape our institutions, to clarify

Brethren thinking on issues of faith and practice. We have been trying to strengthen the congregation. The most visible sign of this is the General Board's creation of decentralized Congregational Life Ministry Teams to provide resources and leadership development for the churches. MESSENGER editor Fletcher Farrar's statement that the magazine's role is to be a voice for the people in the pew reflects a similar emphasis and once again positions MESSENGER to support and influence the direction of the church it reports on and serves.

When we look at today's MESSENGER, we can be certain that Henry Kurtz did not imagine his little *Visitor* would become this magazine. Nor did he have any idea that the changes he unleashed would make the Brethren what they

are today. In fact he might not, at first glance, be happy with the paper or the church.

But if he looked more closely he would find that the editors at each step on the way were trying to do what he did: listen to the needs of the church, the dictates of conscience, the signs of the time, the guidance of the Scriptures, and the voice of the spirit. He would see how the magazine fit each epoch of the church it served, reflected it, and sometimes led it. Of MESSENGER's value as a forum for discussing ideas and celebrating common commitments he would have no doubt.

Can we imagine the magazine and the church 150 years hence? What will they be like? Will MESSENGER even exist on paper, or will it exist in some kind of “hyper” space that we cannot even begin to conceive? Will most Brethren still have Germanic last names, or will they be Hispanic or Asian or some nationality not yet arrived on US soil? Or will the church's strength be in Latin America or Africa or even Europe where we came from in the first place? Will we be called “Brethren”? (After all, the past 150 years saw two name changes.)

There are several observations that are safe to make about that future. The Brethren will still enjoy the rich community of the body of Christ. They will still serve others. They will still look to the New Testament. They will still baptize and have love feast.

And whatever their outlook on the world and their own community, MESSENGER or a descendant of MESSENGER, whether in print or on a screen or sent at warp speed, will be a forum for the Brethren to discuss ideas and celebrate commitments. It really is a “messenger,” a vehicle of communication, and as long as we are human and as long as we are people of faith we will want to know what's happening, want to communicate it, and want to shape it.

Kurtz wrote in his first issue, “We send the *Visitor* in the midst of you.” That is still MESSENGER's place. J.H. Moore wrote when he retired, “We have seen the birth and watched the growth of practically every activity known to the Church of the Brethren,” words that were true of the paper as well as the editor. That is still MESSENGER's job. Whatever form the church and the magazine take in the years to come, we can expect MESSENGER to be in the midst watching— and, when needed, leading.

Author James H. Lehman has written many pieces on Brethren history, including the book *The Old Brethren*. As a publisher he puts out an occasional periodical called *Telling Voices*, which collects stories and folksongs. He also writes and publishes children's picture books. As a presenter and storyteller he does assemblies, workshops, and author-in-residence programs for elementary school children. He is a member of the Highland Avenue Church of the Brethren in Elgin, Ill.

Your life's work won't end at retirement. It'll just begin.

More people are discovering firsthand the joys of retirement. The flexibility to travel and visit family and friends around the country is one significant benefit. Additional time to volunteer your talents is another. Many Church of the Brethren retirees are active within their congregations. Others help with work camps and rebuilding efforts around the world.

A pastor for 40 years, Glenn Kinsel has spent the first 13 years of his retirement in hands-on emergency disaster response and training of project directors. According to Glenn, he and wife Helen are free to serve without financial concerns, in part because of Glenn's early participation in the Brethren Pension Plan.

Brethren Benefit Trust wants to help you make the most of your retirement, whatever you do and wherever you go. We provide retirement planning for clergy and employees of congregations and Church of the Brethren agencies. **To learn more about how we can help you prepare for life after work, call Don Fecher at 800-746-1505.**



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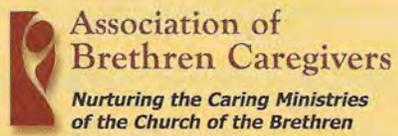
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 Miami First Church of the Brethren

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 Ridgely Church of the Brethren
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 Stevens Hill Community Church of the Brethren
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 Washington Church of the Brethren (Kan.)
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 West Manchester Church of the Brethren
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NCC supports marriage *and* diversity

by Robert W. Edgar

Editor's note: This is written in response to an opinion article, "Another concern about the NCC," by the Brethren Revival Fellowship Committee, published in the April issue.

I believe that churches must support Christian women and men in marriage, especially in our "disposable society," where marriage is often diminished and undermined. That is why I signed the "Declaration on Christian Marriage," along with colleagues from the Roman Catholic Church, National Association of Evangelicals, and Southern Baptist Convention.

I withdrew my name when I realized, much to my surprise and chagrin, that this statement in support of one beleaguered segment of society was being used to attack another. I found it unconscionable that the statement was twisted so quickly into a weapon to attack gays and lesbians, their families and friends, and all in our churches who love and care for them.

Christians hold widely differing views on matters of human sexuality. Currently, several of the NCC's 36 member communions are in discussion and discernment regarding same-sex unions. I, along with many other Christians, personally support the decision of gay and lesbian couples to enter into a lifelong, loving commitment—just as I support the decision of a man and woman to enter into a lifelong, loving commitment.

While I chose to remove my name from the "Declaration on Christian Marriage," I continue to hope that we can work together as Christians to reduce the high rate of divorce in our nation by better preparing people for marriage and supporting them in their marriage vows. Churches can do a better job of offering married couples the kind of support that helps them keep their commitments.

The NCC's Protestant and Orthodox member communions disagree on many issues related to sexuality and marriage. Consequently, the Council has no policy on same-sex unions. But we do have long-standing policy for full civil rights for gay, lesbian, bisexual, and transgendered persons.

I object to the Brethren Revival Fellowship Committee's charge that the NCC has abandoned the Gospel and become a source of division in our churches (April 2001 *MESSENGER*). Quite the opposite!

Our member communions bring enormous diversity and difference on many questions of belief and practice to the common "table" that is the National Council of Churches. Yet we all are

Our member communions bring enormous diversity and difference on many questions of belief and practice to the common "table" that is the National Council of Churches. Yet we all are seeking to follow our one, living Lord.

seeking to follow our one, living Lord.

Mindful of Jesus' teaching and example, we join in ministries of service, working together to end poverty in the United States and around the world. Together, we serve churches through a wide variety of educational ministries and provide for the translation of the New Revised Standard Version Bible. We sponsor ongoing work on racism, the environment, family ministries, disability, and many other issues. We aid uprooted people worldwide, and join to address root causes of poverty and violence in our world.

The NCC believes that genuine unity demands inclusivity and a respect for diversity. On some matters, the Council's member communions "agree to disagree," but we stay together and we keep talking with one another, ever mindful that Jesus Himself prayed for our unity, "that the world may believe."

Robert W. Edgar is general secretary of the National Council of Churches.

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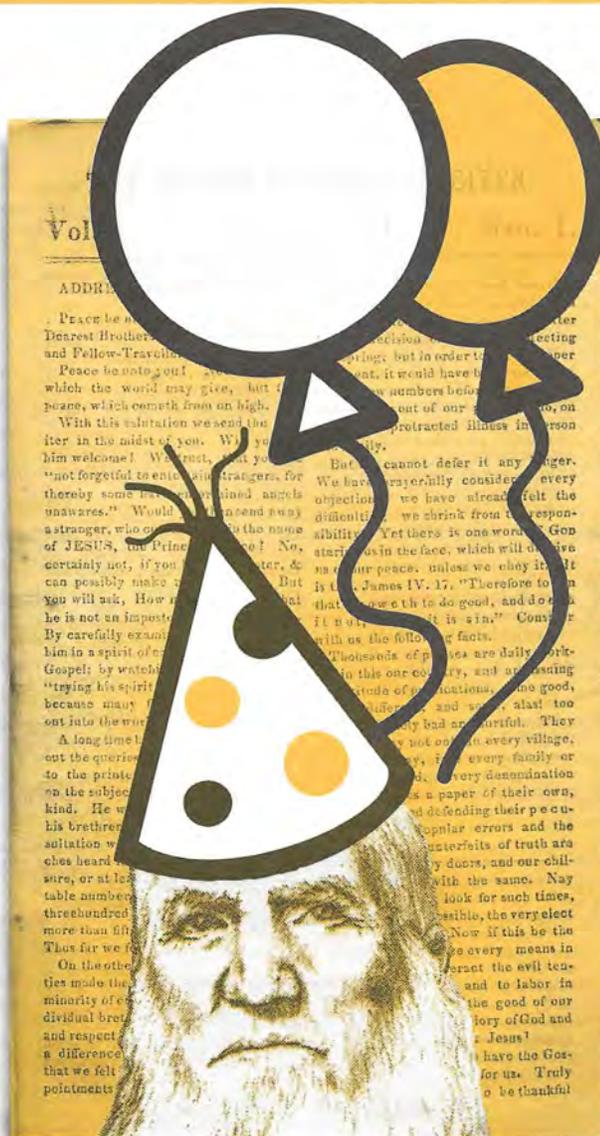
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Leadership key to success in Brazil

"Should we go to Brazil?" was very clearly presented in the Jan.-Feb. MESSENGER. But it was not clear who makes the decision—some interested persons or group, the General Board, or Annual Conference?

Brethren world missions began 125 years ago in Denmark, prompted by the concern of one man, Christian Hope, and one district, Northern Illinois. Much of the development of Brethren interest in our most recent mission project, in the Dominican Republic, is due to one man, Earl K. Ziegler, and one group, Brethren World Missions.

The MESSENGER article indicated that the General Board is considering beginning again Brethren mission work in Brazil. As we observe the concern of the board for world missions over the years, it is easy to see that the board has taken the initiative in closing many more Brethren mission endeavors than in opening new fields—in India, Nigeria, Ecuador, and South Korea.

Brother Jim Myer, according to the article, feels "the money is available for the right project." I am convinced that securing the needed funds will not be a problem in beginning a major mission venture in Brazil. Crucial to the success of such a Brethren mission is vision and leadership. I feel the time is ripe, the funds are available, and the vision is becoming clear. Leadership is the key!

Olden D. Mitchell
North Manchester, Ind.

Don't go back to Brazil

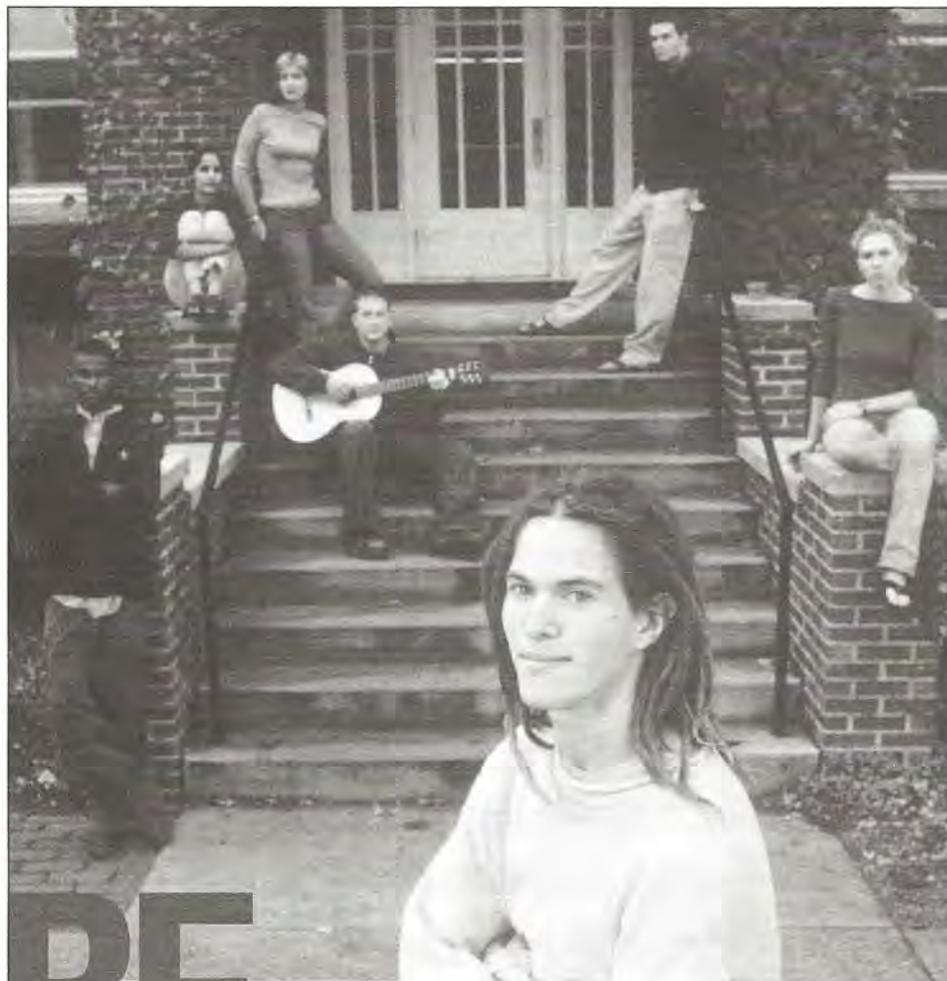
The latest MESSENGER [Jan./Feb.] carried a most informative article on Brazil. I had not known many of the things in it. The question was raised as to whether or not we should start another work in Brazil.

From the article, I thought that the failure of the last effort in Brazil was due to the relative inexperience and isolation of Onaldo Pereira. He is to be commended for his efforts to make it go. Now there is the possibility of a similar work with different personnel in a different place.

My impression is that the Church of

the Brethren should not go into Brazil at this time. My reason is that we lack US senior staff who are experienced overseas, Portuguese speaking, and culturally aware. Until we have such a person to back up the local staff I think we are doomed once more to failure. Not that North Americans are any better than the local staff, but a firmly grounded Church

"Crucial to the success of such a Brethren mission is vision and leadership. I feel the time is ripe . . ."



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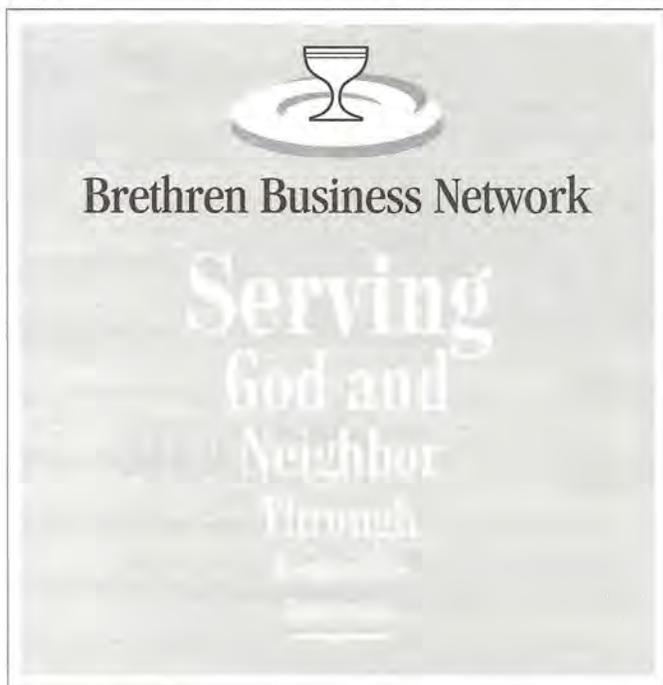
- **Snowbird Service Opportunity in Jamaica**
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- **Vietnam** (February 9-26
with Luke Martin and Henry Landes)
- **Australia & New Zealand**
(February 10-March 4
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- **Ireland** (March 23-April 3
with John and Naomi Lederach)
- **Washington Cherry Blossoms/Colonial Williamsburg**
(March 30-April 7 with Wilmer and Janet Martin)
- **Budapest, Vienna & Prague** (May 11-24
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- **Lands of the Bible (Jordan, Israel-Palestine, Egypt)**
(May 20-June 5 with Kass and Ken Seitz)
- **Alaska I** (June 20-July 2
with Peter and Rheta Mae Wiebe)
- **England, Scotland & Wales**
(June 29-July 13 with Wilmer and Janet Martin)
- **Alaska Family Business Seminar**
(July 15-28 with Henry Landes)
- **Majestic Canadian Rockies**
(July 16-29 with Ruth and Ken Jantzi)
- **European Heritage Tour**
(July 16-August 1 with John and Roma Ruth)
- **Alaska II** (August 1-13
with Hubert and Mary Schwartzentruber)
- **Russia & Ukraine** (August 3-17
with Menno Epp and Wilmer Martin)
- **Germany** (September 27-October 10
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LETTERS

of the Brethren mentor must be in place before work under the auspices of the Brethren should go forward.

The Pennsylvania Brethren have generously offered to help financially. I am sure other Brethren would help if they knew the need. However, I feel that any incoming money should go into already started projects, such as the Dominican Republic, where we have senior staff on site.

One reason the Mennonites have been able to go forward is because they have a long history of volunteers who have spent time overseas. They can draw on the experience and skill of those persons to transfer to a mission project. We don't have persons with that kind of experience in Brazil.

Certainly I would not want to be a naysayer if there is a real chance for a work in Brazil to succeed. However, my best assessment at this point is that we would be "throwing good money after bad" in starting work with a shaky foundation.

Thank you for the good articles in *MESSANGER*. Whatever the outcome regarding a mission program, that material has been a broadening experience for the Brethren.

Marianne Michael
Iowa City, Iowa

Help for post-high school youth?

In the November issue the article "Catching the spirit for youth" had a sentence that read, "Congregations lament the fact youth are so active during high school then leave the church when they become young adults." This is a very important issue. The article did not really address what the Church of the Brethren should do about this.

As a parent of a senior in high school and an eighth-grade student, this is a real concern for me. Surely there are churches in our denomination who attract and keep persons of the post-high age group. What if *MESSANGER* would try to find these churches and see what they are doing to welcome and keep them? There would be a lot of us who would be interested in this topic.

Too many times the church pretends they are addressing problems like this one, when in fact many who are mem-

“Why do we feel we need to put so much emphasis on youth programs, but so little on meeting the needs of the next age group?”

bers have blinders on and think all is going well. Maybe declining membership in the denomination starts with this after-high school age group.

The Church of the Brethren my family attends has a post-high age group Sunday school class. It is my impression that our church feels this is enough. The attendance in this class is very sporadic, as are the amount of activities they do together. Why do we feel we need to put so much emphasis on youth programs, but so little on meeting the needs of the next age group? Any suggestions?

Joan Unruh
Bowmansville, Pa.

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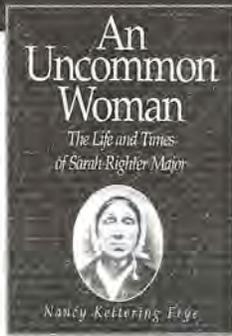
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Brethren Press makes space available at Annual Conference for individuals and groups to sell items to conference attendees on a consignment basis. Consignment space must be reserved by May 15, 2001. If you would like information on consignment sales contact: Brethren Press Consignments, 1451 Dundee Ave, Elgin, IL 60120 or kstocking_gb@brethren.org.

Travel "ROYAL HOLIDAY" Featuring-The British Isles-Visiting: England, Scotland, Wales and Ireland. July 24-August 8, 2001. Wendell and Joan Bohrer, 3651 US Hwy, 27 South, Lot 40, Sebring, FL 33870 - Tel/fax 863-382-9371 - e-mail rdwboh@strato.net

Travel - Hawaii and Rose Bowl Parade, December 31, 2001-January 12, 2002. Tour of Ireland, Scotland, Wales, and England-with emphasis on unique gardens, July 13-August 3, 2002. For information please write (or email kreiderk@etown.edu) to J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

Visiting Washington, D.C.? Come worship with us at the Arlington Church of the Brethren, 300 N. Montague St. Arlington, Va. Phone 703-524-4100. Services: Sunday School 9:45 - 10:45 a.m. Worship: 11:00 a.m. Summer hours: June 3-Sept. 2. Worship 10:00 a.m. No Sunday School. Nursery Services provided. Roseann B. Harwood, Pastor.

Coordinator of Shared Services (Search Extended).

The Association of Brethren Caregivers is seeking a full-time Coordinator of Shared Services to assist the Executive Director with programming and services for the association and the Fellowship of Brethren Homes, a ministry of Brethren retirement communities. Ideal candidates will demonstrate the following qualifications: working knowledge of the mechanisms and processes which impact services to the aging; experience in retirement community management; understanding of Church of the Brethren heritage; bachelor's degree in a related field; proficiency in interpretation and consensus building; comfort providing leadership in an environment with diverse interests; excellent communication, organization and computer skills. The position is available immediately. Applications and inquiries will be accepted until the position is filled. All interested parties should direct inquiries or letters of application with resumé and three references to Steve Mason, Executive Director, ABC, 1451 Dundee Avenue, Elgin, IL 60120.

Beaver Church 100th Anniversary. Beaver Church of the Brethren is looking for former pastors and members to help us celebrate our 100th anniversary, September 16, 2001. Contact: Marge Smalley, PO Box 145 Beaver, IA 50031-0145 or Ruth Evans, PO Box 141, Beaver, IA 50031-0141.

Visit the Canadian Rockies with MENNONITE YOUR WAY TOURS and "travel with a purpose." The Canadian Rockies tour, June 16-July 13 includes visits to Grand Tetons, Yellowstone, Olympia and Glacier National Parks, Badlands, Mt. Rushmore, Passion Play, Anabaptist communities in S. Dakota, Frasier River Valley of BC, Hutterite Colony, and Banff and Jasper Parks, the Icefields Parkway and snowcoach ride on a glacier. Special price for those picked up along the way in Ohio, Indiana, Illinois and for those who fly in to join the tour in Montana or Washington. For complete itinerary write/call: MYW Tours, Box 425, Landisville, PA 17538; 717-653-1111 or 800-296-1991.

Loans and Scholarships Available Loans and/or scholarships are available for qualified Church of the Brethren students or employees of a Church of the Brethren agency preparing for a career in a health care profession. This program is offered through the Association of Brethren Caregivers. For qualifications to receive a loan or scholarship, visit ABC's website at: www.brethren.org/abc/. For more information, contact Loans and Scholarships Coordinator Linda Timmons at (847) 742-5100, ext. 300, or e-mail ltimmons_abc@brethren.org.

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New members

Curryville, Pa.: Gabbie Williams, Adrienne Williams

Deepwater, Mo.: Brett Huggins, Ken Steckly, Darlene Steckly, Jaime Day, Ricky McNabb, Alex Hamilton, Andy Hamilton

East Chippewa, Orrville, Ohio: Stan Stuckey, Sue Stuckey, Sean O'Brien

Eel River Community, Silver Lake, Ind.: Michael Ray, Tina Ray, Chris Slater, Jill Slater, Holly Slater, Chelsea Slater, Seanie Slater

Elizabethtown, Pa.: Bridgit Downey, Christopher Wallen, Kerri Day, McKenzie White, Michael McSherry, Michael Rhodes, Mary Antes, Jerry Antes, Glenn Book, Anne Garber, Greg Garber, Brittany Hoffman, Ben Marvel, Bonnie Gutelius, Lorinda Halde-man, Haley Kopp, Suzanne Leimbach Downey, Gwen Miller, Wayne Miller

Faith Community of the Brethren Home Community, New Oxford, Pa.: Nettie Elliott, Linda Gerber, Julia Hitchcock, Fern Hitchcock, Anne Ostrom Heckman, John P. Layman, Margaret Layman, Geraldine Lippy, Thelma Scott

Free Spring, Mifflintown, Pa.: Meghan Lauver, Daniel Zug, Amber Leach, Roger Walter

Good Shepherd, Bradenton, Fla.: Dan Brunner, Jan Brunner, Mildred Holloway, Lloyd Yoder, Helen Yoder, Nina Brooks, Martha Huffman, Ray Miller, Velma Miller, George Malcolm, Kate Malcolm, Ron Mason, Gloria Mason, Melinda Lehr, Becky Weaver, Ruth Franklin, Marion Chamberlain, Jessica Vanstrom, Gordon Vanstrom, Laurie Vanstrom, Ed Snow, Marge Snow, Barbara Tobias, Laura Hawkins, Ed Heaver, Mildred Heaver, Sylvester Gharky, Ella Morris

Green Tree, Oaks, Pa.: Dick Hunter

Heidelberg, Reistville, Pa.: Clarence Hess, Martha Hess, Denise Stump, Dervin Burkholder, Rosaleen Burkholder

Hickory Grove, Dunkirk, Ind.: Jeff St. John, Lisa West DeHoff, Melissa Bellis Grimes, Renea Rathbun, Andy Gonzalez

Independence, Kan.: Travis Gregory, Nona Therrien, Kay Marlean Hensley, Evelyn Gallagher, Neva Cornett

Jacksonville, Fla.: Shaquila DuHart, Robbie Hardy, Donna Jenkins, Matthew Jenkins, Billie Stull, Kelly Stull, A. J. Morris, Loretta Morris, Javon Morris

Lampeter, Pa.: Ashley Nielsen, Courtney Nielsen, James Kardos, Gregg Curylo, Irene Curylo, Bonnie Metzler, Anthony Thorne, Elizabeth Thorne

Ligonier, Pa.: Dennis Henderson

Logansport, Ind.: Megan Fry, Heather Gilsinger, Scott Boehme, Jesse Meek

Maple Grove, Ashland, Ohio: James Bradford, Adam Searl, Mark Bowyer, Lesley Bowyer, Freya Buckell

McPherson, Kan.: Anne Albright, W. David Albright, Anna Border, Joseph Border, Susan Border, Ruth Giles, William Giles, Alberdena Vancil

Mechanicsburg, Pa.: Pearl Bradley, Thomas Bradley, Scott Fingerhoo, Doug Koch, Stacey Levan, Galen Campbell

Messiah, Kansas City, Mo.: Cassandra Wilson, Elizabeth Roberts

Wedding anniversaries

Baldwin, Charles and Naomi, Syracuse, Ind., 60

Barkdoll, Stanley and Hazel, Kearneysville, W.Va., 50

Bowyer, Clifton and Hilda, Vinton, Va., 50

Buch, Guy and Jean, Lorida, Fla., 55

Dooley, Everett and Ethel, Vinton, Va., 70

Flood, Dale and Georgie, Boring, Ore., 55

Gates, Glenn and Jane, Hollidaysburg, Pa., 55

Gensinger, Gene and Dorothy, Lake Placid, Fla., 50

Monninger, George and Maria, Funkstown, Md., 65

Ritchey, James and Evelyn, Curryville, Pa., 55

Roush, Dwight and Virginia, Sebring, Fla., 55

Schaefer, Bob and Ella Mae, Lancaster, Pa., 55

Snyder, J. Arden and G. Elizabeth, Mechanicsburg, Pa., 60

Stayer, Tom and Imogene, Hollidaysburg, Pa., 50

Troop, Paul and Lillie, McCune, Kan., 50

Williams, Elwood and Rosie, Moneta, Va., 65

Deaths

Chapman, Mary, 88, Elizabethtown, Pa., Sept. 21

Chandler, Marie, 73, Nampa, Idaho, Jan. 15, 2000

Claar, John E., 76, Claysburg, Pa., Feb. 27, 2000

Clayton, Frances Kidwell, 80, Mount Solon, Va., Nov. 23

Coble, Robert, 81, Lancaster, Pa., May 21

Coffman, Alfreda, 97, Hagers-town, Md., Dec. 24

Crago, Glen W., 75, Perryville, Ark., Dec. 21

Craig, Douglas Wayne, 48, Mount Sidney, Va., Nov. 2

Crawford, Agnes P., 92, Roanoke, Va., April 18, 2000

Crawford, Doris, 59, Daleville, Va., Jan. 2

Curie, Mary, 93, Orrville, Ohio, Jan. 15

Custer, Charles, 93, Defiance,

Ohio, Dec. 26

Danner, David, 79, Frederick, Md., Aug. 2

Dunahugh, Sylvia, 54, Hagers-town, Md., Feb. 15, 2000

Eckard, Elwood Pinckney, 78, Bridgewater, Va., Nov. 27

Edmister, Lois M., 91, La Verne, Calif., Oct. 14

Eisenhour, Grace, 90, Milford, Ind., Dec. 11

Eller, Geraldine, 95, East Wenatchee, Wash., Jan. 15

Enslow, Dallas, Garden City, Kan., April 31, 2000

Fowler, Don, 80, Nankin, Ohio, April 4, 2000

Fox, Mary, 98, Williamsport, Md., Aug. 15

Fox, Orville, 96, Waynesboro, Pa., April 30

Frusher, Jella, 89, Williamsport, Md., Jan. 20, 2000

Funkhouser, Robert Presley, 68, Kirby, W.Va., Nov. 26

Gandy, Lois, 88, Churubusco, Ind., Dec. 7

Ginder, Maude S., 95, Lancaster, Pa., Nov. 21

Good, Phyllis, 73, Waynesboro, Pa., Dec. 8

Goodenberger, Thelma L., 85, Canton, Ohio, Sept. 23

Gooding, Elsie, 71, Elizabethtown, Pa., April 1

Gould, William L., 83, New Oxford, Pa., June 22

Green, Bill, 80, Ebensburg, Pa., Nov. 2

Grim, John, 86, Defiance, Ohio, Dec. 17

Gross, Icie, 93, Churubusco, Ind., Dec. 9, 1999

Groy, Donzella, 80, Palmyra, Pa., July 22

Gruhn, Ralph, 82, Tucson, Ariz., Jan. 4

Hackman, Vera, 97, Lancaster, Pa., Sept. 8

Haggerty, Louise Louella, 76, Purgitsville, W.Va., Nov. 19

Hagler, Randy, 48, Nampa, Idaho, Aug. 16

Hall, Ruby E., 79, Alliance, Ohio, Oct. 17

Hanson, Eva L., 87, New Oxford, Pa., Dec. 28

Hartman, Marie, 91, Palmyra, Pa., Dec. 9

Hartman, Thelma, 86, Palmyra, Pa., Dec. 10

Harvey, John L., 29, Encinitas, Calif., Nov. 7

Hatcher, Garland, 76, Troutville, Va., Sept. 17

Heidebrecht, Orpha, 88, McPherson, Kan., Dec. 16

Heisey, Dorothy, 82, Lancaster, Pa., Nov. 3

Heisey, Elaine, 64, Palmyra, Pa., Oct. 13

Helsel, Walter, 80, Lancaster, Pa., Dec. 13

Henke, William, 68, Upland, Calif., Dec. 5

Hess, Ruby M., 98, New Oxford, Pa., Jan. 11

Hetzer, Nora, 80, Maudensville, Md., April 16

Hewson, Gertrude, 80, Garden City, Kan., Jan. 25, 2000

Hileman, Edith B., 85, Wooster, Ohio, April 14, 2000

Hill, Mary, 84, Nampa, Idaho, July 25

Holtzapple, Robert P., 79, New Oxford, Pa., Nov. 30

Houch, Alyce, 89, Nov. 8

Houck, Musetta, 98, New Oxford, Pa., Oct. 11

Johnson, Adolf L., 88, Cando, N.D., Nov. 25

Kagarise, Kenneth W., 82, New Enterprise, Pa., Dec. 8

Schoor, Alice, 81, Garden City, Kan., Jan. 25, 2000

Shafer, Lester, 91, Cloverdale, Ohio, Dec. 5

Shaffer, Allen L., 52, Hanover, Pa., Nov. 24

Shepherd, Ethel, 85, Roanoke, Va., Nov. 25

Shields, Arlene, 90, Thompsonstown, Pa., Feb. 16, 2000

Showalter, Glenna, 98, Fincastle, Va., Jan. 30, 2000

Smith, Catherine Frances Cootes, 93, Harrisonburg, Va., Nov. 8

Smith, Galen, 92, La Verne, Calif., Dec. 17

Smith, Margie Messick, 91, Midland, Va., Nov. 20

Souder, Mary Virginia, 90, Mathias, W.Va., Nov. 2

Southerly, Wade, 70, Quincy, Pa., Nov. 27

Sterling, Ruth, 86, Hagers-town, Md., Nov. 27

Stutzman, Ruth, 88, Johnstown, Pa., Oct. 29

Stuver, Wallace, 95, Johnstown, Pa., Nov. 22

Walker, Mildred Catherine Bowman, 94, Strasburg, Va., Oct. 31

Watts, Mary Kanode, 72, Hickory, N.C., Sept. 19

Weiss, Sylvia, 95, Greenville, Ohio, Nov. 21

Welch, Gladys E., 87, East Lansing, Mich., April 9

Wells, Opal, 95, Englewood, Fla., Jan. 2

Westwood, Earle, 76, Oaks, Pa., Oct. 25

Wetzel, Melvin, 75, Hagers-town, Md., Jan. 26, 2000

Wildasin, Rhelda G., 102, New Oxford, Pa., Nov. 27

Wise, Herbert H., 78, Hartville, Ohio, Sept. 24

Witmer, Richard Clark, 68, Ashland, Ohio, Dec. 20

Wolf, A. Louise, 85, New Oxford, Pa., June 30

Wolgemuth, Rebecca, 90, Manheim, Pa., Dec. 9

Yoder, Una, 88, McPherson, Kan., Nov. 25

Zumbrun, Margaret, 84, Columbia City, Ind., July 8

Ordinations

Coulter, Nina, Nov. 14, Waka, Texas

Doss, Martin Clay, July 30, Blue Ridge, Va.

Farque, Joan, July 9, Lake Charles, La.

Kiester, Edith Mae Merkey, April 30, Thomas, Okla.

Orndorff, Jan Riehl, Oct. 8, Trout Run, Wardensville, W.Va.

Whitten, David, Dec. 10, Moscow, Mount Solon, Va.

Winkler, Golan, Aug. 11, Big Creek, Cushing, Okla.

Pastoral placements

Glassecock, John, from pastor, Prices Creek, West Manches-ter, Ohio, to pastor, Stony Creek, Bellefontaine, Ohio, Jan. 7

Grove, Charles, from interim pastor to pastor, Ottumwa, Iowa, Jan. 14

Hall, Mary Lou, to pastor, Lower Claar, Claysburg, Pa., Jan. 1

Hamilton, Andrew S., to pastor, Center, Louisville, Ohio, Jan. 1

Hammond, Todd, from pastor, Waynesboro, Va., to associate pastor, Oakland, Bradford, Ohio, Sept. 5

Huskins, James C., to pastor, Bunkertown, McAlisterville, Pa., Jan. 7

Johnson, Kendall Mark, from interim pastor to pastor, Mason's Cove, Salem, Va., Jan. 1

McCoy, Shelby F., to pastor, Connellsville, Pa., Jan. 1

McLearn-Montz, Alan, from pastor, Lower Deer Creek, Camden, Ind., to pastor, Freeport, Ill., Jan. 1

Merritt, Russell E., from team pastor to pastor, White Cot-tage, Ohio, Oct. 1

Murlin, Allen K., to pastor, White Pine; Purgitsville, W.Va., and Kelley Chapel, Rada, W.Va., Dec. 3

Norris, Samuel J., from assistant pastor to pastor, Greenwood, Dunn, Mo., Jan. 1

Pence, J. Wayne, to pastor, Moun-tain View, McGeheysville, Va., Jan. 1

Poling, Edward L., from pastor, Carlisle, Pa., to pastor, Hagerstown, Md., Jan. 1

Poling, Larry R., to pastor, Elkins, W.Va., Nov. 1

Reininger, Linda Lee, to pastor, Montgomery, Com-modore, Pa., Jan. 1

Riege, Yvonne Renee, to pastor for congregational develop-ment, Goshen City, Goshen, Ind., Dec. 1

Rowe, Twyla, from minister of Christian nurture, Conestoga; Leola, Pa., to minister of Christian nurture, Westmin-ster, Md., Jan. 1

Self, Don S., from pastor, Lake Charles, La., to pastor, Koinonia, Grand Junction, Colo., Jan. 1

Shockney, Richard Ray, from interim pastor to pastor, East Dayton, Dayton, Ohio

Sloughy, JuliAnne Bowser, from pastor, Fruitland, Idaho, to pastor, White Branch, Hagers-town, Ind., Jan. 15

Smith, Arthur Eugene, to pastor, Buckeye, Abilene, Kan., Aug. 1

Smith, Leonard William, from pastor, Rouzerville, Pa., to pastor, Rockhill, Rockhill Furnace, Pa., Dec. 1

Walker, Larry E., to pastor, Farmington Bethel, Farming-ton, Pa., Jan. 1

Younkins, Gale H., from interim pastor to pastor, Elk Run, Churchville, Va., Nov. 1



MESSENGER at 150, with work to do

"The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word.

"Morning by morning he awakens—wakens my ear to listen as those who are taught.

"The Lord God has opened my ear, and I was not rebellious, I did not turn backward.

"I gave my back to those who struck me, and my cheeks to those who pulled out the beard;

*"I did not hide my face from insult and spitting."
Isa. 50: 4-6.*

Messenger's 150th anniversary is a good time to take note of how this institution of print has sustained the weary church for these many years. As Jim Lehman points out in his history of MESSENGER in this issue, the magazine has not only reflected the church, it has helped to hold it together and give it shape. How might these words continue to sustain the church?

Sylvia C. Keesmaat of the Institute for Christian Studies in Toronto has written about this passage in Isaiah in which the Lord's servant has been given a gift, the tongue of a teacher, and a call, to know how to sustain the weary with a word. "In a lovely image," she writes, "we see how this servant awakens to the voice of God calling, wakening her ear, so that she begins each day listening. And the result of such listening is obedience, not rebellion. There is a task to be done, and the servant does not turn her back on it, but rather follows. Such following leads to a twist, a play on words. The servant did not run backward on God's call, but rather left her back open to those who struck her. The result of such obedience is abuse and insult."

What is the teaching that results in such abuse? Keesmaat refers to earlier passages in Isaiah (42 and 49) to suggest that the controversial teaching done by the Lord's servant is a teaching of justice. "He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching" (Isa. 42:4). It is the hope of justice that sustained the weary exiles in Babylon. God will rescue his people from oppression. And it is the same teaching of justice that challenges the established order so much that the teacher is spit upon by those who are threatened.

Any journalist can identify with this scenario. We all like to believe it is justice we write, and justice that gets us in trouble. But reality is rarely so simple. I was reminded of this recently when a reader wrote in to say she won't renew her subscription because MESSENGER suggests Jesus is not

the only way to salvation. I didn't think the charge could be made to stick, so I called her and asked for specifics and another chance. She didn't have specifics, just a perception, and acknowledged it has been a while since she's read an issue thoroughly. By the time we finished talking, she agreed to read the latest issue and then we'd talk again.

So it's not only justice that comes from the "tongue of a teacher," but a tone that reflects respect for the audience. Tone is a hard thing to get right. Stridency is too often mistaken for courage; gentleness for weakness. The journalist should, with Amos, do justice and love kindness at the same time. I call it heart.

If there is heart in what we write, and if we are fair, then we can build trust with our readers. Only when she is trusted can any teacher persuade her audience to consider a new idea. Only if it is trusted can MESSENGER share a common word with diverse believers. We need to keep working at building that trust, to keep trying to get people to give us a chance in the face of too many Christians who plant suspicions about other Christians.

There is much to be done here. There is a role for MESSENGER in trying to help readers understand the contemporary culture that makes it so hard to live a simple Christian life. Telling the stories of Brethren who live with faith and courage can inspire the rest of us to do the same. Stories of our successes as a church give us hope, while news of the church's difficulties and failures tests our faith. It is a challenge to find and tell the truth about the church we love. The magazine can play the role of building consensus from disparate viewpoints. Or it can lead the way.

As I read the history of MESSENGER, I am impressed by the longevity of those who worked here. Editors routinely stayed for 20 or 30 years. When Desmond Bittinger left the post in 1950 to become president of McPherson College, his term was described as "a short editorial tenure, only six years." After him Ken Morse edited MESSENGER as a weekly for 15 years, then, after it went to bi-weekly, he served another six. It makes me tired to think of all the working nights and looming deadlines these people faced for 150 years.

Over the past few years I have gotten to know this magazine, which has a life and personality all its own. At times MESSENGER can be a hard taskmaster. But mostly it is a kind mentor that has taught me much, introduced me to many good people, and has allowed me considerable freedom to put my stamp on its personality. I enjoy the challenge of trying to "sustain the weary with a word." —FLETCHER FARRAR

We all like to believe it is justice we write, and justice that gets us in trouble. But reality is rarely so simple.

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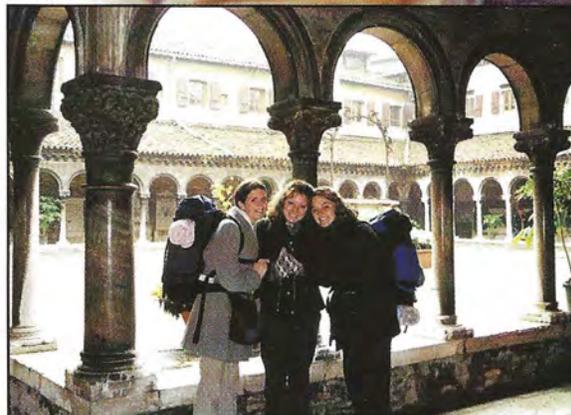
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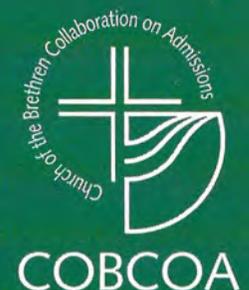
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