

Church  
of the  
Brethren

# MESSENGER

MARCH 2002 [WWW.BRETHREN.ORG](http://WWW.BRETHREN.ORG)



*The Lord has risen indeed!* (Luke 24:34)



We have heard  
God's call to

# Brazil

Let us pray, give and expect great things.



Marcos Inhauser,  
Church of the  
Brethren, National  
Director, Brazil



Church of the Brethren General Board  
1451 Dundee Avenue, Elgin, Illinois 60120

Church  
of the  
Brethren

# MESSENGER

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**ON THE COVER**

The cover graphic is a monoprint/collage by Ruth Aukerman, Union Bridge, Md., titled "The Cross is the Resurrection." Aukerman writes: "Often we want the resurrection without the cross. But it is only because of the cross that there is the resurrection." The Risen One is the Crucified Jesus, the one who makes our hearts burn as he walks with us on our road of doubt to Emmaus. He is the one who wipes away the tears. In Him there is no darkness at all.

"It is my prayer that all who interact with this graphic may feel the living presence of the one who is risen indeed."

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**Family ties: Church-college relations**

A renewed effort to strengthen the relationship between the Church of the Brethren and the six Brethren colleges is showing results. There's still room for better ties to come.

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It is inspiring to learn how Church of the Brethren ministries help people around the world, from Afghanistan to Angola, Congo to Carolina. These projects are supported by One Great Hour of sharing and related relief, hunger, and development efforts.

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A December delegation carried greetings from Brethren to embattled Iraq, where many suffer under UN economic sanctions. Included here is a list of things you can do to help love our "enemy."

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Author Ken Gibble takes us to the cross of Christ to experience the grief of Mary as she views her dying son. But the grief of Good Friday turns into an Easter challenge: "Feed my sheep."

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## FROM THE PUBLISHER



P

erhaps you've heard this one: How do you pronounce "ghoti"? The answer: "Fish." Take the "gh" from "enough," the "o" from "women," and the "ti" from "nation."

Isn't English bizarre? How does anyone ever learn to spell? Why hasn't someone invented a better system?

I mentioned these complaints to a professional linguist I know (my sister, actually), who surprised me by pointing out that it's the odd spellings that allow us to still communicate across the English-speaking world. People in Edinburgh, Auckland, Sydney, London, Kansas City, and Roanoke pronounce words very differently. But we understand each other because we all spell the words the same way.

If I begin spelling words the way I pronounce them and you spell words the way you pronounce them, before long we will each have our own separate language—the way they do in Papua New Guinea, for example. In that country, which has more than 800 languages, people in the next village sometimes speak a different language. Unless linguists work together across language groups to understand the similarities, the groups will not know how similar they are. Imagine if those of us in Elgin couldn't talk with the people up the road in East Dundee.

That can happen, though. If we stop talking with each other, at some point we may discover that we no longer can. We will find that we have retreated into our own individual spellings and can no longer understand anyone outside our language group. (Sometimes our private language group is as small as a congregation. Sometimes it's as big as our nation.)

That's a good reason for us to force ourselves to talk with people who articulate the faith differently than we do. Compelling ourselves to find common spellings for the words we speak will allow us to give voice together to the beliefs we share.

Spelling bees can be nerve-wracking, but it is the Word itself that bids us maintain this unity: For "there is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (Eph. 4:4-6).

*Wendy McFadden*

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## Herald of Peace

In ancient Greece, a truce was called before and during the Olympic games to assure safe passage for athletes and visitors to Olympia. Runners, called "heralds of peace," traveled through Greece announcing the beginning of the truce. Our modern-day Olympic Torch Relay stems from this ancient custom, and Falling Waters, W. Va., resident Richard A. Smith has taken his place as a Herald of Peace.

On Dec. 20, Richard had the honor of carrying the Olympic torch in Cumberland, Md., on a piece of its 46-state journey to Salt Lake City, along with longtime friend Nanci Cogswell who nominated him.

"Richard is my adopted stepfather. He has pulled me through a lot of rough times," said Nanci. "It was awesome when he passed the flame from his torch to mine."

Richard also called the experience awesome. "I carried the torch hoping to represent a peaceful type of relationship with the world. The Olympics ties the world together. If we can do it then, why can't we do it all the time?"

Bearing witness to peace is nothing new for Richard. In 1952, he was called out of his Brethren Volunteer Service assignment in Falfurrias, Texas, for induction into the military. When his draft board would not recognize his conscientious objector position, he refused to be inducted and was imprisoned, serving eight



Abbie Miller

months of an 18-month sentence.

Richard embodies the Olympic spirit of self-sacrifice and good will. An ordained Church of the Brethren minister, he served pastorates in the Denton, Md., and Johnson-town, W. Va., congregations, as well as 19 years as a juvenile probation officer. Now retired, Richard is a member of the Hagerstown, Md., congregation where he serves as spiritual mentor to Manchester College student Margo Miller.

Richard had saved up \$300 to purchase the Olympic torch he carried. But Margo, who is studying in Quito, Ecuador this year, related an experience to him that changed his mind. She had been stopped by two hungry young boys on the street who wanted to shine her shoes. As

tennis shoes don't shine well, she offered to buy them something to eat. With a board full of options at the restaurant, they simply asked for rice. Margo's reflections on the new meaning this experience gave to the phrase "Live simply, so that others may simply live" so impressed Smith that he decided to donate his \$300 to Christian Peacemaker Teams.

When fellow torchbearer Bev Hoffmaster, a member of the Martinsburg, W. Va., Church of the Brethren, learned of Smith's sacrifice, she told her sister, Brenda Spaulding, who initiated a collection among Smith's friends to purchase his torch for him. With or without his torch, one can be sure that Richard Smith will continue to be a Herald of Peace.—Peggy Reiff Miller

**Witnessing for peace,** Richard Smith carries the Olympic torch in Cumberland, Md.

## Hanover celebrates centennial

The Hanover, Pa., congregation will mark 100 years on March 9. The anniversary program was instituted to examine the congregation's history, celebrate its heritage, and anticipate the future.

This anniversary year will be marked by four

celebration weekends—March 9-10, April 20-21, Aug. 17-18, and Dec. 7-8. Leadership for these includes Robert Neff, Carl Bowman, Charles Lehigh, David Eller, and Nancy Faus. Guest musicians include Stewart Kauffman, Patty Kauffman, Brandon Grady, and the band Wake Up Call.

The congregation has

published a 300-page anniversary book of its history, titled *A Church in Mission*, by Elmer Q. Gleim. This book is available through the church office for \$18 plus \$4 for shipping. The heritage of the church and denomination are being noted by the use of *Let Our Joys Be Known*, a Brethren heritage cur-

riculum, written by Richard B. Gardner and Kenneth M. Shaffer. Hymns written or composed by Brethren are also being learned.

For more information on celebration weekends, other programs, or book purchases please call the church office at 717-632-2267 or pastor Eric Longwell at 717-646-0700.



## Christian education emphasized year-round

For the past year, sisters and brothers in Virlina and Southeastern districts have spent time and energy focusing on the ministry of Christian education.

• On March 24, 27 people from Cloverdale, Jeters Chapel, Lynchburg, Peters Creek, and Red Oak Grove attended a presentation and workshops on "Tools for Effective Teaching," hosted by Hollins Road congregation, Roanoke, Va.

• March through May, 11 students in the Virlina district's Christian Growth Institute attended classes in a course on "Teaching and Learning." Another student completed an independent study in the fall.

• In the spring, Red Oak Grove, Trinity, Smith Mountain Lake, and Spruce Run

**Learning to reach out.** As part of the Virlina and Southeastern districts' emphasis on Christian education, Jeff Wray (foreground) led participants in a workshop on reaching out to the community. Participants included Rhett Petcher from Trinity, Wendall Freeman from Pleasant View, and Margaret Petcher from Trinity.

congregations (Virlina) each hosted "Small Can Be Beautiful—An Event for Smaller Membership Congregations." A total of 80 people from 20 congregations attended the events. After each evening's plenary session, a Christian education workshop was one of five offerings available for participants.

• On Sept. 29, 38 people from 14 churches attended a plenary session and workshops on "Faithcare," the task of attending to and caring for people during various ages and stages of their faith journeys. This event was hosted by the Oak Grove (Roanoke) congregation.

• David R. Miller (First, Roanoke), David W. Miller (West Richmond), and Patrick Starkey (9th Street) wrote Bible study materials for Virlina District congregations in preparation for the

Second Annual Urban Ministry event.

• On Nov. 3, 34 people from 9 congregations in Southeastern District gathered at Trinity Church of the Brethren, Blountville, Tenn., to participate in a plenary session and workshops on nurture and evangelism.

• In May, leadership training will take place at Camp Placid, Blountville, Tenn.

Julie M. Hostetter, coordinator of the Congregational Life Team-Area 3, served as facilitator and instructor/presenter for these events. She is also a member of the editorial team for "The Seed Packet," a quarterly Christian education newsletter published by Brethren Press and Congregational Life Teams, and was the coordinator of the "In Our Midst" packet on Christian education.

## Honoring a "preaching sister"

During the Virlina District Conference in November, Edith Diana Cosner Griffith was honored for 50 years in the ministry. Edith was licensed as a "preaching sister" in 1951 by the Western

Maryland District, now West Marva. As a member of the Fairview church, she was permanently licensed in 1953 by the same district. At the time she entered the ministry, women could not be ordained. She was ordained at the Coulson church by the Southern District of Virginia (now Virlina) on July 5, 1970.

During her career, Edith has served on a part-time basis in the following congre-

gations: Elk Spur United Church of Christ, Fancy Gap, Va.; the Pulaski/Hiwassee Church of the Brethren; Good Shepherd church in Blacksburg, Va.; Mt. Carmel church in Sparta, N.C.; Fremont church in Hillsboro, Va.; and the Hiwassee (Va.) church.

She and her husband live in Hillsboro, Va. They have 8 children, 11 grandchildren, and 3 great grandchildren.

—Russell R. Payne, Jr.

**For her 50 years in the ministry,** Edith Griffith was honored at the Virlina District Conference in November.



David Radcliff

# WRITE FOR LIFE

Noora Ibrahim, age 9, of Mosul, Iraq, suffers from leukemia. The medicines she needs are often held up or denied altogether by economic sanctions imposed on her country. She and countless other Iraqi children struggle to survive the devastating effects of sanctions: impure water, schools in disrepair, inadequate food, unavailable medicines. All told, UNICEF estimates that 500,000 children have died of sanctions-related causes in the past 11 years.

Join Brethren across the country in writing our government to call for an end to the sanctions. Our

voices can mean the difference between life and death for Noora and thousands of other Iraqi children.

For background, request a *Write for Life* packet. Each packet includes a color display, picture postcards and guidelines with a sample message.

Also see the *Write for Life* webpage at [www.brethren.org/genbd/witness/Iraqi/IraqSuffering.htm](http://www.brethren.org/genbd/witness/Iraqi/IraqSuffering.htm). Read the March *Messenger* report from the Church of the Brethren General Board delegation to Iraq. Or contact the Brethren Witness Office, 1451 Dundee Ave., Elgin, IL 60120; 800 323-8039 ext. 228 or 229; or [witness\\_gb@brethren.org](mailto:witness_gb@brethren.org).

**POSTCARD CAMPAIGN FOR THE PEOPLE OF IRAQ**

## BRETHREN SPEAK

"Peace is not an absence of war; it is a total way of life."

—Julia Duany, a Nuer representative and member of the team that organized a reconciliation summit between members of Sudan's rival Dinka and Nuer tribes. The event was held in January at the Washington (D.C.) City Church of the Brethren.

### General Board finishes 2001 with slight income over expense

The Church of the Brethren General Board's main budget area, for General Programs, narrowly finished in the black for 2001. General Programs, which supports most ongoing General Board ministries and is funded primarily through donations to the General Ministries Fund, had a small income of \$15,300 over a total expense of \$5,557,690.

Giving statistics during the year had caused concern that the budget might not be met. Giving from congregations was \$76,520 (2.3 percent) less than in 2000 and \$155,450 (4.5 percent) less than budgeted in 2001. In addition, investment income was \$283,360 under expectations due to the economic recession.

"Despite careful short- and long-range planning, each budget year is a leap of faith," says Judy Keyser, General Board chief financial officer and director of Centralized Resources. "As with any leap of faith, challenges emerge. Fewer dollars represent a loss in both the ability to expand ministries and the ability to continue certain ministries."

Individuals, however, responded to the financial needs and made up the income shortfall in congregational giving. Support from individuals continues to represent a growing portion of the income budget. The General Programs budget was also underspent by more than \$137,000, helping to balance the books.

All but one of the General Board's self-funding ministries showed income over expense for 2001, as well. Included are Brethren Press (\$61,600), the New Windsor Conference Center (\$50,500) and MESSENGER (\$28,200). Emergency Response/Service

Ministries had an expense over income of \$75,500 in the Service Ministries area. The General Board's other self-funding ministry, the Immigration and Refugee Program, ended on Dec. 31 as it became part of the Virginia Council of Churches Refugee Resettlement Program.

Response to human need through designated funds was strong in 2001, with \$1,304,000 given to the Emergency Disaster Fund, and \$428,600 to the Global Food Crisis Fund. The Emerging Global Missions Fund, established to support evangelism and church planting both domestically and abroad, received \$113,400 in its first year. In addition, partnering projects increased outreach in General Programs by \$438,600. All numbers are pre-audit.

### Missions planning group considers Tijuana project

The General Board's re-energized Mission & Ministries Planning Council met Jan. 12-14 in La Verne, Calif., first attending to the business before the committee and then engaging in the latest in a series of "mission conversations."

Topics at the meeting included exploration of a possible church planting project in Tijuana with Compañeros en Ministerio—a group affiliated with the General Board—and discussion on several other possible partnerships and new ideas. A recommendation related to the Tijuana project will come to the General Board's March meeting.

The mission conversation with church leaders from the surrounding area was the second held under the auspices of MMPC, following one in New Windsor, Md., last September. Several previous conversations had been held through the General Board's Global Mission Partnerships office.

The tone of both MMPC conversations was described as positive, with an emphasis on listening. Another set of mission conversations is planned for Sept. 9, again in New Windsor. A return trip to the West Coast is tentatively planned for January 2003.

Using colorful stories and illustrations in a presentation at the General Offices in Elgin, Ill., Brethren Volunteer Service worker Sherri Ambrose gives a report on her experiences during a two-year assignment in Poland.

Walt Wilschek

## Older adults share their skills in Puerto Rico workcamp

Seventeen Brethren traveled to Puerto Rico Jan. 28-Feb. 7 as participants of the third Older Adult Workcamp sponsored by the Older Adult Ministry of the Association of Brethren Caregivers.

The group spent 11 days visiting with Brethren congregations and working at the Rio Prieto congregation to replace the roof on the parsonage. Other highlights of the experience included tours of the Christian Community

Center in Caimito and the Castañer Hospital, and sightseeing in Old San Juan. Mary Sue and Bruce Rosenberger of the Greenville (Ohio) Church of the Brethren led the group.

Other participants were Jim Eby, Lititz, Pa.; Jim and Elaine Gibbel, Lititz, Pa.; Claire and Raymond Hartsough, Plymouth, Ind.; Earl Heckman, Elgin, Ill.; Alberta and Ron McAdams, Tipp City, Ohio; Joyce and Richard Person, Polo, Ill.; Eleanor Starline, Union, Ohio; Jim Thomas, Greenville, Ohio; Ray Tritt, Sycamore, Ill.; and Marilyn Yohn, Elgin, Ill.

## WORLDWATCH

**1. Afghanistan/Pakistan.** Church World Service (CWS) stepped up its projects along the border of the Asian countries over the winter months as refugees continued to pour into camps. CWS was distributing shelter kits, locally made quilts, and food parcels in the region, where numerous staff are working.

**2. India.** A Global Food Crisis Fund grant from the General Board sent \$12,000 in aid to the Rural Service Center, where it will help with programs such as land leveling, methane digesters for cooking gas, and small-income development projects.

**3. Guatemala.** A \$6,000 Global Food Crisis Fund grant will aid Pastoral Social of the diocese of Huehuetenango with a program that helps poor families build wood-conserving stoves and water-storing cisterns.

**4. Sierra Leone.** The West African nation received a 40-foot container of relief supplies sent through the Brethren Service Center's distribution center in New Windsor, Md., for Church World Service. The container held 22,380 pounds of blankets, school kits, health kits, and baby layette kits.



**5. Angola.** A \$25,000 grant from the General Board's Emergency Disaster Fund will support the work of the Evangelical Reformed Church of Angola and an organization called SHAREcircle as they assist thousands of internally displaced people. Church World Service is coordinating shipments of food and other essential supplies.

**6. Democratic Republic of the Congo.** Another \$25,000 Emergency Disaster Fund allocation will help Church World Service, Inter-church Medical Assistance, and the Protestant Church of Congo to resurrect a basic rural health project in the central African nation, including the purchase of thousands of mosquito nets.

**7. New York/Washington, D.C.** A \$25,000 Emergency Disaster Fund grant will assist Church World Service in ongoing recovery efforts in the wake of the Sept. 11 attacks in the two cities. The inter-faith response work includes seed grants, family assistance grants, survivor advocacy, and ongoing pastoral and spiritual care.

**8. Burundi.** A \$10,000 grant from the Emergency Disaster Fund will help Church World Service and its partners ACT International and Christian Aid as they work with internally displaced people in the country. Funds will go toward agricultural and school rehabilitation, small-scale livestock programs, and distribution of non-food items.

## BVS worker sets out on "Walk Across America"

Don Vermilyea is truly "walking the walk" this year. The Friends Run Church of the Brethren (Franklin, W.Va.) member embarked Feb. 2 on a "Walk Across America," in which he hopes to visit every Church of the Brethren congregation, camp, college,



David Radcliff

**Not the easy path.**  
BVSer Don Vermilyea will be walking across America and hopes to visit every Church of the Brethren congregation.

## Brethren Academy introduces new leadership program

The Brethren Academy for Ministerial Leadership has announced a new initiative to provide continuing education for pastors and additional training for church leaders.

Called "Advanced Foundations of Church Leadership," it will be a two-year, intensive experience designed to enhance the leadership capacity of participants. Learning will take place in a "cohort-based," or peer/colleague group, setting.

Academy coordinator Jonathan Shively says the

program will take "a holistic approach to leadership development, focusing on both the personhood and skills necessary to meet the complex demands of today's church ministries."

The cohort groups will be guided by a variety of Bethany Theological Seminary faculty, Brethren Academy staff, and guest facilitators. The first group will begin this May and will be limited to 15 participants.

More information is available by contacting the Academy at 765-983-1824 or [academy@bethanyseminary.edu](mailto:academy@bethanyseminary.edu). Registration materials can also be viewed online at [www.brethren.org/bethany/academy.htm](http://www.brethren.org/bethany/academy.htm).

and other institutions.

The venture is being sponsored by the General Board's Brethren Volunteer Service and Brethren Witness offices. Any donations gathered along the way will go to support the Emergency Disaster Fund and Global Food Crisis Fund of the General Board.

"This is a large undertaking, much larger than I can imagine," Vermilyea said in a letter to supporters and prayer partners. He expects the walk, part of his quest for simple living and dedication to the scriptures, could take several years.

Vermilyea began his journey in Tucson, Ariz., and says he will not accept any rides in vehicles, meals in restaurants, or accommodations in motels. He is traveling with only a pack, tent, and sleeping bag. He chose the Southwest as a warm-weather spot to begin in winter, heading toward San Diego after his visits in Arizona.

Updates of the journey will be posted regularly at [www.brethren.org/genbd/witness/walk.html](http://www.brethren.org/genbd/witness/walk.html). Vermilyea, who has spent the past two-plus years in Brethren Volunteer Service, will also have a voicemail box at 800-323-8039, ext. 239, where congregations and others who want him to stop while in the area can call and leave a message.

## Personnel moves

**Rex Miller** resigned as executive director of the Shepherd's Spring Outdoor Ministries Center in Mid-Atlantic District effective Feb. 28. Miller has served in the role for the past 11 years, guiding the development and operation of the Sharpsburg, Md., facility from its inception.

On March 1, Miller will begin serving as executive director of Camp Alexander Mack in Milford, Ind., which serves the Northern and South/Central Indiana districts. He will lead the implementation of a 20-year Master Site Plan adopted by the Indiana Camp Board last year.



Kathleen Campanella

**Several representatives from North Carolina interfaith groups** attended a banquet with the denomination's District Disaster Coordinators in late January, thanking them for their work. Front row from left are Emergency Response/Service Ministries director Stan Noffsinger; Dr. Carolyn Tyler, executive director of North Carolina Interfaith Disaster Response; Diane Hardison and Hazel Sorrell, co-directors of the Wilson Interfaith Recovery Center, and Jane Yount, ER/SM program assistant. Back row: Michael Shaw, director of the Twin County (Rocky Mount, N.C.) Interfaith Disaster Response.

## District Disaster Coordinators gather in New Windsor

Seventeen districts were represented at the Emergency Response/Service Ministries (ER/SM) District Disaster Coordinators seminar held at the New Windsor (Md.) Conference Center Jan. 27-29.

The seminar provided an opportunity for coordinators to meet ER/SM staff and other coordinators, and to clarify roles and responsibilities. Ideas were shared for promoting disaster response within districts and for volunteer recruitment. A session on building partnerships was conducted by Linda Reed Brown, Church World Service Disaster Response staff.

At a Monday evening banquet, Dr. Carolyn Tyler, executive director of North

Carolina Interfaith Disaster Response, presented a certificate of appreciation to Stan Noffsinger, director of ER/SM.

She praised the Church of the Brethren volunteers for their continuing work in North Carolina, "rebuilding

homes with kindness and love." The General Board's ER/SM office has had four Hurricane Floyd recovery projects in North Carolina, maintaining an ongoing presence since the major storm struck in fall 1999.

## On Earth Peace, Manchester partner to sponsor peacemaking conference

On Earth Peace and the Manchester College Peace Studies program will co-sponsor "Organizing for Peace," a conference for those seeking ways to promote nonviolent alternatives in the post-Sept. 11 world, March 15-17 in North Manchester, Ind.

"We are at a crucial time, when we need to gather together to bring our peace witness to life," says Barb Sayler, co-executive and coordinator of Peace Witness for On Earth Peace. "Through this conference we hope to spread the seeds of nonviolence and organize ourselves to be active in Christ's way of peace."

Goals for the event are to motivate, activate, and connect Brethren peacemakers across generations; to learn from current organizing efforts; and to lay the groundwork for future peace action. It will have a special emphasis on college students and young adults, and on local church congregations. For more information or to register, contact Matt Guynn of On Earth Peace at mguynn@myvine.com or 765-962-6234.

## UPCOMING EVENTS

**March 1 World Day of Prayer**

**March 8-10 Eastern Regional Youth Conference**, Elizabethtown (Pa.) College

**March 8-12 General Board meetings**, Elgin, Ill.

**March 15-16 Association of Brethren Caregivers board meetings**, Elgin, Ill.

**March 17 One Great Hour of Sharing offering emphasis**

**March 18-22 Brethren Volunteer Service in-service retreat**

**April 5-7 Bethany Theological Seminary board meetings**, Richmond, Ind.

**April 6-11 Adult Christian Citizenship Seminar**, "Peacemaking for Such a Time As This," New York and Washington, D.C.

**April 12-13 On Earth Peace board meetings**, New Windsor, Md.; Evangelism Connections training conference, Louisville, Ky.

**April 12-14 Regional Youth Conference**, Manchester College, North Manchester, Ind.

# CHURCH TIES



Brethren colleges and their mother keep working to improve their relationship

# GET A COLLEGE TRY

by Walt Wiltschek

Relationships. They are always seen as important and generally found to be challenging. The connection between the Church of the Brethren and the six existing colleges it spawned has been no exception. The church and the colleges know that they're related somehow, but coming to treat one another as true family has often been difficult.

Born out of both passion and dissension in the late 1800s, the road of Brethren-related formal education has from the beginning been a rocky one with hills and curves. Some good things came out of the partnership in the following century, but the ties that bind were often strained, with a sense of growing distance.

Many feel that the sometimes cool connection between church and school has warmed a bit, perhaps even considerably, in recent years. Many also feel that more must be done by church and school to embrace one other, to the benefit of all involved.

## THE CHURCH PRESENCE ON CAMPUS

Take a good look at any of the colleges, and you will find a Church of the Brethren presence. It is more readily evident at some than at others, due to a variety of circumstances and settings, but the presence is undeniable.

Each has an ordained Church of the Brethren minister serving as chaplain and leading campus ministry. Chapels and convocations are held on campus, though attendance requirements vary.

Many worship services and other religious activities are more informal, with Brethren Student Fellowship groups—some more active than others—often involved. Service and outreach programs are abundant.

"A lot of people don't realize what goes on on campus, especially in campus ministry," says Dave Witkovsky, former pastor of nurture at Roaring Spring (Pa.) Church of the Brethren and now chaplain at Juniata College. "It's not their fault; I didn't either [as a pastor]. I didn't know much of what went on at Juniata, and what's really at the heart and soul of faith development in campus ministry."

He's tried to address that by putting together a flier listing all the campus ministry activities—including a Brethren Heritage Week that Juniata started last year—and ways people can be involved. Witkovsky's position also encompasses church-college relations, and each of the colleges has someone working in that area at least part time.

Brethren students on the campuses give mixed reviews to the Brethren presence, with some saying the spirit is fairly prevalent and others feeling it appears only in limited areas. At the same school, one student called the Brethren presence "stronger than ever" while another said, "I think it's very easy for someone to come here and never know anything about the Brethren." Most agree that the students' own investment in becoming involved plays a major part.

"It seems that many Brethren students don't care or don't see a need to be connected with the church while they are at college," says Sam Bowman, a Bridgewater student from Virlina District. "Others are just busy and have a different set of priorities."

Religion departments, most including some Brethren faculty members, offer courses and programs at each school. Some schools have made recent efforts to rebuild and strengthen those departments. Elizabethtown may have the most visible presence in this area, with the Young Center for Anabaptist and Pietist studies

and its Bucher Meetinghouse on campus. Most of the schools also have peace studies offerings, and well-developed programs at Manchester and Juniata have received national and even international recognition.

Then there is financial aid, with several of the schools providing scholarships—up to thousands of dollars each—for Church of the Brethren members. The list of connections grows as you throw in Brethren who serve as trustees on the colleges' boards, the many

events such as Regional Youth Conferences hosted on the college campuses, and the presence of Brethren heritage in publications and promotion materials.

Though the Brethren connection is not immediately apparent on the colleges' websites, it is explicitly mentioned on at least one page of every site but McPherson's, which does list several Brethren programs. In this year's *US News & World Report* college rankings, all of the colleges but La Verne—which lists no religious affiliation—are clearly identified as Church of the Brethren-affiliated.

"We really cherish our historical ties to the Church of the Brethren," says Ellen Layman, director of church-college relations at Bridgewater College. "We work very hard to maintain those and encourage our Church of the Brethren young people to stay close to the values we all appreciate."

A lengthy proposal sent to the Lilly Endowment by the colleges in 2000, which successfully sought a grant for a Theological Exploration of Vocation project, emphasizes Church of the Brethren history and values. "We are Brethren institutions in our core values and mission," one section forcefully concludes.

Indeed, when Bridgewater president Phillip C. Stone—one of two current presidents who are Brethren—did a comparative survey of the six schools' mission statements, he found "traditional Brethren values, primarily service to others and the dignity of every person," as one of the strong similarities among the six.

Manchester College president Parker Marden agrees: "There are values in all our mission statements that I think Brethren would embrace."

Lowell Flory, a longtime McPherson professor and former Annual Conference moderator now working for Bethany Theological Seminary, says those

## COLLEGE "CONGREGATIONS"

A full complement of Church of the Brethren college chaplains

For six Church of the Brethren ministers, their "congregations" look a little different than most. Many of their services are not on Sunday mornings, and they are always filled with young adults.

They are chaplains at the Church of the Brethren colleges, a special calling that they feel fortunate to have. Having six of them in place is actually a first. When Tracy Wenger Sadd became chaplain at Elizabethtown College this academic year, it marked the first time that all six schools had an ordained Church of the Brethren minister in the chaplain/campus pastor role.

"That says to me that the colleges are paying attention to (the church), that they do care," says Dave Witkovsky, chaplain at Juniata College. "I'm excited to see where the next few years will take us."

Many of the chaplains also teach at their respective schools, and two have church-college relations as part of their portfolios. The



**Chaplains:** **Dave Witkovsky, Juniata;** **Robbie Miller, Bridgewater;** **Manny Diaz, McPherson;** **Jim Chinworth, Manchester;** and **Debbie Roberts, La Verne.** Not pictured: **Tracy Wenger Sadd, Elizabethtown.**

six gather periodically, sometimes with General Board young adult ministry staff.

At a meeting in Elgin, Ill., in 2000, they shared a long list of things they enjoy about their work. Among them were putting together chapel or worship services and other religious activities, coordinating service and outreach activities, their counseling opportunities, the ecumenical component of their work, and their teaching. One characteristic seems to be common to all of them—they love college students and the

college atmosphere.

"I have a love for young people," says Witkovsky, who previously spent 11 years working with youth and nurture activities at Roaring Spring (Pa.) Church of the Brethren. "I think it's exciting where college students are in terms of their faith. To have an opportunity to impact that is exciting for me. They're at a unique place in their lives."

Most of the campuses have additional campus ministry staff, and they often include clergy from other faith traditions, especially Catholic.



**"The Brethren colleges are the best mechanism we have to develop leadership within the denomination."**

values are key to being a Brethren school. They are particularly crucial at a stage of life when young adults on campus are wrestling with fundamental questions.

"It's important how we communicate those values to the younger generation—what the heritage of the church has been and why," Flory says. "It's bringing the heritage of the church into the conversation that brings that uniqueness."

## THE COLLEGE PRESENCE IN THE CHURCH

Much of the colleges' presence within the denomination today is college-initiated. Each school sponsors a luncheon for alumni and other supporters at Annual Conference every summer, and the six schools staff a joint display there.

Church-college relations staff, admissions workers, and others visit congregations and church events to promote the Brethren colleges as an option for senior high youth to consider. Several schools also have deputation/worship teams of students who lead worship in area congregations, and some sponsor students to travel to the denomination's camps over the summer.

"I think the college has made a lot of efforts to get into local congregations," says Warren Eshbach, an Elizabethtown College graduate and former Southern Pennsylvania District executive, now dean of Bethany's Susquehanna Valley Satellite on the Elizabethtown campus. "The college has made an effort to turn toward the church. Elizabethtown recognizes its Brethren roots and talks about Brethren values."

The presence is felt in more indirect ways as well, such as the many Brethren college alumni who go on to leadership roles in the denomination and into other Brethren programs. In Brethren Volunteer Service (BVS), for example, more than 20 percent of those currently enrolled are graduates of Brethren colleges. The same is true of more than three-fourths of Bethany Theological Seminary students and a significant percentage of denominational staff.

"It was my experience at McPherson College that changed my opinion of what my life should be about," says Dennis Kingery, controller for the Church of the Brethren General Board. "I went in as an accounting student who wanted to be able to secure a well-paying job after college. When I left, I feared my degree would only be self-serving, and I wanted to find ways to use my

gifts to help people."

Kingery served in BVS, then applied for his current position. "The Brethren colleges are the best mechanism we have to develop leadership within the denomination," he adds.

Many of the alumni of Brethren colleges are ardent supporters of their respective alma maters, and they help to encourage congregational giving to support the schools. Some churches have budgeted large sums to the college in their region.

A few congregations are even more closely involved, as each of the six colleges has a Church of the Brethren congregation in close proximity to its campus, sometimes immediately adjacent. Faculty and students become a central part of church life there, and it also leads to sharing facilities and other connections.

"From the church's perspective, having the university here is nothing but a plus," La Verne (Calif.) Church of the Brethren pastor Chuck Boyer says of the University of La Verne. "It's been a very positive experience."

## COOPERATION

More formal efforts at joint projects have occurred in the past decade, and especially in the past few years. Most visible is the Theological Exploration of Vocation (TEVo) initiative, with a \$2 million Lilly grant funding a dozen separate programs.

Three of the TEVo programs, in particular, tie in with the church. Through last summer's "Exploring Your Call," high school juniors and seniors visited Bethany Theological Seminary's campus in Richmond, Ind., to consider future ministry options or weigh the faith implications of whatever career they choose. Seventeen youth attended in 2001; a similar week is planned this summer.

A second effort will take place at the Church of the Brethren National Youth Conference in July, with one day dedicated to vocation and calling. Dozens of workshops that day will look at a variety of careers and their faith connections, and well-known author and speaker Tony Campolo will deliver a keynote message on the subject. Upcoming regional youth conferences will incorporate the same emphasis.

The third program is a series of week-long summer workshops for pastors and other church leaders, again focusing on vocation.

*Dennis Kingery, controller for the Church of the Brethren General Board.*



"I was at a point in my life where I was seeking out God more, and that is why, when I had my choices narrowed down to a non-Brethren school and Bridgewater College, I chose Bridgewater."

Holly Thomasson,  
Bridgewater College student

The training is using the services of the Center for Creative Church Leadership of Lancaster, Pa., a program initially introduced to the Church of the Brethren by the General Board's Ministry office. It is being held on three of the college campuses over the course of three years.

Cooperation is occurring in other ways as well. In 1997, the colleges began to pool their efforts to recruit Church of the Brethren students. In the past, the colleges recruited only within carefully defined regions, but through CoBCOA, the Church of the Brethren Collaboration on Admissions, they are collectively marketing the option of Brethren education and presenting all six schools as choices to Brethren students.

A one-fourth time Brethren Volunteer Service worker in the General Board's Youth/Young Adult Ministry office serves as staff for CoBCOA. McPherson graduate Becky Ullom, also the 2002 National Youth Conference coordinator, is serving in that position this year. Parker Marden calls CoBCOA "a triumph of collaboration in one of the most competitive things colleges do."

At the local and district levels, church-college relations staff play a significant role, working both to encourage support and to address concerns. Some schools have formed special councils to gather input.

Elizabethtown, for example, has developed a Mutual Expectations Committee, bringing together district executives and district-appointed representatives from Atlantic Northeast and Southern Pennsylvania with college board members and staff. Out of those discussions came the idea for the Young Center, a revised paper on mutual expectations, support for sending college deputation teams, the college's first full-time Brethren chaplain, and a part-time student chaplain's assistant funded by the two districts.

Nationally, a Committee on Higher Educa-

tion also meets, drawing together the six college presidents, the president of Brethren Colleges Abroad, and the general secretary of the Church of the Brethren General Board. It has sparked some useful discussions, though the Lilly proposal characterized the body as "eight characters in search of a play, and when one was found, institutional self-interests, real or perceived, often hindered cooperation."

Stone, who began at Bridgewater in 1994, says the overall interplay between the college presidents has been positive, however. "I believe the college presidents are now working more effectively and more collaboratively than at any other time in my experience," he says. One shining area has been Brethren Colleges Abroad, an international exchange program sponsored by the six Brethren colleges. It has grown to include programs at 11 universities in 10 countries.

College staff are continuing to explore the college-church issue. Young Center director David Eller received a small grant last year from the Rhodes Consultation on the Future of the Church-Related College to study church-relatedness at Elizabethtown. It led to a faculty dinner on the topic, a new pamphlet on Brethren heritage at the college, a research paper by Elizabethtown professor Ken Kreider, and a faculty retreat this spring. McPherson has also been part of the Rhodes program.

Eller received additional funding for a proposal this year looking at "A Brethren Philosophy of Higher Education for the Twenty-first Century." It will include a review and summary of literature on Brethren and higher education and an informal survey of key leaders on Brethren values and tradition at the Brethren campuses. Eller plans to distribute a report to the colleges in December and is seeking funding for a 2003 conference.

BRET



that would bring together campus leaders to continue the exploration.

## CHALLENGES

Of course, not everything is rosy. Some churches and members express concerns that Brethren values and heritage on the campuses are slowly slipping away. College officials say they often feel ignored by the denomination except when they are chastised by congregations who dislike their school's policies or activities. The Lilly proposal notes, "The Church of the Brethren and its colleges have had a curious relationship." It later states, "In recent years, these relationships have been, at best, indifferent."

Alcohol use and smoking—challenges on nearly every campus across the country—are one sticking point. Although some of the Brethren campuses are officially "dry," permitting no alcohol, a quick walk

through the dorms will reveal that students don't always follow the rules. Brethren schools aren't insulated from societal problems.

"I was aware that McPherson College had both positive and negative traits, exactly like any other institution or organization," Becky Ullom says of her decision to attend the school. "However, knowing that it was a Brethren institution allowed me to hope that McPherson would strive to deal with education and community life in a way reflective of Brethren values."

Controversy has also been stirred when campuses host events considered objectionable by some Brethren. Manchester received angry letters when it hosted an event sponsored by the Brethren/Mennonite Council for Lesbian and Gay Concerns. Witkovsky says Juniata had a similar experience when a lesbian comedian performed at the school last spring.

Marden finds it frustrating that "the denomi-

## BRETHREN COLLEGES AT A GLANCE



Note: Enrollment statistics are from 2002 *US News & World Report* annual Best Colleges statistics and are for undergraduates only. La Verne is the only school with a sizeable post-undergraduate contingent, with about 7,000 graduate and continuing education students. Brethren student percentages are from college records and other publications. Full *US News & World Report* rankings can be found at [www.usnews.com/usnews/edu/college/rankindex.htm](http://www.usnews.com/usnews/edu/college/rankindex.htm).

"The college has made an effort to turn toward the church. . . . Elizabethtown recognizes its Brethren roots and talks about its Brethren values."

*Warren Eshbach, dean of Bethany's Susquehanna Valley Satellite, whose office is on the Elizabethtown campus.*

nation pretty much leaves us alone" until someone has an ax to grind. "I would like (the church) to have some interest in us other than one-issue politics," he says.

"If I had one big wish, it's for people in the denomination to understand the college is different from a church. It's an ecumenical setting—plus we ask questions differently."

That alone can cause contention, with academic institutions—Brethren or not—often at the cutting edge of change in society, and churches often digging in their heels to prevent change at all costs. Colleges tend to ask tough questions, deal with controversial issues, and challenge assumptions—something churches often fear.

"We're not a congregation. We're an institution of higher education," says Wendi Hutchinson, director of church relations at Manchester. "That's hard for some people to see. I think there are a lot of good things, but people grab on to the things that aren't good. It's bad when people lose sight of that."

Lowell Flory agrees: "Colleges believe churches are trying to micromanage them. If churches could be just a little bit open and stretch themselves, and be willing to take a chance on what the academic endeavor is all about, they might not see colleges as being a threat to faith."

"You don't want a college to be an indoctrination center," he adds. "You do want it to be a values formation center. It becomes a place where people who want to understand their

values can come. We can witness and model our heritage to those who aren't Brethren."

At La Verne, which has probably experienced the most change of all the Brethren schools due to its location, Chuck Boyer says members at his church have come to realize that things can't remain the same.

"Some old-timers will talk about the Brethren influence once upon a time was different than it is now, and probably most students who go now have no idea the University of La Verne is part of the Church of the Brethren, but there is very little grouching," Boyer says. "There's an acceptance of the fact that our part of the world is becoming much more multi-cultural, multi-racial, multi-ethnic, and things are going to change."

At the same time, Flory says colleges need to do a balancing act. He says the colleges have made some missteps over the years that have added to the mistrust and suspicion that congregations feel. He also recognizes that some officials feel a need to distance themselves from the church in order to maintain the college's attractiveness to the rest of the academic world and especially to prospective students.

That becomes more of an issue when finances are stretched. Marden says the biggest challenge for his school, as for most private schools, is finding the financial aid it needs to support its students, not to mention running multimillion-dollar operations.

Academic freedom and church values can live in harmony, though, according to Flory.

"I'm unwilling to accept that those two things are opposite to each other," he says. "The finest tribute to a liberal arts college is that they can hold those two in tension."

Around Bridgewater, says Ellen Layman, some people are "dubious about us being a Church of the Brethren college. They don't know who we are. We try to do that balancing act of embracing our Brethren-ness, but also letting people know we're not excluding others who aren't Brethren."

That puts some responsibility on both groups, but especially the church, to help people understand who the Church of the Brethren is—a hurdle that can hinder in other areas such as church planting and ecumenism, as well.

Another concern is the need to have Brethren faculty and staff on the campuses, helping to keep the Brethren values and heritage alive and articulated. Without that anchor, says Flory, "the place will drift." He suggests having a database of Brethren with professional credentials, helping the colleges recruit qualified Brethren faculty.

## COLLEGE TRIVIA

1. Which school's main building burned down six years after relocating to its present site?
2. The first building of which school was originally a hotel?
3. Which school has garnered national attention for its automobile restoration program?
4. Which is the oldest of the existing Brethren colleges?
5. Which school developed the nation's first college or university program in peace studies?
6. Which school granted its first baccalaureate degrees in 1922, more than two decades after it officially opened?

1. Bridgewater College 2. University of La Verne 3. McPherson College  
4. Juniata College 5. Manchester College 6. Elizabethtown College.

Eshbach also proposes that idea. "We do not have an adequate system for recruiting leadership. Unless we prepare people to become leaders of those institutions, we won't have them," he says.

He also believes that pastors and parents must do more to encourage their youth to consider attending Brethren colleges. Many people don't realize that the financial aid available can make the schools affordable, Eshbach notes, despite tuitions that range from about \$13,000 a year to more than \$20,000.

In addition to a bit more tolerance and understanding, says Marden, the colleges simply want to be used by the church. They want the church to tap into the rich resources of faculty and facilities. Colleges also need to be recognized for the key role they play in leadership development and research. Many don't realize, for example, that the Brethren colleges have produced several Nobel laureates.

Dave Witkovsky continues to share those good stories with congregations.

"There are a lot of things we are doing for the church that you can't find anywhere else," he says.

## ROOM TO GROW

There is certainly room to grow and to build connections. Each party has something unique to offer, and stronger ties seem likely to enrich and benefit both.

"I'm not sure we make the most of the relationship yet," Hutchinson says. "I don't see the give and take as much as I'd hope to someday."

Eshbach says it's part of a larger issue in the denomination, a need for the church and all the various agencies to work together and complement one another's strengths.

"The church-college relationship is like milking cows," Eshbach wrote in a paper while he was Southern Pennsylvania District executive. "It is never done! It always needs attention by church leaders, district executives, district boards, college boards, administration, faculty, students, and presidents. It is ever-changing. Why? Because it is a dynamic part of the system of the church and the changing culture."



Walt Wiltschek is manager of news services for the Church of the Brethren General Board. He, alas, did not attend a Brethren college but has visited all six.

# On Earth Peace

What might God be doing in the Church of the Brethren at this time in history?

If Jesus' call to enemy-loving were to come to life among us, how would it change you as a person, and us as a church? (Matthew 5:38-48)

## Upcoming Events

### Organizing for Peace

March 15-17, 2002, North Manchester, Indiana

Co-sponsored with Manchester College Peace Studies

### The Big Picture: What Does Peace Have to Do With Me?

June 8, 2002, New Windsor, Maryland

Co-sponsored with Agencies at the Brethren Service Center

"Depart from evil, and do good, seek peace, and pursue it."

Psalm 34:14

On Earth Peace is a movement grounded in the Church of the Brethren and dedicated to following the teachings of Jesus Christ in living out our biblical and denominational heritage of peace.

On Earth Peace, PO Box 188, New Windsor, MD 21776; 410-635-8704; oepa\_oepa@brethren.org



# Christ



Paul Jeffrey/ACT-CWNS



Saleem Dominic

**O**ne of the great mystics of the church, St. Teresa of Avila, declared in a prayer, “**Christ now has no hands on earth but yours.**” Her counsel in effect was, “Open your hands anew to God’s grace; open them to the needs of God’s people; give what gifts you have.”

Five centuries later, One Great Hour of Sharing is reiterating St. Teresa’s message throughout the churches—in images as well as words. Four poster designs, two for 2002 and two for 2003, build on the motif of hands engaged in acts of compassion, posters that convey in the vernacular, “Dig in. Take hold. Build up. Reach out.” The biblical foundation is 1 Peter 4:10: “Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received.”

# now has no hands on earth but yours

**One Great Hour of Sharing**  
and related ministries reach  
from Congo to Carolina

by Howard E. Royer



Saleem Dominic

Paul Jeffrey/ACT-CWS

**At Quetta, Pakistan,**  
*a quilt-making co-op*  
*launched by Church World*  
*Service provides*  
*income for 400 Afghan*  
*women and warm covers*  
*for newly arrived refugees.*

Caring is a hands-on enterprise, made evident in the work of compassion carried out through such church-related efforts as One Great Hour of Sharing, Emergency Disaster Fund, Disaster Response, Disaster Child Care, Global Food Crisis Fund, Interchurch Medical Assistance, Church World Service, and Action of Churches Together. These are instruments by which the relief, development, disaster, hunger, and refugee ministries of the General Board are carried out, partners in the stewardship "of the manifold grace of God."

How? And where? In such emblematic fields of service as these:

## For Afghan women, threads of survival

In the milieu of Afghanistan and Pakistan, women and children are the most vulnerable. To provide a means of livelihood for refugee women, many of whom are the sole wage earners for their families, Church World Service has created a self-help project to produce 60,000 quilts for Afghan refugees. The project employs 400 women, many of whom were driven by the Taliban from their homes in Afghanistan and are now settled at Quetta, Pakistan, a town on the border.

Some 20,000 of the quilts are being inserted in the family shelter kits Church World Service is providing to uprooted people in central and northern Afghanistan and in camps in Pakistan. The remaining 40,000 quilts are being pur-

chased by UNHCR and UNICEF for distribution through their channels of emergency response.

Quilt-making has a multiple effect, first by empowering women; second by helping allay the enormous psychological stress Afghan women feel over their families' displacement; and third by boosting the local market for cotton and cloth.

The Church of the Brethren has contributed \$100,000 for assistance to Afghan refugees, which includes the distribution of food parcels and shelter kits. Half the funding is from the Emergency Disaster Fund (EDF) and half from the Global Food Crisis Fund.

## Rivers of lava flow in eastern Congo

In mid-January Church World Service and its member communions joined Action by Churches Together (ACT) in assisting 60,000 people who fled from Goma, in the eastern part of the Democratic Republic of Congo, when rivers of lava six feet deep rushed in from the nearby Nyiragongo volcano. Explosions and fires damaged 80 percent of Goma and devastated at least 14 adjacent villages.

Of particular concern was the lava spilling into Lake Kivu, putting the people at risk for cholera and dysentery by poisoning the water they drink and bathe in.

ACT's six-month assistance effort includes the provision of food, water, shelter materials, blankets, and cooking utensils. A



SHAREcircle



SHAREcircle



SHAREcircle

**Brethren have carried a lead role in advocacy and aid for internally displaced Angolans (first three photos above) and in deploying volunteer crews (far right photos) for recovery and reconstruction tasks in North Carolina.**

health program is being mounted by Church World Service and its longtime partner, Interchurch Medical Assistance, which is based at the Brethren Service Center, New Windsor, Md.

An emergency shipment of wool blankets, water jugs, water bladders, and face masks for use by people evacuated from the Congo was packed by the distribution employees at the Brethren Service Center on Jan. 19 and flown to Kigali, Rwanda. The shipment was requested by the US Office of Foreign Assistance. Within days Interchurch Medical Assistance followed with a 40-foot container of medical supplies for the Congo.

A previous EDF grant of \$25,000 was channeled through Interchurch Medical Assistance and the Protestant Church of Congo to assist a rural health project known as Sanru III.

### **Brethren as catalyst in Angola response**

The role of catalyst has been taken on by the Church of the Brethren in reviving the interest of US churches in the humanitarian crisis in Angola. An initial shipment of four 40-foot containers of canned beef, blankets, and school and health kits was dispatched from the Brethren Service Center this winter, covered by a \$25,000 EDF grant.

Through Julius Belser and the Reba Place community in Evanston, Ill., Emergency Response/Disaster Service director Stan Noffsinger was introduced to Guerra Freitas, president of an Angolan advocacy group, SHAREcircle. The group serves as a voice for internally displaced Angolans. Working with CARE-Angola, SHAREcircle allocated the canned beef to hospital patients, children in an orphanage, and a care center for the aged. Among those receiving school kits and health kits were pupils at one of the poorest schools in Bie Province, near Kuito.

Letters of commendation to SHAREcircle, the Church of the Brethren, and Church World Service were received from the ambassador of Angola and the secretary general of Bie Province, expressing deep gratitude for the concern shown to the country's poor.

Guerra Freitas is to address the General Board at its meeting March 9-12.

### **The amazing, scruffy, miraculous moringa**

The moringa is a miracle tree found in every country of West Africa. That means it is an indigenous resource for fighting hunger and malnutrition in the region.

The scruffy-looking, fast-growing, drought-resistant moringa is edible, tasty, and highly nutritious—its flowers, seeds, pods, leaves, leaf powder, roots and bark



Alice Petry

offering a complement of protein, calcium, minerals, iron, and vitamins. "Gram for gram, moringa leaves contain three times the iron of spinach, four times the vitamin A of carrots, seven times the vitamin C of oranges, three times the potassium of bananas, and four times the calcium and twice the protein of milk," explains Lowell Fuglie, head of the Church World Service regional office in Dakar, Senegal.

Last fall Fuglie on behalf of CWS organized a first-ever international conference on the moringa tree. The event drew some 90 participants from 27 countries, representing the fields of agriculture, forestry, botany, oil/cosmetic production, nutrition, and health.

Through the Global Food Crisis Fund the Church of the Brethren has contributed \$25,000 to plant and promote the moringa tree in Gambia, one of the poorest countries in West Africa, and to train rural health post workers in cultivation and utilization of the moringa.

### **Continuing recovery in North Carolina**

Two and a half years ago Hurricane Floyd struck the east coast. The devastation was mammoth in North Carolina, where the storm stalled and dropped 24 inches of rain, bringing catastrophic flooding to 66 of the state's 100 counties.

In the intervening months the General Board's Emergency Response/Service Ministries has allocated \$145,000 and assigned 1,400 volunteers to work projects related to Hurricane Floyd. The fourth project in North Carolina, at Wilson, began last July and will continue through 2002. Brethren volunteers have repaired or rebuilt 18 homes in Wilson, are presently working on 9 more, and have 41 others on a request list.

Only about one home in seven in the affected areas was covered by flood insurance, reports Jane Yount of the ER/SM staff. She indicates that for many low-income storm survivors, Disaster Response volunteers remain the only hope of their damaged homes being restored.

Disaster Response volunteers last year numbered 743, contributing over 4,200 days of labor to building and repairing homes in North Carolina and Wisconsin.

### **In prayer and practice the caring begins**

To apprise Brethren of the life-affirming work of One Great Hour of Sharing and corollary ministries, each congregation is receiving from the General Board the video *The Call to Share*, which in 9- and 3-minute versions highlights four outreach projects. Two of the projects are profiled above, the moringa tree in West Africa and flood recovery work in North Carolina. The other segments report on the

construction of housing in Gujarat State in India following the 2001 earthquake and on agricultural development under way in Honduras following Hurricane Mitch in 1998. All four are projects with which the Church of the Brethren General Board is directly involved.

When President George W. Bush visited the Brethren Service Center last December and hailed it as "a warehouse of love and decency," he lifted up one key link in the network of global caring. Equally vital are the contributors and congregations at home, in all those places where the words of St. Teresa are observed both in prayer and in practice.



Howard Royer is staff for interpretation for the Church of the Brethren General Board and a member of the ecumenical One Great Hour of Sharing planning committee.

A BRETHREN  
DELEGATION  
VISITS IRAQ,  
WHERE PEOPLE  
ARE DYING  
STANDING UP



# Loving our 'enemy'

**A**fter visiting with the leader of the Imam Abbas mosque in the southern Iraqi town of Karbola, our Brethren delegation was invited to walk inside the gold- and silver-plated place of prayer. It was one of many mosques and churches damaged by US bombing in the 1991 war, but now had been restored and glistened in the afternoon sun. We joined a steady stream of men and black-clad women going in for afternoon prayer.

Once inside, we walked slowly around an ornate commemorative tomb in the middle of the large main room. Seeing mothers with young children seated to one side, I decided to offer each of them one of the Ramadan greeting cards created by Brethren to be delivered in Iraq by our delegation. I pulled several from a stack, and turned to

hand them to the mothers.

Suddenly I was surrounded by outstretched hands reaching from underneath black bhurkahs. All the women in the mosque seemed to have suddenly gathered around me, causing some of my co-travelers to have to struggle to make their way out of the rapidly tightening circle. As I handed out the cards, each recipient smiled appreciatively. I quickly went through the cards I had with me—with none left for the originally-intended recipients—and, uttering apologies in my foreign tongue, made my way out of the black-gowned circle to rejoin my friends.

I was at first elated and a bit surprised at the sudden and somewhat unceremonious interest expressed in the greeting cards by these Muslim worshipers. They didn't even know what the cards said or whom they were from

and yet they were so excited to receive these messages of love and concern. Then delegation member Don Parker put forth another proposal: as this was during the Eid celebration at the end of Ramadan, and as one of the Muslim principles is generosity to the poor, perhaps the women thought it cash, not cards, I was handing out.

Initially, this new hypothesis dampened my spirits. But on further reflection, this interpretation clearly had its own meaning. Even though we never really found out why the distribution of the cards caused such a stir, if indeed the women thought I was distributing alms to the poor, this would explain their enthusiasm. With the nation of Iraq now in its 11th year of economic sanctions levied by the international community, incomes have fallen to 1/100th of what they were in



photos and story by David Radcliff

1990. Nearly every family is engaged in a daily struggle to survive.

Indeed, many Iraqis do not survive. In a meeting with Dr. Sajiv Kumar of UNICEF, we learned that one out of eight children in Iraq dies before five years of age. Prior to the imposition of economic sanctions, the child mortality index was approximately 1 out of 20. This is the worst increase in child mortality in the entire world over these 10 years.

UNICEF documents say were it not for the sanctions, 500,000 Iraqi children who have died would be alive today. "A family may understand when the child dies of cancer—after all, it is cancer," said Dr. Ali Hamide of the Saddam Pediatric General Hospital in Kerbala. "But when a child dies of infectious diseases that are treatable, such as cholera or pneumonia, it is a disaster for the family." Of children who live, 55 percent

suffer some degree of malnutrition.

What is the role of economic sanctions in child mortality? We've been told the sanctions are directed against the Iraqi government and its leader, Saddam Hussein. Well, this may be their intent, but like an errant bomb, they have missed their mark.

The sanctions affect children's health in many ways. One is the diminishment of water quality due to lack of spare parts (held up by the sanctions) for water treatment and sewage plants. On average, Iraqi children experienced 14.4 bouts of diarrhea per year. Another is the lack of adequate and nutritious food. Yes, the Oil for Food program allows oil to be exchanged for food, but under 40 percent of oil proceeds have actually been exchanged for food or other essential commodities, and the resulting monthly food ration is rarely adequate and contains no

meats or vegetables. And then there are medications and medical equipment that are held up by the sanctions or are of sub-standard quality when they arrive.

Beyond health concerns, children are suffering in other ways. Schools are in very poor condition, with things like writing supplies held up by the sanctions. For instance, pencils cannot be imported due to their graphite content. (As graphite is one of the components in graphite nuclear reactors, it is considered a "dual use" commodity and therefore banned.) Some 20 percent of children have dropped out of school altogether to go to work in order to supplement family incomes.

When asked about the keys to restoring the well-being of children in Iraq, Dr. Kumar didn't mince words. "What we are doing here are stopgap measures. The best thing that could happen to the children of Iraq—and to women in Iraq,

**Far left: Falafel vendor Rimam:**  
*"You are a person; I am a person. We are the same."*

**Center: What doctors call "failure to thrive"—or severe malnutrition—has left this one-year-old in a Kerbala hospital weighing six pounds.**

**Near left:**  
**Metropolitan Gregorius Saleba of the Syrian Orthodox Church:**  
*"The people of Iraq are suffering. Take this message to your churches."*



## What you can do

Join in a Brethren effort calling for the end of the sanctions against the people of Iraq. The Write for Life postcard campaign includes a color display and postcards featuring an Iraqi mother and child. The materials are available on request.

Doctors and other medical professionals are being recruited for a Brethren-sponsored teaching team to go to Iraq at the request of government health officials.

Ask a member of the December delegation to Iraq to share their experiences with your congregation. Contact information is available from the Brethren Witness office.

Contact the Brethren Witness office (800 323-8030) or go to [www.brethren.witness.iraq](http://www.brethren.witness.iraq) to order the display or for more information regarding these initiatives or the 2001 delegation.

who may be suffering more but don't get the attention that their children do—is to give management of their resources into the hands of Iraqis by lifting the sanctions."

But isn't Iraq a dangerous nation? How can we lift the sanctions and still contain "Saddam"? Aren't all those nations over there out to get us?

Our delegation didn't meet Saddam

Hussein, but we did have private meetings with the Minister of Health, the Minister of Religion, and a number of influential Christian and Muslim leaders, thanks to an itinerary arranged by our host, Edward Esho of the Middle East Council of Churches. And we had daily encounters with ordinary Iraqis.

In nearly every case, our hosts made it a point to tell us that they harbor no ill will against the American people. Indeed, there seems to be a genuine admiration for the people of the United States, and our group was treated graciously—ushered to the front of lines, given favored seats at public gatherings, readily offered assistance at various offices.

In one unsettling yet revealing incident, I left my camera bag sitting in a business center on Christmas eve after calling home. In it were not only my camera and film, but also my passport and the group's travel money. On realizing my mistake, I ran the several blocks back to the center, only to find the clerk, Mr. Walid—who himself makes around \$5 a month—getting in his well-worn car to deliver my bag to me at my hotel. "Mr. David," he said as I ran up panting, "I believe you left something of yours."

The US government is not held in as high regard as the US people. "Why is your government doing this to us? Why!?" asked the former Iraqi ambassador to France and organizer of a children's peace performance we attended on our final day in Iraq. This sentiment was echoed by everyone from Metropolitan Gregorius Saleba of the Syrian Orthodox Church, to Sadeen

Ali, leader of the Imam Abas mosque, to streetside falafal vendors.

Like the embargo against Cuba, this one has become a test of wills and a matter of pride—which is a bad omen for the resolution of any conflict. Nevertheless, if our nation is to be resolute in its campaign against terror, we must refuse to use the tools of terror ourselves. In other words, it is unconscionable for our nation to inflict massive suffering on a civilian population, no matter what the reason, and the sanctions are doing just that. The sanctions must end.

With regard to the government of Iraq, the sanctions actually seem to have united the Iraqi people across economic, political, and religious lines in support of their government. Thus the goal of inciting a popular rebellion has not succeeded. As to the question of "weapons of mass destruction," the Iraqi government must know that any use of such agents would give the US government the license it so desperately wants to unleash a massive retaliatory strike.

Ours was the first Christian group to visit Iraq after Sept. 11, and one of the few denominational delegations to come to Iraq since the imposition of sanctions 11 years ago. While our visit was very well received, we also were given a challenge at every meeting we attended. "The church in the US thinks of the poor people," said Metropolitan Saleba, "but you have little power with your government. Take your message to your people; they will be affected by what you say."

From Islamic leader Sadeen Ali: "Just as you in your country want to live in peace and love and justice, so do we want to live in peace and love and justice in our country. Christian friends, it is through you that we can tell people to end the sanctions and to stop the bombing our country."

And when I asked Archbishop Severios Ishaq Saca of the Syrian Orthodox Church of Antioch what message he would send to Christians in America, he quoted Jesus' teaching about offering the cup of cold water and then St. Jacob: "Everybody can do something good; to not do so is a sin."

"We ask the Christian people in America to give a cup of cold water and to do something good," he concluded.

Our group of six went to Iraq with several purposes. We wanted to see for ourselves the effects on the Iraqi people of the decade-plus sanctions regime and the ongoing bombing campaign; to

build bridges of friendship through the card exchange with Muslims and Christians; and perhaps most importantly, to put a human face on this nation our own nation has so thoroughly stigmatized and demonized.

We did indeed see the human face of the Iraqi people. They were gracious and warm, engaged in family life and earning a living. They were pleasant to us—their enemies—but also dead serious when it came to discussing the effects of the sanctions. When the MECC's Edward Esho, himself a Baghdad resident, discussed the sanctions and the struggle these have imposed on Iraqis from all walks of life, he could barely contain his emotions. "Why are they keeping us from receiving medicines, water purification systems, educational supplies? I'll tell you why. If I want to kill you, I will not give you water, medicines, culture. Yes, you may still be standing up, but you are dying. If this is not a crime, what is?"

Having been delayed in our arrival in Iraq by visa complications, our group decided to remain in Baghdad through Christmas—longer than our original plan. It was a significant choice, given the interest we each had in celebrating this holiday with family and friends back home. But we had gained new friends and had been called "brother and sister" many times by our hosts, and thus felt it appropriate to remain for Christmas in this land through which the Wise Men passed on their way to Bethlehem.

When we did return home, we brought with us a burden. Having met

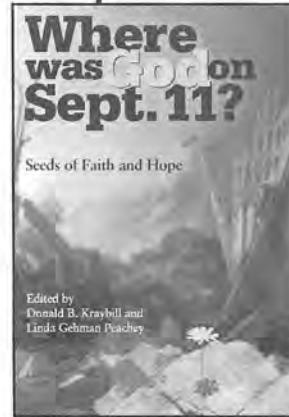
our enemy and found them to be much like ourselves, having been on the receiving end of their gracious hospitality yet taken by their desperate situation, we carry a deep sadness for their condition and horror at what has been done to them. We invite the denomination, a historic peace church with a concern for the well-being of even those our nation

labels as "enemy," to raise a cry for a more Christlike response to the people of Iraq. To have the opportunity—even obligation—to do this good thing and not do it, would this not be a sin?

David Radcliff is director of Brethren Witness for the Church of the Brethren General Board.



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Herald  
Press



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# AN EASTER ISN'T JUST

"There they crucified him. . . ."

With those four short words from John's Gospel (John 19:18), we have reached the climax of the story.

The story I mean, of course, is the story of our faith, yours and mine and every Christian's. It's the story of salvation. It's the story of love so amazing, so divine, that, although 2,000 Good Fridays have come and gone, we are no nearer to understanding it, grasping it, than were the believers who have gone before us.

"There they crucified him. . . ."

With those four short words, the Christian faith makes a radical departure from every other world religion. For Christianity alone dares to proclaim a crucified God. No other religion proclaims a Savior who died a criminal's death on a gallows.

"There they crucified him. . . ."

And that, they thought, was that. Who thought it? Those responsible for it and those who simply wished him dead and those who didn't care much one way or the other and even those, especially those, who had desperately hoped it would not come to this—his disciples, his friends, his loved ones.

Each of them. All of them. When they saw him hanging on that cross, saw him nailed there, stretched out between the earth and the sky, they thought it was over. Done.

Pilate thought so. Pilate, the Roman governor, who had ordered and witnessed crucifixions aplenty. Did he ever feel sorry for his victims, I wonder? Did he give any thought to the physical agony of the ones he crucified? Maybe, maybe not. But whether he did or not, whether or not he even thought of it as a nasty business, Pilate knew somebody had to do it, and he

MEDITATION

# THIS LIKE HIM?

by Kenneth L. Gibble

was that somebody. And in the case of this man called Jesus, Pilate added a touch of humor to the event.

Humor? Yes, but not the kind of humor that we call a saving grace, not the kind that brings happy laughter. Instead it was dark humor—gallows humor, we sometimes call it. It was the same kind of sadistic humor that the Nazis forced upon those they herded into shower rooms before turning on the deadly gas. It was humor that mocks the ones who are about to die, shames them, and so compounds the horror.

Pilate, the humorist, had an inscription written and put on the cross. The inscription read: "Jesus of Nazareth, King of the Jews." It's a joke. A sick joke, to be sure, but a joke nonetheless. Get it? This pathetic, beaten, bruised human creature hanging on the cross is, of all things, a king. Isn't that wild? Look at him; he's the king of the Jews. Do you get the joke? You beaten-down, pathetic people who have been conquered by Caesar's armies, here is your king. Look at him! This is what happens to anyone who forgets who the real king is around here.

This is Caesar's joke. Have a good laugh with Caesar, ha, ha, ha. And to make sure everybody got the punch line, Pilate took the trouble to have it written in Hebrew and Greek and Latin.

Not surprisingly, the religious leaders didn't appreciate the joke. They got it, all right, but they were offended. They urged Pilate to do some editing. Pilate, couldn't you make a slight change and have the inscription read: "This man said, 'I am King of the Jews'?"

No way. That's not a joke at all. It

may be the truth, but it isn't clever, it isn't funny. Pilate's answer was terse, authoritative: "What I have written, I have written."

What have you written, Pilate? Did you have any clue, the slightest inkling, that eventually the joke would be on you? Because you didn't think

Television is a wonderful thing, I suppose, but sometimes when I'm watching the news, I want to scream. Someone, a young man let's say, has been arrested for some terrible crime and the news reporters locate his father and mother and fire questions at them: Were you surprised at what

EACH OF THEM, ALL OF THEM, WHEN  
THEY SAW HIM HANGING ON THAT CROSS,  
SAW HIM NAILED THERE, STRETCHED OUT  
BETWEEN THE EARTH AND THE SKY.  
THEY THOUGHT IT WAS OVER. DONE.

big enough. If only you had had a greater imagination, you would have created a better, a truer joke. You would have had an inscription placed on the cross that read: "Jesus of Nazareth, King of kings."

For the truth is, Pilate, your attempt at humor backfired. The one you condemned to death was indeed a king, a king who once said, "If I be lifted up, I will draw all people to me." And now he is indeed lifted up. His throne is a most unlikely one—two rough pieces of wood planted in the ground. But this dying Jesus is a most unlikely king. His kingdom is an eternal one. This king makes all the kings, all the Caesars, who ever lived, look like silly little boys playing silly childhood games.

And what does this King of kings do and say from his throne, which is a gallows? He looks down and sees his mother standing there, next to a disciple he loves. He says to his mother, "Woman, here is your son." And he says to the disciple, "Here is your mother."

your son did? What was he like growing up? How do you feel?

Such awful, insensitive, stupid questions. "How do you feel?" How on earth would you feel if the child you had loved and cared for, had worried about till you were sick with worry, had tried to warn, had tried to protect, now is in the hands of the police, in big, big trouble? How would you feel? Devastated, crushed, torn to pieces.

All of which the mother of Jesus must have felt as she stood at the foot of the cross. John records only two appearances of Jesus' mother in his Gospel. She is there at the beginning for the first miracle Jesus performs, at the wedding at Cana. And she is there at the end, when another kind of miracle altogether is unfolding.

Does Mary remember what Simeon had prophesied in the temple years ago—that one day a sword would pierce her heart because of this child, her son? What had Mary been thinking and feeling as she watched Jesus

go about his ministry of healing and teaching? Had she been apprehensive? Had she worried that he was getting in over his head? Had she heard the rumors that his enemies were out to get him?

Yes, surely. And now she must stand and watch as the child she once nursed, once rocked to sleep, the child whose boyhood bumps and bruises she kissed to make them all better, this child, her son, is soon to draw his last breath. The agony of Jesus on the cross is hard to imagine. It is equally hard to imagine the agony of his mother who sees the suffering of her son.

But the dying son, who is the King of kings, also sees suffering. His heart goes out to the suffering of his mother. With his dying words, he gives her into the care of a disciple he trusts and loves. Jesus, the suffering one, moves out of his own pain to care for another's pain. Isn't this just like him?

And we Christians say: isn't this just like God, the heavenly Father who gave his only son because the Father so loved the world? So loves me and you and every you in this suffering world. So loves every last one of us who are the suffering ones.

What is our response? Is it tears?

Perhaps. Tears for his agony. Tears for our complicity in his suffering. Tears for all the sorrows that assail us in this often grief-stricken existence of ours that some have called "a vale of tears."

Tears are understandable. Tears are appropriate. But tears are not enough.

"Feed my sheep," the Risen Jesus said to Peter, who had wept bitter, bitter tears.

And he says it still, the Risen One. He says to you and me: "Are you weeping for me, for yourselves? I understand. But then, after the weeping, dry your tears. And go, feed my sheep."

Isn't this just like him, to comfort our sorrow and then issue a challenge? And maybe, in response, we will answer as the hymn writer did:

But drops of grief can ne'er repay the debt of love I owe.

Here, Lord, I give myself away; 'tis all that I can do.



Kenneth L. Gibble, of Greencastle, Pa., soon begins serving as interim pastor at the Oakton Church of the Brethren, Vienna, Va., while the pastor is on sabbatical.

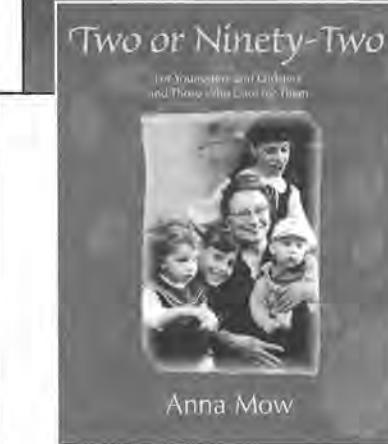
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## TWO OPPORTUNITIES TO VISIT NIGERIA IN 2002

EYN (the Church of the Brethren in Nigeria) and Atlantic Northeast District Witness Commission are once again sponsoring two workcamps in Nigeria. Plans are being arranged to have an **EYN Summer 2002 Workcamp** and also to have an **EYN Fall 2002 Workcamp**.

Dates: **Summer Workcamp - July 11 to August 5, 2002**  
**Fall Workcamp - October 24 to November 18, 2002**

**COST: \$2, 600 per person**

Projects: **Summer Workcamp Participants** will assist with the ongoing construction of EYN's Comprehensive Secondary School located near Mubi at EYN Headquarters.

**Fall Workcamp Participants** will help with the construction of a new church building located on the outskirts of Port Har Court. Port Har Court is one of Nigeria's larger cities located along the southwestern coast of Nigeria.

Early registration is preferred. Registration deadline for both workcamps, **April 12, 2002**. For more information please contact:

Monroe C. Good, Workcamp Coordinator: (717) 284-5278

or

Atlantic Northeast District Office: (717) 367-4730

# LETTERS

“ Ultimately, we walk by faith as very conservative Christians, for we take Jesus seriously. His way of redemptive love makes more lasting sense than the prevailing widespread allegiance to the religion of redemptive violence. ”

## Still a peace church

In reading responses to the dreadful terrorism of Sept. 11, I have become aware how I have been both surprised and encouraged by brothers and sisters.

In the November MESSANGER the editors had gathered statements from a wide spectrum of Brethren. From a diversity of our members I sensed a unity of the Spirit in the bond of peace. In celebrating this Spirit with my congregation, I confessed how I had joined others in questioning whether we can still claim to be a peace church. Even though I realized that many Brethren have reservations about our peacemaking witness, the MESSANGER testimonies led me to affirm: "Yes, we still are a peace church."

I agree with my brother, Scott Holland, that we need to make space for dialog and dissent in our own branch of the body of Christ [see Jan.-Feb. 'Letters']. It seems to me that the present editors of MESSANGER desire to do this. My greater concern, however, is the need for our biblical witness to be heard at a time when our leaders and media seek to avoid questions and alternatives that stem from our heritage as a peace church.

Certainly our intelligence agencies knew there was more to it than what our president declared: "America was targeted for attack because we're the brightest beacon for freedom and opportunity in the world." The horrible attack surely was in response to US warmaking, bombing, and continued military presence in the Middle East.

We realize that we cannot embody or expect the powers to model "pure unblemished pacifism." For this reason we can support police activities of the international community. Still, the Jesus way remains a visionary ideal that pulls us to participate to an extent in the first fruits of the kingdom coming. As pacifists who respect the golden rule, we want to understand all sides of a conflict, especially the beam

that often blurs our eyesight.

Ultimately, we walk by faith as very conservative Christians, for we take Jesus seriously. His way of redemptive love makes more lasting sense than the prevailing widespread allegiance to the religion of redemptive violence.

Dale W. Brown  
Elizabethtown, Pa.

## Jesus stood with minorities

Jesus has a high priority for minorities. As we relate more with minorities we are likely to become more aware of painful holes in our souls. Jesus helps us become whole as we accept and appreciate the minorities in our midst.



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Who will stand in the gaps and hold us in the tensions till we come to a knowledge and experience of the fullness of the Body of Christ? Among the minorities in our churches are some evangelicals and some homosexuals

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## LETTERS

who often do not fully understand and appreciate one another. There need to be others of us who affirm and include both in the Body of Christ. Minorities often bring a prophetic edge that is crucial for the well-being of the whole.

Especially in these days we are challenged in how we will relate with Arabs and Muslims. And as the Spirit stirs and probes deep within us, how will we relate with closeted homosexuals?

How we treat minorities is how we treat Jesus. Indeed as we receive minorities we receive Christ. I pray that

we who follow Jesus will practice the gospel of Christ as he courageously stood with Samaritans in his society.

I have heard that some issues coming to Annual Conference may be controversial. Let us be alert to any political or power maneuvers to exclude any minority voices in our midst. Certainly we do not want to take any prideful actions that would exclude one another. Furthermore will we take another step in affirming and including women?

Roger Eberly  
Milford, Ind.

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**Elizabethtown**, Pa.: Adam Good, Amanda Good, Cameron Swegart, Curt Viscome, Julia Viscome, Mitchell Reinhold, Robert Hoffer, Rod Barlet, Will Hoover, Eirik Olson, Matthew Haldeman, Betsy Peachey, Dale Good, Georgia Good, Barbara Maris

**Faith Community of the Brethren Home**, New Oxford, Pa.: Edward Eckert, Ruth Eckert

**Florin**, Mount Joy, Pa.: Eric C. Anspaugh, Bev Anspaugh

**Frederick**, Md.: Michelle Watson, George Harcum, Joan Harcum, Bill Caputo, Kasia Caputo, Bob Schisler, Carolyn Turner, Jane Griffith, Eddie Griffith, Chris Hughes, Jennifer Hughes, Roger Bennett, Carrie Duda, Ron Fallwell, Rachel Fallwell, Janie Felton, Deborah Gardner, Dotty McAllister, Ronald McAllister, Mary Jane Tabler, Ashley Nonemaker

**Free Spring**, Mifflintown, Pa.: Kenneth Laudenslager, James Logan, Lucille Logan, Jerry Sieber

**Friendship**, Linthicum, Md.: Lori Mitchell, Terrie McDowell, Tyler Syms, Chelsey Simmons

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nett, Monica Dawn McCall **Kokomo**, Ind.: Joe Good, Candace Good, Harry Turnbaugh, Martha Turnbaugh, Todd Wenger, Lora Mangus, Sarah Fields

**Lampeter**, Pa.: Christina Gochauer, Timothy Gochauer, Daniel Koch, Randy Lantz, Denise Lantz, Charles Lewis, Ellen Lewis, Gloria Platt **La Verne**, Calif.: Julie Wheeler, Craig Day, Viva Seapy, Mari Bull, Beth Snowden-Ifft, Shannon McCullough, Michael Wolfsen, Mike Wolfsen

**Lebanon**, Mount Sidney, Va.: Frank Calise, Tami Calise, Jim Masincupp, Janie Masincupp, Catherine Shirey

**Lewiston**, Maine: Moriah Wren Negley

**Liberty Mills**, Ind.: Lois James, Matthew Sites, Ashby Gore, Kimberly Snyder, Nancy Purvis, Melody McNeely, Wallace Dingess, Josh Baldridge, Jason Branham, Bryant Miller, Brady Ostrum, Virginia Barshney, Kenneth Michael, Bill Lechlitter

**Locust Grove**, New Castle, Ind.: Mike Puckett, Nancy Puckett, Kyle Day, Adda Day, Joshua Webb

**Logansport**, Ind.: Deb Roller, Don Shultz, Jane Shultz, Dana Shanabarger, Lisa Shanabarger, John Coffin, Sue Coffin, Katie Coffin, Kevin Coffin, Deb Franklin, Tera Franklin, Ray Carter, Martha Carter

**Nampa**, Idaho: Dale Lawrence, Maxine Lawrence, Frances Nourse, Don Hardenbrook, Dorothy Hardenbrook, Jeanne Brown, Betty Johnson, Bonnie Suttle, Dorothy White, Kevin Nation, Lisa Nation, Hilda Masingill

**Nettle Creek**, Hagerstown, Ind.: William Hall, Tim Proctor, Juli Proctor

**New Hope**, Stuart, Va.: Kristian Thurman

**Osage**, McCune, Kan.: Andrew Crumpacker, Jerod Alexander

## Wedding anniversaries

Adams, Harry and Betty, McVeytown, Pa., 50

Amos, Herbert and Evelyn, Trotwood, Ohio, 60

Arnold, Arthur and Erma, Elida, Ohio, 65

Ayers, W. Alfred and Marion, Roanoke, Va., 50

Baughman, Charles and Anna, Hanover, Pa., 55

Bealer, Harold and LaVerne, Lancaster, Pa., 65

Berg, Clarence and Margaret, Hanover, Pa., 55

Buckingham, Fred and Letha, Middleville, Mich., 70

Crowl, Harry and Doris, Keedysville, Md., 60

Dick, LeRoy and Evelyn, Albany, Ga., 50

Myers, Melvin and Betty Lou, Bridgewater, Va., 50

Over, Kenneth and Madge, Woodbury, Pa., 60

Pastva, Michael and Mary Lou, Martinsburg, Pa., 50

Pugh, Mickey and Barbara, Charlottesville, Va., 50

Seese, Robert and Madeline, Windber, Pa., 55

Sell, Clifford E. and Rosalie, McPherson, Kan., 60

Shaffer, David and Patricia, Windber, Pa., 50

Sickler, Floyd and Norma Jean, Idaville, Ind., 50

Spitzer, Harold and Ruth, Richmond, Ind., 50

Stevens, Dale and Elsie, Johnstown, Pa., 50

Thomas, Donald and Erma J., Mount Morris, Ill., 60

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

Wagoner, Robert and Shirley, Huntingdon, Pa., 50

Wampler, Edna Garber, 95, Timberville, Va., Sept. 3

Weekley, Clara C., 85, Canton, Ohio, March 14

Wehrer, Albert and Betty, Jefferson Hills, Pa., 65

Wells, Norvin and Myrtle, Tipp City, Ohio, 60

Wildasin, Cleo and Lillian, Spring Grove, Pa., 60

Williams, Ben and Dorothy, New Carlisle, Ohio, 60

Worley, Maurice and Gladys, Hanover, Pa., 55

Zehner, Art and Jean, Monticello, Ind., 50

## Deaths

Alexander, Glenna, 92, Troy, Ohio, Dec. 9

Amiranri, Constance, 90, Bridgewater, Va., Nov. 10

Anderson, Harry, 86, Mount Morris, Ill., Nov. 29

Baker, Maybelle, 96, Frederick, Md., Oct. 10

Batts, William, 41, Sebring, Fla., Jan. 25

Baugh, Edward D., 84, Uniontown, Pa., Nov. 12

Bell, Rebecca, 87, Palmyra, Pa., Oct. 7

Berg, Norma Couch, 72, Raytown, Mo., Nov. 24

Biss, Louise O., 82, Waynesboro, Pa., Nov. 18

Black, Norman, 75, Union Bridge, Md., Nov. 28

Eshelman, E. Louise, 86, New Enterprise, Pa., Oct. 29

Feasenbiser, Charlotte A., 88, Tallahassee, Fla., Oct. 22

Fitzgerald, Joyce, 69, Girard, Ill., May 1

Fulk, Georgia, 82, Girard, Ill., Sept. 12

Furbay, Martha M., 95, Newton Falls, Ohio, Jan. 9, 2001

Gahagan, Harry, Jr., 82, Chambersburg, Pa., Sept. 15, 2000

Geiger, Robert F., 68, New Carlisle, Ohio, Oct. 29

Glick, Geraldine Zigler, 70, Broadway, Va., July 18

Gothenour, Donald Jacob, 72, Luray, Va., Sept. 4

Gohn, Marie A., 90, Johnstown, Pa., Nov. 14

Griffiths, Melba, 70, Girard, Ill., April 20

Guyton, Michelle, 44, Middleton, Md., Aug. 24

Kessler, Ferne, 82, Astoria, Ill., May 8

Kessler, Russell, 89, Astoria, Ill., June 4

Kinder, Thomas Marshall, 59, Martinsburg, Pa., 50

Bridgewater, Va., Oct. 22

Kitzmiller, Herschel Odale, 88, Bismarck, W.Va., Oct. 5

Landis, Paul M., 87, Sebring, Fla., Oct. 6

Lovell, Becky Carolyn, 54, Bassett, Va., Oct. 20

McDonaldson, Benjamin Franklin, Jr., 72, Keezletown, Va., Nov. 2

McLaughlin, Daniel, 91, Carlisle, Pa., June 5

McLaughlin, Grace, 93, Carlisle, Pa., Sept. 24

Metzger, Edna, 92, German town, Ohio, Nov. 16

Millard, Charlotte Ann, 80, North Canton, Ohio, Oct. 27

Miller, Virgie Anna, 99, Bridgewater, Va., Sept. 4

Miller, Virginia Hall, 85, Bracey, Va., Sept. 4

Moles, Robert L., 85, Alliance, Ohio, May 2

Myers, Reanie Whitten, 96, Lynchburg, Va., May 11

Neff, Owana Shickel, 72, Harrisonburg, Va., Oct. 16

Server, Mildred, 78, Roanoke, Va., Oct. 19

Seal, Loretta Marie, 82, Luray, Va., Dec. 16

Secret, Kay Grassmyer, 54, Lewistown, Pa., May 22

Sell, Wilda Jean, 71, Everett, Pa., Jan. 1

Sexton, Harriett, 84, Lapel, Ind., Dec. 11

Shottberger, Dorothy, 69, Matfawana, Pa., Jan. 18, 2001

Shough, Ether, 88, Stuart, Va., March 22, 2001

Showers, Anna Mae, 85, Elizabethtown, Pa., June 1

Thorne, Eula Adaline Cleaver, 80, Petersburg, W.Va., Oct. 2

Toth, Michael L., 64, Somerset, Pa., Nov. 4

Upham, Lorena Mae, 92, Bridgewater, Va., Aug. 20

Van Dyke, Grace, 92, Stevens Point, Wis., Aug. 22

Weber, Frank E., 78, North Wales, Pa., Nov. 24

Webster, Carl G., 86, Fallston, Md., Oct. 24

Weiler, William G., 84, Elizabethtown, Pa., Dec. 6

Wenger, Victor, 71, Manheim, Pa., July 28

Wertz, Hannah J., 92, New Oxford, Pa., Nov. 10

Whetzel, Harry Lorenzo Arthur, 62, Linden, Va., Sept. 29

Wieand, William W., 79, Lombard, Ill., Aug. 9

Williamson, Margaret J., 85, Columbus, Ind., Sept. 21

Wilson, Sara J., 98, Bedford, Pa., Dec. 15

Wilson, Thelma K., 82, New Oxford, Pa., Dec. 21

Wingard, Blanche, 100, Wimber, Pa., Dec. 12

Witter, Marshall, 77, Mercersburg, Pa., Oct. 15

Wolford, William Dawson, 75, Martinsburg, W.Va., Jan. 6

Wonder, Robert, 84, Johnstown, Pa., June 25

Wood, William, 77, Ebensburg, Pa., Nov. 14

Yetter, Barbara, 45, Lewistown, Pa., Nov. 1

Yoder, Caroline, 96, McVeytown, Pa., Feb. 17, 2000

Yoder, William Dawson, 75, Martinsburg, W.Va., April 27, 1999

**Yokum**, Edna Mae McUlty, 98, Petersburg, W.Va., Nov. 26

**Young**, M. Grace, 93, Hanover, Pa., Nov. 7

**Younkins**, Fred, 88, Knoxville, Md., Jan. 6

**Youtzy**, Ethel Emery, 78, Lewis town, Pa., March 10, 2001

**Zeigler**, Louis Lloyd, 78, West Palm Beach, Fla., Nov. 6

**Zimmer**, Glenn "Pete," 80, New Lebanon, Ohio, Jan. 2

## Licensings

**Crowder**, Todd, Wakeman's Grove, Edinburg, Va., Sept. 23

**Cruser**, Roger S., Cincinnati, Ohio, Dec. 16

**Ewert**, Robert Cornelius, Union Grove, Muncie, Ind., Dec. 2

**Houdashelt**, Paul, Richland, Mansfield, Ohio, Dec. 20

**Jones**, Anglia Josephine, Ridge, Shippensburg, Pa., Nov. 18

**Jones**, Sheri, Lebanon, Mount Sidney, Va., June 24

**Koser**, James, Florin, Mount Joy, Pa., Dec. 10

**Martin**, Kyle Lance, Middlebury, Ind., Sept. 9

**Matthews**, Philip, Oak Grove, McHenry, Md., Dec. 16

**Meyerhoef**, Kelly, Pleasant Valley, Weyers Cave, Va., April 29

## Ordinations

**Hayhurst**, William E., Hopewell, Va., Dec. 9

**Weber**, Thomas M., West Green Tree, Elizabethtown, Pa., Nov. 25

## Pastoral placements

**Albright**, W. David, pastor, Newton, Kan., Jan. 1

**Baker**, Norman E. and Lisa, team pastors, Union City, Ohio, Jan. 1

**Coffman**, Dennis, youth minister, Harrisburg, Pa., Jan. 1

**Cox**, Norma, pastor, Wiley, Colo., Dec. 1

**Crenshaw**, Tobin, from associate pastor, Eaton, Ohio, to associate pastor, Hartsville, Ohio, Jan. 1

**Ewert**, Robert C., pastor, Union Grove, Muncie, Ind., Dec. 2

**Foster**, Chris C., from pastor, Vinton, Va., to pastor, Troutville and New Bethel, Troutville, Va., Nov. 15

**Gonzalez**, Ivette and Leonardo, co-pastors, Rios de Agua Viva, Winter Park, Fla., Oct. 13

**Ryder**, Philip Lynn, pastor, Bowden, W.Va. Project, Nov. 1

**Simmons**, Brian, pastor, Pike Run, Somerset, Pa., Jan. 1

**Veal**, Russell and Kathleen, team pastors, Eden, Canton, Ohio, Oct. 1

**Waters**, Ronald W., pastor, Hammond Avenue, Waterloo, Iowa, Jan. 1

**Weber**, Thomas M., from associate pastor, West Green Tree, Elizabethtown, Pa., to pastor, Akron, Pa., Dec. 5

**Zuercher**, Jared, pastor, East Nimishillen, North Canton, Ohio, Dec. 1

# Peacemaking bold and clear



" Stories like these can point the way to what the rest of us can do to overcome violence. "

I am bewildered by America's intractable "war on terrorism," which seems to find enemies both everywhere and nowhere, and which seems to have neither cause nor cure. It seems unclear what to do to oppose this war, and I have the feeling we are not doing enough.

As I try to sort and simplify this mess, I look for key issues and places. Many analysts say Middle East peace is key to a larger peace. The Israeli-Palestinian conflict is a looming factor in the world's troubles. But even if the focus is narrowed to Israel, that problem is still huge.

So within Israel-Palestine, I look for the heart of the problem, the epicenter of conflict. I find such a "ground zero" in a place called Hebron. It is a Palestinian city 20 miles south of Jerusalem in the occupied West Bank, where thousands of Jews have come to settle as a means of establishing their claim on the land. The settlers, protected by Israeli soldiers, live in constant tension and conflict with Palestinians.

Here, in one of the hottest spots of the hot world, we find Church of the Brethren member Art Gish walking up to an Israeli soldier who has his gun in a Palestinian's face. Gish calmly tells the soldier it is impolite to point a gun at someone like that. The soldier seems rather stunned, and walks away.

Maybe peacemaking isn't so complex as I make it out to be. Stories like these can point the way to what the rest of us can do to overcome violence. "Often very simple actions can cut through very complicated issues and reveal the truth," Gish writes.

In his *Hebron Journal: Stories of Nonviolent Peacemakers* (Herald Press, 2001), Gish chronicles the daily actions of Christian nonviolence he has participated in since 1995 as part of Christian Peacemaker Teams. CPT, formed by Mennonites and Brethren in the mid-1980s, sends its people to the world's trouble spots to observe and report injustices, to defuse tensions, to reduce conflict, and promote hope. It seeks to reduce violence, according to CPT literature, by "getting in the Way, challenging systems of domination and exploitation as Jesus Christ did in the first century." Gish writes, "We stand on the side of whomever the gun is pointed at."

It seemed at first that Gish and his fellow CPTers always knew what to do as they confronted soldiers and stood between opposing sides. Then readers learn the uncertain nature of nonviolence. It is informed by prayer, training, and experience, but practitioners are making it up as they go along. "We are dealing with something terribly evil. How can we expose, confront, and overcome that spirit? We feel the need to take new steps in nonviolence. But we don't know what those steps are."

Some actions work really well, like the time a tent was set up in downtown Hebron where CPT staged a public fast that drew world attention to the Israeli government's demolitions of Palestinian homes. Other actions come naturally. After team members stood in front of Israeli guns until soldiers stopped threatening to shoot Palestinians, they were praised for their courage. "I don't think it was courage. They were simply responding out of love, just as any of us would respond immediately to anyone we love who is in danger."

And some things don't work well at all. On Jan. 20, 1996, Gish was standing near where a Jewish girl was stabbed. The rioting crowd turned on him as though he were responsible, until he was rescued by police. At many of his subsequent encounters with soldiers and Jewish settlers, even five years later, he was identified, falsely, as one who hid the knife that stabbed the girl. At one point he writes, "Am I a liability to the team because of the settlers' intense hate for me?"

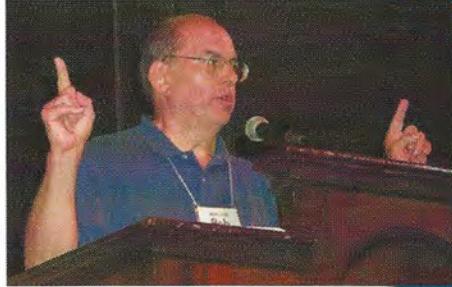
A deep spirituality underlies Gish's peacemaking. "We need the faith that leads us into the heart of evil situations, both to expose the evil and to plant a seed of new life and hope." He knows in his soul that God is at work with him, searching for a peace based on justice. "How can there be peace or security built on the gun, rather than on God's love for all people?" He has a fine essay on prayer: "It is a deep challenge for me, to cry out to God in ways beyond what I am able to express."

Gish's writing is straightforward and bold because he doesn't care what anybody thinks of him. The organic farmer from Ohio, now in his early 60s, long ago quit aiming to please. A journal entry: "I had a good talk . . . about the danger of becoming marginalized for speaking the truth too clearly. I said that my having given up that fear gives me a tremendous freedom to speak the truth and do what needs to be done. To follow Jesus is to take up the cross, to become marginalized."

Many Brethren remember Art Gish for his groundbreaking *Beyond the Rat Race*, but this is his first book since the 1970s. We need to hear more from him. The day-by-day journal format is hard to read, and his gems of wisdom in it are too hidden among many minor skirmishes. Now we need from his clear and simple writing style more instruction on how to live and how to pray, more teaching on how practically to arrange true peace in the Middle East and in the world, more speaking the truth boldly. The best nonviolent action Art Gish can do now is write more books.—FLETCHER FARRAR

*Hebron Journal: Stories of Nonviolent Peacemaking* is available from Brethren Press at 800-441-3712.

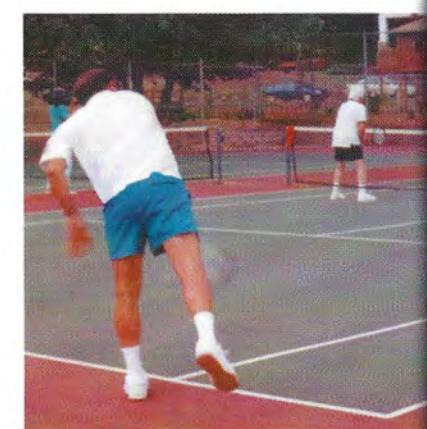
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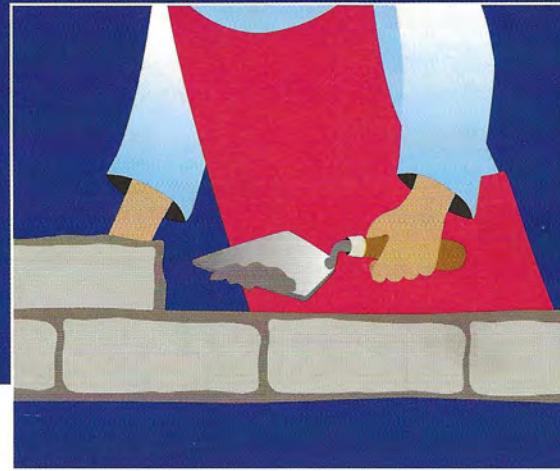


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