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MESSENGER

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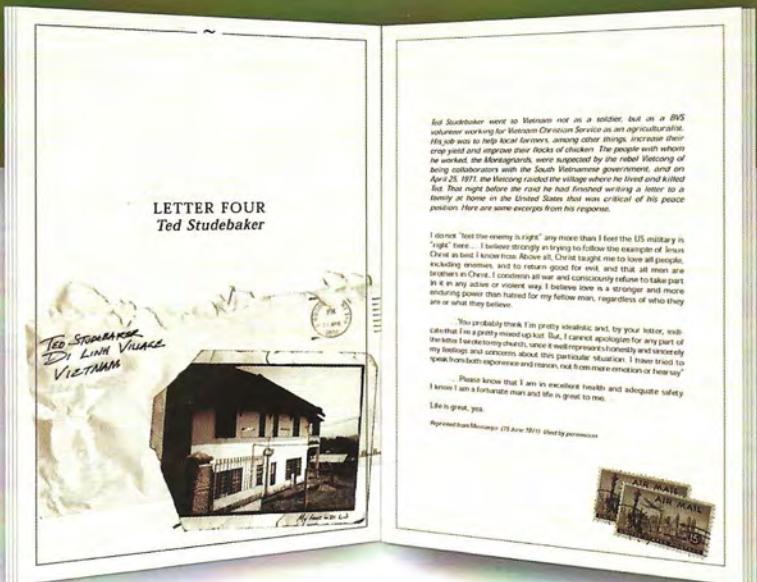
A day in the life

All in a day's work for BVS volunteers around the world

NORTH KOREA • POVERTY AND JUSTICE • WHAT'S REALLY NORMAL

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MESSENGER

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**ONTHECOVER**

The spirit of Brethren Volunteer Service is personified by Shoko Murakami from Hiroshima, Japan. In the cover photo, Shoko is cooking at her orientation at Camp Ithiel, Gotha, Fla. On Oct. 22, 2003, she and the 110 other BVS workers throughout the world were asked to record their day's activities. (Relive the day with a number of volunteers in an article beginning on page 10.) On that day, Shoko's focus happened to be a staff meeting at her placement site, the Center for Economic Justice in Washington, D.C., an organization whose purpose is strengthening international grassroots movements to counter corporate-driven globalization. After dealing with International Monetary Fund and World Bank issues, she returned home and shared a meal at the Brethren House, where she lives with 10 other BVSers. Shoko, in fact, learned about BVS from one of the projects highlighted in this issue, the World Friendship Center in Hiroshima. BVS has been a major program in the Church of the Brethren since 1948. Persons of all ages are placed in projects where their skills are used and the need is great.

10 A BVS day around the world

In Guatemala, Heather Dean was preparing for a community meeting on child abuse. In Bosnia, Sarah Merola was learning to weave. Becky Tuttle was in Pennsylvania recruiting more BVSers. And Beverly and Joel Ikenberry were hosting guests in Hiroshima, Japan. The excerpts from the journals of BVSers, edited by Janis Pyle, show the scope of good that can be done in a day.

18 North Korea, enemy territory

When Jesus teaches us to love our enemy, North Korea and the "axis of evil" may come to mind. A first step of loving is understanding, aided here by Mervin Keeney, executive director of Global Mission Partnerships. He describes his recent trip with a delegation of US church leaders into an isolated land.

Merv Keeney

**24 What's normal behavior?**

Is it really normal to drive gas guzzlers everywhere, polluting the air and killing people on highways? Or might we be better off to redefine what's normal? The early Christians challenged accepted norms, and by doing so they turned the world upside down.

26 Caring for the poor

Are we the rich man dressed in purple who walked past a poor man named Lazarus in Luke 16? John L. McCullough, executive director of Church World Service, describes the growing scourge of global poverty, and calls on Christians to act.

DEPARTMENTS

- 2 From the Publisher**
- 3 In Touch**
- 6 News**
- 29 Letters**
- 31 Turning Points**
- 32 Editorial**

How to reach us



FROM THE PUBLISHER

F

letcher Farrar's first issue of MESSENGER was a January one six years ago. Finishing up now with another January issue, he leaves us with 67 editorials and many pages of other grist for Brethren seeking to put their faith into action.

Readers will remember that he wrote often about the qualities of the Church of the Brethren that first attracted him—peace, simple living, community. They know that he believes in living among the poor, not just giving them a handout; that he likes to learn by traveling and reading; that he gets impatient with institutions even while appreciating their value; and that he knows more than most of us about politicians, both good and bad. Whatever the topic, his writing is always infused by his spirituality and sense of hope. Like the proverbial pastor, he has both comforted and afflicted.

As Fletcher relinquishes the editor's post to spend more time on these and other interests, he leaves it in the good hands of Walt Wiltschek, who as news director has earned a solid reputation for his coverage of the church's ministries across the country and around the world. While Walt's news reporting is highly regarded because it is thorough, straightforward, and accurate, it is embraced because of its warmth. The opportunity to bring together his twin loves of ministry and journalism brings him much joy. In his spare time, he travels the globe, takes graduate classes in communications, and is a youth advisor for his congregation and district.

Returning soon to the masthead is Cheryl Brumbaugh-Cayford, who in the 1980s was MESSENGER's editorial assistant. Since then she has served the church in many ways, currently as a pastor. To her new position as director of news services and associate editor of MESSENGER she will bring experience growing up on the mission field in Nigeria, serving in Brethren Volunteer Service, and ministering within several different agencies of the Church of the Brethren. Cheryl is married to Joel Brumbaugh-Cayford, with whom she has a young son, Christopher.

Our thanks to Fletcher, Walt, and Cheryl for their skill and devotion as stewards of MESSENGER.

Wendy McFadden

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Mark Riege, the caving pastor, recently led a group of 39 from the Camp Creek Church of the Brethren.

Bikers meet the Brethren

In the July/August issue of the motorcycle magazine *Road Runner* you can read about "5 Great Italian Bikes," "Road Star Performance Kits," some bike tours of "Back Roads & Scenic Byways," and the Church of the Brethren.

Michael Gray, an assistant attorney general for the State of Alaska who describes himself as a "long lost Brethren soul now living in Brethren-barren Kodiak, Alaska," was surprised to find in his motorcycle magazine a reference to his home denomination.

In an article on touring Germany by motorcycle, the *Road Runner* visits Schwarzenau, Germany. "Incidentally, this village has a direct connection to the United States," the article says. "In 1708, Alexander Mack baptized seven adults in



the Eder River, and from that I guess you could say he became the 'Mack Daddy' of a movement that led to the formation of the Church of the Brethren. Most of their members moved to the US between 1719 and 1735. Nowadays, this denomination claims several hundred thousand members."

There may be some bikers who now think we're bigger than we are, but at least they've been introduced to the Church of the Brethren and its "Mack Daddy."



Pastor leads his church into the underworld

When the Camp Creek Church of the Brethren, Etna Green, Ind., called Mark Riege to be its pastor in January 2002, nobody knew he would lead the members to explore the underworld.

This is not the underworld of evil, but the challenging and interesting world of caves. Mark, who spent his early years as a member of the West Alexandria (Ohio) Church of the Brethren, was always interested in science. He graduated from Anderson University in Indiana with a degree in chemistry and physics, and for 13 years he taught high school science.

He met and married Yvonne Priser, who is currently pastor of the Goshen City Church of the Brethren, Goshen, Ind. While he taught school they served as co-pastors of the Springfield Church of the Brethren, Akron, Ohio, and a United Church of Christ congregation. They have two sons, Matthew and Kyle.

Mark became interested in spelunking (or caving, as it's usually called) after a trip to Mammoth Cave in Kentucky and a caving trip sponsored by Camp Woodland Altars, Peebles, Ohio. He received training in leading tours and in rescue procedures. He frequently took students into caves in central Kentucky. Eventually he was employed as a chemist. But he always felt the call to be a pastor, which led him to Camp Creek.

The people there soon learned he keeps in shape by running six miles five times a week. He also organizes bicycling events and has led the church in sponsoring a 5K and 10K run for a local charity.

In his first year at Camp Creek Mark took 32 people to explore caves in the Renfro Valley near Berea, Ky. This year 39 made the trip. Mark has equipment, including helmets with lights, to lead 16 people at a time for a three-hour trip into the caves. Participants have ranged in age from 10 to 80.

The trip begins with a time of orientation. There is a reminder to wear warm clothing and be prepared for lots of mud. Participants are taught how to scale walls and squeeze through small openings. They are told that a cave is a place of total darkness that one never experiences on the surface. In the caves they may meet up with bats, crayfish, cave crickets, and an occasional salamander.

All the Camp Creek cavers gather to share a meal and a time of worship, centered on God's creation. Upon returning home there is a heightened spirit of fellowship and a renewed sense of what they should be about as Christians.—F. Wayne Lawson



Rudy Arevalo washes feet of his wife, Mirna, at the Good Shepherd love feast. The Arevalos are members of Iglesia Rosa de Saron.

Love feast goes multicultural

On World Communion Sunday, love feast was different but rewarding for members of the Good Shepherd Church of the Brethren, Silver Spring, Md. The event was shared with the Iglesia Rosa de Saron congregation, which is currently using the Good Shepherd church building. Pastors Darlene Meyers and Luis Toro jointly planned the event, which included feet-washing, a meal, and communion. Feet-washing involved only pairs of persons washing each other's feet, and sometimes included a husband and wife serving each other. The love feast meal consisted of beans and rice. Everything was translated from English

into Spanish and the other way around, and the hymns were sung in both languages. When the bread and cup were received, prayers of praise and thanksgiving spontaneously exploded among the Hispanic brothers and sisters. Following the service, while the two congregations joined in cleaning up, music rang as keyboard and bongo drums accompanied the singing with beat and spirit. Worldwide communion was more than just theory at Good Shepherd. It was truly a multicultural feast of love.—Al Huston

We want to send a heifer!

The seven students in Frank and Mary Ann Cline's K-2 Sunday school class at Mount Pleasant Church of the Brethren, Harrisonburg, Va., following a suggestion in the Jubilee curriculum they use, raised \$1,000 for two heifers through Heifer International.

When their teacher suggested that they sacrifice something special for their very own table at a church auction, she read the Heifer International list of what they could purchase. She read through the list, which included a flock of chickens and a hive of bees. When she got to a heifer for \$500, the children all yelled, "A heifer! We want to send a heifer!" Then one excited little boy said, "If we raise \$1,000, we can send two heifers." The project was off and running.

The class made \$100 at the auction. After Mary Ann read Heifer International's children's book, *Beatrice's Goat*, for the children's story during worship one Sunday, the congregation was invited to contribute. After the children had raised the first \$500, two adult Sunday school classes donat-

ed the remaining \$500.

To complete the project, the class dramatized their story and thanked the congregation for its help during another Sunday children's story. Each child was presented with a memento heifer, with the names "Shalom" and "Blessing" written on each side. These were the names they had chosen for the heifers, which they voted to send to China and India.—Mary Ann Cline

Oakton celebrates and looks ahead

The Oakton (Va.) Church of the Brethren held its centennial celebration on Sept. 28, with 194 persons in attendance. Five former ministers returned to Oakton to participate in the celebration, including William E. Arick (1982-1983); Robert R. Miller (1983-1986); David C. Wilson (1990-1993); Kathleen W. Kurtz (1994); and Darlene Meyers (1992-1993). The day included a social hour for getting reacquainted with friends; display of historical items; the planting of a tree by the children, to symbolize hope for the future; the morning worship service led by Del Keeney, the





Gene Meador, right, working with Julia LaPrade at the Camp Bethel Heritage Days fundraiser.

for 30 to 50 people three times a day. That has been his inspiration when he steps into the kitchen at Roanoke Area Ministries shelter, where he cooks lunch at least twice a week for 80 to 120 people. The shelter provides free hot meals for the needy.

In recognition of his work at the shelter, the *Roanoke Times* profiled Meador as an "Everyday Hero." He is also a deacon and does disaster relief work. "I stay busy," he said.

He derives the same joy from helping others as his parents did. "When people come up and thank you for your meal, that's all I want," he said. "Period." —Kathy Lu, *Roanoke Times*

current pastor, with the theme, "Firm Foundations"; a carry-in lunch; an afternoon program featuring dramatic readings of some key events in the church's history; a time of public sharing with former pastors and others; and cutting of a large birthday cake. A special *Centennial Oakton Cookbook* was developed and offered for sale. The last centennial event of the year will involve sealing a new time capsule within the church's cornerstone—for the next 100 years of ministry for Christ, in the Oakton community and around the world!

—Vern Wingert

An "Everyday Hero" feeds the hungry

Growing up in the "poor house" meant Gene Meador shared his meals with dozens of other people. His parents managed the county poor farm from 1927 to 1948.

The Mount Pleasant Sunday school class includes, front row: Justin Jones, Kelsey Miller, and Abby Hall. Back row: Gregory Fix, Kyle Wenger, Alexa Campbell, and Rebecca Miller.

"During the '30s I saw the hard time people were going through," Meador, 78, told the *Roanoke Times* newspaper. "But my folks produced enough on the farm to provide for the poor people." Meador, a member of the Antioch Church of the Brethren, Rocky Mount, Va., said it wasn't unusual for his mother to cook



Large turnout for ethics seminar

On Oct. 10, 33 ordained, licensed, lay persons, and visitors attended a one-day ethics seminar, held at Camp Ithiel, at Gotha, Fla. The seminar was led by Mark Chidley, a licensed mental health counselor from Cape Coral, Fla. Nine attended from Puerto Rico. Eleven of the 18 churches in Florida were represented.—Martha Beach

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Brethren Academy receives Lilly grant to aid pastors

The Brethren Academy for Ministerial Leadership, a ministry training partnership of the Church of the Brethren General Board and Bethany Theological Seminary, has been selected to receive a grant of \$2 million from the Indianapolis-based Lilly Endowment Inc. to participate in a national program called "Sustaining Pastoral Excellence."

The program is an effort of the

Lilly Endowment to focus attention and energy on maintaining the high caliber of many of the country's pastoral leaders. Begun last year, the Sustaining Pastoral Excellence program has established projects to enable ministers of many Christian traditions to create environments for ongoing biblical study, theological reflection, and spiritual renewal, as well as for developing sustained friendships and mutual support opportunities.

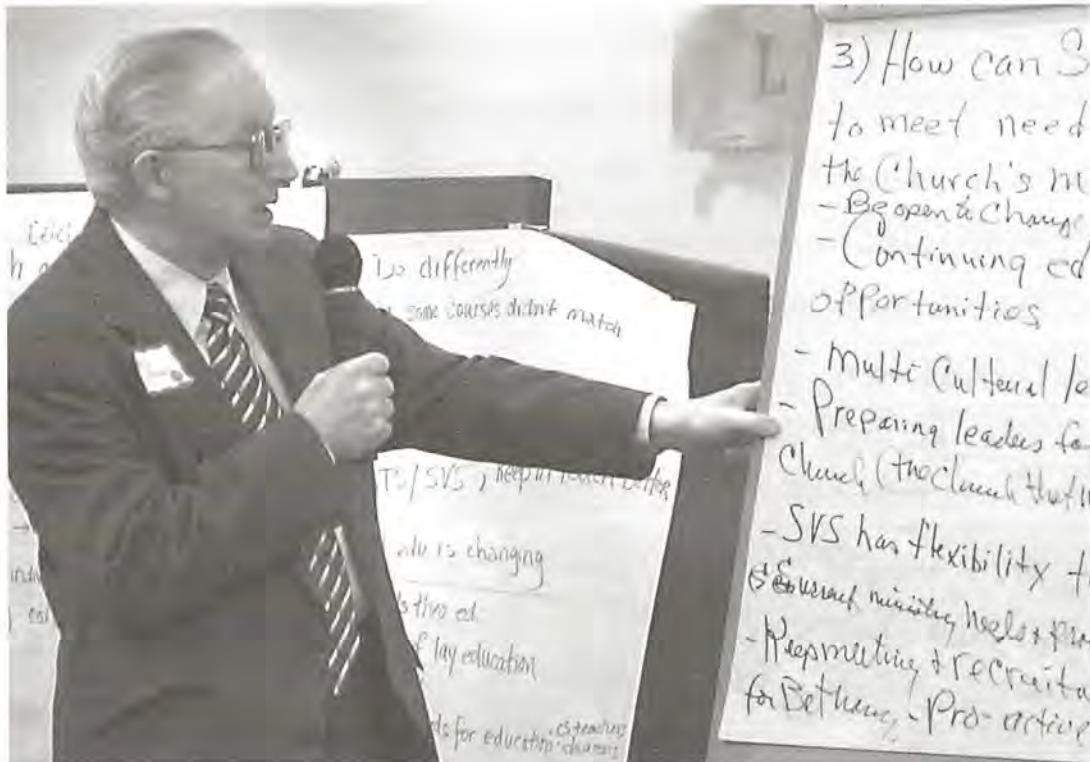
The grant will fund two long-term

professional growth experiences for pastors, designed to enrich their spiritual, emotional, intellectual, relational, and physical health. The Vital Pastor program will invite small cohorts of "excellent pastors" to design and implement their own learning plans to enhance and sustain self-identified competency areas such as biblical study, preaching, and pastoral care. The Advanced Foundations of Church Leadership program will engage cohorts of 10 to 12 pastors in learning experiences to improve leadership capacities.

Jonathan Shively, director of the Brethren Academy, says he is enthusiastic about the possibility of energizing the ministry of a significant number of the denomination's pastors and, in turn, their congregations. "Over the five-year life of the grant, we have the potential to recognize and enrich the ministerial vitality of nearly one-third of the pastors and congregations in the Church of the Brethren," Shively says.

The Academy's grant is one of 16 projects just awarded, added to the first group of 47 grants given last year. More than 700 institutions submitted grant proposals.

For a complete list of 2003 award recipients and a brief summary of their projects, or to view Sustaining Pastoral Excellence grants awarded last year, visit the program's website at www.pastoralexcellence.org.



Bethany Susquehanna Valley Satellite dean Warren Eshbach goes over goals and ideas during the satellite's 10th anniversary celebration held in Carlisle, Pa.

Susquehanna Valley Satellite marks its 10th anniversary

The Susquehanna Valley Satellite of Bethany Theological Seminary observed its 10th anniversary with a celebration at Carlisle (Pa.) Church of the Brethren on Nov. 2.

A planning committee chaired by Allen Hansell coordinated the event, which included a time of celebrating and envisioning along with dinner and worship. Past and present staff members, instructors, students, and supporters, plus representatives from the seminary, were on hand.

Bethany faculty member Dan Ulrich was the speaker for dinner, and Brethren Academy for Ministerial Leadership director Jonathan Shively

provided music for the worship service. Students from each of the five participating districts (Atlantic Northeast, Mid-Atlantic, Middle Pennsylvania, Southern Pennsylvania, and Western Pennsylvania) told how the Susquehanna Valley Satellite has helped to prepare them for ministry.

The satellite began in 1993 in an effort to "equip leaders for ministry in a regionally based, Christ-centered, culturally relevant context in ways that bear witness to the beliefs, heritage, and practices of the Church of the Brethren." Its office is located on the campus of Elizabethtown (Pa.) College, with classes taught there and at numerous other locations.

Partners in the satellite's ministry are Bethany Theological Seminary, the Brethren Academy for Ministerial Leadership, and the five area districts.

New Sudan Council leader receives Wallenberg Award

Dr. Haruun Ruun, a longtime worker for peace in his native land of Sudan, was honored with the Raoul Wallenberg Humanitarian Award in a ceremony in Philadelphia on Nov. 8.

Haruun, who is supported in his work as executive secretary of the New Sudan Council of Churches (NSCC) by the General Board's Global Mission Partnerships office, received the award from Crown Princess Victoria of Sweden. The ceremony was held at the American Swedish Historic Museum and attended by more than 300 people, including Brethren Witness/Washington Office director Phil Jones.

Now a US citizen, Haruun resides in Nairobi, Kenya, where the NSCC's main offices are located due to the ongoing civil war in Sudan. NSCC is an ecumenical organization of Catholic and Protestant churches that provides education and civil training to the people of southern Sudan.

NSCC staff are located throughout the region and have been key in promoting peace and understanding between native tribes and regional leadership.

Haruun, in his remarks after receiving the award, and again in his lecture given the following day, noted that he received the award on behalf of the entire council, not only himself. He acknowledged that the work of advocacy for human rights, self-determination, and justice and peace for the Sudanese people is not easy work, but one that brings hope to a nation of people long oppressed.

Annual Conference innovations make registration easier

Annual Conference is moving its centuries-old institution further into the 21st century with several innovations made possible by technology.

Pre-registration of non-delegates will be available for the first time via a new, online registration system. Brethren will be able to pay for their registration,

Conference booklet, age-group program signups, and meal events by credit card, or by registering online and sending a check. Annual Conference staff hope this will reduce long registration lines on-site. Delegates will be pre-registered online by Annual Conference office staff.

The primary distribution of this year's information packet in the spring will also be done in a new way, with CD-ROMs being sent through the *Source* mailing and by mail to others who normally receive a packet. Designed to be "indexed and user-friendly," it will allow printing of only the desired forms and fliers to reduce the 122,000 pieces of paper previously needed to produce the packet. The information packet will also be online, at www.brethren.org/ac.

Churches and individuals without computer access may request a print version instead. Those not on the *Source* list or non-delegates who would like to receive the CD will be able to order one from the Annual Conference office for \$2 each to cover postage and handling.

YOUTHBEAT

Youth workshop urges adult-youth connections

Forty-four people from as far away as Ohio gathered at the Brethren Service Center in New Windsor, Md., Nov. 1 to learn more about "Family-Based Youth Ministry." Well-known youth ministry author and speaker Mark DeVries led the group in his high-energy style, giving statistical information mixed with hands-on, practical youth ministry ideas.

Family-Based Youth Ministry, DeVries said, is about moving young people to mature Christian adulthood. To do that, he said, each youth needs to have many adults (such as choir directors, youth advisors, prayer partners, Sunday school teachers, pastor, etc.) who know the youth and keep touching base with him or her. The real "meat"

of youth ministry, DeVries said, is empowering families and building on the intergenerational connections that can be made during other activities.

The workshop was sponsored by the General Board's Youth/Young Adult Ministries office. Videographer David Sollenberger of Annville, Pa., is making a video of the workshop available for youth pastors and other church leaders to use in training workshops and/or parent meetings.

Citation to recognize youth/young adult efforts

The Committee on Interchurch Relations, jointly sponsored by Annual Conference and the Church of the Brethren General Board, is seeking stories of peacemaking in ecumenical, interfaith, and com-

munity contexts.

As part of its 2004-2005 emphasis on youth and young adults and in support of the Decade to Overcome Violence, the committee is focusing this year's citations on youth and young adults who are working at overcoming violence in creative ways.

Citations will be given in two categories: youth (ages 14 to 18) and young adult (19 to 35). The recognitions will be presented at the Ecumenical Dinner at the 2004 Annual Conference in Charleston, W.Va.

Stories will be accepted through March 15. They should be sent to: General Secretary's office, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120. More details are available at www.brethren.org/genbd/CIR/CIRFlyer.html

Workcamp registrations get off to a fast start

Online registration for 2004 Church of the Brethren youth and young adult workcamps opened on Dec. 1 to a torrent of activity. Nearly 200 participants registered in the first 12 hours of the site's operation, filling about 40 percent of the available spots. Registration is available on www.brethren.org/genbd/yya/workcamps/registration.html.

A total of 23 junior high, senior high, and young adult workcamps are being offered next summer by the Youth/Young Adult Ministry office. The theme for the summer is "Voices that Challenge," based on 1 Peter 4:11. Cindy Laprade and Beth Rhodes are serving as coordinators.

Bethany board welcomes new faces, works on bylaws

The Bethany Theological Seminary board of trustees heard centennial plans and set tuition rates as it gathered for its semi-annual meeting Oct. 24-26 in Richmond, Ind., with several new members.

New to the board were Phillip Carlos Archbold, York, Pa.; Frances Beam, Charlotte, N.C.; Raymond Donadio, Greenville, Ohio; and Phillip C. Stone Jr., Harrisonburg, Va. New staff Stephen Breck Reid, academic dean; Leland Flora, director of admissions; Amy Gall Ritchie, director of student development; and Pam Alexander, administrative assistant to the deans, were also introduced.

In its business, the board approved a 3.85-percent tuition increase for the 2004-2005 academic year; recognized the Susquehanna Valley Satellite's 10th anniversary; and noted that work has begun on Bethany's next self-study in preparation for accreditation renewal,

and for the seminary's 2006-2010 strategic plan. The board gathered with the wider seminary and church community to celebrate Reid's installation as dean.

The executive committee recommended revisions of Bethany's bylaws to incorporate organizational and nomenclature changes, and encouraged each committee to develop a "job" description for that committee's work to assist in the orientation of new board members.

Committee reports included an "unqualified opinion," the highest level achievable, for the 2003 audit received from Battelle and Battelle; a report on the start of "Connections," Bethany's distributed education program, which began in August with 11 students; and an update on plans for Bethany's centennial celebration July 2004 to October 2005.

Personnel moves

Dennis Kingery has resigned as director of financial operations/assistant treasurer for the General Board in order to accept a newly formed position with the Brethren Benefit Trust (BBT). Kingery will become director of Credit Union/Support of Brethren Foundation Operations for BBT as of Feb. 13.

Kingery has been with the General Board's finance office since September 1998. BBT created the new position after it reached an agreement to become the Third-Party Administrator for the Brethren Employees' Credit Union effective April 2004.

As part of the continuing transition in the Brethren Press/Communications area of the General Board, **Walt Wiltschek** was called as editor of MESSENGER effective Jan. 1.

Wiltschek has been doing the news section of MESSENGER and occasional features for more than four years. He began with the General Board as interim Newsline and MESSENGER news editor in August 1999 and became full-time director of news services in January 2000. He previously served as an associate pastor and youth minister, and as a newspaper reporter and copy editor.

Wiltschek is a member of York Center Church of the Brethren and lives in St. Charles, Ill. He is a graduate of York College of Pennsylvania, Eastern Mennonite University, and Lancaster

Theological Seminary.

• **Cheryl Brumbaugh-Cayford** has been called as director of news services/associate editor of MESSENGER for the Church of the Brethren General Board effective about March 1. She and her family will move to Elgin, Ill., from Windsor, Colo., where she has been pastor of the Northern Colorado congregation the past six years.

Brumbaugh-Cayford previously served with the General Board's communications office as an editorial assistant with MESSENGER, news services, and other publications from 1988 to 1993. She has also had interim or part-time work with Bethany Theological Seminary, the Association of Brethren Caregivers, two Brethren homes, and a district, and served in Brethren Volunteer Service.

A graduate of Bethany Theological Seminary and the University of La Verne (Calif.), Brumbaugh-Cayford was elected this year to represent the denomination to the National Council of Churches. She earlier served as a member of the General Board and the Committee on Interchurch Relations.

• **Beth Sollenberger Morphew** announced her resignation as coordinator of the Area 2 (Midwest) Congregational Life Team effective at the end of January 2004. She had served in the position since July 1997. She previously served as director of stewardship education for the General Board since 1994 and before that as pastor and associate pastor for several congregations.

Sollenberger Morphew, who lives in Goshen, Ind., leaves to accept a call to pastor the Elkhart (Ind.) Valley Church of the Brethren beginning Feb. 1.

• **Kathy Goering Reid** was called by the Association of Brethren Caregivers board to become the next executive director of the agency, effective Jan. 5. She succeeds Steve Mason.

Reid and her husband, Steve, recently moved to Richmond, Ind., from Austin, Texas, where she had served as part-time pastor of a new Mennonite congregation and as executive for the Texas Homeless Network. Steve Reid became academic dean for Bethany Theological Seminary in July.

The Reids' primary home will remain in Richmond, but Kathy's office and a residence will be located in Elgin, Ill.



Walt Wiltschek

At the Shenandoah District Conference.

Earle Fike, left, greets Bethany Theological Seminary faculty member Dawn Ottoni Wilhelm after she gave the opening worship message for this year's Shenandoah District conference. Wilhelm spoke on the conference theme, "Unity in Our Diversity." The conference took place Nov. 7-8 at Bridgewater (Va.) Church of the Brethren.

WORLDWATCH

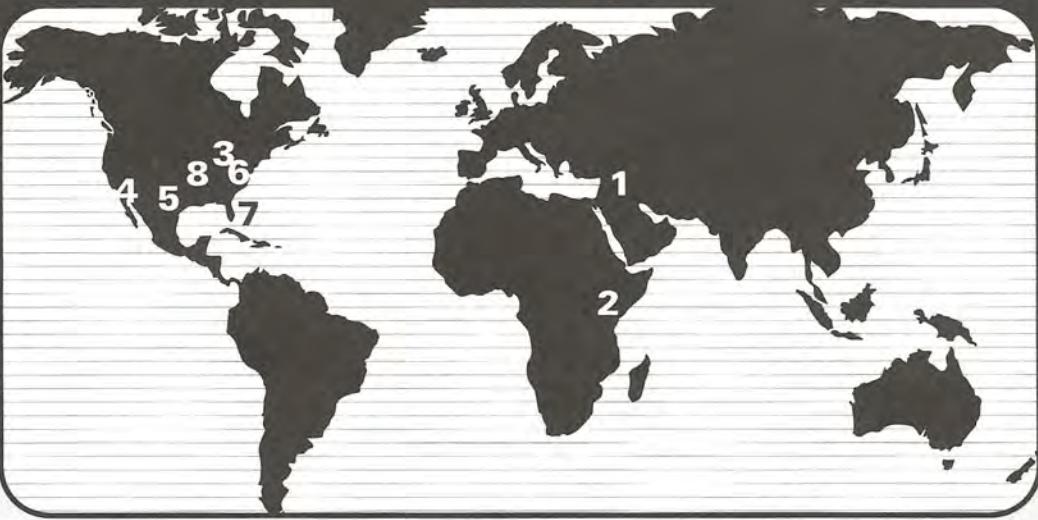
1. Iraq. A major new grant from the General Board's Emergency Disaster Fund will begin a response to rebuild a school in war-torn Iraq. The \$50,000 grant, approved by the General Board Executive Committee, supports a Mennonite Central Committee (MCC) appeal. MCC is working at several rebuilding projects in Iraq. Total cost for the project is \$86,000. Another \$10,000 remains available from an earlier Emergency Disaster Fund grant to the MCC. The General Board's Global Food Crisis Fund is expected to cover the remaining \$26,000.

2. Kenya. A \$15,000 allocation from the General Board's Emergency Disaster Fund will support a Church World Service appeal for disaster response in this African nation. Flooding this past fall has caused 77 deaths and displaced more than 60,000 people. The funds will be used to help provide food and other assistance to more than 10,000 people.

3. Ashland, Ohio. Members of the anniversary committees of the Church of the Brethren and The Brethren Church held a joint meeting at Ashland Theological Seminary on Oct. 17. Most of the discussion focused on plans for joint worship/historical services at the 300th anniversary Annual Conferences to be held in Richmond, Va., in July 2008.

4. Southern California. Church of the Brethren Disaster Child Care program volunteers served at three locations affected by major wildfires this past fall. Two of the locations were in San Diego County, and the third in San Bernardino. The project officially closed Nov. 21 after 26 volunteers had made contact with nearly 500 children during the 19-day response. The fires burned more than 700,000 acres, with more than 4,000 structures destroyed.

5. Texas-Mexico border. Two new grants from the Emergency Disaster Fund will aid a pair of projects near the border. The first, for \$10,000, will provide aid in Tijuana, Mexico, for the work of partner Compañeros en Ministerio as it moves families out of substandard housing. The funds will be used to help improve living



conditions, extend the structural life of cement houses, and construct a kindergarten building with an adjacent park. The second grant is for \$3,000 and will support a Church World Service appeal for flood recovery work in southern Texas.

6. Washington. An allocation of \$2,000 from the Emergency Disaster Fund will support a Church World Service appeal for flood recovery work in northwestern Washington state. A record rainfall on saturated ground in November damaged or destroyed hundreds of homes. The funds will help with long-term recovery efforts.

7. Petersburg, Pa. "Connections" formed the theme as about two dozen staff from Church of the Brethren camps met Nov. 16-20 at Camp Blue Diamond for the annual Outdoor Ministries Association (OMA) directors' and managers' retreat.

In the OMA business meeting, Doug Phillips of Brethren Woods in Virginia was called to the OMA steering committee representing camp directors, and Michelle Gibbel of Camp Swatara in Pennsylvania was called to a second term representing other camp staff. Gibbel will chair the committee for the coming year.

8. Little Rock, Ark. Heifer International on Oct. 29 broke ground for a new headquarters office building in downtown Little Rock. Speakers at the ceremony included former President Bill Clinton, Arkansas Lt. Gov. Win Rockefeller, and former US Sen. David Pryor. The Heifer International Center, which will feature an "environmentally sound design," will be adjacent to the Clinton Presidential Library and Park near the Arkansas River. The organization was founded by the Church of the Brethren in the 1940s.



Camp Blue Diamond in central Pennsylvania was the meetingplace for the Outdoor Ministries Association annual directors' and managers' retreat.

A day in the life

File photo



Janelle Flory was interviewed by a German news team after a speech at the kickoff to the large anti-Iraq war demonstration in Berlin. On Oct. 22, she interviewed Elisabeth Hesse, the 90-year-old daughter of the founder of her BVS project, the Fellowship of Reconciliation.

of Brethren Volunteer Service

Oct. 22, 2003

edited by Janis Pyle



4 a.m. **Stolen solitude**



5 a.m. **On the road again**

On Oct. 22, US Secretary of State Colin Powell was in Kenya to help broker peace talks for an armistice in the Sudan.

Sniper suspect John Allen Muhammed was on trial in Virginia Beach, Va. And away from the spotlight, all over the globe, Brethren Volunteer Service workers were striving for a better world. The currently working 111 Brethren Volunteer Service workers (29 in international projects) were asked to record hour-by-hour what happened during that day.

Brethren Volunteer Service, a program of the Church of the Brethren since 1948, places volunteers in one- or two-year assignments. Volunteers live out their faith as they advocate for justice, work for peace, serve basic human needs, or maintain the integrity of creation. Janis Pyle, coordinator for mission connections, Global Mission Partnerships, served as project editor. Following are excerpts from the journals of BVSers around the world on Oct. 22, 2003.

Copal AA, Guatemala. Every morning the women of Copal AA wait in line to grind their freshly soaked corn for breakfast tortillas. At exactly 4 a.m., the gas-powered corn grinder jerks to a start with a rattle and growl. That sound is my alarm clock today and every day. I climb from under my mosquito net and light a candle. The early morning hours are my only time for solitude and reflection. At a little after 6 a.m. today, 13-year-old Chepe walks up the path to my house to tell me that breakfast is ready. I follow him to his grandmother's house. For breakfast, doña Fabiana, a community women's leader, has prepared a bowl of wild greens, a steaming stack of tortillas, and a cup of lemongrass tea. It is humble food, and very sustaining. As I eat, she tells me that a representative from a community health organization will give a talk on child abuse in the afternoon.—**Heather Dean**

Heather Dean, Washington, D.C., is a BVS/Global Mission Partnerships volunteer in the village of Copal AA, Guatemala. She supported the residents of Copal AA in founding the New Dawn Mayan Middle School. In January, she will teach science, listening skills, and conflict resolution.

Hooversville, Pa. Last Saturday we had the kickoff event for our fall/winter programs here at Camp Harmony. We also began our week-long concert tour to schools and prisons featuring Gilbert Romero (pastor, Bella Vista Church of the Brethren, Los Angeles) and the Bittersweet Gospel Band. We encourage drug-free living from a Christian perspective. Today we are departing any minute for a long road trip to a Pennsylvania school called Salisbury-Elk Lick School District. This school district exists in one building, with no more than 500 kids in the entire district. I am co-“in charge” of setting up all of the lighting and special effects for the concert, so my job isn’t quite as tedious as setting up the sound system or something of that nature.—**Chris VanderReyden**

Chris VanderReyden, Syracuse, Ind., is a BVS volunteer at Camp Harmony, Hooversville, Pa., in the Western Pennsylvania District of the Church of the Brethren.

Sue Grubb



Ellen Knechel's responsibilities in Honduras include advocating on mining policies and accompaniment of communities affected by the mining industry.

Shalon Atwood



At Camp Stevens, a youth camp and retreat center, Florian Wallenwein is versatile enough to do maintenance and repair work as well as conduct team-building and educational programs.

6 a.m. Puppy love

Santa Rosa de Copán, Honduras. I wake up at 6, stumble into my running clothes and jog down to doña Gloria's house. Thalia is there waiting and she jumps all over me because she is an untrained German shepherd puppy. Doña Gloria is the closest thing to a mother that I have in Santa Rosa. Breakfast today and every day is oatmeal made with fresh cow's milk, coffee that she roasts and grinds herself, and a baliada (beans and sharp cheese in a folded flour tortilla). Today we are going to a meeting in La Labor, Ocotepeque, to discuss the Canadian silver mining company that has received a license to mine in this municipality without the consent of the local citizens. The mining law in Honduras was written by the mining companies and favors their interests, often at the cost of the environment or the rights of the people. The people in La Labor want the company to leave. La Labor is about an hour away and so we pile into the cab of the pickup truck and we are off to weave through the mountains of Western Honduras.—**Ellen Knechel**

Ellen Knechel, Upperville, N.J., is a BVS/Global Mission Partnerships volunteer in the communications department of the Association of Non-Governmental Associations (ASONG) in Santa Rosa de Copán, Honduras.

7 a.m. Bottles and Band-Aids

Julian, Calif. I get up. It's time for me to pack all the stuff for the day: water bottles, Band-Aids, and more equipment for the group. I work here in Camp Stevens, which is in the mountains, 4,200 feet high. We teach campers the names of the plants, and what they can do with them. We also do team-building games. During breakfast I have a quick meeting with Eva, my partner for the day, to plan today's activities. We plan to have a blindfold walk to the chapel area. Everyone has to follow one person, all in one line behind the leader. It's a really good game about trust and learning to listen to each other.

—**Florian Wallenwein**

Florian Wallenwein, Wilheim/Teck, Germany, is a BVS volunteer doing his German alternative service through EIRENE, a German peace organization that partners with BVS. He serves at Camp Stevens, a year-round Christian youth camp and retreat center, near Julian, Calif.

8 a.m. Off and running

Derry/Londonderry, Northern Ireland. Finally waking up and hurrying to take a shower realizing that I have a conference that begins at 10 a.m. Its theme is "Live Issues" for the community relations sector in Northern Ireland and is being held at a hotel outside of Belfast International airport. I am supposed to leave by 8:30 a.m. I will ride in a car with former BVSer Sara Cook. We are pretty comfortable in the knowledge that the conference will start late because they always do. I will participate in a workshop on policing the interfaces, which are areas where Protestant and Catholic neighborhoods meet.—**Kara Guzzetti**

BVSer Kara Guzzetti, Mantua, N.J., is assistant project officer for the Peace and Reconciliation Group in Derry/Londonderry, Northern Ireland. PRG's programs allow people to build bridges between communities polarized by events in Northern Ireland.

On Oct. 22, Kara Guzzetti participated in a conference workshop on policing the interfaces, the areas where Protestant and Catholic neighborhoods meet.



File photo



Refugee resettlement was part of Joan Taylor's BVS assignment at Olympic View Church of the Brethren, Seattle. She got to know little Chagi Wembakoy from the Congo.

9 a.m. Change of seasons

Berlin, Germany. On the subway, or U-Bahn, in Berlin where I happen to be today, I noticed how many people are wearing heavy black boots. I guess the rainy season arrived without me noticing it. Time to trade in my sandals and tennis shoes for boots. When I change trains at Spichernstrasse, I easily find a seat at a table and can turn my thoughts to the interview I will conduct on a stop along the way home. I'm to visit Elisabeth Hesse, the 90-year-old daughter of the founder of the Fellowship of Reconciliation, Friedrich Siegmund-Schultze. Because the organization has so many older members, the editor of our newsletter decided to run a series of features on some of the more active "aging" members. I'm happy to take on the task, but feel a bit nervous. I've never conducted an interview in German before.

—Janelle Flory

Janelle Flory, First Church of the Brethren, McPherson, Kan., is serving at the Fellowship of Reconciliation in Minden, Germany as a BVS volunteer. The Fellowship of Reconciliation, founded in 1914, professes that nonviolence is a lifestyle and a method of personal, social, and political change.

10 a.m. All in a day's work

Seattle, Wash. We attend the weekly staff meeting with our church pastor to discuss the current week's activities and projected needs. On our agenda for today: assist refugee family; pick up two children, ages 3 and 6, from day care provider and school; pick up mother from ESL class at community college; visit public health dental clinic with mother and children; take family to grocery store for food shopping. Today is last day for the WIC (supplemental nutrition for Women, Infants and Children) voucher use.—**Joan and Phil Taylor**

Joan and Phil Taylor, Green Cove Springs, Fla., have completed their BVS assignment as community and congregation outreach assistants at Olympic View Church of the Brethren, Seattle, Wash.

11 a.m. To replace the Yugo

Banja Luka, Bosnia-Herzegovina. Make finishing touches on a vehicle donation letter. Vidra has always operated without an organization vehicle, which is becoming increasingly difficult because of regular projects outside of Banja Luka. Often volunteers want to participate in Vidra-sponsored actions but can't because of lack of transport. Only one colleague owns a car—a 1985 Yugo. This piece of work is a lot of things... reliable not being one of them. My colleague Harisa arrives and we have coffee. I'm hungry and walk across the street and pick up burek (meat pie) for Harisa and sirnica (cheese pie) for me.—**Amy Shifflette**

Amy Shifflette, Columbus, Ohio, is a BVS volunteer for Women's Action VIDRA in the town of Banja Luka, in the Serbian part of Bosnia-Herzegovina. The organization was established to further women's economic independence and social status.



Rachel Peterson credits humor as her energizing force to do the office work as well as plan retreats and workshops at her BVS placement site, On Earth Peace.

Noon Plenty amid poverty

Union Victoria, Guatemala. Sometimes it is hard to eat well when you know that you live with malnourished neighbors. Protein deficiency is rampant here and manifests itself in the swollen bellies of the children and the reddish discoloration of what should be jet-black Mayan hair.



Julie Kult and Tony Banout

Julie and I spend some time chatting about our plans for the day. There is a political party visiting the community at 3 p.m., so we will go down to the town center and listen in. In this election year, there have been several such meetings, usually comprised of vague promises to assist the community with needed development in the areas of health, infrastructure, and education.—

Tony Banout

Tony Banout and Julie Kult, Brookfield, Wis., are a married couple, BVS-Global Mission Partnerships volunteers, living in the Guatemalan mountain community of Union Victoria, consisting of 85 Mayan families, all of whom are former refugees of Guatemala's 36-year civil war.

1 p.m. Taste the justice

New Windsor, Md. Back in the office after lunch. Reply to e-mails. Get a call from someone interested in getting her congregation to sign up for the Decade to Overcome Violence. I jump up from the desk, grasping the DOVPak (the resource given to congregations who sign up). I wave the packet around excitedly as we talk. She is particularly taken with the idea that DOV congregations decide how DOV will be a part of their programming. I become more enthusiastic, singing (to the tune of "Di Quella Pira"), "Yes! Your congregation can do anything as part of DOV—alternative gift-giving, domestic violence awareness, mediation training, special offerings, supporting local homeless shelters, encouraging dialog inside the church as well as out—anything!" She will talk to her congregation. I experience twitching indicative of coffee deprivation. Make a pot from coffee purchased at SERRV shop at the Service Center. Umm. Fair Trade—taste the justice. Think of offering that as the slogan of their next marketing push.

—Rachel Peterson

Rachel Peterson, New Carlisle (Ohio) Church of the Brethren, is program assistant for On Earth Peace and coordinator of the Decade to Overcome Violence at the Brethren Service Center, New Windsor, Md.

2 p.m. A day of grief

Huehuetenango, Guatemala. I accompany a family to the cemetery to bury their 15-year-old son who died the previous day in a car accident. We walked in procession to the middle school to await the body of another student who died in the accident. Four students died instantly and another 15 were hospitalized. They were returning from a field trip when the brakes went out in the pickup truck on the hill coming into town. The body of the other student arrived at the middle school and a teacher gave his parting words. We walked again in procession to the Catholic church, where the priest gave the final prayers. We began in procession to the cemetery. On the way, various groups of students, teachers, friends, and family took turns carrying the coffins on their shoulders. Approximately 500 gathered in the cemetery to lay to rest these two youths.—**Todd Bauer**

Todd Bauer, Webster, N.Y., is a BVS/Global Mission Partnerships volunteer working with the social ministry of the Guatemalan Catholic Church in the highland community of Huehuetenango. The social ministry has a soil conservation/organic agriculture program, including a GMP-sponsored reforestation and fruit tree program.



Sarah Merola, foreground, learned Navajo weaving on Oct. 22.



Joan Campbell gives a helping hand to a variety of people in need each day.

3 p.m.	Weaving dreams	4 p.m.	Sheltering the homeless	5 p.m.	At the end of the day
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Mostar, Bosnia-Herzegovina. Still weaving on this rainy day. Weaving since noon. A lady from Britain has come to show us how to Navajo weave. It's a highly complex process. I would just like to mention that upon arrival to the center that I discover that someone has stolen my umbrella. Still weaving but now a break to drink tea and eat Domacica (biscuits or cookies).—**Sarah Merola**

Sarah Merola, Annapolis, Md., is a BVS volunteer at Mladi Most in Mostar, Bosnia-Herzegovina, as the coordinator of the women's group. Mladi Most is an open youth space for culture and reconciliation to bring together youth from the Muslim "east" and Croat "west," which 10 years ago were on opposing sides.

Frederick, Md. Clients streamed into the office today. A young mother with two children needed assistance to avoid being evicted from her apartment. The father of the children had moved out without paying rent or utilities. I filled out the forms with her and we talked about other agencies that could help her. Then a frail and shaking middle-aged man came into the office for help with his mental health prescriptions. I calmed him down, assured him we could help, and called the pharmacy for prescription prices so I could do a voucher to give to him. Next a homeless man and woman came by to get some personal hygiene products. I went to the storage area and put together a bag with shampoo, soap, razors, shaving cream, deodorant, toothpaste, toothbrush, and socks.—**Joan Campbell**

Jim and Joan Campbell, Turkey Creek Church of the Brethren, Warsaw, Mo., are BVS volunteers in the office of the Religious Coalition for Emergency Human Needs in Frederick, Md. Jim is coordinator of the homeless shelter and Joan is case intake worker and mission volunteer.

Jim Campbell is coordinator for the Alan P. Linton, Jr., Shelter in Frederick, Md. The shelter is named after a Frederick Church of the Brethren member who died in the World Trade Center tragedy on Sept. 11, 2001.





Dot Ramser, center, teaches French at Emmaüs House in Rouen, France.



6 p.m. New life

Weslaco, Texas. Earlier, Noelia, the office manager who just had a baby last month, had to go out to a seminar, so I watched her daughter, Bryssa. Bryssa had her 6-week exam and shots today. After calming her down, I fed her, changed her, and got her to fall asleep. I did random office work while Bryssa slept in her little swing. In the midst of my routine, I was asked if I wanted to see a birth. One of the volunteers came in with labor pains and was admitted to a birth room. She did not have a whole lot of support, and I was asked to give some. She came in at 6, and by 6:30 the baby was born. The whole labor and the delivery took place in the bathtub. The water helps with the labor pains, and everything happened so quickly that she delivered there too. It was a baby girl.—**Anna Pomazal**

Anna Pomazal, Dixon (Ill.) Church of the Brethren, is a BVS volunteer at Holy Family Services Birth Center, Weslaco, Texas, about 10 minutes from the Mexican border.



Katherine Ryan

On Oct. 22, Anna Pomazal happened to witness (and coach!) her first birth. "Awesome," she said of the experience. Here she tends Bryssa, the daughter of a co-worker at Holy Family Services Birth Center.



7 p.m. A listening ear

Havre, Mont. Here I am in Havre working both the domestic abuse shelter and the mentoring program. Both involve lots of people and crisis. The shelter job requires someone who has patience enough to listen or wait until a client wants to talk, which sometimes can be days. Mentoring involves lots of public speaking, phone calls, and learning of the trauma kids have lived through. Tonight's activity calls for picking up kids. At 5:30 I headed out with a list of 16 kids to pick up within the half hour and brought them back to headquarters for the mentoring. The kids came inside for pumpkin decorating and a candy scavenger hunt. We are ready to take the first group home. Three more groups to follow.—**Anna Emrick**

Anna Emrick, Lansing (Mich.) Church of the Brethren, is the domestic abuse shelter manager for the District IV Human Resources Development Council in Havre, Mont. She is also mentoring coordinator for Mentoring for Tomorrow, a program of HRDC.



8 p.m. Creating a home

Rouen, France. My co-workers are often disadvantaged, fragile people. Many come to Emmaüs after being on the streets or after having served out a prison term. For any number of reasons, society has brushed them aside. They are *compagnons*, formerly homeless or marginalized people who come to live and work at an Emmaüs community. At Emmaüs we fight against exclusion. We just finished dinner at the community! Unlike most *compagnons*, who have "their" seat at "their" table, I tend to be a floater and sit wherever I find a place. Tonight I sit with Pom-Pom, Michel, Jean-Pierre, Jean-Hughes, and Dominique. The main dish is fish with vegetables and we get clementines for dessert. Yum! After cleaning off the table, I head to my apartment to get ready for class. Tonight I teach French class for three of our foreign *compagnons*. My accent still is the subject of conversation almost daily, but I'm finding that being foreign can actually be beneficial. Because I don't fit into traditional French society, many *compagnons* find me approachable.—**Dot Ramser**

Dot Ramser, Brook Park (Ohio) Church of the Brethren, is a BVS volunteer at the Emmaüs Community of Notre Dame de Bondeville, Rouen, France.

9 p.m. Hope at Hopewell

10 p.m. Peace in Hiroshima

Mesopotamia, Ohio. We've had lots of rainy, cloudy days this fall and are supposed to get our first snow tonight here at Hopewell, a residential facility on a 330-acre farm in the Amish countryside.

Hopewell serves adults 18 and over who have a mental illness. Our work isn't hard physically, but the emotional challenge is draining. Mornings Susanne has been helping with the housekeeping crew, and in the afternoons she has been doing office work. Almost every day Al takes residents on dental and doctor trips, or shopping, or sometimes fishing. He has been helping with plans to remodel one of the older farm houses into the volunteer house. When that house is ready in the spring, all five of us volunteers will move into it, and our present house will become a transitional house for residents who are almost ready for independent living. This will give them more opportunities to learn living and coping skills, but still have help available. The wind is blowing hard now with rain pounding against the window off and on. We are thankful God has provided this warm, snug house.—**Al and Susanne Chrysler**

Al and Susanne Chrysler, Estes Park, Colo., are BVS volunteers at Hopewell Inn, Mesopotamia, Ohio, a therapeutic farm community.

Hiroshima, Japan. Today started as an ordinary day at the World Friendship Center (WFC) in Hiroshima, where we support peacemaking activities and host international visitors. Guests express their horror that an atomic bomb wiped out this entire city in an instant, killing 70,000 people of all ages and 140,000 within five months. They are impressed with the hospitality and vitality of Hiroshima and the lack of anger and blame expressed by the survivors. Our guests finished breakfast by 8:30 a.m. so we were quite on top of things before Joel's English conversation class started at 10 a.m. We had lunch with Yoshie, the young WFC bilingual Japanese woman who arranges for our guests to hear stories from survivors. Then we were able to steal enough time to deliver peace cranes made by our son and daughter-in-law, Torin and Carrie Eikler, to the Children's Monument at Peace Memorial Park before our 2 p.m. committee meeting. After supper I slipped out to take all the towels and sheets off of the line and read a bit from *Exposure: Victims of Radiation Speak Out*, a report on radiation exposure around the world. Now our set of six guests are settled in for the night. A good day. A full day. A day, as usual, full of surprises.—**Beverly Eikenberry**

Joel and Beverly Eikenberry, Manchester Church of the Brethren, North Manchester, Ind., are BVS volunteers serving as directors at the World Friendship Center, Hiroshima, Japan.

File photo



Beverly and Joel Eikenberry host international visitors at the World Friendship Center in Hiroshima, Japan.



North Korea



South Korea

North Korea: A closer look at “ene”

Who is our enemy? Most of us are a bit uncomfortable even acknowledging that we have any enemies. US President George Bush has stated that North Korea is a part of an “axis of evil” in our world today. Another indicator is mass media; the latest James Bond thriller begins with the hero’s imprisonment and torture in North Korea, and these villains pursue 007 until the end of the movie.

How do we interact with an enemy? Our early experience from grade school playgrounds and middle school hallways teaches us about enemies. Enemies are “they,” not “us”; they will say things about us that are not true; they will do hurtful things to us. We have learned

through experience that we need to keep up our guard and protect ourselves around such people.

Yet, Jesus said, love your enemy. How can we bridge Jesus’ words with our life experience? Some nations have been hurtful, or threaten us. Surely Jesus did not mean those enemies. The Good News is, yes, those enemies. And, while powerful transformation is possible when one loves an enemy, Jesus did not promise that all of those enemies will become friends. So there may still be people and nations who hate us, or do hurtful things, but we are called to relate to them in love. Loving such people and nations will require the power of Christ working in and through us.

Jesus’ parable about the Good Samaritan

A smokestack and the Taedong River in North Korea, a land impoverished by years of isolation.



Bob Edgar, general secretary of the National Council of Churches, converses with a North Korean soldier at the demilitarized zone. The line of demarcation is the four-inch ridge between the buildings. US soldiers stand guard on the other side.

the my”

Article and photos by Mervin Keeney

prompts us to reach out to the neighbor in need, regardless of politics and commonly held assumptions.

Responding to human need, standing with those who suffer, engaging in peacemaking, and visiting and encouraging Christians in other nations, especially those facing hardship and suffering, have been significant ways that the church has worked in places of conflict and tension in our world. And, when we reach out to an isolated “enemy” nation like North Korea to do these things, we take the words of Jesus seriously. Our denomination uses the phrase “another way of living” to summarize our walk in the world, guided by a set of values other than the world’s.

I had the rare opportunity to meet our

neighbors in North Korea among an ecumenical delegation to North and South Korea, November 8-18. Our delegation was led by Robert Edgar, general secretary of the National Council of Churches of Christ in the USA, and John McCullough, executive director of Church World Service (CWS). This visit with the churches in North and South Korea followed a gathering of Korean church leaders in Washington, D.C., in June, and was the culmination of a process begun earlier this year to engage the issues of hunger and peace that remain troubling for the Korean peninsula.

The Church of the Brethren has responded to hunger in North Korea over several years, making grants totaling

nearly \$500,000 from our Global Food Crisis Fund since the floods and food shortages began in 1996. This year, too, we joined in a Church World Service effort to supply food to North Korea, sending 420 metric tons of flour through the Korea Christians Federation.

Korean History 101

During 13 centuries of relative unity, the Korean peninsula developed a homogeneous population, language, and culture. This internal cohesion developed in spite of, or perhaps because of, external aggression by its neighbors; Korea has suffered about 900 invasions during 2000 years of recorded history.

At the end of World War II, Korea was



Korea delegation members (from left): Mervin Keeney, executive director for Global Mission Partnerships, Church of the Brethren General Board; Brian Grieves, officer for Peace and Justice Ministries of The Episcopal Church, New York City; Sara Lisherness, coordinator, Presbyterian Peacemaking Program, Presbyterian Church (USA), Louisville, Ky.; Robert Edgar, general secretary of the National Council of Churches, New York City; John McCullough, executive director, Church World Service, New York City; Victor Hsu, senior advisor to the CWS executive director, New York City; and Xiaoling Zhu, area executive for East Asia and the Pacific, Global Ministries, United Church of Christ, Cleveland, Ohio.

divided between the victors: the Soviet Union and the United States. This division, along with that of Germany, was the result of Cold War competition between these superpowers. Korea's situation was made worse because colonization by Japan from 1910 to 1945 meant that the nation had no existing government which could take over when the Japanese surrendered. Governments formed on both sides with the same affiliations, North Korea to the Soviet Union and South Korea to the United States.

US occupation forces were withdrawn from South Korea in 1949. In 1950 North Korea invaded South Korea seeking to "reunify" the country. In response, the United Nations activated a UN Command, under US leadership, which sent troops and assistance to South Korea, and China entered in support of the North. The war was devastating for both sides and yielded no winner. Instead, a ceasefire, or armistice, was signed in 1953, with a demilitarized zone

established near the 38th parallel. Supporting South Korea against external aggression, and protecting US regional interests, resulted in South Korea hosting the largest contingent of permanently stationed US troops anywhere in the world today—37,000.

In recent decades there have been actions by both the North and South against the other that have either built goodwill or undermined trust. Yet there is a strong and consistent voice among the peoples and governments of both sides calling for unity. Steps by both governments to permit increased exchange, communication, and investment by the South in the North have led to warmer relationships in the past decade.

The church in North Korea

Our group began its visit to North Korea in Pyongyang. We were hosted by the Korea Christians Federation, a longtime partner of NCCC and CWS. This included a brief time with the Chilgol congrega-

tion, one of two Protestant churches in Pyongyang, and a visit to one of 20 reported house churches in the city. While we shared words of greeting and goodwill through an interpreter each time, music was the best bridge across the language barrier. The energetic singing of hymns in both settings, in solo or congregational form, reflected Christian zeal and our common heritage of faith.

Our experience in the small room of the house church left a powerful impression on me. This stop had not been on our itinerary, but was added at our request. Our coming together on a weekday required special approval from the government, since churches can gather for worship only on Sunday. House churches are not legal, which means some limitations, but they have not been closed. Our awareness of these realities added to our anticipation of the meeting.

We were met by some members at the entrance to the apartment building and escorted upstairs, where we entered a modest room and sat around the walls on individual sitting mats laid out for us on the floor. Nine persons of the 12-member congregation could leave their work and join us on this weekday.

There were greetings and words of good wishes. One woman stood and sang a solo, unaccompanied, in rich tones. Then a second woman, perhaps in her 60s, rose and sang. She sang the favorite hymn, "When peace, like a river," with passion and conviction, each verse ending, "It is well, it is well with my soul." When she finished, we sat in awed silence, vividly aware of the powerful bond she felt in her walk with Christ.

Next, the small fellowship sang a hymn and invited the US delegation to sing one in response. As we began to do so, we barely had sung the first line of the hymn before the Koreans joined in. They knew

North Korean children performing at Changwang kindergarten in Pyongyang.

the hymn! When that hymn finished the Koreans started another and the delegation joined in, and this was repeated again and again. Words sung in a language unknown to the other, yet both understanding the meaning, our voices united in a Pentecost-like praise to God.

We also visited the Bongsu Noodle Factory and Bakery operated by the Korea Christian Federation, and watched the production of these basic foods. What a joy to see the flour—purchased through the gifts of our children and members through the “2-cents-a-meal” program and other contributions to the Global Food Crisis Fund—become bread for the hungry children and elderly of North Korea.

North Korean society

There are two sides to the isolation imposed on North Korea: each of us knows very little about the other. A textbook approach might begin by noting that North Korea has a communist government and a socialist economy. This means that all business is controlled by the government, which, in turn, pays all

workers. This is so different from our experience it is difficult to comprehend or describe. There were no advertising billboards and few identifiable shops, little that indicated commerce. We were

advised that the few small vegetable markets we saw in rural areas were a recent development. Just as visitors to Africa puzzle over how people there live and sustain themselves in the bush, our delegation found most of the North Korean economy seemingly invisible.

Isolation from change and the austere economic realities give North Korea the feel of an earlier time, perhaps like our own Depression times in the 1930s must have been. Industrial capacity, which had been greater than that of the South immediately after the war, has deteriorated greatly.

Buildings in the urban areas were mostly unadorned cement. We saw no



Women making noodles at the Bongsu noodle factory in North Korea. The factory produces about one ton each day.

flowers or decorative shrubs, even in the capital, and few trees. Putting this reality together with the Korean love of beauty, and skills in ceramics and art developed over millennia, leads to the conclusion that North Koreans have made deep sacrifices in recent years simply for survival. In contrast, monuments to commemorate former President Kim Il Sung, national events, or the people's accomplishments were many and surprisingly well-adorned.

There were few vehicles on the road, and, other than those few brought in by the United Nations and other international agencies, most of the vehicles appeared to have been of 1950s vintage.





The Church World Service shipment of bread flour, enough to last for many months, stored at the Bongsu bakery. In the photo (from left) are Merv Keeney, John McCullough, Bob Edgar, Brian Grieves, and Xiaoling Zhu.

These few vehicles were directed by traffic police instead of traffic lights. These traffic police were mostly young women, who effectively guided traffic with crisp, artful gestures. Their precise directions were strictly obeyed.

We also traveled north to national shrines and forests at Mt. Myohyang, and south to the border at Panmunjom. Looking from the North toward the US soldiers across the 50 feet of ground between the buildings at the line of demarcation was saddening for all of us. This border divided an estimated 10 million family members. It is hard to comprehend 50 years of truce without closure in a peace treaty or some other means of resolution. While the parties are perhaps not engaged in active war, a "state of belligerency" continues, as well as in the rhetoric of the North Korean and US governments. It was not difficult to envision that this border could erupt into a "hot" war.

Having heard only the US viewpoint in our media, it was helpful to gain a more balanced perspective by hearing the view from the North. North Korea sees itself as the "free" Korea. From this perspective the US military "occupies" the South and prevents reuniting of the country. The North sees recent changes in US policy to mean that the US may strike anyone preemptively. The perceived hostile rhetoric from the United States, naming North Korea as a member of the "axis of evil," makes North

Korea imminently concerned for its security. We met with the third highest-ranking leader in North Korea, Kim Young Dae, the chairman of the Korean Social Democratic Party (also vice president of Presidium of the Supreme People's Assembly). He provided insights on the Six-Party Talks on the nuclear issue and North-South relationships.

Most Americans have difficulty accepting the tendency of North Koreans to almost deify the former head of state, Kim Il Sung, often called the "Great Leader." He is highly venerated, and, even though

he died in 1994, North Koreans talk of him still being "alive in our hearts." While this sacred reverence of a former political leader was initially puzzling, this perspective can be approached with less judgment through understanding of Confucian thought. The strong Confucian value of revering ancestors, coupled with the specifically defined roles of the benevolent leader and people toward each other, make this more understandable. Christian leaders from both North and South said there is a strong Confucian undercurrent in the church in both countries. Perhaps this not unlike the Jewish traditions of the Old Testament, the Greek culture prominent especially in Paul's writings in the New Testament, or US cultural values like individualism, work ethic, time orientation, that underlie much of American Christianity.

Smaller than Mississippi and covered with mountains and narrow valleys, North Korea's population lives on only about 20 percent of the land. Tillable land, therefore, is quite small, and the





North Korean children welcome the delegation of US church leaders at Changwang kindergarten in Pyongyang.

lack of fertilizers means that its productivity is decreasing. The country cannot grow enough food for its needs, and can afford to purchase only a portion of what is needed to feed the population. North Korea grows about half of the eight million metric tons of grain it needs to feed its people. It can generate income to buy another million tons. This leaves a two million-ton shortfall each year, 25 percent of the grain needed to feed the nation at minimal standards.

While meeting with the head of the United Nations World Food Program, Rick Corsino, we learned that UNWFP has reported progress in recent years to reduce the amount of wasting and stunting among children. Unfortunately, we also learned that the United States has reduced its support of the North Korea food program. Since the US had been the biggest donor, this loss is significant.

South Korea: a contrast

South Korea is a sharp contrast to the North—a bustling Western-style society—highly interconnected to the world, materialistic and consumer-focused, and awash in US franchises like McDonalds, Starbucks, and Kentucky Fried Chicken. South Korea is among the most densely populated nations in the world, with 47 million people on a land mass the size of Indiana. In spite of economic downturns in the 1990s, personal incomes have soared and South Korea has become the 11th largest national economy in the world.

The churches in South Korea are active and vital. The country has the largest percentage of Christians in any East Asian nation except the Philippines—about one-fourth of the population. As a

Worshiping with North Korean Christians in a house church provided a time for rich sharing of faith across language and cultural boundaries.

result, the church is very visible and prominent in South Korea. Our visit coincided with both the interfaith Third International Peace Conference, and the General Assembly of the Council of Churches in Korea, and our delegation divided to participate in parts of both events. The international scope of the peace conference was reflected in the inclusion of Orthodox Christians from Russia, a Muslim, and Buddhist leaders. These voices added to the richness of conversation on the topic, “From Ceasefire to Peace: Peacemaking Role of World Religions.”

The issues of peace in the region and unification with the North remain central concerns for the people and churches in South Korea. Many conclude that the economic burden of a union will fall on South Korea, yet this awareness did not seem to dampen the desire for reunion.

Our delegation also gained perspective through meetings with South Korean President Roh Moo-Hyun, Minister of Unification Jeong Se-hyun, and US Ambassador Thomas Hubbard.

There is considerable pro-US sentiment in the South, although, based on our interactions, persons in their 20s were less favorable to a US presence than those in their 40s and 60s. The elders, who had witnessed the war and early separation, thought there was value in a continuing US military presence, while the younger generation tended to believe it was time for US troops to leave.

When we read about street protests and changes in government in South Korea in our media, we may think that this behav-

ior indicates instability. One seasoned observer reflected that South Korea is still a fledgling democracy, and that such street riots are not an indication of problems, but a healthy sign of expanded freedom for the people to voice their dissatisfaction with their government. A parallel was drawn to earlier points in US history when labor riots and other forms of dissent were common.

One could not make the trip from North to South without pondering the great gap that has emerged between two ends of what was one nation before the division. The challenge facing both sides to bridge toward the other is immense. Many observers feel that the obstacles facing North and South Korea as they seek to reunite are far greater than were between East and West Germany. Yet, in spite of the impediments, Koreans in North and South are united in desiring peaceful reunification of their nation and people.

Efforts to feed the hungry, and to reach across the borders of North Korea in friendship and goodwill, seek to embody Jesus’ call to love our enemy. These actions are important steps that you and I can take on the road to peace and healing in Korea.

For more information, see the Global Mission Partnerships website, which includes links to Korea reports by Church World Service and the NCC, at: www.brethren.org/genbd/global_mission/. **M**

Mervin Keeney, executive director for Global Mission Partnerships, serves as a denominational representative to the boards of both Church World Service and the National Council of Churches.

If you follow Jesus, your friends may think you're strange

What's really

A friend made the evening news one Sunday last spring. He had walked to worship that day—a 16-mile trip begun at 3 a.m. Bob and his cause—a nagging suspicion that petroleum might have something to do with our nation's rush to war—got a little airtime on the local TV station. The broadcasters were less interested in his motives than in his means: his actions were downright strange. And media love strangeness. Just look over the selection at the supermarket checkout.

Indeed, to walk anywhere we don't have to walk in our car-centered culture seems looney. After all, "We've got fuel to burn, roads to drive," shrieked Neil Young in "Keep on Rocking in the Free World," a song written about the time of the first Gulf War.

We drive everywhere, even though we may know the numbers related to annual deaths due to car accidents (40,000) and air pollution (70,000); or that if we'd just walk all our trips under a mile, the 60 percent of us who are overweight likely wouldn't be; or the connection between cars and global warming. And if American families could cut out just two of their 60 car trips per week, we wouldn't even need oil from Iraq. All of this fails to impress us, however, in the shadow of the overarching cultural norms surrounding car driving.

But if we think about these things long enough, doesn't a 16-mile walk to worship seem less strange? In the context of our world today, is it as weird as it first appears? Could it be that it even begins to sound normal?

Now there's a thought. And maybe the kind of thought it wouldn't hurt us to have a little more regularly. So often we accept as "normal" the patterns of the dominant culture around us, to the point that we lose sight of the reasons patterns are set up the way they are, or what the consequences of these patterns may be.

This is not a reference to routines that

are simply "the way we've always done things." There is something comforting about routines and rituals that help us keep our bearings. Rather, these are systems set up to keep things the way they are for the benefit of some, without regard for the well-being of all.



Living God's normal life—By choosing to bike rather than drive, Carol Lena Miller (right) helps others maintain their normal lives. Gwich'in people (above), living near the Arctic National Wildlife Refuge, have a better chance of maintaining their caribou-centered culture without the threat of oil drilling on their land.

Patterns of consumption in the United States insure a comfortable, even luxurious, style of living for many of us. But were our consumption rate of 200 pounds of stuff per person per day mimicked by the rest of the world, we'd quickly need to find two more planets to provide for us.

And "American values" like patriotism come to the fore when one's nation seems to be under attack. Yet love of country overdone can lead to a kind of arrogance that makes others in our world nervous at best and vengeful at worst. I won't forget the comment of a Shi'ite leader in Kerbala in southern Iraq during our visit in December 2001. He and we knew that our nation was even then gearing up for a conflict with his nation. And the people of his branch of Islam were no friends of Saddam Hussein. Yet he sat us down for a 15-

David Radcliff



minute talking-to that was summed up in one searing question: "Why does America have to act like it's god in this world!?"

To question such things as over-consumption or over-zealous patriotism is seen by many as stepping over some invisible line—even in our churches. Those who question are seen as strange, or worse. Those who view them with suspicion are correct in one way: They are indeed a threat to the system that brings great comfort and great profit to some at the expense of many others, and at great cost to the environment.

They are threats to the present order in the same way the early church was seen as a threat to the order of its time.

There are wonderful passages in the book of Acts that testify to the "strangeness" of the early church. This strangeness went beyond being just a thorn in

normal?

by David Radcliff

the side of the prevailing powers. In Acts 17:6, the Christians are noted with some anxiety by the rulers as those who are “turning the world upside down.”

This was not an idle claim. By their beliefs and practices, the early church was actively setting the world of its day on its ear.

• Declaring Christ as risen was scandalous to the religious and political leaders who had put their money on death, and their power to impose it, having the last word.

• Naming Christ as king and promising allegiance to him sent a chill up the spine of the Romans. They counted on an unholy alliance between the state and religion—embodied in the supposed divinity of Caesar—to maintain the nation’s aura as invincible and beyond criticism.

• Ordinary folk who benefited from the power dynamics of men over women, rich over poor, and free over slave found the egalitarianism of the church unnerving.

In short, the early church was proposing a new standard for “normalcy.” Justice and equality, a refusal to set profit or privilege or patriotism as the highest virtues, naming Jesus as Lord above all lords—these were the values that had come to define the followers of Jesus. They were strange in the sense that they did not jibe with the status quo of their time. They were normal in the sense that they are very much what God has in mind for this world.

Today there is another way in which values practiced by the early Christians are “normal.” They may just work as a very practical way of setting our world on a new course with new possibilities for a better future. The usual way of doing things is simply not working to the benefit of God’s earth or God’s people.

Even with these positive dimensions, these and other actions of the early church presented a danger to the established order. They did so precisely because they suggested a new order. Such suggestions did not go unnoticed by those

who liked things just the way they were.

How often do we find ourselves raising eyebrows, getting in trouble, or even making the evening news, due to our strange normality? Like the early church, we don’t set out to gain recognition. Yet, living with this new view of things will inevitably lead to new ways of being in our world.

A participant at a recent Decade to Overcome Violence training event drew nervous chuckles even from the other peaceniks in the room when she went public with her personal vow not to shop at a particularly large and ubiquitous retail chain. She was deeply concerned about the effect of their business practices on local communities and our global neighbors. While she wasn’t sure taking her business to other large chains was a lot better, she felt compelled to do something.

“There she goes again” was the sentiment at a church meeting when a member suggested using church grounds for a Community-Supported Agriculture plot. CSA is a rapidly growing movement linking local producers of food with nearby consumers. People join the CSA, pay in advance for their share of the season’s harvest, and may also pitch in to help tend and pick the produce. This process provides organic food, avoids the energy costs of shipping food the normal distance of 1,700 miles to our tables, and puts a fair wage into the hands of the farmers, who today reap less than 10 percent of the eventual sale price of the food at a typical supermarket.

A young man’s bothersome conscience got in the way of a sacred ritual at a recent weekend meeting. When the meeting adjourned, some of group decided to go out for ice cream. As they began casting their flavor votes, the teenager among them lamented that he could no longer eat chocolate. “Allergic?” the others inquired. “No,” he replied. “A friend of mine told me chocolate is harvested by child workers in West Africa. At first I just said, ‘No

way!’ But then I looked it up and found out he was right. Sometimes chocolate is harvested by kids who are virtual slaves. So now all I eat is Fair Trade chocolate. It is produced by people treated fairly and paid a decent wage.” The selection process had to be rethought, but black raspberry emerged as a suitable alternative.

Then there’s the high school girl who refuses to recite the Pledge of Allegiance, saying that her allegiance is to her Lord. And the community college student who insists on handing in assignments on one-side-clean paper, to the dismay of her teachers. And the mother who gave up driving for Lent in recognition of the role cars play in harming the earth and fueling our addiction to oil.

All these are acts of strange normalcy. They are strange to those around us and sometimes even to others of us within the faith community. But they are normal in that they seem in keeping for God’s higher order of how things should be in this world. Each deed exacts some discomfort or inconvenience on the surface, but also provides a sense of personal satisfaction and spiritual harmony from being in solidarity with others and with God’s ways.

It won’t be easy standing out like this, but it will help if we are joined by others who support us and pledge their own willingness to be normal—no matter how others react. A regular reading of scripture will also help, as we’ll find ourselves with plenty of company there.

And remember this: In this strange world where might often makes right, where God’s earth is under assault, where profit regularly reigns over people, our common future may well be in the hands of uncommonly normal folks. They will be the ones with the courage to “turn the world upside down,” like God intended it to be. ■

David Radcliff, of Elgin, Ill., is director of New Community Project at www.newcommunityproject.org.

The chasm between

POVERTY & JUS

Luke 16 tells the story of a rich man who was dressed in purple and fine linen, and of a poor man named Lazarus who lay at his gate, longing to satisfy his hunger with what fell from the rich man's table. They both died, and in the afterlife the rich man attempted to repent of ignoring the suffering of Lazarus. But Abraham told the rich man it was too late, that the chasm between them was too great. John L. McCullough, executive director of Church World Service, used the Lazarus story as his text Oct. 12 when he spoke at The Riverside Church in New York City.

Paul Jeffrey/ACT-CWS



Every day 799 million people in developing countries—about 18 percent of the world's population—go hungry. Every night 10 million children in the United States go to bed hungry, many of them crying themselves to sleep. Later at night many of their parents also cry themselves to sleep, frustrated because they are unable to feed their children's hunger.

Fatima is a beautiful and soft-spoken young girl, perhaps 15 years old. She had moved to Freetown, Sierra Leone, from

Conakry, Guinea, with her family. The family had fled the fighting that eventually ended the horror of the ruthless dictatorship of Sekou Touré. Sierra Leone was the closest they could come to finding a safe haven, even though that country was mired in what would eventually be 18 years of uncivil war.

When the rebels invaded Freetown they raided many houses, including Fatima's house. "They killed my mother and my father and my brother right in front of my face," she said. Then one of the rebels grabbed her right arm and swung a machete, cutting it off from the shoulder. "While he held my arm in his hand I ran away. That is why I am alive today." Fatima had only one request. "Please, sir," she asked me, "help me to get my education."

How can anyone ignore the cry of a young person who has been through so much, and yet who still believes she can make something special of her life?

"Caring for the Poor" resource available

The latest installment in the *In Our Midst* series from the General Board, titled "Caring for the Poor," is now available.

The packet grows out of the 2000 Annual Conference statement of the same name and contains a study guide, historical perspective, congregational stories, Bible studies, worship resources, suggestions on connecting with government and community agencies, and other pieces. More than 20 writers contributed to the project.

Lester Boleyn, who retired from the General Board staff last year, edited the packet for the Congregational Life Ministries office. The office provided a free copy to every congregation via the *Source* packet, with the goal of helping congregations interact with the poor in their communities.

The Conference statement recommended "that each congregation develop at least one direct hands-on ministry with the poor" and study the underlying faith basis for that ministry. Other goals include becoming aware of related legislative issues, partnering with urban/ethnic congregations, analyzing community needs, and the development of anti-racism training. A progress report on the goals is due to be given at the 2005 Annual Conference.

"If you have not given a name and a face to 'the poor,' you are invited to join other Church of the Brethren congregations like those whose stories are told herein," Congregational Life Ministries executive director Glenn Timmons says in a cover letter.

Additional copies of the packet may be ordered for \$2.50 each from Brethren Press by calling 800-441-3712.

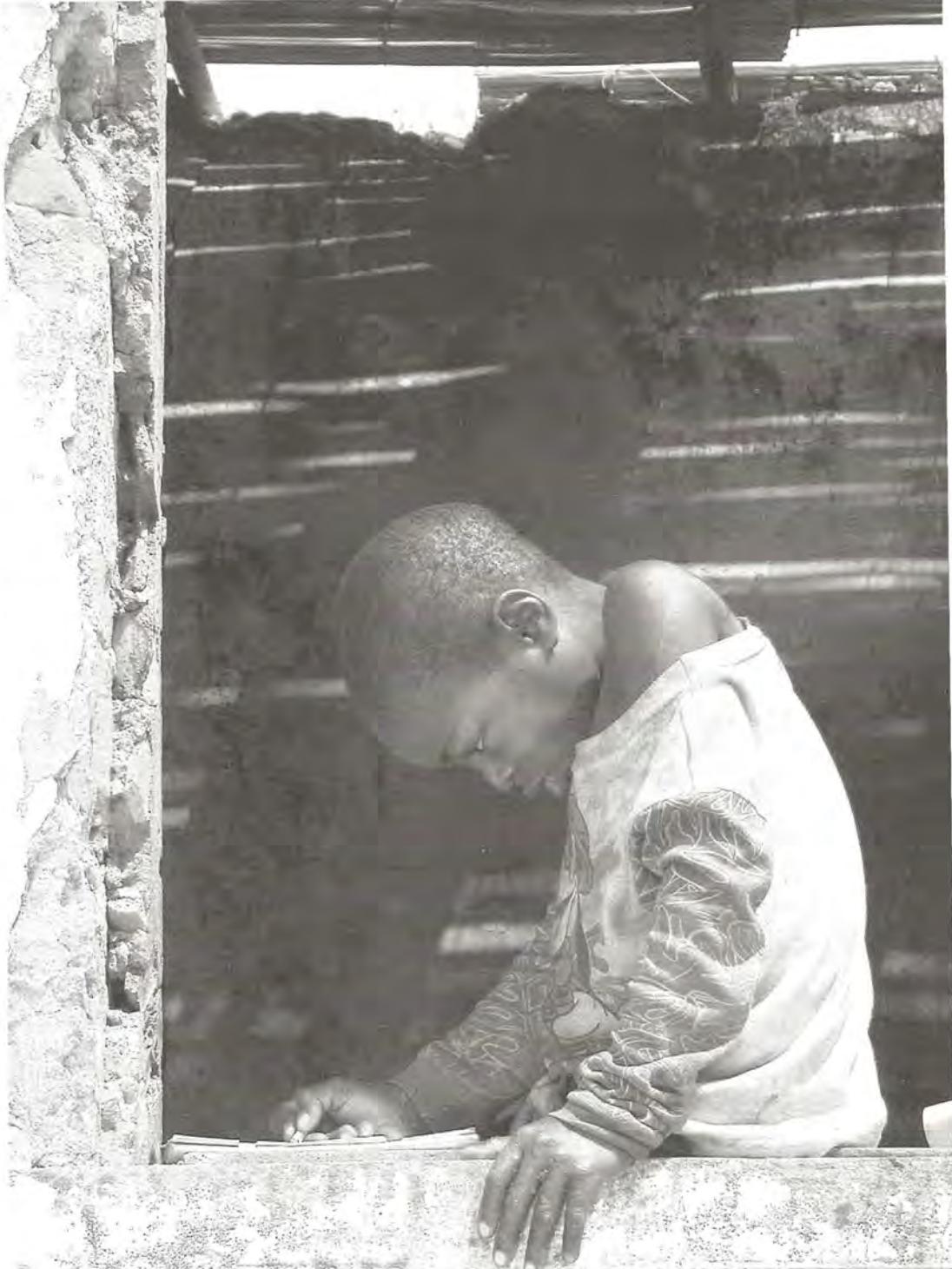
by John L. McCullough

TICE

Currently, some 115 million children are not being educated. One-fifth of South Asia's children do not attend school. In sub-Saharan Africa, a child has only a one-in-three chance of completing school. Three-fifths of the 115 million children out of school are girls, and two-thirds of the 876 million illiterate adults are women.

The prevalence of children born into poverty is staggering. In the United States today it is reported that there are nearly 33 million people living in poverty. Of that number, nearly 12 million children were living in poverty in 2002—one out of every six children in America. While the total rate remained virtually unchanged from the previous year, the number of poor children living in extreme poverty increased, from 4.8 million in 2001 to 5.1 million in 2002. Children still represent the largest population group living in poverty.

Poverty, however, does not have a life of its own. It is largely dictated by the decisions of a given society. The Israelis can build a wall the entire length of the West Bank to shield themselves from the impacts of Palestinian poverty, but it will still find a way to scale the wall or penetrate cement; poverty can cut through barbed wire and slice through steel. America may think that oceans on either side are enough to distance itself from the world's poor, but the globalization of poverty continues to lap against the shore with each coming wave. Other nations might think that by stigmatizing certain communities or by imposing caste systems that they can isolate the problem of the poor, but poverty has a way of entering into one's door as an uninvited guest.



A young boy studies his schoolwork in a war-damaged building in a demobilization camp in the north of Angola near the border with the Democratic Republic of the Congo.

Poverty is never neat, and it is always unfair; and certain people will be more susceptible to it than others, because that is how societies choose to function. Poverty is systemic.

The presence and impact of poverty for the most part results from the actions of society. We make decisions that place some people in purple and fine linens; and decisions that leave others at the gate, covered with sores, and longing to satisfy their hunger.

In Luke 16 the man wrapped in purple

linen sealed his fate because he decided that the poverty of his brother was someone else's quandary. He had the potential to offer Lazarus the bread of life. He could have been an advocate, bridging the chasm between Lazarus' predicament and the justice that was illusive. Instead, he was satisfied leaving Lazarus with crumbs. He refused to acknowledge the chasm, the injustice, and the imperative to do something about it.

This is a time when Americans are called by the Washington establishment

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"Who will accept the challenge to love the poor . . . so that they too can take their seat not under the table, but at the table; not eating crumbs, but feasting on the fruit of God's good creation?"

to focus on the war on terrorism. What is of greater importance is the real terrorism that comes when people wrapped in purple linen ignore the plight of the poor.

Still today, many of the world's people lower their heads and walk away when they are told that in order to inherit the kingdom of God they must sell all that they have and give to the poor. One of the great scourges of the 21st century is the prevalence of greed; millionaires hoard millions more, unable to stop and admit that they have enough. If we are not careful, there will develop a chasm between wealth and poverty so wide that neither has the capacity to cross it.

The gospel reminds us that we must be fervent in our resolve to never be satisfied: with crumbs for ourselves or for anyone else, or for the poor to continue to be laid out in obscure doorways. Life can be better.

We have seen the evidence in Bangladesh and Bolivia where child mortality is steadily being reduced; in Ghana and Peru where hungry people are being fed; and in Sri Lanka where life expectancy has been increased by 12 years.

The ancient words of Isaiah continue to resound even in this modern era, "Who will go for us?" (Isa. 6:8). It is the question that the poor ask of us, and it cannot go unanswered. Who will accept the challenge to love the poor enough to bridge the chasm, to help them up, so that they too can take their seat not under the table, but at the table; not eating crumbs, but feasting on the fruit of God's good creation?

Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need (Heb. 4:16). 

John L. McCullough is executive director of Church World Service.

LETTERS

Living Brethren is common sense

"We're Brethren," a granddaughter excitedly reported. "We go to another church, but we're Brethren," she declared.

"What makes you Brethren?" the relative asked. "The way we think about how we live," the girl responded quickly. "It's the way we try to act. 'First, remember who you are,' right Papa?"

Traditional Brethren common sense holds that we know who we are. We try to live by certain principles. The church is the center of our life. Life is good. Accepting goodness as fact gives permission for optimism and grace—the cup is always half full.

Our common sense guides our attempts to live by the Scriptures. We may disagree about how to apply these principles. But traditional common sense distills into a few words lessons learned over centuries of arduous attempts by others to live Brethren.

Always do your best. Start what's important. Finish what you start. Your family will teach you most of what you need to know. You can't know everything that will be important. So, read, watch, listen, and go to school

"Traditional Brethren common sense holds that we know who we are. We try to live by certain principles. The church is the center of our life. Life is good."

to learn what others know. Above all, try.

When you make a mistake, get up and move on. Wisdom, enjoyment, and satisfaction will follow. Have fun doing your best. Let your deeds speak louder than your words. We are a quiet people.

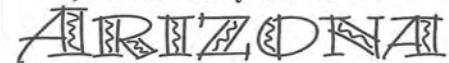
We must continue to teach our grandchildren to have the same common sense we've been taught. Great-grandparents passed these rules to us, so we could pass them to next generations. That makes sense.

Bob Heiny
Modesto, Calif.

Getting Romans right

Roger Eberly's reasons for justifying homosexuality are flawed [October letters]. He states that the gays and lesbians he knows do not fit the other descriptions of people in

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LETTERS

Romans 1. Certainly there are good qualities about all sinners but that doesn't condone their sin. I have known alcoholics who are kind, gentle, and generous. Also thieves who would give you the shirt off their backs.

Also he says he would rather err on the

side of showing too much grace and compassion. God certainly wants us to extend these to all, but it is only to those who repent and ask. Also, in seeking to understand the "spirit and light of Christ" concerning things Jesus did not specifically

address, see Matthew 5:17-19. Jesus supported the law and the prophets. There is no place that he justifies what is referred to as an abomination.

Dan Ludwick
Franklin, W.Va.

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How can we judge without being judgmental? With careful study of key scripture passages, Tim Harvey offers practical advice on the spirit and manner in which discipline can be reclaimed in the church today.

• Saving the Church by Jonathan Hunter

Jonathan Hunter says new life for the church of Jesus Christ can come about only as the body of Christ is willing to lose its life. His thoughtful proddings will challenge readers to think in new ways about church revitalization.

• Fundamentalism by Graydon Snyder

The forces of fundamentalism have rocked politics and religion in the twenty-first century on both the radical right and the radical left. Graydon Snyder explains the phenomenon and why Brethren theology and fundamentalism don't mix.



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Director of Fund Development. Church of the Brethren Home Charitable Trust, Windber, Pa., seeks an energetic self-starter to serve as Director of Fund Development. The successful candidate will be responsible for the implementation and management of fund development functions including personal solicitation, annual appeals, special events, grant writing, and prospect research. Must have experience in soliciting and closing gifts, leading and stewarding volunteers, and developing comprehensive fundraising programs. Requirements include bachelor's degree with experience in communications and marketing skills. Must have excellent written and verbal skills. Full or possibly part-time. E.O.E. Submit cover letter and resume to: Administrator, Church of the Brethren Home, 277 Hoffman Ave., Windber, PA 15963.

Chicago Mennonite Learning Center, a Christian urban K-8 school, seeks principal beginning July 2004 with commitment to the vision of providing quality Christian education with an Anabaptist emphasis in the ethnic and economic diversity of the city. Responsibilities include general administration, educational supervision, business management, assistance in fund development, and supervision of overall maintenance. The Principal supervises approximately 15 staff, coordinates volunteer services, and reports to board of directors. Desirable qualifications: visionary leadership, teaching and administrative experience, master's degree in education or related field, and active membership in Mennonite or other Anabaptist church.

Send letter of application and current resume to Search Committee, Chicago Mennonite Learning Center, 4647 West 47th St., Chicago, IL

60632. For further information contact Sueann VonGunden, Search Committee Chairperson, 574-848-7899 or vonalter@earthlink.net.

Travel with Wendell and Joan Bohrer, BOHRER TOURS, to Alaska following Annual Conference, July 8 - 20, 2004. Fly to Fairbanks, ride the sternwheeler down the Chena River. Visit Denali Park, Mt. McKinley, cruise from Whittier to Vancouver visiting Glacier Bay, College Fjord, Skagway, and Ketchikan. Write the Bohrers at 3651 US Hwy 275 #62, Sebring, FL 33870; tel/fax 863-382-9371; e-mail rdwboh@aol.com.

Wanted: Worship resources. Brethren Press is offering free worship resources online via new website called Living Waters Online. To submit your own resources, go to www.brethrenpress.com and follow the links to Living Waters.

Please send information to be included in Turning Points to Jean Clements, 1451 Dundee Ave, Elgin, IL 60120; 800 523-8059 ext. 206; clements_gb@brethren.org. Information must be complete in order to be published. Information older than a year cannot be published.

New Members

Ankeny, Iowa: Jim Grove, Tyler Hackett
Arcadia, Ind.: Kathy Repp, Phyllis Clements, Janet Harmon
Beaverton, Mich.: Melissa Garvin, Mary Burns, Jessica McKimmy, Tina Welch, Cheyenne Welch, Kristen McKimmy, Gene Cook, Becky Cook, Jandy Carrier, Nicole Smith
Blue Ridge, Va.: Joyce Thomas, Roger Thomas, Dorn Willis
Bradford, Ohio: Nicki Mead, Ashley Etter, Dorothy Johnson, Karen Sheldon, Herb Sheldon, Blake Haines, Lucy Haines, Gary Mason
Cabool, Mo.: Max Gumm, JoAnne Gumm
Camp Creek, Etna Green, Ind.: Jeri Britton, Denise Clark, Ben McAlloos, Tim Britton, Felisha Clark, Samantha Clark, Khammune Manichanh, Kyle Riege, Isaac Sellers, Stephanie Stichter, Cass Thomas, Corey Thomas, Leon Thomas

Cedar Creek, Garrett, Ind.: Sally Naylor
Chiques, Manheim, Pa.: Jason Hutmacher
Curryville, Pa.: Cordell Ebersole, Cara Ebersole, Tim Colbert, Diane Colbert, Michael Leonard, Carol Leonard
Donnels Creek, North Hampton, Ohio: Marlin Hart, Ann Hart, Ted Stute, Becky Stute, Bill Sayers, Evelyn Sayers, Lester Baum
Eversole, New Lebanon, Ohio: Doug Cummings, Neal Fitz
Guernsey, Monticello, Ind.: Mary Jane Rupel, Emily Gross, Joyce Hattabaugh, Yolanda Sanchez, Vanessa Sanchez

Hagerstown, Md.: Loyal Vanderveer, Suzanna Vanderveer, Lester Boleyn, Esther Boleyn, Diane Reid, Beverly Oakes
Hope, Freeport, Mich.: Colleen Hamilton
Lampeter, Pa.: Nathanael Hostetter, Matthew Nielsen
Leamersville, Duncansville, Pa.: Marissa Delozier, Christy Dively

Lick Creek, Bryan, Ohio: Kathie Short
Lima, Ohio: Carlos Monford, Lynn Monford, Terry White, Cylindine White, Jacob Lozzio, Carol Jordan, Linda Townsend, Dorothy Dusman
Maple Grove, Lexington, N.C.: Karen Hodge, Nicole Haynes
McPherson, Kan.: Lucile Gibson, Wayne Gibson, Brady Wilborn, Sarah Wilborn
Middlecreek, Rockwood, Pa.: Joseph Baker, Dakota Stevans
Montezuma, Dayton, Va.: Michele Airey, Shannon Airey, Sharon Northrop, Gordon Miller, Gail Miller, Jack Layne, Gretel Casey-Layne
Moorefield, W.Va.: Lois Alt, Alfreda Helmick Leatherman, Ruth Barr, Ruth Neff, Otis Weatherholt

New Paris, Ind.: Elizabeth Clayton, Connie Chupp, Sierra Smith, John Thomas, Sue Thomas
Ninth Street, Roanoke, Va.: Betty Sowers
Olathe, Kan.: Ellen Ruskahr
Osceola, Mo.: Bertha Rinck
Pine Creek, North Liberty, Ind.: John Whitmer, Donna Whitmer, Helen Greer, Norma Leslie
Pleasant Hill, Ohio: Marilyn Ehlers, Thom Ingle, Robin Ingle
Pleasant View, Burkittsville, Md.: Terri May, Aaron May, William Ashton, Dan Carpenter, Chelsea Sowers, Cassie Sowers, Amy Moser, David Shoemaker, Millie Sykes, Brenda May, Lance Guyton
Reading, Pa.: Norwood Lowry, Shirley Lowry
Richmond, Ind.: Alfred Singh, Christina Singh, Sanjeev Singh, Somi Ekwealor, Rudi Kauffman, Ravonn Kauffman
Ridge, Shippensburg, Pa.: George Garrett, Marshall Garrett
Roaring Spring, Pa.: Joe Reasy, Janet Reasy, Cathy Neal, Nicholas Neal, Tom Shaw, Cindy Shaw, Melanie Moles
Trotwood, Ohio: Heather Sommer Union, Plymouth, Ind.: Kurt Wunder, Roberta Wunder, Mark Wunder

Anniversaries

Barkdell, Edwin and Helen, Waynesboro, Pa., 70
Bowser, Harold and Betty, Bedford, Pa., 50
Cawood, Carl and Doris, Ashland, Ohio, 50
Deardorff, Duane and Marie, Lake Odessa, Mich., 55
Geib, Clarence and Alta, Manheim, Pa., 50
Greene, Tom and Helen, Clymer, Pa., 50
Hambleton, Adrian, Sr. and Nancy, Moorefield, W.Va., 60
Helmick, Dave and Eloise, Moorefield, W.Va., 50
Jeffries, Bill and Emma, Ashland, Ohio, 50
Kreider, Noah and Shirley, Lancaster, Pa., 50
Miller, Ammon and Violet, Lake Odessa, Mich., 55
Peeples, Bill and Helen, Bradford, Ohio, 50
Pullins, Larry and Katherine, New Carlisle, Ohio, 50
Remington, Robert and Viola, Topeka, Kan., 50
Royer, Dale and Phyllis, Lincoln, Neb., 50
Sanders, Irl and Georgia, Monticello, Ind., 50
Shockley, Raymond and Wanda, Moorefield, W.Va., 50
Sullivan, Dee and Roylyn, Lincoln, Neb., 50
Wampler, Byron and Mary Virginia, Bridgewater, Va., 60
Weirich, Kenneth and Wanda, Middlebury, Ind., 50

Deaths

Adolph, Alfred D., 72, Reading, Minn., March 14
Aleshire, Clarence William, 80, Luray, Va., Oct. 15
Alt, Morris Lee, 58, Harrisonburg, Va., Oct. 11
Barnes, Frances, 90, Monticello, Ind., Feb. 9
Bodkin, Beulah Mae, 83, Weyers Cave, Va., Sept. 30
Bowman, Clara Mae Landis, 95, Harrisonburg, Va., Oct. 13
Branner, Evelynne W., 88, Fulks Run, Va., Oct. 2
Brewbaker, Anna M., 72, Hagerstown, Md., Sept. 7
Brown, Glen, 84, Greenville, Ohio, Sept. 12
Burket, Mac, 88, Martinsburg, Pa., Oct. 23
Burkholder, John David, 66, Waynesboro, Va., Oct. 16
Clark, Clara E., 87, Hagerstown, Md., Nov. 4
Clark, Merlin L., 81, Orland Park, Ill., Nov. 18
Coffman, Gertrude, 85, Anderson, S.C., Sept. 6
Cornish, Frank, Jr., 78, Uniontown, Pa., Nov. 22
Craun, Catherine Nora Diehl, 87, Grottoes, Va., Oct. 15
Crawford, Erma, 101, Greenville, Ohio, Oct. 1
Curry, Ida Elizabeth Smallwood, 93, Grottoes, Va., Oct. 26
Davis, Helen Louise Crickenberger, 84, New Hope, Va., Oct. 16
Diehl, Leon Huff, 84, Mount Sidney, Va., Oct. 27
Erbaugh, Lowell, 93, Dayton, Ohio, Oct. 28
Esderts, Marcia, 78, Clinton, Mo., Sept. 27
Flory, Arlie Lee, 75, Swoope, Va., Oct. 7
Foster, Opal, 85, Monticello, Ind., June 19
George, Leo, 75, Brunswick, Md., Oct. 7
Graff, Barbara, 68, Dixon, Ill., Nov. 18
Hall, Doris Mae, 74, Linthicum, Md., Oct. 29
Havener, James J., 75, Johnstown, Pa., Nov. 18
Heisey, Anna K., 89, Palmyra, Pa., Aug. 6
Heldibridule, Charles D., Sr., 91, Hanover, Pa., Oct. 27
Helsley, Hazel Rebecca, 85, Woodstock, Va., Oct. 15
Hillis, Hugh, 80, Arcanum, Ohio, Sept. 28
Hilton, Norman, 69, Pioneer, Ohio, Oct. 30
Hissong, Stella M., 95, Plymouth, Ind., Nov. 5
Holton, Ralph G., 83, Pea Ridge, Ark., May 2
House, Edith, 89, Greenville, Ohio, Oct. 11
Hughes, Raleigh, 92, Palmyra, Pa., Aug. 5
Johnson, Martha Sue, 72, Reading, Pa., Nov. 22
Kagarise, Pearle R., 88, Martinsburg, Pa., Nov. 19
Kissinger, Marie, 92, Elmhurst, N.Y., Nov. 8
Koontz, Blanche C., 92, Romney, W.Va., Oct. 23
Kovach, Donald, 75, Pottstown, Pa., Oct. 14
Lackey, Glenna Sally, 72, Frederick, Md., Aug. 22
Landis, Raymond, 92, Venice, Fla., Oct. 13
Leck, Lozelle, 75, Sedgwick, Kan., Nov. 14
Lehman, Lawrence E., 97, McPherson, Kan., Nov. 6
Leiter, Robert O., 74, Waynesboro, Pa., Nov. 14
Michael, Wallace W., 78, Mount Solon, Va., Oct. 9
Miller, Beryl, 84, Scottsdale, Ariz., Oct. 19
Miller, Maurice, 85, Waynesboro, Pa., Oct. 22
Minnich, Dorothy Booz, 94, York, Pa., Nov. 19
Mongold, Charlotte Lee Hollen, 78, Hinton, Va., Sept. 25
Morr, Harold Junior, 80, Ashland, Ohio, Aug. 26
Moser, William, 65, Palm Coast, Fla., Feb. 19
Mummert, Charlotte M., 78, New Oxford, Pa., Oct. 24
Ott, Richard E., 66, Walnutport, Pa., Oct. 8
Owen, Ruth, 90, Harrisonburg, Va., Aug. 10
Petry, Dale, 88, Dayton, Ohio, Oct. 28
Pierce, Nini Fitzwater, 85, Petersburg, W.Va., Nov. 1
Riner, Aubrey L., 78, Fayetteville, W.Va., Nov. 22
Ritter, Frances Ellen, 72, Fayetteville, W.Va., Nov. 15
Ritchie, Howard, 84, Craig, Col., Nov. 10
Ritchie, Joseph William, 81, Weyers Cave, Va., Oct. 8
Robillard, Ruth Elizabeth, 64, Berkeley Springs, W.Va., Oct. 19
Rook, Ronald E., 67, Pahrump, Nev., Oct. 25
Ryman, John Charles, 85, Woodstock, Va., Sept. 25
Sarten, Juanita, 78, Scottsdale, Ariz., Oct. 9
Shallenberger, Cora Belle, 99, Uniontown, Pa., Nov. 5
Shenk, Lee, 74, Laatto, Ind., Oct. 2
Simmers, Velma Nadine, 78, Timberville, Va., Oct. 19
Smith, Reba Bosserman, 50, Peace Valley, Mo., Oct. 18
Sowers, Glenn, 76, Brunswick, Md., March 11
Stephens, Wanda Sue, 62, New Creek, W.Va., Oct. 2
Stout, Philip W., 77, Hagerstown, Ind., Nov. 11
Stull, Sherland, 77, North Liberty, Ind., Oct. 18
Swartz, Alvin, 94, Glendale, Ariz., Oct. 4
Thomas, Mary Louise, 88, Uniontown, Pa., Nov. 17
Trenary, Rowane, 79, Olathe, Kan., Nov. 11
Tritt, Harold D., 68, Shippensburg, Pa., Oct. 26
Wampler, Elizabeth, 99, Bridgewater, Va., Nov. 16
Weigle, Betty, 78, Lawrenceville, Ga., Nov. 11
Weikert, Lucy, 86, Greenville, Ohio, Sept. 12
Wheeler, Harrison Harry, 85, Shenandoah, Va., Oct. 21
Wiant, Woodrow, 85, West Milton, Ohio, Sept. 26
Wire, Robert J., Jr., 74, Port Saint Lucie, Fla., Nov. 26
Wolfe, Elaine Greiman, 75, Gettysburg, Pa., Oct. 9
Young, Charles R., 77, Oakwood, Ohio, Nov. 22
Young, Lester A., 85, North Manchester, Ind., July 30

Licensings

Ballew, Joel, Shen. Dist. (Mount Vernon, Waynesboro, Va.), Oct. 26
Devor, Randy, S. Ohio Dist. (Beech Grove, Hollansburg, Ohio), May 18
Head, Angela, Pac. S.W. Dist. (Circle of Peace, Glendale, Ariz.), Oct. 19
Hinton, William Jefferson, Sr., Virlina Dist. (Trinity, Troutville, Va.), Nov. 16
Kelsey, Laura, S/C Ind. Dist. (Anderson, Ind.), Nov. 16
McEntire, Benjamin Travis, Southeastern Dist. (Tryon, N.C.), Nov. 16
Rok, Diana L., W. Pa. Dist. (Arbutus, Johnstown, Pa.), Nov. 25
Sellers, Crystal Ann, N. Ind. Dist. (Camp Creek, Etna Green, Ind.), Oct. 26
Smith, Marita Kay, S/C Ind. Dist. (Buffalo, Ind.), Nov. 9
Troyer, Richard D., N. Ind. Dist. (Middlebury, Ind.), Nov. 2
Doudt, David, S/C Ind. Dist. (Manchester, North Manchester, Ind.), Nov. 16
Hardenbrook, Jim, Idaho Dist. (Nampa, Idaho), March 15
Mitchell, Belita D., Pac. S.W. Dist. (Imperial Heights, Los Angeles, Calif.), Oct. 5
Rivera, Norma Medina, Atl. S.E. Dist. (Iglesia de Los Hermanos, Castaner, Puerto Rico), Sept. 6
Tyndall, Robert, S/C Ind. Dist. (Four Mile, Liberty, Ind.), Nov. 23

Ordinations

Fawl, Doris, associate pastor, Topeka, Kan., Aug. 1
Gresh, Kenneth P., from pastor, Rummel, Windber, Pa., to pastor, Salem, Englewood, Ohio, Oct. 1
Hall, Wayne A., from pastor, Piney Creek, Taneytown, Md., to pastor, Locust Grove, Mount Airy, Md., Sept. 14
Hammond, Todd, from pastor of special ministries, Oakland, Gettysburg, Ohio, to pastor, Brookville, Ohio, Oct. 13
Heck, Dewayne, pastor, White Cottage, Ohio, Oct. 1
Hinton, William Jefferson, Sr., pastor, Trinity, Troutville, Va., Oct. 1
Lehman, Clyde Beryl, from interim to pastor, Jeters Chapel, Vinton, Va., Nov. 1
Lewis, Linda, pastor, Mansfield, Ohio, Oct. 1
Mitchell, Belita D., pastor, First, Harrisburg, Pa., Nov. 3
Mueller, John, team pastor, Christ the Servant, Cape Coral, Fla., Feb. 9, 2003
Mueller, Mary, team pastor, Christ the Servant, Cape Coral, Fla., Feb. 9, 2003
Nail, Janet, associate pastor, Thurmont, Md., Feb. 2
Reese, Paulette Louise, team pastor, Christ the Servant, Cape Coral, Fla., Feb. 9, 2003
Reese, Ronald Michael, team pastor, Christ the Servant, Cape Coral, Fla., Feb. 9, 2003
Shook, Gregory Paul, from pastor of special ministries, Hagerstown, Md., to pastor, Woodbridge, Va., Oct. 1
Silvia, Terry Lynne Little, team pastor, Christ the Servant, Cape Coral, Fla., Feb. 9, 2003
Smith, Alan Marshall, pastor, Monocacy, Rocky Ridge, Md., July 1
Staggs, Kevin, from interim to pastor, Bear Creek, Accident, Md., Nov. 1
Steele, David Alan, from associate pastor to team pastor, Memorial, Martinsburg, Pa., Nov. 11
Townsend, Frances Ruth, from pastor, Root River, Preston, Minn., to pastor, Onekama, Mich., Nov. 2
Walker, Larry E., from pastor, Farmington Bethel, Farmington, Pa., to pastor, East McKeesport, Pa., Nov. 2
Wibbing, Bradley B., pastor, Fellowship, Martinsburg, W.Va., Sept. 1
Zepf, Joy Elaine, from director of children/youth programs, Glade Valley, Walkersville, Md., to pastor, Manor, Boonsboro, Md., Nov. 16



Simple Simon

If you had been to hear Sen. Paul Simon once there was little need to go hear him again. Yet his many fans kept coming back to hear the same message: We can do better. We need to do more. Try harder. For the sake of the world's forsaken, we must do and dare.

It wasn't so much for what he said that people came to see Simon, but for who he was. By standing for integrity and compassion over 50 years of public life, he built the bow-tie into a brand. Politics was the platform for his ministry. His career took him from the Illinois legislature, to lieutenant governor, to a decade in Congress and two terms in the US Senate, with a short run for president thrown in. As senator he revamped the federal student loan program, fought for a balanced budget amendment, and worked to limit violence on television. After retiring from the Senate in 1996, he stayed active in public affairs through the Public Policy Institute he founded. When he died last month at 75, a rock of stability joined the stars of heaven.

There were more eloquent public speakers, and many legislators have authored more laws. Though he wrote 20 books, topics like the scarcity of foreign-language education, water shortages in the Middle East, and Abraham Lincoln's years in the state legislature may never be best sellers. Paul Simon's legacy will last because he worked hard while remaining consistent, persistent, and true. It wasn't ambition but spiritual power that together with his clarity of mind yielded such creative activity. His head was down to earth while his feet were firmly planted in the clouds.

The son of a Lutheran minister, Simon never paraded his piety. During the last presidential election Simon commented that the deeply religious people in politics don't talk about it as much as some others. But longtime Simon aide

Joe Dunn, who recently became a member of the Church of the Brethren, got to see Simon's faith up close. He recalls going with Simon to a southern Illinois nursing home that conducted, under contract with the public school district, a special education program for severely disabled children. Most were without basic life skills but each child was being taught something, such as to dip their hands in water in hopes that someday they

"We ought to be doing so much more. A church that strives to survive rarely does. But one that strives to serve often thrives."

Paul Simon, speaking in November, just a month before his death.



would be able to wash themselves.

Joe Dunn: "When we left the building, I noticed Paul's eyes were welling with tears so I had to ask him if he was okay. His response: 'Someone once asked me what was the one accomplishment I was most proud of, and I was reminded today that it was Public Law 94-142. If we didn't have that law, those children would not have been receiving the attention we saw today.' The law was the Individuals with Disabilities Education Act, which required public schools to provide education to all children, regardless of disability. Paul made a significant contribution to help 'the least of these.' Clearly Matthew 25 was the thread that ran through all of the work Paul embraced."

He got acquainted with the Church of the Brethren in recent years. After an airport encounter led him to subscribe to MESSENGER, we invited our new subscriber to speak at the 2002 MESSENGER Dinner in Louisville, where he was charmingly old-fashioned. When he was introduced to George and Judy Mills Reimer, he at first thought it was George who was general secretary. Upon learning his mistake he brightened and congratulated us all for having the only woman general secretary of any major denomination. Nobody had convinced him it is no longer cool to marvel at the accomplishments of women. Once he visited a church and on his way out told the pastor, "It is good to see a woman in the pulpit." To this the quick sister replied, "And it is good to see a Democrat in church."

His MESSENGER Dinner message was old-fashioned activism. "We have a responsibility to people who have never in their lives had a meal like we just had. We all live our faith inadequately. But we are best known by our actions. Too often we are not responding to the physical needs of people. The message of the Bible is 'feed my sheep,' not 'count my sheep.'"

When I went to hear him in November, a month before he died, he was still preaching to the complacent choir. "In the faith community, we get a little too comfortable," he said. "It is as though we have a 'Do not disturb' sign hanging on our churches. We ought to be doing so much more. A church that strives to survive rarely does. But one that strives to serve often thrives." In his new book he asks whether churches have become social clubs rather than agents of change. He writes that young people flee churches because they see in them "nothing vital, nothing earth-moving, nothing courageously constructive."

Heeding his message by firing up our church will honor the memory of this simple man of God.

—FLETCHER FARRAR

*A Brethren atmosphere is a keen and purposeful sense of community...
...and allows opportunity for spiritual nurturing of the individual.*

"PROVIDING Connections"

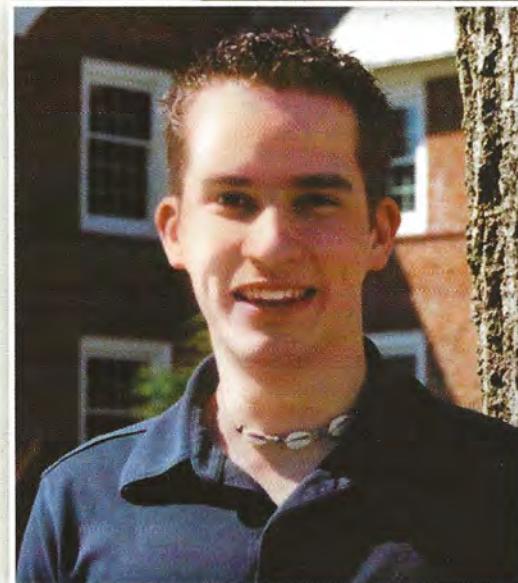


Taking advantage of connections is a way of life for students at Juniata College and few people know this more than David Sutton.

"When I came to Juniata, I knew what my interests were, but I wanted to find my passion." As a freshman, David's academic advisor suggested studying abroad. He spent three weeks in Muenster, Germany, focusing on international politics and business. He was hooked and has since studied in Orizaba, Mexico and York, England.

As a sophomore, David enrolled in a class that changed his life. "Public Speaking is what started it all. I had no idea that communication was so much more than television." He soon changed his program from International Business to International Communication. David's communication and research skills were perfected during his summer internships, as a marketing and outreach coordinator, and a research assistant. In an internship with the Admissions Office at Juniata, David dealt with many different types of people through e-mail, phone calls, letters, and face-to-face interaction.

Interacting with others at Juniata College has offered immeasurable opportunities for David. It has helped him to find his passion. "My goal is to work in corporate training. It's everything that I want—the business world, different types of media, and connecting with people."



David Sutton '03
Huntingdon, Pennsylvania

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Make plans for
Annual Conference
July 3-7, 2004 in Charleston, West Virginia

ADVANCE CONFERENCE REGISTRATION

for non-delegates is available on-line at www.brethren.org/ac or by using the form included on the Information CD to be sent to every congregation in March.

Conference registration opens March 17, 2004 and closes May 14, 2004.
After that time you may register on-site with an additional \$10 fee.

See the Information CD or the Annual Conference web page for fee schedule and other Conference information.

Program Booklet (available in May)

Please send the following:

- Copies at \$12.00 each of the 2004 Annual Conference Booklet (spiral binding)
- Copies at \$2.00 each of the 2004 Annual Conference Information CD-rom

Name _____

Address _____

City _____ State _____ Zip _____

Amount remitted \$ _____

Delegates sending the delegate authorization card and registration fee automatically receive one program booklet.

Information about Conference programs may be obtained by contacting your pastor or Annual Conference office, 1451 Dundee Ave., Elgin, IL 60120

Volunteer Helpers

I am volunteering my help with the Conference tasks I have marked below

Please number them in order of preference.

- | | | |
|---|---------------------------------------|--|
| <input type="checkbox"/> Registration | <input type="checkbox"/> Grades K-2 | <input type="checkbox"/> Grades 3-5 |
| <input type="checkbox"/> Usher (Business) | <input type="checkbox"/> Junior High | <input type="checkbox"/> Senior High |
| <input type="checkbox"/> Usher (Worship) | <input type="checkbox"/> Young Adults | <input type="checkbox"/> Single Adults |
| <input type="checkbox"/> Teller | <input type="checkbox"/> Information | <input type="checkbox"/> Nurse |
| <input type="checkbox"/> Unloading>Loading Crew | | |

I plan to arrive at Conference on _____

My age is (circle one): 16-22 23-30 31-40 51-60 60+

Name _____

Address _____

City _____ State _____ Zip _____

Telephone (_____) _____

email address _____