

CHURCH OF THE BRETHREN

MESSENGER

SEPTEMBER 2014 WWW.BRETHREN.ORG



ANNUAL CONFERENCE 2014
**Challenged to
be courageous**

WHAT MAKES A COMMUNITY A COMMUNITY? 15

IS THAT JESUS? 17



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CHURCH OF THE BRETHREN MESSENGER

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8 Courageous disciples gather in Columbus

Lightning bolts and fireworks were part of Annual Conference this summer. Thankfully, they were all outdoors and not indicative of the debates inside the arena.

15 What makes a community a community?

They're not families and they're not organizations. What distinguishes a community from other groups, and why is it often difficult to get all parts working in synch (but so beautiful when it all comes together)?

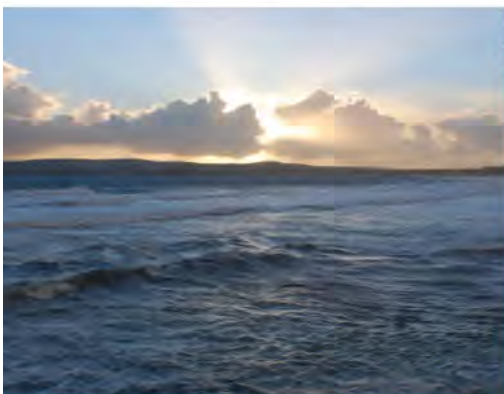
17 Is that Jesus?

Are there times when Jesus is, in essence, standing right in front of us, but we don't see him? Could it have happened as recently as Annual Conference?



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on the cover

Rebecca Dali is greeted by Annual Conference moderator Nancy S. Heishman and Roy Winter of Brethren Disaster Ministries. She has been a key figure in the struggle against violence in Nigeria. Photo by Glenn Riegel

As I ponder the perplexing Annual Conference vote on climate change, I find myself reviewing what we've said in the past. For decades, Annual Conferences and General Boards have spoken forthrightly on our Christian responsibility to take the best care possible of God's creation and the household of its inhabitants. A few excerpts:



WENDY MCFADDEN
PUBLISHER

1977: "We are obligated to accept our responsibility as stewards of God's creation and exercise good stewardship of natural resources to satisfy the basic human needs of persons now living and of those to come" ("Justice and Nonviolence").

1977: "We encourage the government to pool knowledge and funds with other societies to increase research into solar, tidal, geothermal, and wind sources of energy" ("Justice and Nonviolence").

1980: "We . . . recommend that . . . the General Board and Pension Plan use any investment holdings in utility companies to influence responsible energy decisions" ("Christian Lifestyle").

1985: "Stewards care about the preservation of the environment, clean air and water, the soil, plants, animals, and every other aspect of creation. Resources are to be used considerably, valued above profit, and shared with the rest of the world" ("Christian Stewardship—Responsible Freedom").

1991: "Give significant attention to the problem of the global warming trend (greenhouse effect) and the protection of the ozone layer. . ." ("Creation: Called to Care").

1991: The General Board commits itself to continue, "within the context of a theology based on caring for the earth, an educational effort to acquaint the members of the Church of the Brethren with the nature, causes, and consequences of the greenhouse effect. . ." ("Global Warming and Atmospheric Degradation").

2001: "Our vastly increased use of fossil fuels has the potential to bring about irreversible changes in the climate and immense suffering for the poor and for people living in the coastal areas around the world" ("Global Warming/Climate Change").

"The US should . . . provide necessary support for individuals, families, and communities adversely affected by a transition away from fossil fuels, nuclear power, and large-scale hydro in order to allow for alternative economic development. . ." ("Global Warming/Climate Change").

And then in 2014: "We return the query 'Guidance for Responding to the Changing Earth's Climate' . . . with gratitude and conclude that the church is not of one mind at this time."

In 1991 we challenged ourselves with this word from the prophet, and it convicts us even more today: "The earth lies polluted under its inhabitants; for they have transgressed laws, violated the statutes, broken the everlasting covenant" (Isaiah 24:5 NRSV).

Wendy McFadden

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Singing ambassadors to Germany

Members of the Lancaster (Pa.) Church of the Brethren chancel choir toured Germany the last two weeks of June, singing through the cities of Oberhausen, Langensteinbach, and Riedenberg. Little did we know that our German hosts were preparing a welcome that would overwhelm us with generosity, warmth, and Christian love.

Our concerts began in Oberhausen. The warmth and fellowship we felt there immediately put us at ease, and our concert that evening was well received. Oberhausen was one of two congregations that provided two-night home stays for our travelers, which led to great visits and new friendships.

The next morning, the choir sang “Amazing Grace” for a baccalaureate service at the local high school. That evening, church members prepared an amazing outdoor feast for our group, complete with grilled bratwurst.

Then it was on to Langensteinbach, where we sang to a capacity crowd at the Evangelische Kirche Langensteinbach, where we sang a Saturday evening concert to a capacity crowd. We returned Sunday morning to sing in the morning worship service, where they kindly provided an English translation of the sermon for us.

Our final concert was in the tiny village of Riedenberg. We didn’t understand the lengths that our host, Arnim Waldau, would go to make us welcome! Arnim Waldau and Suzanne Schaudel worked together in Brethren Volunteer Service in 1964-65. When Suzanne contacted Arnim to see if he could suggest a performance venue, he said, “Please, please come sing for us!”

The Protestant church in Riedenberg was too small to hold our 31-voice choir, so Arnim arranged for us to sing in the local Catholic church, St. Martinkirche, instead. To our surprise, 133 people crammed into this small church—about 15 percent of the entire village! The local bürgermeister (equivalent to an American mayor) made a speech, and both the Protestant and Catholic pastors offered blessings for us.

Before we left for Germany, I told the group that we were no longer “just a church choir.” We were ambassadors for the Church of the Brethren and ambassadors for American choral music. I feel we succeeded in our mission. At our final hotel stay, we sang for the staff. Afterward, the hotel owner said to us, “I love it when Americans come, because Americans bring joy!”

—Emery De Witt is director of music at Lancaster (Pa.) Church of the Brethren.

Congregation Close-Up

by the numbers

1,900

Number of postcards signed and mailed from youth attending National Youth Conference July 19-24 in Fort Collins, Colo., in support of the Nigerian schoolgirls abducted from Chibok

Do you have district or congregational stories that might be of interest to MESSENGER? Short items with a photo are best. Send them to MESSENGER, c/o In Touch, 1451 Dundee Ave., Elgin, IL 60120 or messenger@brethren.org.

Celebration of the arts

Art in many forms filled the La Verne (Calif.) Church of the Brethren early this summer during the annual Celebration of the Arts weekend. Visual, tactile, and aural art was displayed throughout the facility to celebrate the creative spirit.

"Our gallery this year featured wonderful work by church members, as well as groups and people from our community" said church member Eric Davis, who has chaired or co-chaired the event since 2005. "The art represents a full range, from our Head Start students to the work of [renowned American painter and architect] Millard Sheets."

Artistic creations hung from cables spanning the width of the church's fellowship hall, transforming it into an art gallery with a performance space. Woodwork, paintings, photographs, pottery, quilts, carvings, and other works filled display tables and vertical spaces. Burlap curtains backed more artwork and divided the hall, enclosing the seating area facing the stage.

By day, young pianists, soloists, and dancers filled the stage and floor. In the evening, Music Express, an honor choir made up of local elementary school students, entertained in the church sanctuary.

The Sunday worship service itself was a celebration of art, and was followed by a patio luncheon accompanied by the Bonita High School Jazz Band. A second Music Express choir rounded out the weekend with

Eric M. Davis



Don Meyer

another performance in the sanctuary. "The Bonita High Jazz Band has participated in this event every year. Many participants come back, year after year," Davis noted. "The Sunday morning church service

seemed to have more people attending this year."

Area schools anticipate the event, seeing it as a time that their student choral groups can display their musical talents in one of three different performances. "One of the goals we have is to present a full range of artistry from novice to professional," Davis said. "The event centers on the elementary school honor choirs. We group their performances with other skilled performers. Our hope is to plant a seed of inspiration for each participant, enabling them to visualize the next step in his or her artistic growth."

"It adds several things," said pastor Susan Boyer. "Our artists get to show their work, it brings in the community in droves, and all ages participate, including our Head Start students. It helps us all make a connection. Art helps us open up about God, each other, and ourselves."—Doug Bro

Serving others



10,000 diapers

Dixie Duffy, 95, from the South Waterloo congregation, Northern Plains District, has sewn over 10,000 diapers that are sent to Haiti to be used in an orphanage through Catholic Relief. The Northern Plains District introduced the project in February 2011. The diapers are made from used T-shirts. Others help by cutting the T-shirts and transporting them to the Catholic Relief Center in Rochester, Minn.





Elizabeth Flora-Swick (right) with her professor Holly Catterton Allen at the Faith Forward conference in May in Nashville.

Ministering to children

For Elizabeth Flora-Swick, a college class on “Nurturing Spiritual Development in Children” took her to the front of the room at a national conference for leaders of children’s and youth ministry.

Because of Elizabeth’s top performance in the class, professor Holly Catterton Allen chose her to help lead a workshop at the Faith Forward conference in May in Nashville. In a session on “Intergenerational Story Sharing,” the two led participants in seeing how intergenerational Christian experiences uniquely foster spiritual formation in children and youth.

Elizabeth is a member of the Lone Star Church of the Brethren in Lawrence, Kan., where her mother, Jane Flora-Swick, is pastor. She and her sisters are quadruplets, and they have an older brother.

At John Brown University, Elizabeth is a junior majoring in child and family studies. She’d eventually like to work with disabled children, likely combining that with social work.

LANDMARKS and laurels

➔ **Craig Howard**, pastor of Brake Church of the Brethren near Dorcas, W.Va., was awarded the Human Rights Award for 2014 by Church Women United in Petersburg, W.Va. “This award recognizes persons who continually and faithfully work for the cause of human rights,” said an article in the West Marva District newsletter. Howard has been pastor of Brake Church of the Brethren for 33 years and has organized and led 13 youth mission trips taking youth and adults from his church to a number of sites around the world. He also has led disaster relief missions in the US. Along with fellow mission trip leader Jerry Judy he traveled to Niger to minister to missionaries and help procure textbooks for a local school. He also went to Niamey to work with the Sahel School for missionary children, and with a leper colony in West Niger.

➔ **Betty Kingery** has been honored by the United Methodist Administrative Council in Greene, Iowa, for her faithfulness and dedication to being the church pianist for the yoked congregation of the Church of the Brethren and the United Methodist Church. She also has been faithful in bringing a Heifer International quarter tube to church every Sunday, noted the announcement in the Northern Plains District newsletter. “Because of this, May was declared as ‘Betty Kingery month’ and all donations to the Heifer program were in her honor.” At the end of the month, \$581.59 was given in her name.



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The downside of over-certainty

A few years back, I made a new friend named Radad. We were strangers who met amid the noise and foot traffic of the shopping mall. Within moments, however, we were conversing at a deep level, exchanging glimpses into the mysteries of our Christian and Muslim souls. If you had told me during my youthful evangelical days that I would be talking with a Muslim without trying to convert him, I likely would have questioned the quality and relevance of my spiritual condition. What's the point if not to convert, right?



TIM SCHULTZ

Life was much easier during the years when I knew my fellow "believers" and I were right about God. After all, we had the "Four Spiritual Laws" and other gospel tracts to assure us in our mission to convert the rest of the world. (By the way, I still embrace the simple gospel message as truth.) Yet something has changed in my thinking. My understanding of other faiths and even other Christian doctrines has

expanded to a degree that scares me some. I am on a journey that reaches beyond convictions.

Growing up, one fence that was securely in place was our attitude of rightness over the Catholics. I learned that Catholics were not really Christians, and their priests liked to drink wine. There were also the lawn fetes, statue idols, and bingo to assure us non-Catholics that we were on the holy road to heaven. It felt good to know we were right.

filled. God did not create only one flower, yet many of us keep clutching the same wilting bouquets. Even the Anabaptist conviction of nonresistance should not be off-limits for exploration and discussion. So far, I have not been convinced in ways other than peacemaking, but listening to a global church that does not largely share our views has great value.

Of all the compelling and surprising statements Jesus made, one that likely provided more questions than answers is found in Luke 9. Jesus instructed his disciples to go out in pairs. One day they saw someone outside their inner circle practicing ministry independent of how they had been instructed. Think of it as a clash of denominations or religions. Jesus, however, was not the least bit threatened by what so upset the disciples, and he said, "for whoever is not against us is for us."

My Muslim acquaintance Radad is not against me. The Catholic man I dined with is not against me. Is it possible the best approach toward those we differ with is to first give up our fears about them and what they believe? Years ago my faith felt stronger in keeping a safe distance from them. These days, my faith has found a resting place, as the old hymn says, "not in device nor creed."

Once I saw on a Christian TV program a vibrant, hand-raising worship service in a church that years ago shunned outward emotional expression. The church still held to its core convictions, but in this area of worship, it moved in a new direction and seemed happy about it. Someone, perhaps the pastor, arrived at a crossroads in which he concluded, "We have nothing to fear in giving up the old and embracing the new." Sam Keen, in his book, *In the Absence of God*, writes, "Nothing shapes our lives so much as the questions

Jesus, however, was *not the least bit threatened* by what so upset the disciples, and he said, "for whoever is not against us is for us."

I was in my 20s, having lunch with a Catholic I admired for his social service, when something he said sent a glimpse of light through my closed door of religious reality. Could he really be finding Jesus like I found Jesus, just in a different way, in the eucharist? As I look back, it might have been me who was converted that day.

Conviction has its place, but the downside of over-certainty is the elimination of tones and shades of truth that offer a creative understanding of a life that is expansive and wonder-

we ask, refuse to ask or never dream of asking."

Responding to differences, we can insist on our own brand of theology, our own preferences. Or we can follow Jesus in a restful, non-threatened approach that does not insist on uniformity but responds, "Whoever is not against us is for us." [W](#)

Tim Schultz is an ordained minister in the Church of the Brethren, and pastor of the Monroeville (Pa.) Church of the Brethren

“Anointing? It’s really, like, for forgiveness.”

—Overhead as youth lift an evening worship service at the Church of the Brethren National Youth Conference, held in Fort Collins, Colo., July 19-24

“There’s still angst in the pews, but if they listen more to Matthew, Mark, Luke, and John than to Rush Limbaugh, they’ll act with compassion towards these children.”

—The Rev. Samuel Rodriguez of the National Hispanic Christian Leadership Conference, speaking to *The New York Times* about evangelicals’ response to the flood of unaccompanied migrant children along the US-Mexico border

“Love came in and took over the journey for me, and I continue this work because I must.”

—Peggy Faw Gish speaking at the Brethren Press and Messenger Dinner at Annual Conference about her work with Christian Peacemaker Teams in Iraq, where she has recently returned

“The Old Testament is not a moral handbook on how to be a good person. It’s all about grace: God delighting in undelightful people and using them to change the world.”

—Preston Sprinkle, professor at Eternity Bible College and author of *Charis: God’s Scandalous Grace for Us*

culture review

► **Most Americans** say the waves of children crossing into the United States from Central America are refugees fleeing danger at home, and that the US should support them while reviewing their cases, not deport them immediately. These largely sympathetic views come from all points along the political and religious spectrum, according to a survey by the Public Religion Research Institute released July 29. Democrats (80 percent), independents (69 percent) and Republicans (57 percent) favor offering support to the children. Most major religious groups say the same, including white evangelical Protestants (56 percent), white mainline Protestants (67 percent), minority Protestants (74 percent), Catholics (75 percent) and the religiously unaffiliated (75 percent).

► **A growing number of churches and other faith groups** are divesting their holdings in fossil fuel

companies. “The warning in Scripture that ‘the wages of sin is death’ could not be more literally true than it is in the case of fossil fuels,” said Serene Jones, president of New York’s Union Theological Seminary, whose board voted in June to divest its \$108.4 million endowment from fossil fuel companies. Other religious institutions that have taken similar action include the World Council of Churches (July 10), the Unitarian Universalists (June 28), and the United Church of Christ (July 2013).

► **The Church of England** has voted to allow women to enter its top ranks as bishops. The church’s national assembly, known as the General Synod, approved the historic measure at its meeting in York in northern England July 14. The measure had the support of Archbishop of Canterbury Justin Welby and Prime Minister David Cameron.

Heard 'round the world



“I recognize that in history there have been situations where Protestants, including Evangelicals, have discriminated against Catholic Christians and I am really sorry for these kinds of actions, because while we can disagree theologically, this should never lead to discrimination or persecution of the other.”

—The Rev. Geoff Tunnicliffe, secretary general of the World Evangelical Alliance, speaking with Vatican Radio after Pope Francis apologized to Italian Pentecostals for the discrimination and persecution they suffered in Fascist Italy

“The ongoing tensions in our midst and the ways that we have at times failed to demonstrate Christian love and unity with and toward one another . . . have not always been helpful for some in the watching world around us.”

—David Dockery, newly elected president of Trinity International University and author of *Southern Baptist Consensus and Renewal: A Biblical, Historical, and Theological Proposal*, discussing reasons for declining membership in the Southern Baptist Convention

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ANNUAL CONFERENCE 2014

Challenged to be



The Annual Conference news team that contributed to this report includes photographers Glenn Riegel, Regina Holmes, Keith Hollenberg, Justin Hollenberg, Alysson Wittmeyer; writers Frank Ramirez, Frances Townsend, Karen Garrett, Eddie Edmonds, Britnee Harbaugh; Mandy Garcia of donor communications, and communications staff members Cheryl Brumbaugh-Cayford and Randy Miller.

courageous

Glenn Riegel



Glenn Riegel



Glenn Riegel



INTERNATIONAL GUESTS who attended the conference were introduced as the first morning of work wound down for the delegates. Jay Wittmeyer, executive director of Global Mission and Service, introduced the group, which included Alexandre Goncalves and his wife, Gislaine Reginaldo, of Brazil. They are living at Bethany Seminary, where Goncalves is a student. Darryl Sankey was welcomed as a representative of First District of the Church of the Brethren in India. Also from India were Silvans S. Christian, Bishop of Gujarat, and Sanjukuma Christian, from Valsad, both representing the Church of North India. In a time when the hearts and prayers of Brethren are centered upon Nigeria, the delegates gave an emotional welcome to Rebecca Dali from Ekklesiyar Yan'uwa a Nigeria (EYN, the Church of the Brethren in Nigeria). Also from Nigeria, guests representing the Brethren Evangelism Support Trust (BEST) were Dr. Njidda Oadzama and Apagu Ali Abbas.

Some 2,500 Brethren from across the country—not to mention Brazil, Nigeria, India, and elsewhere around the globe—gathered July 2-6 in Columbus, Ohio, to carry out church business, reconnect with friends and acquaintances, and

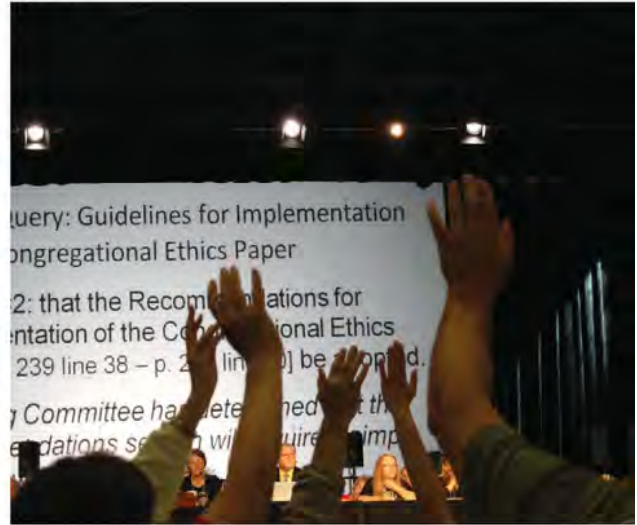
otherwise hobnob with fellow Dunkers at the church's 228th recorded Annual Conference.

Delegates unanimously passed a statement of support and solidarity for our Brethren brothers and sisters in Nigeria currently facing unspeakable violence and hard-

Regina Holmes



Regina Holmes



ship. While laudable, some claim that we missed an opportunity to express even greater commitment to them in that statement (see “Letters,” in this issue). While the paper was before the delegate body, an amendment was presented suggesting that some Brethren members offer themselves

to Boko Haram as stand-in hostages in exchange for the kidnapped Nigerian school girls. (The brother presenting the amendment said he knew several individuals ready to do this—one of them a Muslim.) But the delegates chose not to accept the amendment.

SNAPSHOTS OF CONFERENCE BUSINESS

MINISTERIAL LEADERSHIP

POLITY: With adoption of revisions to ministerial leadership polity, several changes will take effect in January, among them establishment of a new category of set-apart ministry: the commissioned minister. The paper also establishes guidelines for more community participation during a minister’s calling, training, and ongoing life. Mentors, small groups for licensed ministers, and cohorts of peers for ordained clergy, are all described in the guidelines.

One goal of the revision is to provide more uniformity among districts in credentialing. Another topic of much discussion was the process of licensing. This revision places a 10-year time limit on licensing in order to encourage licensed ministers to complete their training.

The paper has been in development for

seven years. Staff and committees who have worked on the revision include associate general secretary Mary Jo Flory-Steury and Dana Cassell, working with the Ministry Advisory Council. Input on the paper was received from a number of groups including the Council of District Executives and the Mission and Ministry Board.

CONGREGATIONAL ETHICS:

For the past few years Congregational Life Ministries staff Joshua Brockway has been developing a revision of the 1996 Ethics for Congregations paper, called for after a query on guidelines for implementing the congregational ethics paper was adopted. The revision outlines scriptural visions of the church, describes relationships in the congregation and with staff, and has sections on sexual improprieties and on

practices of assessment and accountability, as well as a code of ethics. Find revisions at www.brethren.org/ac.

SUPPORT FOR NIGERIA: Annual Conference committed to a week of prayer and fasting for Nigeria Aug. 17-24 when it adopted “A Resolute Fast and Fervent Prayer: A Resolution Responding to Violence in Nigeria.” The resolution also resolved “to partner with EYN and ecumenical international relief and development agencies to offer support as requested and directed by the leadership of the Nigerian Brethren.” Find it at www.brethren.org/ac/documents/2014/ac-2014-nb4-nigeria-resolution.pdf.

CLIMATE CHANGE: A paper from the Office of Public Witness responding to

Regina Holmes



ELECTIONS

- *Moderator-elect:*
Andy Murray
- *Program and Arrangements Committee:*
Rhonda Pittman Gingrich
- *Bethany Seminary trustee, colleges:*
Eric Bishop
- *Brethren Benefit Trust Board:*
Dennis Kingery
- *On Earth Peace Board:* Carla Gillespie
- *Pastoral Compensation and Benefits Advisory Committee:* David K. Shumate

APPOINTMENTS CONFIRMED

- *Mission and Ministry Board:*
Susan Liller
- *Bethany Seminary Board:*
Brian T. Flory, S. Philip Stover,
Lowell David Witkovsky
- *Brethren Benefit Trust Board:*
Timothy A. McElwee, Wayne T. Scott
- *On Earth Peace Board:*
Barbara Avent, Caitlin
Rebecca Haynes

Regina Holmes



Some claim another opportunity was missed when the query on "Guidance for Responding to the Changing of Earth's Climate" was returned to the district and congregation of origin with the message that "the church is not of one mind at this time." Some of those who spoke to the docu-

Glenn Riegel



the 2011 Query: Guidance for Responding to the Changing of Earth's Climate was defeated in a close vote. The query was returned with a declaration that "the church is not of one mind at this time." Debate was heard both for and against, with some doubting the science on climate change or that global warming is caused by human activity, and others supporting the scientific consensus and expressing strong concern about the damaging effects of climate change.

EQUITABLE REPRESENTATION:

The delegates decided to maintain the current structure of the Mission and Ministry Board. A 2011 query on equitable representation had expressed concern that areas with low populations of Brethren were over-represented and high population areas under-represented. However, when a new plan of board member selection was presented in 2013 it was not adopted, the query was returned to the board, and the board came back with a recommendation for no change.

REVISION TO SPECIAL

RESPONSE: Amendments to the "Special Response" process for strongly controversial issues were adopted, as proposed by the Standing Committee of district delegates. The revision adapts the

process in a number of ways including requiring training for facilitators of district hearings, limiting time for open floor dialogue, with no suspension of Roberts Rules of Order, among others. An amendment from the floor added scientific materials to the list of study materials provided to the church in the event the process is used again.

THREE ITEMS DEFERRED:

At the close of business sessions, three items had not yet been dealt with and were referred to the 2015 Conference: amendments to the Church of the Brethren bylaws, amendments to Brethren Benefit Trust articles of organization, and an item on agency financial reports.

ment doubted the validity of scientific conclusions on climate change, or expressed the opinion that global warming is not caused by human activity.

On the other side of the debate, a number of speakers supported the scientific consensus on climate

change and expressed concerns about the detrimental effects of global warming on the worldwide human population, saying that it will inevitably lead to starvation and loss of land in poorer regions of the globe as sea levels rise. Speaking as a scientist herself, one

Glenn Riegel



Regina Holmes



BY THE NUMBERS

2,524 registration total: 719 delegates and 1,805 non-delegates

3 new fellowships: Common Spirit, Grand Rapids, Mich.; Hanging Rock, West Marva District; Remanente de Salvación, Morovis, P.R.

150 units: collected by the Blood Drive sponsored by Brethren Disaster Ministries with the American Red Cross. The number includes 11 double red cell donations. Patient lives potentially saved: 450

\$5,100 for hunger: raised by the quilt auction of the Association for the Arts in the Church of the Brethren

3 Open Roof Awards: South Waterloo (Iowa) Church of the Brethren; Lone Star Church of the Brethren, Lawrence, Kan.; Clover Creek Church of the Brethren, Martinsburg, Pa.

4 top finishers: at the BBT Fitness Challenge. Among runners, male and female first finishers were Nathan Hosler and Christy Crouse. Among walkers, first finishers were Don Shankster and Bev Anspaugh

514 downloads: of the new Annual Conference app

20,875 diapers: collected by the Witness to the Host City service project for a YMCA/YWCA shelter. Also received: 1,750 hygiene kits and "more socks than we can count."



speaker said that caring for the earth is a faith issue and biblical mandate.

While we Brethren may never be of one mind about these or many other issues, at least the tenor of the discussion this year at delegates' round tables and in the halls of the Greater

Glenn Riegel



Regina Holmes



WORDS FROM WORSHIP

"Between what matters and what does not . . . is precisely the issue that Paul was struggling with in his jail cell. What he saw is that his own success in ministry didn't matter compared to the proclamation of the gospel."

—Thomas G. Long, in the opening sermon of the Conference

"I know that there is great diversity and variety among us. And in that variety, the differences among us are sometimes celebrated and other times very pronounced, our divisions often deep, our mistrust painful, our hopes and fears and longings profound, and yet I believe our love for one another is as fierce as the grave."

—Moderator Nancy Sollenberger Heishman in her Thursday evening worship sermon

As Brethren, we have a great cloud of witnesses—people of the past and present who inspire us and encourage us along our Christian journey, and enable us to be courageous disciples.

—Bob Kettering, Friday evening worship speaker

"It's not a religion, it's a relationship. It's an experience that opens you and changes you to more than you are now."

—Erin Matteson preaching at the Saturday morning worship service about the "surpassing value of knowing Christ"

"Those who would become followers of Jesus do so based on their personal decisions to follow Jesus always. . . . When Jesus comes into our lives, he comes to stay. When the God of this world comes into our lives, he is there for the long haul."

—Stafford Frederick preaching for the closing worship service of the Conference

"Imagine a church where love . . . would be the motive out of which all decisions are made. This is my hope."

—David Steele, who was consecrated at the close of worship to serve as the moderator of Annual Conference for the coming year

Glenn Riegel



Regina Holmes



Glenn Riegel



Glenn Riegel



Glenn Riegel




Cheryl Brumbagh-Cayford



Glenn Riegel

Columbus Convention Center was respectful and civil.

But, maddening as it may be at times, our plodding, nuanced approach may have an upside. If we take forever to decide on matters, we know we'll at least get to see each other at next year's Annual Conference. 

Rebecca Dali interviewed by Columbus' NBC4, leads insight sessions on Nigeria

Rebecca Dali, from Ekklesiyar Yan'uwa a Nigeria (EYN, the Church of the Brethren in Nigeria), was interviewed by Columbus' NBC Channel 4. Reporter Ted Hart interviewed her just prior to a special insight session on Nigeria that Dali led over the lunch hour on Friday, July 4. She also presented an insight session on Nigeria the following Saturday evening.

Hart reported that Dali regularly travels to Chibok, the place where hundreds of schoolgirls were abducted by the Boko Haram insurgents, to meet with the parents at considerable risk to herself. "A lot of people are afraid to go to Chibok to see them," Dali told the reporter, "but I took it upon myself that at least every two weeks, I will go and visit them."

Find the NBC4 interview at www.nbc4i.com/story/25944040/church-has-ties-to-nigerian-kidnap-victims.

And at a specially added insight session on Nigeria, Dali spoke about her work and the work of EYN to aid those affected by violence.

She gave updated figures on the suffering of the Nigerian Brethren, although she warned that these numbers may have grown even in the few days she had been away from Nigeria: since 2006 more than 1,500 EYN members have been killed including pastors and their family members, more than 100 churches have been burned, five district church councils in the Gwoza area have been closed because of the violence, more than 8,500 homes of church members have been burned, and more than 150,000 people have been displaced.

She added, "Many pastors have been killed and some are without jobs" because of the need to flee. Other pastors and their wives and children have been abducted.

Part of Dali's work with the Center for Caring, Empowerment, and Peace Initiatives (CCEPI) is to sit down with those who have lost family members to Boko Haram, record their stories, and collect photos of the losses they have suffered including photos of the dead bodies and burned homes and businesses.

Dali said she had spoken with schoolgirls who have escaped and returned home, still only a small number of the total number of girls kidnapped from Chibok. Those who escaped told her about the abuses the abducted girls have suffered, including gang rape and mutilation.

Her PowerPoint presentation included graphic photos of human bodies killed in horrific ways—fathers, mothers, children. Along with her frank discussion of the suffering of the abducted schoolgirls, the pictures brought many in the room to tears. Dali herself broke down into tears at the end of her presentation.

A time of prayer and laying on of hands for Rebecca Dali closed the insight session, led by general secretary Stan Noffsinger.

Dali spoke to the delegate body at the start of the Saturday business session, when cards of encouragement were collected to send to the Nigerian Brethren from the US church. Find the report from the section of Saturday's business focused on Nigeria at www.brethren.org/news/2014/delegates-adopt-nigeria-resolution.html.



WHAT MAKES A COMMUNITY A COMMUNITY?

by Carl J. Strikwerda

Anyone who has sat through committee meetings, wrestled with too-small budgets, or tried to get a congregation to accomplish something knows that people often reveal both their God-given talents and their intractable flaws in groups. Those microcosms of how people interact reveal that building genuine community—certainly one of the most common goals of congregations—also can be one of the most challenging.

Without working together, we can do almost nothing in life. But in groups we are also often our worst enemies. Community is one of the things we cherish most among God's precious gifts, but our sinfulness is often on rich display in our zeal, laziness, or stubbornness in groups. Are there ways that we can think about community differently that would help us both support each other and achieve much more as well?

If we want to focus on how a congregation can be a more

effective community, it helps to think about community by comparison with the other groups in which we live our lives.

At one end, we have families. One is born into a family, or adopted into one, or marries into one. Families are small, and the bonds among family members are emotional as much as they are biological or legal. And, except for the decision to marry someone, one can't do much about who is a member of your family. You can choose your wife or husband, but you can't choose siblings or your in-laws.

Families play many roles, but their main purpose should be to support and build up the members. Families do not have an outward focus or purpose. In this sense, we don't expect families to take on responsibility for much outside themselves. Families are wonderful—when they are healthy—in giving us refuge from the world. They are not dedicated to changing the world.

At the other end of the spectrum are the organizations that



The deepest lesson God teaches us through living in community is how much a life lived for others leads to fuller life for ourselves.

define much of our lives—the towns we live in, the companies we work for, or the groups that we join. Organizations are not communities—at least they don't become communities unless we choose to make them so. They're too big and impersonal. Usually, their goals don't lend themselves to their members having emotional ties with each other or to building up the members of the organization. In this sense, we expect organizations to take on lots of responsibility, but not to love.

Compared with families and organizations, a community, I would argue, is a group that combines aspects of both the family and organizations, but brings them together for a higher purpose. Like a family, a community is committed to the support and building up of its members. Unlike a family, but like organizations, it takes on responsibility for more than its own members. A true community has a larger, life-giving purpose than its own members and, at same time, brings its members together by supporting that larger goal. The larger, life-giving goal directs the group outward, beyond simply themselves.

Striving for the goal does not use or consume the members. In fact, as the members are built up and supported, they are better able to carry out the mission of the community. And, so long as the goal or mission of the community is life-giving, fulfilling the community's goal, in turn, builds and supports the members.

Families love. They don't take on much responsibility for the world, nor should they. Organizations have lots of responsibility. Only rarely do they love. A community—a true community—is built around combining the two: love and responsibility for its members, but also for a higher goal.

We can see this in the way Paul describes Christian community in Ephesians. "Speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love" (Eph. 4:15-16).

The language here is revealing: "grow up," "joined and knit together," "each part working properly," "promotes the body's growth," and "building itself up in love." Communities nurture. The members of a healthy community are always

growing as long as they belong to it. At the same time, think of the goal: All of that growth and building has as its goal growing up into Christ, who builds up the group into love.

Two major lessons about communities emerge from the Bible. Being a responsible, loving community is one of the greatest challenges every community faces. Communities depend on some bond among members. That loyalty can easily become an end in itself. Blind support for members can foster harmful behavior. On the other hand, coerced loyalty silences diversity. In our purposeful communities, we should support each other because we love each other and because we want the community to fulfill its larger, life-giving goal. We should not silence questions. We should not enforce conformity. We should "speak the truth in love," as Paul says.

Remember what else Paul says: Each part plays its role. It's the "whole body" that grows. "Every ligament" binds up the body. "Each part is working properly." If everyone is important, then this means even the lowliest members are important. According to Dietrich Bonhoeffer, only when everyone in a community has a task that he or she can carry out, however small, can the community be a whole: "The elimination of the weak is the death of fellowship."

The deepest lesson God teaches us through living in community is how much a life lived for others leads to fuller life for ourselves. Responsible love is checking the wrong that others might do to harm community, but also taking responsibility for those within the community who need it most. What Paul in Ephesians says about seeing each person as a potential part of a body headed by God is a powerful lesson in how we should see everyone. Bonhoeffer writes of another person: "In his very freedom from me God made this person in his image." Responsible communities practice mutual respect. They do not let love become blind or binding.

The next time the committee meeting seems endless, or the budget far too small, we should remember this: Taking our talents—small or great—and using them to help make groups of frail humans accomplish great things is how God achieves his purposes in his world. **W**

Carl J. Strikwerda is president of Elizabethtown College in Elizabethtown, Pa.

Is that Jesus?

by Tim Harvey

Brethren gathered at Annual Conference in Columbus, Ohio, this summer were deeply moved by the presence of Rebecca Dali from Nigeria*. The time she took out of her schedule to inform us of the sufferings of our brothers and sisters was deeply moving and appreciated.

In response to the suffering of Nigerian Christians, delegates approved a statement entitled “A Resolute Fast and Fervent Prayer: Responding to Violence in Nigeria” (available at brethren.org/ac). Among other things, it called the worldwide community of Brethren to a week of prayer and fasting for our brothers and sisters in Nigeria.

During the discussion of this resolution, an important opportunity came and went without nearly enough prayer and reflection. A brother came to a microphone and offered this amendment to the resolution: “We further extend to our sisters and brothers in Nigeria an offer of individuals willing to be exchanged as hostages for our kidnapped Nigerian sisters.” This amendment was initially added to the resolution, but was later removed after it became clear delegates weren’t entirely comfortable with these extra words.

To provide some context for those who were not at Annual Conference, some background information might prove helpful. First, the amendment was not hypothetical. There are Brethren in the United States who are willing to be offered in a prisoner exchange for our sisters in Nigeria. Second, it’s not fully clear to many whether or not this amendment should have been added to the resolution. At the very least, we should be careful in assuming that others will be open to our ideas of what might be helpful. Third, we were pressed for time at the moment the amendment was offered, and this is clearly not the kind of idea that should be entered into quickly. It may well be that our Brethren commitment to “counting the cost” served us well in removing the amendment from the resolution.

With this in mind, what might the implications of this amendment have been if it had been approved? Would it have been an honest interpretation of the radical discipleship of our heritage for today’s world? Before proceeding, please take a few minutes to read Matthew 14:1-33 and John 15:13, which serve as the foundation of this study. I encourage you to read the account of Jesus walking on the water (Matthew 14:22-33) first.

Jesus' need for prayer

Most discussions of Jesus walking on the water focus on Peter's willingness to get out of the boat and imitate Jesus, only to fail a few seconds later when he becomes frightened by the wind. Going down this interpretive path enables us to both praise and criticize Peter for his actions, criticize the other 11 disciples for choosing the safety of the boat, and then ponder our own choice: what would we have done?

In doing this, however, we miss one important fact: Jesus is returning from a time of prayer that he desperately needed, a time of prayer that had been delayed by ministry. The reason I suggested reading this passage first is to highlight Jesus' need for prayer. The preceding passages in Matthew 14 help us understand why Jesus had been praying, and highlight some important lessons on discipleship. These three stories are connected in an important way.

Matthew 14 begins with the details of John the Baptist's execution (14:1-12). John was in prison because he had challenged the prerogative of the king: John pointed out a moral failure in King Herod. For many, the notion of the church criticizing a public official's extra-marital affair might land somewhere between "quaint" and "ineffective," but for John it was a significant issue. While Herod had no particular qualms about this kind of personal morality in his kingdom, John recognized that it is an essential part of living in God's kingdom, and he was not afraid to ask others to bring their lives into alignment with what expects.

John is thrown into prison for speaking out. Though Herod initially hesitates in executing John, a later request from his mistress' daughter causes him to proceed. John is beheaded, his disciples bury his body, and they then tell Jesus what has happened.

It was this event that prompted Jesus' desire for prayer. It seems to me that there are at least two reasons for this. One is that Jesus was moved by the death of someone he loved. This isn't the only time Jesus felt deep emotions at an earthly death (see John 11 for another). A second reason is that he recognizes the costliness of his mission; when God's kingdom challenges earthly kingdoms, human rulers will push back. Knowing this, Jesus wants to gain the spiritual strength that can come only through prayer. Again, this is not the only time this happened (see Matthew 26:36-46).

But in the next section of this Gospel (14:13-21), we see that Jesus can't get away to pray. Thousands of people ("five thou-

Cheryl Brumbaugh-Cayford



sand men, besides women and children") flock to Jesus to hear him teach. Jesus' response is just what we've come to expect: he spends time with them and, because he is compassionate, heals the sick. The spiritual and physical needs of the people overwhelm Jesus' ability to retreat in prayer.

Matthew has shown us two aspects of discipleship: John's moral witness to Herod and Jesus' material/physical witness to people who are sick and/or hungry. Both of these required significant levels of commitment, sacrifice, and risk. Importantly, the disciples are eyewitnesses to what mission and ministry look like in the kingdom of God. Both types of witness are necessary, not one or the other.

Meanwhile, on the lake . . .

After a taxing time of ministry, Jesus is returning from a prayer retreat and finds the disciples exactly where they should be, right where he put them: in the boat, on the lake, battered by the waves. It is helpful to remember that biblical writers often use water as a negative image; scary things like sea monsters live in the waters, and they might overwhelm you—those who are afraid of water will have no problem understanding this. And even though some of Jesus' disciples were experienced fishermen, storms on this lake were not to be taken lightly.

But in spite of the dangers of the water, the disciples have still witnessed miraculous things from Jesus. So what is shocking in this passage is not Peter's dubious water-walking ability, it is the disciples' initial response to Jesus. Jesus has been teaching them about life in the kingdom of God. He has

just turned five loaves of bread and two fish into a feast. And the best the disciples can come up with when they see Jesus walking to them on the water is “It’s a ghost!” We would have expected more, but their understanding of Jesus is still immature; they don’t comprehend how this one who teaches them also commands earthly rulers, wind, and weather.

Might we suffer from a similar problem? Do we claim to follow Jesus, only to back away when confronted with the absolutely radical implications of what it means to be a disciple? We’ve given our lives to Jesus and have been immersed in the waters of baptism; do we still back away when confronted with a call that comes at a cost? When given the opportunity to live into the truly radical implications of being called by the Son of God, might we be guilty of responding “It’s a ghost!” and cowering in fear of the life Jesus calls us to live, instead of saying “It’s the Lord!” and following him wherever he leads?

How do we respond to suffering in Nigeria?

These are huge questions. Perhaps you understand my earlier statement that we might have done the right thing by not quickly adding the amendment to offer US Brethren in a prisoner exchange for our Nigerian sisters. But when our brother made the amendment, did we collectively say “It’s a ghost!” and back away because the implications of trading our lives for those who are our sisters in faith are simply more than we are prepared to deal with? Could it be that what happened at Annual Conference was a failure of imagination on our part of

or in prayer? Look around. Who is Lord?

Second, what does it mean to take Jesus seriously? In John 15:13, Jesus says, “No one has greater love than this, to lay down one’s life for one’s friends.” In an era where most church debates ultimately focus on how literally (or not) we interpret scripture, could it be that our peacemakers are helping us encounter scripture on a deeper level? When Jesus said these particular words, did he mean them for our day or not? How legitimate is the idea that US Brethren might offer themselves in a prisoner exchange, based on Jesus’ words here?

Third, what are the implications of being a global church? It is interesting to consider what message this amendment would have sent to our Nigerian brothers and sisters. How much does their suffering concern us? If there are some who are growing weary in their commitments to peacemaking, how might our pledge to share in their sufferings strengthen them? And even if our Nigerian church family would never ask us to exchange ourselves for their sisters, might it embolden them to ask for more assistance than they’ve previously asked for?

Fourth, how might being a part of a church that takes Jesus this seriously stretch our imaginations for radical discipleship at home? It is significant that after the scene on the lake, Jesus arrives in Gennesaret where he heals the sick. This is local, neighborhood ministry. Regarding to Nigeria, the overwhelming majority of us will never be asked to do anything more than pray, fast, and share some finances—and we dare not sell these offerings short. Each of these is a real, tangible gift to

... how might being part of a church that would go to this length for Nigeria inspire us to faithfully serve those who live right across the street?

how God might engage the horrific violence our brothers and sisters are experiencing if the American church would engage our faith in a new way?

What are we to do? How might the Church of the Brethren wrestle with these issues in a helpful way? Any conversation on the matter would include at least these points:

First, what does it mean to say “Jesus is Lord”? We rightly criticize the disciples for thinking Jesus was a ghost, but by the end of the story they worship Jesus, saying, “Truly, you are the Son of God.” One of the key confessions of faith in the early church was the acknowledgment that “Jesus is Lord.” For those Christians, that meant “Caesar is not Lord.” For us, it means our guns, bombs, money—and even our lives—are not Lord. In saying that Jesus is Lord, we also are confessing that Jesus’ *methods* are the right methods. So where is our faith? Is it in the US military or in Jesus’ way of nonviolence? In money

our Nigerian Brethren. But how might being part of a church that would go to this length for Nigeria inspire us to faithfully serve those who live right across the street?

One never knows where we will encounter Jesus. Did we do so in a church business meeting in Columbus, or did we see a ghost? **RU**

*Rebecca Dali is a leading member of Ekkesiyar Yan’uwa a Nigeria (EYN, the Church of the Brethren in Nigeria), and wife of EYN president Samuel Dante Dali. She has founded a nonprofit organization to aid those affected by the violence in northeastern Nigeria. The Center for Caring, Empowerment, and Peace Initiatives (CCEPI) was begun in order to serve the most vulnerable victims of the violence—widows and orphans. Most recently, as violence has escalated, CCEPI has been providing aid to thousands of refugees fleeing to neighboring Cameroon or internally displaced within Nigeria.

Tim Harvey is pastor of Central Church of the Brethren in Roanoke, Va. He was Annual Conference moderator for the Church of the Brethren in 2012.

EYN president represents Brethren at World Council of Churches committee

Samuel Dante Dali represented the world community of the Church of the Brethren at the recent Central Committee of the World Council of Churches (WCC). Dali, whose own national body, Ekklesiyar Yan'uwa a Nigeria (EYN, the Church of the Brethren in Nigeria) is a member denomination of the WCC, attended as proxy for Church of the Brethren general secretary Stan Noffsinger.

Noffsinger was one of those elected to the WCC Central Committee by the WCC 10th Assembly in November 2013, but was not able to attend because the meeting coincided with the Church of the Brethren Annual Conference.

The Central Committee serves as the chief governing body of the WCC until the next assembly, meeting every two years. The committee consists of 150 members from all global regions and is responsible for carrying out the policies adopted by the WCC 10th Assembly, reviewing and supervising WCC programs, and the budget of the council.

Renewal of churches' commitment toward Christian unity as well as solidarity with churches in conflict situations remained in focus during the meeting. Countries where churches' work for justice and peace is being prioritized include the Democratic Republic of Congo, South Sudan, Nigeria, Syria, and Israel and Palestine. Strategies were also developed

Randy Miller



on how to promote churches' work for the reunification of the Korean peninsula.

Climate change, ecological and economic justice, and sharing of resources among the churches emerged as major topics during

the six-day meeting. The need for stronger engagement from youth in the ecumenical movement was stressed. A statement "Towards a Nuclear-free World" recommended ways for churches to work to end nuclear dangers and respond to the witness of those affected by continuing nuclear tragedies—from Hiroshima in 1945 to Fukushima in 2011 and beyond.

In his report, WCC general secretary Olav Tveit highlighted the significance of ecumenical, inter-religious, and ecclesiological dialogue, as well as Christian mission. He mentioned the need to enhance support for refugees and displaced peoples, as well as efforts from the churches in addressing

issues related to HIV and AIDS. In pursuit of "justice and peace" Tveit encouraged a stronger participation in the churches from youth, women, as well as people with disabilities.

More about the WCC Central Committee meeting is at www.oikoumene.org/en/central-committee-2014. Watch a video on the WCC Pilgrimage of Justice and Peace at www.youtube.com/

Peter Williams/WCC



The World Council of Churches Central Committee meeting was held in Geneva, Switzerland, in July.

Ron Keener



At the commemoration of the 150th anniversary of John Kline's death, participants lay a wreath at a marker designating the site where he was killed. Kline was a Civil War-era Brethren elder and a martyr for peace.

Observance of 150th anniversary of John Kline's death

A play about the last few weeks in the life of martyr John Kline was a feature in the 150th anniversary of the death of the Civil War-era Brethren leader, who was shot from ambush on June 15, 1864.

"Under the Shadow of the Almighty" was written by Paul Roth, then pastor of Linville Creek Church of the Brethren in Broadway, Va., and was one of several events of the June 13-14 observance. Historical presentations, a vesper service at the gravesite marker of Kline, tours of the Homestead and other family houses, and the John Kline Riders on their heritage ride were among events of the weekend.

Roth, president of the Homestead Foundation which purchased the site of the 1822 home four years ago, says he wrote the play to recount the final month and a half of John Kline's life, glean- ing information from local historical sources.

"All the events mentioned in the play actually occurred," Roth says, "and the characters were real people, cast in a conversation and settings to bring the story of John Kline to life." Hymns of the period were sung throughout the play at intervals between scenes, adding to the dramatization.

John Kline is significant to the Brethren move-

ment for several reasons, including his mentoring of the church during the Civil War. He has been one of the most beloved Brethren leaders. "Personally," says Roth, "I have found Kline to be a dedicated disciple of Jesus Christ who lived with courage and conviction during the troubling times of the Civil War. He engaged community, govern- ment, and military leaders to explain the Brethren beliefs, requesting they honor the commitment of the Brethren to be faithful to their calling to not take up arms against another."

Kline took the stance of nonresistance and, says Roth, "even amid the anxiety of war, he remained centered on his faith in Jesus, believing that nothing could shake him from his appointed task as a minister of the gospel of the Prince of Peace."

Candlelight dinners will be offered at the John Kline Homestead on Nov. 21-22 and Dec. 19-20 and reservations can be made by calling the Lin- ville Creek Church at 540-896-5001. The dinners are family-style and seating is limited to 32 each night.—Ron Keener

—Ron Keener of Chambersburg, Pa., is a fourth-generation Kline through his grandfather William David Kline of Manassas, Va., and Palmyra, Pa., and his mother Helen Kline. Keener served on the com- munication staff of the Church of the Brethren in the 1970s.

Upcoming events

Sept. 18-20
On Earth Peace Fall Board meeting, New Windsor, Md.

Sept. 21
Bethany Sunday

Sept. 21
International Day of Peace

Sept. 21
Mission Offering Emphasis

Sept. 28 - Oct 17
BVS Fall Orientation, New Windsor, Md.

Oct 16-24
Peace with Justice Week

Oct 17-20
Mission & Ministry Board, Elgin, Ill.



A painting of Puerto Ricans receiving the gift of heifers through Heifer Project

Heifer International celebrates 70 years with 'Beyond Hunger' event at Camp Mack

This summer marked the 70th anniversary of Heifer International, the award-winning development organization based in Little Rock, Ark., that had its beginnings in the Church of the Brethren in northern Indiana.

The first shipment of 18 heifers (young cows that have not yet borne a calf) left Nappanee, Ind., June 12, 1944, on a four-day train trip to Mobile, Ala. Seventeen of those heifers (one got sick and had to stay behind) left Mobile on the William D. Bloxham on July 14 headed for Puerto Rico.

The Heifer Project, as it was originally known, was the brain child of Church of the Brethren leader Dan West. He and his family lived on a small farm between Goshen and Middlebury. In 1937, the Society of Friends (Quakers) invited the Church of the Brethren and Mennonites to assist them in a relief project in Spain during the Spanish Civil War. The Brethren sent Dan West as their salaried representative. While watching limited supplies of reconstituted powdered milk being distributed to infants, with those not gaining weight being taken off the list to die,

West thought, "Why not send cows to Spain so they'd have all the milk they need?"

After arriving home in early 1938, West relentlessly promoted the "cow, not a cup" idea. It took four years but, in April 1942, the Northern Indiana Men's Work of the Church of the Brethren adopted his plan for "Cattle for Europe." A committee was formed which became the core of a national Heifer Project Committee when the denomination's Brethren Service Committee adopted the plan months later. Other denominations were invited to participate, making it an ecumenical program practically from the start.

The Heifer Project continued, developing into today's Heifer International, which today provides all types of livestock and environmentally sound agricultural training to families in more than 40 countries including the United States.

Heifer International is celebrating its 70 years of service all across the country this year with "Beyond Hunger" events. It is fitting that one of these events will take place at Camp Alexander Mack in Milford, Ind., the weekend of Sept. 12-14.

—Peggy Reiff Miller



Enders (Neb.) Church of the Brethren suffered heavy damage from wind and rain in storms that hit the area beginning June 18. The Imperial Republican newspaper reported that the fate of the building is not yet known. "The fate of an Enders landmark rests in the balance after wind ripped the roof covering off the Enders Church of the Brethren Wednesday night, June 18," the news report said. "High winds during a thunderstorm . . . tore all of the tar-based roof covering from the roof deck of the church. The rain that accompanied the storm left behind significant water damage to the upper floor of the building where the sanctuary was located." After an attempt was made to cover the building with heavy plastic, another storm ripped that covering off the church, leaving standing water in the building.

Standing Committee denies support to On Earth Peace ‘Statement of Inclusion’

The Standing Committee of delegates from the Church of the Brethren’s 23 districts made a statement at its Annual Conference meeting in Columbus, Ohio, regarding the On Earth Peace “Statement of Inclusion.” The Standing Committee statement follows a second delegation that met with On Earth Peace.

Two Standing Committee delegations have attempted to gain resolution of concerns that the “Statement of Inclusion” is inconsistent with Annual Conference decisions affirming the 1983 paper “Human Sexuality from a Christian Perspective,” and polity regarding ordination.

On Earth Peace is an agency of the Church of the Brethren Annual Conference. Its “Statement of Inclusion” dates back to 2011, and has been the subject of a series of interactions with Standing Committee for the past three years. The conversation in Standing Committee included On Earth Peace representatives Bill Scheurer, executive director, and Jordan Bles, board chair.

The statement was arrived at after much conversation and at times emotional debate, and the vote revealed a significant divide in the group. The Standing Committee statement,

adopted by a majority vote with a minority of more than a quarter of members voting against, reads:

“Standing Committee does not support the 2011 Statement of Inclusion of On Earth Peace as an agency of the church, but we will continue to commit ourselves to walk in love together in the face of differing interpretations of scripture and Annual Conference statements and decisions.”

The “Statement of Inclusion” from the On Earth Peace board reads:

“We are troubled by attitudes and actions in the church, which exclude persons on the basis of gender, sexual orientation, ethnicity, or any other aspect of human identity. We believe God calls the church to welcome all persons into full participation in the life of the faith community.”

Standing Committee urged On Earth Peace “to re-examine its statement of inclusion regarding ‘full participation’ so that it will be consistent with Annual Conference decisions regarding Human Sexuality from a Christian Perspective [the 1983 Conference statement] and the polity regarding ordination.” Find “A Way Forward” in full at www.brethren.org/news/2012/ac2012-onsite-news/a-way-forward.html.

Church poultry project in Nigeria reports progress

An agricultural program in Nigeria anticipates a profit at the end of its first year of operation and is beginning phase two of its expansion. The centerpiece of this new effort has been a poultry project for egg production and to provide day-old chicks to farmers in northeastern Nigeria using half of the grant (\$20,000).

After one year of operation, ICBDP reports net monthly sales averaging 400,000 naira (equivalent to \$2,500), with an anticipated net profit of 4 million naira (\$25,000) by the end of the year.

Part two of ICBDP’s expansion has begun. Its objective is to supply quality fertilizer to its farming clients. ICBDP has entered into a contractual agree-

ment with a well-known fertilizer company in Nigeria.

In recent correspondence received by Global Food Crisis Fund manager Jeff

Jay Wittmeyer



Boshart, head of the ICBDP department Markus Vashawa describes how eggs are purchased by the crate by many vendors or “hawkers” who then sell these eggs in rural villages. The majority of the customers are Muslims because they believe in the quality of Christian products.

In a letter, Vashawa expressed his appreciation for support from the Church of the Brethren and the Global Food Crisis Fund, writing: “May the almighty God continue to strengthen our relationship in providing services to his people. We can’t do anything except God is by our side to inspire us in his direction.”—**Jeff Boshart**

Jeff Boshart is manager of the Church of the Brethren’s Global Food Crisis Fund.



Boiling it down

Transitions are uncomfortable.

This summer has seen a lot of transition for my family. I went back to school at the same time that my husband took a job in a new field of work. We have had to transition into a new schedule and a new way of working together. Even our household chores have transitioned as he



MANDY GARCIA

has started doing more of the cooking and the dishes and I have started doing—well—less of anything that isn't homework. Though it's all good, the transition has been uncomfortable.

Between lectures and paper writing I was also able to attend National Youth Conference in July in Fort Collins, Colo. Talk about a group of people in the midst of transition. Some of the youth there were transitioning into high school; others are in the middle of transitioning out; and everyone is transitioning into young adulthood. As a group, they were also part of a transition for the Church of the Brethren.

The young people at NYC were overflowing with contagious passion and excitement, willing to dive into any chal-

values of their roots—values that are more relevant today than ever before.

But what does all this have to do with living simply?

If we simplified our motivation for everything we do—boiled it down to one reason for living—and if that reason was to receive the love of Jesus and pour that love out unto others, I have a feeling that would simplify most things. If love informed our decisions, was the lens through which we saw other people, was the cause of our hearing and our doing, perhaps we would truly embrace another way of living.

For many of us, that kind of a transition in thinking would be radical, and probably uncomfortable. It would mean letting some things go and holding tightly to others. And perhaps I'm naïve, unrealistic, even oversimplifying. But right now, when my life is feeling extra complicated, it's comforting to imagine a very simple solution within the transition. Right now, with fresh images of thousands of Dunker Punks charging ahead, taking hold of our future and pushing it toward the kingdom of heaven, I actually think it's possible to change the world. Yes, it'll take some work, but it could be that we're at the beginning of a new chapter in a story begun far before the early Dunker Punks, back to a revolution led by a man who boiled everything down to love.

There will always be difficult questions and uncomfortable transitions, but they are more surmountable when seen as part of the greater process of *being loved and sharing love*.

lenge and accept any invitation to be a part of something great. Many wore their hearts on their sleeves and their adoration for each other all over their faces. It was beautiful to see, and the thing I kept hearing from advisors and staff was an almost dumbfounded realization that, "They don't care about politics or being right—they care about each other, and they care about Jesus." As worship speaker Jarrod McKenna put it, they are "Dunker Punks," people born of a 300-year-old revolution, determined to return to the

There will always be difficult questions and uncomfortable transitions, but they are more surmountable when seen as part of the greater process of being loved and sharing love. That love of Christ is at the core of everything we believe and everything we are.

The simplest way is love. **U**

Mandy Garcia is associate director of donor communications for the Church of the Brethren. She also produces eBrethren, stories of Brethren stewards, every other week for the Church of the Brethren.

Still fascinated by the peacemakers

Ilived in Virginia during the centennial of the Civil War, so in 1963 we made a pilgrimage to Gettysburg. As a 7-year-old, I was impressed by the Electric Battlefield that explained troop movements over those fateful three days in July of 1863, as well as the cannons, the monuments, and the bric-a-brac of an epic battle that claimed thousands of lives.



FRANK RAMIREZ

Fifty years later, I'm still fascinated by the Civil War, but my focus has changed. I also want to know what the war was like for millions of civilians whose worlds were turned upside down by a cataclysm of a scale we cannot imagine.

Fortunately, historians rightfully take into account the experiences of not only the generals but also the general population.

In his book, *Gettysburg Religion: Refinement, Diversity, and Race in the Antebellum and Civil War Border North*, Brethren scholar Steve Longenecker, professor of history at Bridgewater College, explores the religious life of the people whose lives were disrupted by that great battle.

Longenecker, recalling the thrill of his childhood visit to Gettysburg in 1961 and the "sham" battle conducted by re-enactors, notes that "Our attendance at the Gettysburg celebration was ironic because we attended a historic peace church and were biblical pacifists."

In this book, Longenecker demonstrates that the religious community of Gettysburg was surprisingly diverse. Most Christians sought "refinement," as it was called, signaling a desire for improvement in all things. Included in this was the fledgling ecumenical effort to create public cemeteries that inspired as well as commemorated. Needless to say, Catholics and African-Americans were not welcome in such places, while Brethren chose to forgo refinement as worldly and non-Christian.

Race was the crucial defining factor for Christians. Some churches and church leaders were not only pro-slavery, but openly derisive of what they would have referred to as the supposed humanity of African-Americans. Others might oppose slavery on principle, but feared that Abolitionism might spark civil strife. Most white members of almost all churches wished to severely limit fellowship with black Christians.

Except for us Brethren. Better known then as Dunkers, we held an entirely different position on race than most of the predominantly white churches of the region. First of all, Brethren had historically and actively opposed slavery, and made it a crucial test for membership.


Second, the local Marsh Creek congregation of the Brethren near Gettysburg maintained a much more egalitarian approach to race relations than its neighbors, apparent in their struggle especially in matters related to the holy kiss. Longenecker notes that Annual Meeting questions regarding the requirement to share the holy kiss during the love feast with African-American members indicated there were black Dunkers. The Brethren, he notes, didn't ask theoretical questions about faith and practice. Real experience sparked queries.

Although one learns a great deal about the diverse religious communities of Gettysburg, for Brethren at least the glimpses of Dunker congregational life cannot help being the most fascinating part of the book. One learns, for instance, that the famed Peach Orchard—a landmark in all accounts of the battle—was owned by the Sherfys, a Dunker family. Financially they lost more than most of the local residents as their farm was overrun by the Blue and the Gray. But they did at least recover some of their cash by advertising "Battlefield Peaches" as souvenirs to folks in the big city.

Though Gettysburg was turned upside down, it is worth mentioning that when the Marsh Creek congregation met in council for the first time after the battle, their first order of business was to restore normalcy by scheduling a love feast.

Longenecker is every bit as engaging a writer as he is a speaker, as those who have heard him at an Annual Conference insight session or at the Susquehanna Valley Ministry Center educational event held at the Lutheran Seminary on the grounds of the Battlefield can attest.

He ends his preface with these important words: "The dedication—'for peacemakers everywhere'—is a reminder of the imperative to mourn rather than celebrate the Battle of Gettysburg and to use rational conflict resolution instead of inflicting so much harm on so many innocents. Blessed are the peacemakers."

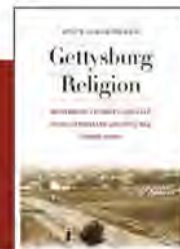
Can I get an amen? 

Frank Ramirez is senior pastor of Union Center Church of the Brethren in Nappanee, Ind.

ABOUT THE BOOK

Title: *Gettysburg Religion: Refinement, Diversity, and Race in the Antebellum and Civil War Border North*.

Author: Steve Longenecker. **Publisher:** Fordham University Press, New York, 2014. **Number of pages:** 208. In a review of the book, Ruth Alden Doan, associate professor of history at Hollins University, writes, "Clear and engaging . . . *Gettysburg Religion* offers a local lens to see some of the surprising diversity of American religion and some of the interesting ways that religion interacts with the broader culture."



Congratulations on a beautiful essay

I want to congratulate Anita Hooley Yoder on her beautiful essay in the July/August MESSENGER. I have read it many times, concentrating on different passages. I urge all who get the MESSENGER to read it. If

not the whole article, the last two paragraphs. These two paragraphs are compelling, provocative, and timely. I was not familiar with the poets that she referenced in her essay but I plan on reading many of the poems as a bonus to her article.

Susan Harris

What are they teaching at Bethany?

What are we teaching our master of divinity students at Bethany? And why would the publishers of MESSENGER even consider printing Anita Hooley Yoder's essay if for no other reason than to garner responses from readers? It's obvious that Yoder has completely "emerged" from her traditional roots and allowed "her own perspective to be changed" and be influenced by other writers (one of whose writings "became like a second set of scriptures" to Yoder) to become a talented and powerful voice in today's postmodern world.

Instead of commenting on the numerous sentences and paragraphs that I took issue with, let me share the passages that I found to be edifying, biblical, and in agreement with the Church of the Brethren's creed: "No creed but the New Testament." That's right, I could not find any. I've read too much scripture for that.

Has Yoder forgotten that all other ground is sinking sand?

Gary Dietz
Manheim, Pa.

Denominational Deacon Ministry



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Saturday, September 27
Leake's Chapel Church of the Brethren, Stanley, VA

Saturday, October 4
Waynesboro Church of the Brethren, Waynesboro, VA

Saturday, October 4
Maple Grove Church of the Brethren, Ashland, OH

Saturday, November 1
The Village at Morrison's Cove, Martinsburg, PA

Saturday, November 15
New Fairview Church of the Brethren, York, PA



Church of the Brethren

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www.brethren.org/deacontraining

A missed opportunity

The delegates to the Annual Conference in Columbus, Ohio this summer had a rare opportunity to make a clear statement to the world, but they declined to do it.

A motion came from the floor asking that the resolution [on supporting Ekklesiyar Yan'uwa a Nigeria, the Church of the Brethren in Nigeria] be amended to include a list of all persons who would be willing to offer themselves as hostages to replace the Nigerian girls kidnapped from a school founded by the EYN. Following a brief period of debate, the motion was voted down. [The resolution, without this amendment, was later passed unanimously. —Ed.]

Understandably, it was a radical proposal, one which might have resulted

in discomfort, privation, and physical danger to the point of potential death for participants. However, as one speaker reminded the body, the theme for this conference was "Live as Courageous Disciples." Another speaker pointed out that both Jesus and Paul deliberately faced death, although they both were given the option of avoiding it.

One argument made in opposition to the motion was that it probably was not feasible, and that the Boko Haram kidnappers probably would never have agreed to such a trade. That is quite possible. However, the issue involves both ideology and practicality. The possibility that a valid, Christian course of action might not work is no reason to avoid trying it.

The delegates had a rare opportunity to make a statement to the world in true

Brethren tradition, that of being willing to risk inconvenience and possible personal danger to oppose horrendous evil, but the challenge was not accepted.

Jobie E. Riley
Elizabethtown, Pa.

Was the Nigeria resolution necessary?

One of the final business items delegates to this summer's Annual Conference considered was a resolution supporting our fellow Brethren in Nigeria, and encouraging a special week of prayer specifically

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Letters

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for them. After much confusion surrounding an emotional amendment, this resolution was overwhelmingly adopted. On some level it is appropriate. We should pray with and for the persecuted.

My concern lies in the apparent need for some kind of legislation to get us to pray. Was a resolution such as this really needed? Does it not limit us and what we think is God's place in these situations? Is this the best Christian witness that we have to offer? The resolution calls us to prayer and fasting for the churches. However, the Bible tells us to pray for our neighbors. This resolution does not remind us to pray for the non-churched victims, nor does it remind us to pray for the

CLASSIFIEDS

We at Brethren Press would like to thank all the volunteers who helped us out at Annual Conference. To all of you who helped, from unloading the books to helping customers, to tearing it all down at the end, we are grateful for and humbled by your generosity. Thanks to each and every one of the Brethren Press bookstore volunteers.

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perpetrators of said violence. Are these not also our neighbors?

Was this moment at Conference truly representative of our best voice to the world, or did we just opt out of a Holy Spirit-guided, set-apart activity, courageous or otherwise?

Jessica Arriola
New Lebanon, Ohio

What the church could become

You asked for letters, so here is one. I read the editorial in the July/August MESSENGER. I was fascinated by the account of the sculptor of Crazy Horse. Then I looked for a picture of the sculptor, but none was there. I regret that. I did appreciate the last few sentences concerning the Christian vision of what the global church could become.

Barb Muncy
Bloomington, Ind.

October Is National Domestic Violence Awareness Month

Get help.... Get educated.

If you are in an abusive relationship or want to learn more about domestic violence, help and resources are available:



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National Domestic Violence Hotline
www.thehotline.org

Domestic Violence Awareness Project
www.nrcdv.org/dvam

FaithTrust Institute
www.faithtrustinstitute.org

**Church of the Brethren
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www.brethren.org/family



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New Members

Annvile, Pa.: Sandra Marie Hughes, Angela Grace Fair
Bedford, Pa.: Janice Penrod, Dana Shade
Bethany, New Paris, Ind.: Kaitlyn Burger, Kaylie Gaby, Alyssah Sigsbee, Tony Zook, Jonalyn Quick
Bridgewater, Va.: Roger Bible, Sonja Bible, Linda Clague, Sally Jane Conner, Greg Propst, Julie Propst
Broadfording, Hagerstown, Md.: Shary Bonel, Emily Cox, Arthur Carbaugh, Gene Detrow, Kate Detrow, Shirley Miller, Peggy Mills, Cindy Boyle, Andrew Monninger, Kathy Monninger, Charlie Spitzer, Sr., Eugene Lee, Savannah Trejo, Logan Spessard, Mary Webb, Nathaniel Webb, Eddie Eichelberger, Cindy Eichelberger, Sharon Reed, Ron Reed
Brownsville, Knoxville, Md.: Jocelyn Doyle, Jeff Doyle, Joshua Dixon, Bradley Heavner, Ashlee McGuffin, Jesse McGuffin, Jenna Pennella, Teri Young
Elizabethtown, Pa.: Lila Becker, Miles Book, Rebecca Epps, Duane Hernley, Mandy Hileman, Adrienne Nolt, John Over, Peg Over
Evergreen, Stanardsville, Va.: Ashlee Henshaw, Amanda Stevens, Peri Stevens
Fairview, Cordova, Md.: Chris Christopher, Jadon Cook, Macy Cook, Hayden Hutchison, Jack Hutchison, Nathan Kolakowski, Donna Champagne, Brandi George
Faith Community, New Oxford, Pa.: Ruth Warehime
Frederick, Md.: Lorraine DeFries, Missie Demory,

Samantha Drum, Gary Glessner, Margaret Glessner, Lora Ann Murphy, Mary Jane Roop, Samuel Roop, Jay Smith, Joyce Van Breemen, Dani Wagner
Girard, Ill.: Verna Kahl, Edna Steele
Gortner Union, Oakland, Md.: Cameron Kauffman, Victoria Kauffman, Travice Martin, Amy Wotring
Lancaster, Pa.: Joshua Bashore-Steury, Stacy Bashore-Steury, Gibson Alvino
Linville Creek, Broadway, Va.: Billy Estep, Lonnie Justice, Susan Justice, Dylan Justice, Kaitlyn Justice, Eva Shaffer, Jane Vest
Lititz, Pa.: Rachel Brumbach, David Krak
Maple Grove, New Paris, Ind.: John Neff, Heather Neff
Maple Grove, Ashland, Ohio: Jerry Ables, Alicia Ables, Rose Allen, Shirley Parks
McPherson, Kan.: Dani Hanna, Jeremy Hanna, Travis Schoming, Seth Schoming
Mechanic Grove, Quarryville, Pa.: Josh Chaires, Susie Hazell, Larry Herr, Alexis Heisler, Hunter Heisler, Travis Heisler, Dana Landis, Summer Landis, Kim Myers, Elijah Reimold, William Reed, Brian Robertson, Heather Robertson, Katelyn Teaman
Monacacy, Rocky Ridge, Md.: Barby Stely
Mount Hermon, Bassett, Va.: Zacharia Overby
Mount Zion, Linville, Va.: Larry Holloway, Dane Thomas, Sr., Tracie Thomas, Dane Thomas, Jr., Clayton Thomas, Sissy Stroop, Daniel Kline, Rebecca Kline, Arnold Dove, Jr.
Nokesville, Va.: Kirk Marusak, Raymond Snyder
Paxton, Harrisburg, Pa.: Morgan Fuge, Patrick McKenna, Theresa Kinley, Susan Ressler
Polo, Ill.: Brent Tegeler, Hauer Williams, Carol Stauffer, Reid Taylor, Scott DeWall, Laura Meyer
Pomona Fellowship, Pomo-

na, Calif.: Jessi Marsiglio
Quinter, Kan.: Nicholas Wentz, Brett Isaac Crist
Ridge, Shippensburg, Pa.: Anna Farmer, Josh Kauffman, Ken Mickey, Donna Mickey, Paul Rue, Jim Fitch, Sr., Dave Widders, Dave Finkenbinder, Sue Finkenbinder
Somerset, Pa.: Courtney Latuch, Justin Latuch, Heather Phillips, Jackie St. Clair, Michael St. Clair, Ken Sanner, LaVonne Sanner, Valerie Woy
South Waterloo, Waterloo, Iowa: Karyn Richardson, Donna Moon
Sunnyside, New Creek, W.Va.: Tom Roy, Steven Riggleman, Steven Riggleman, Jr., Joy Shreve, Todd Rohrbaugh, Sandy Rohrbaugh
Trinity, Blountville, Tenn.: Jolyn Rhoton, Joseph Lawson, Gleeson Kinnick
Wabash, Ind.: Alyssa Marvel
Walker Chapel, Mount Jackson, Va.: Beverly Fleming, John Fleming
West York, York, Pa.: Isabel Magness
Wyomissing, Pa.: Alex Calm, Katie Calm

Anniversaries

Blalock, Jim and Polly, New Market, Md., 70
Brandt, Larry and Darlene, Manheim, Pa., 50
Breidenstine, John and Betty, Palmyra, Pa., 50
Breneman, Earl and Jane, York, Pa., 60
Cable, Carl and Wilma, Cerro Gordo, Ill., 50
Clemens, John and Jill, Palmyra, Pa., 50
Denlinger, Charles and Gloria, Lancaster, Pa., 50
Eikenberry, Jim and Faith, La Verne, Calif., 70
Farrell, Bill and Dottie, Vandalia, Ohio, 50
Gayer, Glenn and Loreen, McPherson, Kan., 60
Hansell, Allen and Lois, Mountville, Pa., 55
Hiler, Richard and Judy, Hummelstown, Pa., 50
Horn, Dennis and Carol, Wabash, Ind., 50
Hostetler, Homer and

Brenda, Orrville, Ohio, 50
Hovis, Mike and Nancy, Smithsburg, Md., 55
Hubbard, Kenneth and Ruth, Thurmont, Md., 55
Jasper, Dale and Adeline, Franklin Grove, Ill., 71
Johnson, Mac and Jeannette, Frederick, Md., 55
Kaufman, Carl and Lois, Elizabethtown, Pa., 60
Kessler, Phillip G. and Maralea, League City, Texas, 65
Lavy, Ray and Barbara, Greenville, Ohio, 60
Long, Ronald, Sr. and Joyce, Hampton, Va., 50
Lucernoni, Tony and Dotty, Jefferson, Md., 55
McGolerick, John and Ruth, Frederick, Md., 72
Miller, Curtis and Muriel, Mount Morris, Ill., 60
Miller, Earl and Grace, Myerstown, Pa., 70
Myers, Ned and Linda, Goshen, Ind., 50
Petry, Larry and Alice, Akron, Ohio, 60
Phillips, Gary and Judy, Boonsboro, Md., 50
Puhl, Robert and Gerri, Walkersville, Md., 50
Raymer, William and Ruby D., Jacksonville, Fla., 65
Robertson, Allen and Mary Lou, Frederick, Md., 55
Seal, Larry and Dorothy, Woodstock, Va., 50
Shaffer, Floyd and Doris, Hooversville, Pa., 65
Shoemaker, Thomas E. and Anna G., Waynesboro, Va., 60
Shuman, Ken and Nedra, Manheim, Pa., 55
Sutherin, Donald and Nancy, Hartville, Ohio, 55
Vanderveer, Loyal and Sue, Williamsport, Md., 50
Warrenfeltz, Bernard and Mary, Frederick, Md., 55
Weyant, Roger and Nancy, Berlin, Pa., 50
Whitten, Hugh and Virginia, Bridgewater, Va., 65
Woods, Charles and Carlie, Vinton, Va., 50
Zimmerman, David and Naomi, Frederick, Md., 55

Deaths

Adams, Betty Jane Krablin, 85, Union Bridge, Md., July 15

Albright, Elaine Brammell, 88, Bridgewater, Va., Jan. 9
Algeo, Ruth Miller, 95, Oaks, Pa., June 22
Beam, Royce C., 83, McPherson, Kan., May 18
Beard, Paul William, 87, Westminster, Md., Feb. 3
Best, Kathryn R. Kennedy, 88, Hagerstown, Md., July 20
Bieber, Sylvia Seese, 91, Wernersville, Pa., May 17
Black, Ruth Anna Carbaugh, 86, Union Bridge, Md., June 11
Blevins, Pauline Thelma Baker, 86, Big Pool, Md., Feb. 6
Bomberger, Carl E., 84, New Holland, Pa., June 25
Bonewitz, Marjorie Oneta, 92, Eugene, Ore., June 6
Bontrager, Peggy May, 78, Goshen, Ind., July 5
Bortzfield, Alma Baker, 92, Jacksonville, Fla., May 22
Breshears, Berneice, 90, Belton, Mo., July 14
Cash, Thelma Wine, 65, Greenville, Va., May 9
Cassel, Velda A. Whitacre, 77, New Oxford, Pa., June 9
Clark, Bennie Andrew, 95, McPherson, Kan., May 10
Clem, Ruby Virginia Landaw, 96, Goshen, Ind., March 27
Cline, Helen Kennedy, 75, Mount Sidney, Va., July 16
Coulter, James William, 81, Knoxville, Md., June 25
Coulter, Roberta Mae, 82, Knoxville, Md., July 5
Couchman, Thelma Christensen, 94, Modesto, Calif., July 7
Cox, Marion Kimball, 59, Modesto, Calif., June 29
Creger, Ivan R., 86, Woodsboro, Md., Jan. 11
Cripe, Carl V., 78, Cerro Gordo, Ill., June 8
Crossen, Virginia M. Franklin, 77, Ashland, Ohio, July 17
Cunningham, Annabel Stauffer, 99, Polo, Ill., May 16
DeCoursey, Verda Grove, 96, McPherson, Kan., May 18
Dengler, Clyde R., 85, Lititz, Pa., June 1
Dishman, Lois I., 86, Dixon, Ill., July 29
Dyson, Dorothy Helen Cas-

sens, 92, Sigourney, Iowa, May 28

Eckert, Anna Mae Haldeman, 82, Ephrata, Pa., June 1

Edwards, Charles Foster, Jr., 92, Haxtun, Colo., March 7

Faus, Jay L., Jr., 67, Mannheim, Pa., April 27

Fifer, Carl Edward, 76, Bridgewater, Va., Dec. 10

Fike, Anne Haynes Price, 78, La Verne, Calif., July 17

Finnegan, Bruce Edward, 65, Mount Airy, Md., March 31

Fisher, Margaret Young, 85, Thurmont, Md., July 22

Flory, Pauline M. Grove, 94, Waterloo, Iowa, June 14

Frantz, Byron D., 84, Fleming, Colo., Nov. 4, 2013

Friedline, Denver L., 82, Jennerstown, Pa., May 6

Garman, Hazel Pearl Johnson, 84, Garden City, Kan., May 30

Glessner, Dorothy G. Croyle, 87, Boswell, Pa., June 7

Graham, Helen A. Myers, 81, Saxonburg, Pa., Feb. 16

Griffin, Lana Tevis, 75, Broadway, Va., July 17

Gruver, Nellie Marie Smith, 86, Shippensburg, Pa., May 28

Gurka, Nancy M. Fager, 85, New Paris, Ind., May 15

Hackley, Mary Jane, 79, Boonsboro, Md., July 2

Hanriek, Barbara Lee Fogle, 79, Frederick, Md., March 20

Harman, Ronald H., 72, York Springs, Pa., July 10

Harris, Sheldon L., 64, Shippensburg, Pa., June 17

Harsh, Vernon Leroy, 75, Bridgewater, Va., June 8

Heggenstaller, Edward M., 91, Loganton, Pa., Jan. 21

Hendricks, Bryer Jeane, 5, Boonsboro, Md., June 9

Hershey, P. Richard, 77, Manheim, Pa., May 19

Hess, Esther Kolb, 95, Goshen, Ind., July 29

Hobbs, Anne Brundage, 91, McPherson, Kan., July 4

Hochstetler, Patricia Grace, 89, Killbuck, Ohio, Feb. 2

Hocking, John W., 87, Lancaster, Pa., Jan. 19

Hoffman, Gordon Harvey, 89, Edinburg, Va., July 15

Hoover, Robert Marc, 54, Reading, Pa., May 24

Hostetler, Norman Jay, 95, Marshallville, Ohio, June 21

Hunter, Richard E., 77, Phoenixville, Pa., May 5

Hurst, Anna Mary Patrick, 85, Akron, Pa., Oct. 29, 2013

Jones, Muriel Weybright Ferris, 77, Spokane Valley, Wash., Aug. 2

Kenshalo, Judith Anne, 71, Modesto, Calif., June 15

Kindt, Barbara M. Heller, 71, Ephrata, Pa., April 30

King, Lillian Arndt, 89, Lititz, Pa., June 7

Krepps, Ruth E. Wallace, 97, Frederick, Md., April 30

Kulp, Delores A., 82, Akron, Pa., Feb. 17

Landis, Ruth, 95, Lancaster, Pa., June 13

LeCount, Blanche Irene Wertemberger, 91, Norton, Kan., March 26

Leed, Franklin H., Jr., 65, Newmansstown, Pa., March 24

Leonard, Dolores E. Glazer, 84, Lancaster, Pa., June 10

Lewis, Bessie M. Frazier, 88, Citronelle, Ala., June 9, 2013

Link, Donald N., 81, Mount Sidney, Va., July 1

Luelf, Deloris Emma Nordholm, 90, Fleming, Colo., Sept. 1, 2013

Mampe, Alma Degling, 96, Lititz, Pa., May 17

Martin, Alvin Landis, 95, Harrisonburg, Va., June 15

Martin, James M., 96, Annaville, Pa., June 2

McClure, Marie Vogt, 90, Lititz, Pa., June 11

Messick, Robert E., 84, Greenwood, Del., June 28

Metzler, David Burton, 54, Bridgewater, Va., June 25

Mikesell, Juanita M. Prether, 80, Greenville, Ohio, April 29

Miles, Josephine Good, 88, Hagerstown, Md., May 26

Miller, Philip Shaver, 59, Harrisonburg, Va., June 19

Miller, Robert C., 85, Reading, Pa., June 24

Millirons, Gladys Mae Canaday, 98, Waynesboro, Va., June 26

Moneyheffer, Bertha LaVonne Newcomer, 95, Milford, Ind., June 18

Morentz, Paul Ernst, 92, Richmond, Ind., Nov. 20, 2013

Morris, Margaret Frances, 92, Stanardsville, Va., Nov. 25, 2013

Morris, Vivian L. Zook, 85, North Manchester, Ind., May 26

Mott, Eva L., 85, Pierceville, Kan., June 1

Moyer, Gene Elisha, 71, Rocky Mount, Va., May 20

Mueller, Fred Maximilian, 85, Monroeville, Pa., April 25

Mullendore, Robert C., 87, Boonsboro, Md., July 27

Myers, Melvin Lemmon, 85, Bridgewater, Va., Feb. 25

Nutter, Robert G., Sr., 66, Brunswick, Md., July 11

Personette, Aileen A. Hostetler, 90, Mount Morris, Ill., July 29

Peterson, Orpha Inez Barkey, 98, Haxtun, Colo., Dec. 1

Rainey, Greta C., 97, Huntingdon Pa., June 16

Reddick, C. Edward, 90, Union Bridge, Md., June 6

Reid, Paul Leslie, 87, Broadway, Va., Nov. 3, 2013

Richey, Judith Ann Lepley, 75, Auburn, Ind., Aug. 15, 2013

Rohrbaugh, Maybelle Murphy, 85, Spring Grove, Pa., July 24

Rowe, Shirley Woodyard, 77, East Petersburg, Pa., June 23

Rummel, Donald W., 85, Manheim, Pa., July 24

Sanford, Janice Miller, 57, Catlett, Va., Aug. 19, 2013

Schreiber, Mary Cox, 90, Albuquerque, N.M., Feb. 25

Secrist, Frances Lucille, 67, Timberville, Va., June 8

Seitler, Wanda Lee, 65, Frederick, Md., April 13

Shank, Ina Susan Mason, 90, Bridgewater, Va., July 15

Shober, Mary Frances Brengle, 88, Frederick, Md., May 28

Simpson, Mildred Good, 92, Harrisonburg, Va., May 15

Skelly, Harold Robert, 86, Waterloo, Ind., March 17

Spang, Florence Arndt, 98, Lancaster, Pa., July 11

Stotler, Theodore Brenton, Jr., 84, Knoxville, Md., June 22

Strawderman, Maxine Ruth, 81, Timberville, Va., Jan. 2

Strickland, Myrna Dove, 77, Manassas, Va., Aug. 26, 2013

Strite, Darrel L., 90, Mount Morris, Ill., Aug. 2

Unger, Lester A., 98, Lansdale, Pa., May 27

Wagner, John W., 80, Lansdale, Pa., July 22, 2013

Wampler, William David, 85, Bridgewater, Va., March 14

Ward, Norris Gene, 87, Walbridge, Ohio, July 19

Weaver, Rickey E., 64, Englewood, Ohio, Dec. 30

Webber, Richard Lee, 71, Rohrsersville, Md., June 9

Welborn, John J., 93, Fort Wayne, Ind., April 19

Whitaker, Vera Flory, 96, McPherson, Kan., June 6

Willoughby, Robert Holmes, 90, Frederick, Md., March 19

Wolford, Geraldine Y. Davis, 84, Martinsburg, W.Va., July 1

Zimmerman, Dorothy Mae, 95, Walkersville, Md., May 17

Ordinations

Barr, Darrel A., W. Plains Dist. (Osage, McCune, Kan.), June 15

Colley, Brad M., N. Ohio Dist. (Dupont, Ohio), June 8

Funkhouser, Beverly A., Shen. Dist. (Columbia Furnace, Edinburg, Va.), July 15

Hostetter, Joshua D., Atl. N.E. Dist. (Parker Ford, Pottstown, Pa.), June 15

McOwen, Dennis, N. Ind. Dist. (Goshen City, Goshen, Ind.), June 22

Smith, Diana M., Mo. & Ark. Dist. (Spring Branch, Warsaw, Mo.), April 13

Weber, John R., Atl. N.E. Dist. (East Cocalico, Stevens, Pa.), Aug. 5

Placements

Anderson, Kirt W., pastor, Indiana, Pa., Aug. 4

Collins, David H., pastor, Durbin, W.Va., May 7

Elsa, Janet Wayland, from interim to pastor, Pleasant Hill, Crimora, Va., June 1

Funkhouser, Beverly A., youth pastor, Columbia Furnace, Edinburg, Va., July 1

MacArthur, Rick, pastor, Koinonia, Grand Junction, Colo., Jan. 12

Morris, Robert E., from pastor, Tucson, Ariz., to pastor, Glendora, Calif., Aug. 1

Muthler, Mark H., from associate pastor, Woodbury, Pa., to pastor, Coventry, Pottstown, Pa., June 1

Petty, Shayne T., from youth intern, Eaton, Ohio, to associate pastor, Potsdam, Ohio, July 1

Reinhart, Mary Eitta, director of witness and outreach, Atlantic Northeast District, Elizabethtown, Pa., June 15

Rice, Elliott J., pastor, Baltimore, First, Baltimore, Md., June 1

Saturday, Michael, pastor, Asher Glade, Friendsville, Md., July 1

Stucky, Alan, pastor, Wichita, First, Wichita, Kan., June 1

Advocating for our youth

What does it mean to be a historic peace church today? Put another way, what does it mean to be a *living* peace church during a time when there is relative calm, at least close to home?

According to Paul Alexander, an Annual Conference dinner speaker a few years back, our saying we are a historic peace church is something of a tautology. *Of course* Christians should be advocates for peace. That was at the heart of Jesus' message. Being a follower of Jesus implies that we should be pacifists.



RANDY MILLER
MESSENGER EDITOR

Many of us are familiar with Brethren peacemakers of the past. John Kline comes to mind (see page 21 in this issue). So does Ted Studebaker, killed in Vietnam while working as a volunteer. Our Annual Conference moderator-elect, Andy Murray, wrote a song honoring Studebaker's sacrifice:

"Brave Man from Ohio." And Dorothy Brandt Davis and her daughter Sara Davis were acknowledged at this summer's Annual Conference in Columbus, Ohio, on the 50th anniversary of their book *The Middle Man* about John Kline.

One way we can honor people like Kline and Studebaker and the sacrifices they made is to remain steadfast in our pursuit of peace even at times when the threat may not be as obvious or as close. Street demonstrations and campus anti-war

"Many high school students are accustomed to seeing military recruiters on campus. But providing access to students is not the only way that schools help the recruiters. Schools are required to provide directory information (name, address, and phone number) of 11th and 12th graders to military recruiters. This requirement was slipped into the No Child Left Behind Act of 2001 and schools that do not comply risk losing NCLB funding. 'This little-known regulation effectively transformed President George W. Bush's signature education bill into the most aggressive military recruitment tool since the draft,' said an article on motherjones.com.

"Students, or their parents, who wish to be exempt from this practice may sign an opt-out form, but not all schools let them know about it. If you are interested in completing a form, look for it in your registration materials at the beginning of the academic year. If you don't find one, you can check your school's website, call the school to ask for one, or use a generic form: <http://www.aclu-sc.org/issues/education/military-recruiting/military-recruiting-opt-out>."

At the denominational level, the Church of the Brethren's Global Mission and Service office provides a downloadable *Call of Conscience* curriculum (www.brethren.org/CO), which gives background on the church's historic peace stance, and guidance for young people who are considering conscientious objection to the Selective Service system. Even though there is no draft, young men still are required to register with Selective Service. Refusal to do so carries stiff penalties which

Just because the threat of war is not so immediate, and the draft may be dormant, the threat to our youth remains—it's just become quieter...

protests have been rarely seen since Vietnam. War, and the preparations for it, are not so obvious. Today, kids fresh out of high school don't have to worry about being conscripted for military service, partly because the draft was so unpopular.

Yet just because the threat of war is not so immediate, and the draft may be dormant, the threat to our youth remains—it's just become quieter, and the tactics for reaching our kids more subtle.

Some may be surprised to learn that, even though there is no draft, the US government continues to amass personal information on millions of youth in preparation for potential wars. With this in mind, a few Brethren churches are providing some education. Consider the following, published this summer in one congregational newsletter:

include disqualification from federal student loan programs. "Many states are also tying draft registration to a young person's ability to get a driver's license or register to vote," according to the journal that accompanies the curriculum.

What can Brethren do? For one thing, we can continue to help our youth understand the law, as well as the church's historic stance for peace. And we can remain vigilant and be advocates for them so that they can make educated, conscientious choices about peace and war.

Most important, perhaps, we can simply stand alongside them as they face pressure from society and government to sideline what they learned in Sunday school and acquiesce to the prevailing winds. **W**

COMING IN OCTOBER: A look at National Youth Conference

Coming soon...



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MESSENGER Study Guide
*Food for thought and questions for discussion to help individuals, classes,
and small groups use MESSENGER as a focus for study and reflection.*

A note to readers: *Messenger* is discontinuing production of the study guide that has accompanied each issue, and previously appeared on this page. However, readers are encouraged to continue using *Messenger* as a study and discussion resource, using your own questions. We hope that you will continue to find ways to use *Messenger* to inspire meaningful conversations.

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