

# THE DISCIPLE

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## On the Cover

An Ethiopian boy is one of many who have survived the food crisis and have regained health, but now look with some bewilderment and skepticism toward the future. The photo is by Robert L. Friedly, whose article on his visit to Ethiopia appears on pages 8-11.

# The Lively Congregation

## Projects raise consciousness for Week of Compassion

**The Butter Battle Book** by Dr. Seuss makes a great dramatic presentation by the youth of the church. In the story, the Yooks hate the Zooks. One group butters their bread on the top; the other on the bottom. So they threaten each other in a cold war. Each side escalates, then the other side retaliates with something bigger, more horrendous, and yet more hilarious. Throughout the drama, a wall divides the Yooks from the Zooks and keeps them from each other. At the end of the play, we are left "up in the air," literally. Will the Zooks drop the "blue goo"? Or will the Yooks?

After the chancel drama comes the communion. In the play's set, a table at the front of the sanctuary is decorated with a newsprint mural of bricks or stones to depict the wall dividing the Yooks from the Zooks. As the communion hymn is sung, and as the elements are being carried forward, the two youth elders take the "wall," turn it ninety degrees—and make it into the Lord's Table. The wall becomes a spiritual bridge, a word of hope and celebration in a hurting world.

—BONNIE J. MILLER, ordained minister and Ph.D. student at the University of Chicago Disciples Divinity House, and W. MARK McLEMORE, minister, First Christian Church, Chicago Heights, Illinois.

A "global dinner" is another way to focus on the world situation. The invitation suggests an international tasting festival,

and people will come with a good appetite. Donations for any one of the local or international poverty relief funds may be collected at the door. The guests are seated at tables representing various countries. They may talk only to people at their table, or to the waitress or waiter for their table.

The "first world" table is then set with china, crystal, silverware, linen, candlelight, etc. Each person seated there is given an envelope with \$20 in play money. The "third world" group meanwhile has its table removed, and each person is given a plastic spoon and \$4. If

there are three groups, the "second world" gets paper plates and napkins, plastic utensils, and a \$10 allowance. All groups order from the same menu: tossed salad, \$7; breadsticks, \$2; sandwich, \$10; dessert, \$5; tea, \$3; juice, \$4; water, \$1.

The waitresses are to answer only direct questions pertaining to the actions of those at their own tables. No information is to be provided about the nature of the game or the situation at the other groups. Any communication between groups is to be carried through notes by the waitresses and waiters (at no charge).

## For Creative Celebration

### A Litany of Hope to Begin Lent

(For the Sunday before Ash Wednesday)

**LEADER:** As we listen to the bitter cold winds and shiver on the frigid days of winter, we face the reality of death and despair

**CONGREGATION:** And ask, is there hope?

**L:** Perhaps, for we also stand at the door of the season of Lent.

**C:** But, is there hope?

**L:** Perhaps, for Lent gives us the opportunity to face and to understand the meaning of death and despair.

**C:** But, is there hope?

**L:** Through the facing of our pain, we have access to the secret depth and significance of it.

**C:** But, is there hope?

**L:** Yes, the substance of Lent is that when we confess our life, new life will be given.

**C:** There is hope?

**L:** There is the gift of springtime, with buds breaking forth, children singing, and new life coming to those who believe.

**C:** We enter the season Wednesday with great anticipation and hope!

**L:** Singing, "Lord, Who Throughout These Forty Days," number 166 in *Hymnbook for Christian Worship*.

(This worship resource may be copied without charge. Please print credit line for the author, L. Jim Anthis and The Disciple.)

Other rules known to the waiters and waitresses are:

- The cost to send food is the same as the cost to buy the item. If it costs \$3 to buy, it costs an additional \$3 to send.

- The exchange rate for sending money cuts its value in half. If \$20 is sent, \$10 will arrive.

- The cost of international travel is \$20 per person for the first-world group, \$10 for the second world, and \$9 for the third world. Customs officials allow no food to be carried between tables.

There are two possible "win" situations: The first world can pool its money at the beginning and either send money or have one person travel to the third world with the extra money. Although no one would be satiated, no one would be hungry at the end of the game. The first-world group is designed not to be wealthy, but to be of average middle-class income.

This situation realistically reproduces the destiny and freedom of the human situation. In our separate countries, we can see one another, but it isn't easy to communicate clearly. Although we can see what's going on, there are many safety cushions with which we distance ourselves from reality: such as simply not wanting to see; waiting for someone else to make the first move; blaming "the system" for corruption; and subjecting oneself unquestioningly to the rules of the game.

This experiment is likely to produce feelings of guilt in some players, and it may be helpful to follow the simulation immediately with open discussion. Especially if there are children or elderly people present, it would be prudent to have food available after the discussion.

—JENNIFER JESSE, student, Christian Theological Seminary, Indianapolis, Indiana, and member, High Street Christian Church, Akron, Ohio

A "Life Auction" is yet another possible Week of Compassion exercise. The items for sale may include vaccines, a pump, baby chicks, blankets, a hoe, dried milk, emergency kits and various other life saving and sustaining items that Church World Service distributes around the globe. As the auctioneer moves from item to item, people in the pews submit their written bids of what they will give up and what the money value of their sacrifice will be the following week. The object is the total of all bids for a specific item rather than determining the highest pledge.

Bidders pledge to live more simply through giving up coffee, tea, soft drinks, chocolate, cigarettes, sugar snacks, magazines, movies, restaurant meals, or whatever they choose to volunteer. One member might pledge a spouse to give up four snacks at 50 cents apiece, but this should be denied as a bid is supposed to be one's own commitment. Thus the theme is underscored: "To Live More Simply That Others May Simply Live."

—GAYLON L. DECIOUS, minister, First Christian Church, Laurens, Iowa

**The "Pledge of Resistance"** to the escalation of U.S. military involvement in Central America was endorsed by the 1985 Des Moines General Assembly. A helpful, 64-page, how-to booklet is available for \$3.50 (\$3.00 each for ten or more) from the Chicago Religious Task Force on Central America, 407 S. Dearborn Street #370, Chicago, Illinois 60605 (312) 663-4398.

*Organizing for Resistance: Historical and Theological Reflections and Organizing offers perspectives on nonviolent social change, an article by Noam Chomsky on parallels with U.S. involvement in Vietnam, how to organize a support group for continuing study and*

witness, how to organize a demonstration, how to avoid police violence, how to deal with the media, and legal procedures after one has been involved in civil disobedience. One may choose to sign either of two pledges:

**THE PLEDGE OF CIVIL DISOBEDIENCE**—If the United States invades, bombs, sends combat troops, or otherwise significantly escalates its intervention in Central America, I pledge to join with others to engage in acts of nonviolent civil disobedience as my conscience leads me at U.S. federal facilities, including U.S. federal buildings, military installations, Congressional offices, offices of the Central Intelligence Agency, the State Department, and other appropriate places. I pledge to engage in nonviolent civil disobedience in order to prevent or halt the death and destruction which such U.S. military action causes the people of Central America.

Or:

**THE PLEDGE OF WITNESS AND SUPPORT**—If the United States invades, bombs, sends combat troops, or otherwise significantly escalates its intervention in Central America, I pledge to join with others to engage in acts of legal protest as my conscience leads me, including such actions as participating in demonstrations, vigils, leafletting, and appeals to Congress and the White House. I also pledge to demonstrate my support for those who engage in acts of nonviolent civil disobedience in order to prevent or halt further death and destruction in Central America.

The leadership structure of the "Pledge of Resistance" movement is explained in the book, and sources of additional information are listed. Very interesting is the task force's encouragement: "Please feel free to copy from this manual without asking permission."

Your contributions of practical program ideas are welcome for the "Lively Congregation." Send yours to The Disciple, Box 179, St. Louis, Missouri 63166.