

# RECONCILE™

Mending Broken Relationships

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## Look Who's Talking



Activist George Clooney

George Clooney and Pat Robertson? Together? Yes. The celebrity actor and the televangelist recently joined forces on ABC's "Nightline" to publicize the growing AIDS crisis in Africa. War might make "strange bed-fellows," but reconciliation knows no boundaries. Congratulations to both!

### rec-on-cile:

1 a: to restore to friendship or harmony

Webster's Ninth New Collegiate Dictionary



The Office of Reconciliation Ministries (ORM) is an Outreach Ministry of the Worldwide Church of God.

## "Passing It On:" ORM Leaders Plan Strategy

by Trish Clauson

**L**os Angeles, CA: "Do not be daunted by the enormity of the world's grief. Do justice now. Love mercy now. Walk humbly now," said Curtis May at the fourth Office of Reconciliation Ministry's (ORM) Chapter Leaders' Conference here on October 13-15. Curtis introduced the theme of the conference to the more than 30 attendees as passing the baton of leadership to a new generation.

There were several presenters. ORM Chapter Leader Leigh Sniffen shared her ongoing work in mediation and conflict resolution. She effectively showed how a neutral third party can facilitate a very productive reconciliation. One of her videos demonstrated a vitally needed front in reconciliation work—America's high schools.

Dr. Owen Willis shared his experiences in Africa, contrasting the attitude across the continent of seeing others as "lesser beings" to Jesus' continual contact with all social outcasts.

Evelyne O'Callaghan Burkhard explained that the "cycle of violence" destroys relationships. She went on to show how personal pain is often the center of violence, and failing to properly grieve injustice and loss causes people to focus on their pain. As a result, reconciliation can only come through grace and forgiveness (see page 3).

Mary Anna Purello from Florida shared her story from being a nun, to disconnecting from the church, to God reconnecting Himself to her. Through it all she learned that reconciliation had to begin within.

Activist Cherry Steinwender showed us many things we can pass on: the power of an apology, our need to see and appreciate color, that tolerance simply means "putting up with" and is not the best answer. "We must capture the ability to see small healing acts as very powerful, without seeing ourselves as small," she added.

Throughout the weekend another theme emerged. An effective Reconciliation Ministry isn't about doing something outstanding. It's about noticing a need and simply doing our personal best to fill it.

The conference ended with communion and the induction of Dallas pastor, Arnold Clauson, as a new chapter leader. (*Trish Clauson is wife of Pastor Arnold Clauson.*)



Trish & Arnold Clauson

## Our Readers Respond...



Dear Reconcile Editor,

I found some interesting articles in (the latest issue of *Reconcile*). First, "Marching in Colorado." In the 1920s the KKK was strong in Colorado. I do know all about the KKK, and it is still alive and well. In Calgary, Alberta, on my way home from work on the bus, I met a white guy from Alabama. He showed me his KKK member card and said he was trying to set up base in Calgary. He asked me if I wanted to join. I said, "No." I am very glad that this subject is being tackled in *Reconcile*.

Then there is the article by Mr. Neil Earle about "Fighting Terror—One School at a Time in Pakistan." I'm glad to hear that someone like Greg Mortenson spends six months of every year establishing secular schools in the remote areas of Pakistan and Afghanistan. I have not heard from this area since the earthquake in 2003. Conditions after that were heartbreaking. And then the news reports stopped. But Greg Mortenson had not forgotten them. I want to thank him too. "A Sorry State of Affairs: The power of an apology." Whatever I felt in the back of my mind and subconsciousness has been brought up, and I am glad this subject has been expressed and put into words. It is just so true what the writer is saying.

Inge Reger  
Waidhaus, Germany

Dear Mr. May,

While doing research for an upcoming project regarding Black History Month, I came across your web page. I absolutely love the fact that there is a Reconciliation Ministry like the one you have created. I work for a Christian radio station and was asked to do a feature for Black History Month. If the Lord permits and you are available I would love to get more insight from you to add to this segment via a telephone interview... It would be my pleasure to work with you. You... are an inspiration for a project thesis I am completing this spring for a master's program. Hope to hear from you soon.

Marnia Warebey  
Cleveland, Ohio

Hello,

When I read articles about the reconciliation ministry work, I have many times wished Sri Lanka could be at a point where this ministry could be actively at work. There is a dire need for it here.

Rebecca Baker  
Sri Lanka

I appreciate receiving your publication. Blessings on you.

Cordially,  
Bert B. Beach  
Council on Inter-Church Relations  
Silver Springs, MD

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## FROM THE DIRECTOR...



ORM Director,  
Curtis May

### "From Kunta to Condi"

In a season when Hollywood celebrities have self-destructed over the race issue, it's nice to hear some good news. Recently, my wife Jannice and I attended the Utopia Film Festival 2006 in Greenbelt, Maryland. A number of films were entered in the festival, including Lifeline Expedition's film, *Yokes and Chains*.

*Yokes and Chains* powerfully highlights the need to heal the past and transform the future through real reconciliation. Lifeline Expedition founder and director David Pott gave a compelling testimony on how he believes God called him to lead a spiritual journey of reconciliation that has been going on since the year 2000.

The Office of Reconciliation Ministries participated with Lifeline Expedition in Richmond, Virginia, in July 2004, at David Pott's request. *Reconcile* editor Neil Earle and I are seen briefly in the film during the Richmond Reconciliation Walk.

Lifeline Expedition's international prayer walks, tracing the routes of the Atlantic slave trade in a counter-clockwise direction, will culminate in England on March 24, 2007. There the Archbishop of Canterbury and others will offer official apologies on behalf of the Church of England for its involvement in the slave trade. The BBC has promised to cover the apology and other events of the day. March 25, the date of the abolition of the slave trade in the British Empire, will be marked by celebratory events. I hope to be present.

And let's not forget the 27 million people enslaved in the world today! From forced child labor to sexual servitude, millions suffer bondage every day. CNN estimates that 800,000 slaves cross the world's borders every year – 80% of them women and girls. This is a horrific disgrace!

In Greenbelt I was interviewed by Michael Lienau, producer of *Yokes and Chains*, about the work of ORM. In turn, I interviewed Michael, his son, two of his daughters and David Pott, all of

(continued on page 4)

# Closing the Cycle of Violence: Beyond Emotions and Fears

Glendora, CA: Evelyne O'Callaghan-Burkhard is an ORM Chapter Leader based in Cork, Ireland. She is also a well-traveled nurse and a lecturer on reconciliation.

On October 7, 2006, Evelyne presented a lecture at the Glendora Worldwide Church of God in which she spoke to those concerned about reducing strife and conflict in our troubled times.

Her theme revolved around the practical "how to's" behind the timeless teaching of Jesus to love our neighbor as ourselves. What blocks the fulfillment of this most elementary commandment?

In Evelyne's view, even nuclear threats, extreme religious hostility and everyday violence traces largely to unresolved negative feelings and the deep-seated, unmet needs of people. This, she claims, sets us up for a cycle of violence, even when we are not aware of it.

## Created for Love

"The creation account in Genesis says we are made in God's image," Evelyne adds. "This shows we all have a capacity for love and relationships, but very early we read that pride, rebellion and selfishness short-circuited communications between the first man and woman and with God. Genesis 4 records the first murder."

Murder, violence and other destructive acts flow from bitterness and resentment, says Evelyne, "chewing the cud," stewing over real or imagined wrongs. This is amply demonstrated in the story of Joseph and his brothers. Genesis 37:2-4 mentions the timeless issue of sibling rivalry. "Joseph was given favor and acceptance, which led to competition, jealousy, a desire for retaliation and ultimate violence against him. Often the answer to the victimizing we feel is to go for CONTROL, seeing the Other as the enemy, seeing them as an object and ultimately perpetrating violence against them."

Evelyne saw this cycle at work in her time in Rwanda. "There was the colonial period, which led the colonizers, and even Christian churches, to play off the ethnic groups amongst themselves. This only enhanced latent tribal rivalries after independence which ultimately led [after

political failures to reconcile] to each one wanting to display power against the other. Many dictators take this route: When I don't know who I am or my feelings are not acknowledged, this negative energy leads me to seek power over others."

## Problems/Perception

The history of the 20th century was too often a recurring series of groups seeking power at the expense of others to feel significant: Auschwitz, Korea, Biafra, Cambodia and Darfur today. One root source of a solution is, says Evelyne, answering the questions: "Who am I? What makes me, me?"

This is the well-known problem of identity. One's identity has many sources. In Evelyne's reconstruction: "We are each of us affected by our nation, our church, our neighborhood, our group, our personality, our jobs, our public and private selves. We carry hidden wounds from unresolved emotions. Our vision of the world is ultimately affected."

All too often, the reality is that we see the world only through these filters. "Our perceptions shape our view of the world. It's so easy to focus on our anger and our feelings instead of what we know to be our true reality, that we are made in God's image, that we are made for relationships. This is because what we 'know' to be true cannot override our feelings and experiences. A person can say, 'I know God is love, but I can't get past my feelings'."

## What Is Central?

Here, for Evelyne, is the crux of the issue. "Christ is perfect love, holiness and justice. Perfect love casts out fear (1 John 4:18). A focus on him reminds us of his promise that we will receive all we need, that we will be filled. As he said, 'He who believes in Me... out of his innermost being will flow rivers of living water' (John 7:38)."

Evelyne adds: Fear is the great inhibitor. Fear cripples. Fear prevents us from going beyond our

(continued on page 8)



*Evelyne speaks to an audience in Glendora, California*

(KUNTA TO CONDI...continued from page 2)



*Jannice and Curtis May with Michael Lienau, David Pott and 3 Lienau children.*

whom had positive things to say about the work of ORM.

Jannice and I also had a couple of lengthy discussions with George Haley, brother of Alex Haley, author of the Pulitzer Prize winning historical novel, *Roots*. George is former U.S. Ambassador to the Republic of Gambia, birthplace of his ancestor, Kunta Kinte, whose life was made famous in *Roots*. We also met another of the Haley brothers, Julius, and two of George's nephews, Alan and Chris. Chris was Executive Director of the Utopia Film Festival 2006.

In a brief talk, George Haley exclaimed, "We've come from Kunta to Condi" (U.S. Secretary of State Condoleezza Rice). This indeed is a long journey!

African American Professor Henry Louis Gates of Harvard said, "Most Americans are not aware that there are 5,000 African American dentists and that there are more black cardiologists than NBA players." He said that our ignorance of such facts negatively impacts our society.

So what's the relevance of all this for us today?

### **"Stealth Discrimination"**

Notice what was revealed in a recent CNN report:

"Most Americans, white and black, see racism as a lingering problem in the United States, and many say they know people who are racist, according to a new poll.

But few Americans of either race – just one out of eight – consider themselves racist.

And experts say racism has evolved from the segregated days of the Jim Crow era to the point that people may not even recognize it in themselves."

Professor Jack Dovidio of the University of Connecticut, who has researched racism for

more than 30 years, estimates up to 80 percent of white Americans have racist feelings they may not even recognize.

"Contemporary racism is not conscious, and it is not accompanied by dislike, so it gets expressed in indirect, subtle ways," he said.

"That 'stealth' discrimination reveals itself in many different situations. A three-year undercover investigation by the National Fair Housing Alliance found that real estate agents steered whites away from integrated neighborhoods and steered blacks into predominately black neighborhoods."



*Curtis and Jannice May with George Haley.*

This makes all of us at ORM see the need to redouble our efforts. You are a big part of that. Thank you for your interest and part in it.

I close with this powerful statement on our calling, Paul's words in 2 Corinthians 5:16-21:

"Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."



*Jacob Lienau (r) represents teens.*

# Falling Through the Cracks?

by Victor Hornbacher

Calgary, Alberta, Canada: So you walk down the hall in your workplace, school or library. You spot an advertisement for a seminar on the topic of mental illness. What goes through your mind? Total disinterest? They might be asking you for money to attend. Are you making plans to go? Not likely.

To be frank, the mentally ill are not producers of economic wealth in any nation; whether democratic, communist or dictatorial. They are recipients of food, clothing and shelter; not suppliers of it.

Would you hire someone with a history of mental illness? Would you invite them to spend Christmas Eve with your family? Would you let them babysit your children?

## Bad Stereotypes

Does anyone really care about how much of what we believe is true? In fact, the mentally ill are timid, peaceable and easily directed and controlled. The few do act out violently and resist all effort to control them. These same people settle down with medication and therapy. Fact: The mentally ill are more likely to be the victims of violence rather than perpetrators of it.

Patients in psychiatric units are usually watching TV, sleeping, playing board games or cards, socially interacting, or phoning friends and relatives. No one is screaming threats to staff or fellow patients, upending dinner trays, dancing nude down the hallway (these events do happen, albeit rarely).

Are we obligated to be our brother's keeper, if our brother is tough to love? How often does the plight of the mentally ill flicker through our minds?

## Being Courageous

We need to be courageous to reach out to people in need. Sure, it isn't fashionable to rub elbows with the mentally ill, but we must commit to a reconciliation between those stigmatized and the stigmatizers. Stigma (a mark of shame or discredit) has conspired to slam shut the door leading to reconciliation.

There are people with mental illnesses in every strata of North American society. That includes politicians, actors, lawyers, sports heroes and bus drivers. It is kept quiet because of the stigma involved. There must be a reconciliation between

the well and the ill.

To be admitted to a hospital on the basis of mental health issues means that one has displayed a great degree of danger toward self or others. The media focuses on the dramatic and bizarre. It is true that someone experiencing a psychotic episode is probably behaving in a dramatic and bizarre manner! The injustice is that the media almost never focuses on how much the patient improves with therapy and medications.

Incidentally, driving under the influence of alcohol presents a far greater threat to others than mental illness ever will. In Calgary, Alberta, where I live, about two thirds of those living on the street have a mental illness of one kind or another. Almost all of them have no support whatsoever from a psychiatrist or medication plan. Many new, more effective medications are being developed, but those who need them most are not getting them. And those getting them are often not taking them. Some make great progress and decide to stop taking them because they are now "well." About half of all patients in the hospital have been there before.



*Self help: Mental health entered the public realm in the 1970s.*

## Solutions?

Some think the solution is to throw money at the problem. Do we need bigger hospitals with more doctors and nurses? Educate the public more? In the mid-1960s, a novel approach was tried. Many larger, centralized hospitals were closed with the hope that patients could be assimilated into much smaller urban centers. The result? Many more on the streets. They have become the "untouchables" of our society. Jesus reached out and touched the lepers, the "untouchables" of his society. We need to keep his example before us.

Remember that most of our images and attitudes toward mental illness stem from their depictions in movies, TV, magazines and the press. People do not choose to be sick. When a person has cancer, we say they *have* cancer. When someone has schizophrenia, we say they *are* schizophrenic. The person has become the illness. This is anguish.

Mental illness touches every strata of our society. Who will step up to the plate and do something to right this social injustice? One in a hundred of our population is waiting on our answer.

# A Visit to the “Poorest of the Poor”

an interview with Roger Lippross

**O**RM Advisory Editor Roger Lippross recently returned from a mission trip to Bangladesh, where he assisted Dr. John Biswas of the Bengali Evangelical Association (BEA).

**Reconcile:** What necessitated this trip?

**Roger Lippross:** I went to encourage people and to survey the BEA projects in Asia. I serve as Chairman of the Board of BEA, so I needed to familiarize myself with various conditions on the ground.

**Rec:** I notice that BEA’s goal is to serve the poor and destitute and to bring them the gospel.

**RL:** Yes, we work specifically with the “poorest of the poor” in the villages. We bring the gospel, but also practical help.

**Rec:** What was your dominant impression?

**RL:** The hardworking spirit of the people against all odds. Most may never get out of poverty, but keep striving seemingly never to achieve their goal. The oppression is both economic and spiritual, but the Bengali spirit is remarkable.

**Rec:** So how are you making a difference?

**RL:** We have changed the lives of many. There’s our goat program, for one thing. We are able to buy live goats to give hard-working people. One of them was a widow named Dina. One goat gives four quarts of fresh milk every day, an unimaginable luxury over there.

**Rec:** So you’re “getting people’s goats”?

**RL:** (chuckles) Yes, for \$40 you can start a chain reaction. A goat has many benefits and their offspring slowly spread wealth throughout the village.

**Rec:** Any other interesting experiences on your tour?

**RL:** Well, crossing the great Ganges River was a marker event. As an Englishman, I’d always heard about it, but what an experience! So was eating food cooked over a cow-dung fire. It does something to your Western taste buds.

**Rec:** How does this project fit with your theme of reconciliation as an ORM consultant?

**RL:** That’s easy. BEA has a miniature version of what Oprah Winfrey is doing in Africa. We have a free school to train as nurses young women from all religions--Hindu, Buddhist, Muslim and Christian. It’s inspiring to see them all get along.

**Rec:** Describe their training.

**RL:** It lasts three months and is taught by doctors and nurses, both from Bangladesh and the United States. The students receive the equivalent training of a Red Cross Nurse’s Aide, including basic hygiene, childbirth, setting bones, snake bites, and the care of the elderly. This makes them useful leaders in their home villages.

**Rec:** Overall impressions?

**RL:** The capital of Dhaka is one of the noisiest, most crowded, most polluted Emerging Nation cities I’ve seen. That was the most dangerous part of the trip! But it’s so gratifying to see how the simple gospel message can open the door of hope even there.

**Rec:** How did you interact with the world of Islam--Bangladesh is 98% Muslim, right?

**RL:** Yes, I spoke at Muslim high schools and with the Islamic mayor of a small town. These folks are very sensitive to having someone from the U.S. speak to them. So I always opened by sending greetings from the American people.

**Rec:** An Ambassador for America?

**RL:** Yes, I spent one night in an apartment with two young Muslim men giving them deeper insight into America than the negative images in their media.

**Rec:** Evangelizing with sensitivity?

**RL:** Right, but I never hesitated to say that all we are doing is being done in love and concern in the name of Jesus Christ.

**Rec:** Would you go back?

**RL:** Yes, when I can. There is still so much work to do.

For more information, visit the website:  
[www.bengalimission.org](http://www.bengalimission.org).



*John Biswas & Roger Lippross offer congratulations to a new nurse.*

# Breaking Bread, Sharing Cultures

by Lauri Harvey Keagle

South Holland, IL: For Willard High, a fifth Sunday in the month is heart warming. On those Sundays, the pastor of Shepherd's Community Church in South Holland brings his flock together with the congregation from First Reformed Church for a combined service, followed by a shared meal.

Shepherd's Community Church is a primarily black congregation while First Reformed Church has predominantly white members.

The shared meals, High said, "break down inhibitions. There tends to be a hustle and bustle, chatter and laughter, which does my heart good," he said.

High's congregation, which did not have a traditional church in which to meet, officially combined space with First Reformed Church on August 6, with each having separate weekly services except for the combined worship on fifth Sundays.

The move to share church space came at the invitation of the Rev. Al VanderMeer of First Reformed Church. "Pastor Al said, 'Look, we know your church, we like your congregation... What would you think of sharing this space?'" High said. "That's just unprecedented. Pastor Al and his church didn't have to do this."

High said the idea of the faithful sharing a meal goes back to biblical times. "In the book of Acts, you find one of the things they did is they heard the teachers, took communion together and ate together," High said. "Jesus ate with his disciples all the time. Communion is about a table set for all of us. Even just in general society, when you share a meal, something magical happens."

High praised South Holland Mayor Don DeGraff—a member of First Reformed Church—for his role in creating an atmosphere that embraces diversity throughout the community.

"A lot of it has to do with leadership," High said. "Don has been up front leading the way and he's not afraid to talk about it in his administration and in his life. He got 98 percent of the black vote in the election running against a black candidate. That tells you something."

High is also affiliated with Healing Racism Chicago Southland, a consortium of organizations working to break down racial barriers and dismiss stereotypes in the south suburbs. The group presents 25-hour, intensive workshops "that dig deep and really change people who are open to change."

There has to be a fundamental change in people's attitudes in order for any of this to work,"

High said. "What we have to do is not easy work and it won't happen overnight."

High quoted John 13:35 when thinking of the work being done: "Hereby shall all men know that ye are my disciples by the love which ye have for one another."

"People who get it have to model it," High said. "I think there has to be education. It has to come from a multifaceted approach. People who get it have to implement it where they are and model it where they are. It creates a domino affect."

They may just affect people on their block or in their church or their office or government or homes, but it grows exponentially and that's really the hope."

*Pastor Willard High is an ORM Chapter Leader. This article was adapted and printed by permission from The Times of Northwest Indiana.*



Photo by John T. Watkins/The Times

*Willard High preaches during a joint service.*



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## Forward March...

### “So, the World Does Move!”

Photo credit: BBC



Modern abolitionists brave English weather.

When Abraham Lincoln signed the Emancipation Proclamation in 1863, an abolitionist senator declared, “So, the world does move.” It does indeed.

In March 2007, hundreds of people devoted to erasing the evil effects of slavery will also be on the move – all across Britain. To commemorate the bicentenary of the abolition of the slave trade in the British Empire, members of the Lifeline Expedition and some fifteen other organizations will join the Archbishop of Canterbury and the Archbishop of the West Indies for a special commemoration at Kennington Park on March 24. Parliament voted to abolish the trade on February 24 and the Act became law at noon on March 25, 1807.

Prominent in these events is David Pott of the Lifeline Expedition, a sponsor of the symbolic apology for the slave trade. Lifeline features white people walking in yokes and chains around cities involved in the Atlantic region.

“We will not deal with the past by forgetting it,” states David Pott. “As we walk together we will return to the sources of the trauma and find the ways to reconcile.” Pott is right. So much work remains to be done even as an encouraging start has been made. View their website at [www.lifelineexpedition.co.uk](http://www.lifelineexpedition.co.uk) if you want to help.

**(CYCLE OF VIOLENCE...** continued from page 3) feelings. It makes us afraid to risk, to risk love and to create loving relationships. “Our purpose in life is to enjoy part of the intimacy, the love that exists between the Father and the Son, as it says in John 14:23, ‘If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him’.”

God meets our needs and that in turn inspires us to serve God and neighbor in loving actions. “This is the kind of intimacy that bears fruit,” concludes Evelyne.

Hearing Evelyne’s presentation caused some in her audience to strive at being the change they seek in the world. Homemaker and grandmother Lucy Cantu commented: “On behalf of those who have to raise a granddaughter, I wish I could hear that talk all over again.” Graham Weakley, a Korean specialist living in Los Angeles, remarked: “Evelyne really got to the root causes of so many of our present distresses—national and individual. I wish everyone could have heard her.”

—Neil Earle

## Pastor Visits Oldest Mosque

Denton, Tx: On October 21, 2006, ORM Advisor Dr. John Paul Eddy spoke at the oldest mosque in Texas, at his hometown in Denton. His message was based on Matthew 5:9, “Blessed are the peacemakers, for they shall be called sons of God.”

*“The Koran mentions Jesus as a peacemaker”*

Dr. Eddy noted: “Jesus Christ is a role model for Christians and Muslims by being against violence, against zealots who killed fellow Jews and Romans alike, against suicidal terrorists

and being for forgiveness for those who have sinned and sinned against us.” He pointed out that one of Jesus’ disciples was a former terrorist named Simon the Zealot.

Dr. Eddy challenged all in attendance at the mosque, who came from over 20 different Islamic countries worldwide, to work for reconciliation in all nations. We must love our enemies and help needy persons. He expressed the hope that the wars between Islamic peoples in Iraq and in Palestine might one day end. “The Koran mentions Jesus as a peacemaker,” he said.

Dr. Eddy confessed that Christians also fight each other, as in England in the 1600s and in Northern Ireland in the 20th and 21st centuries. “This does not make it right!” Dr. Eddy stated forcefully. “Reconciliation is needed in families, in religious groups, in communities, and in all nations around the globe. Jesus Christ teaches us to forgive our enemies, to talk to our enemies and to learn to work with our enemies for peace, justice and compassion for all peoples. Reconciliation should leaven our words and deeds.”

Dr. John Paul Eddy is an Emeritus Professor at the University of North Texas and a volunteer Salvation Army Soldier.



Dr. John Paul Eddy