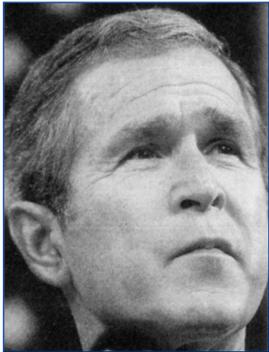


RECONCILE™

Mending Broken Relationships

Volume 11 / Number 2 —More than a Decade of Help and Hope— Summer 2009



Former President
George W. Bush

The Other Bush

Few are aware that a multi-billion dollar program for fighting HIV/AIDS, malaria and tuberculosis across Africa would be part of the unseen legacy of former President George W. Bush. Yet sources as diverse as rocker/activist Bono, *Time* magazine, Rick Warren, President Obama and *Christianity Today* have praised the 43rd President's singlemindedness in diverting funds to tackle these killers. PEP-FAR, the President's Emergency Plan for AIDS Relief, has funnelled HIV-fighting drugs to more than 2 million people across Africa.



The Office of Reconciliation Ministries (ORM) is an Outreach Ministry of Grace Communion International.

"Building Bridges" at Auburn University

by Annette Winston



Auburn, AL: The Auburn University Department of Diversity and Multicultural Affairs and the Auburn University Community hosted a week of celebrations called "King Week 2009" to honor the leadership and legacy of Dr. Martin Luther King Jr. The theme was "Fulfilling the Dream through Service: One Auburn One Community."

Several events sponsored by various Auburn University organizations were held January 18-24. Curtis May, ORM Director, was invited by Dr. Paulette Dilworth to lead a "Removing Walls/Building Bridges" seminar and panel discussion on January 24. This was held at the Auburn University Hotel and Dixon Conference Center.

The purpose of the workshop was to bring community leaders together in a safe environment to address the causes of conflict and broken relationships, and through dialogue and panel discussion, show how to begin the healing process.

Director May says he also chose the theme "Fulfilling the Dream through Service" "because a vision or dream without the follow-through of service is to no avail." He added, "Martin Luther King gave his life for the dream of a peaceful society. The least we can do is help live out this dream through love, respect and service to one another."

Leaders representing education, law enforcement, faith, business and healthcare attended. Dr. Dilworth said there will be follow-up sessions. A staff member from Tuskegee University asked Curtis if he would be willing to bring this message to them. Mr. May was very moved and humbled by a standing ovation.

(Annette Winston is an ORM Chapter Leader and a registered nurse in the Valley, Alabama, area.)



Curtis May (center) takes a lunch break with workshop attendees.

Our Readers Respond



Dear ORM,
Thanks for allowing God to use you in such a great ministry. I'm requesting a copy of the DVD, *A Time to Reconcile*. I'm working with a prison ministry group here in Columbia, S.C. I feel your DVD will be of great help to us.

*Fred Stroy
Columbia, S.C.*

Dear Curtis,
The Lord...put it on my heart to e-mail you and encourage you! ...The word "reconcile" came to mind and I wondered what the exact meaning of the word is - so I looked at Webster's Dictionary.

Meaning - Reconcile:

1. to make friendly again or win over to a friendly attitude.
 2. To settle (a quarrel, etc.) or compose (a difference, etc.)
 3. To make (arguments, ideas, texts, etc.) consistent, compatible, etc. - bring into harmony
 4. To make content, submissive or acquiescent
- Then the Lord brought to my mind that describes you and the ministry position you hold.

*Kathleen Hart
Arcadia, CA*

Dear Curtis,
I like what Kathleen wrote defining the Ministry of Reconciliation. It drew me closer to the Ministry. It became clearer to me what we're involved in.

*Virgil Gordon
Bonita, CA*

Notice from Curtis May

The Church Administration Dept. of Grace Communion International has approved ORM's Ministry Development Training Sessions for Continuing Education Units (CEUs). That means when I conduct a MDT Session for a District Pastoral Network, participating pastors and pastoral leaders may receive 3 units of credit.

Correction: In the previous issue of *Reconcile* we mistakenly referred to George Wallace as a former governor of Georgia instead of Alabama. Our apologies and thank you to the reader who pointed this out to us.



*Reconcile Editor
Neil Earle*

FROM THE EDITOR...

Looking Back

In the 1960s, as a young student at Memorial University on the east coast of Canada, my peers and I were transfixed by the news reports coming out of the U.S. South - the dramatic clash of dog and protesters, of police and seamstresses, of hoses and paddy wagons that were the stuff of our nightly news. Coming through above it

all was the soaring rhetoric of Martin Luther King, Jr.: "We will have to repent in this generation not merely for the vitriolic words and actions of the bad people, but for the appalling silence of the good people."

Now there was a man who knew how to write a good leader!

Years later, after many fits and starts and stumblings and detours in my own life, I found myself in 1999 being asked to edit a newsletter dedicated in some small, feeble way to the enormous need for social justice. We had no full-time staff, little money and few resources. But start it we did, and it is hard to believe that ten years have passed since the first issue came out in humble black and white, titled "Church Opens Reconciliation Office."

The Worldwide Church of God (now named Grace Communion International), our sponsor, had been through its own upheaval in the last 15 years and has been our silent partner. Looking back, there have been some interesting happenings these past ten years of *Reconcile's* existence. Our coverage of the search for racial and social justice has sometimes been quiet and low-key and sometimes tinged with drama.

Perhaps the highlight has been the three awards ORM won in 2008. One was from the Pasadena Police Department for its help in coordinating "Days of Dialogue" between the police and at-risk youth. Along the way we partnered with our invaluable friends at the Western Justice Center and other community agencies.

The public racial healing seminar at Ambassador Auditorium with former basketball star A.C. Green in January 2004 stands out, as does the Prayer Walk Curtis May and I took in Richmond, VA in March 2007 with some great Christian friends along the old slave trail. You had to be there...

Quieter and more meaningful moments as an Editor included the interview with Deputy Speaker of the House of Lords and devout Christian, Baroness Caroline Cox (Spring 2005) or making space for Pat DeVorss of my hometown of Duarte, CA to tell her story of Rwanda. Also the lively chat with Judge Dorothy Nelson, a legend in the field of social justice in the Southland.

These were great opportunities, all of them rendered in beautiful style by our art director Mike Riley who makes us look better than our small budget allows.

Thank you readers for a great ten years!

For Peacemakers: The Possible Dream

To rephrase Mark Twain, “Everyone talks about peace but no one does anything about it.”

Of course, this is a great exaggeration.

Ask Fuller Theological Seminary’s Professor of Christian Ethics, Dr. Glen Stassen. In 1992 Stassen outlined a ground-breaking initiative blending biblically-based principles of practical peacemaking with actual case histories from politics. These were incarnated in his textbook *Just Peacemaking: Transforming Initiatives for Justice and Peace* (Westminster John Knox Press, 1992). He followed this with a five-year project featuring twenty-three ethicists and experts in international relations and peacemaking titled *Just Peacemaking: The New Paradigm for the Ethics of Peace and War* (Pilgrim Press, 1998, 2004, 2008).

Not Pie In the Sky

“Jesus was no Platonic idealist,” Stassen wrote in the Spring 2009 issue of Fuller’s *Theology: News and Notes*. “He was a Jewish realist...(w)hen Jesus taught leaders in Jerusalem that they needed to practice peacemaking or the temple would be destroyed, he was talking realistically about a real threat and the practical ways to avoid the destruction of the Temple and Jerusalem – which happened.”

Stassen and his colleagues outline helpful practices in the realm of *Just Peacemaking*, a title they feel needs to be highlighted to move beyond the traditional “just war” or pacifism dichotomy. Stassen laments that many churches “have no Christian guidance when debates about peace and war arise.” Hence members “are undefended against ideologies that blow back and forth through our nations and our churches” (Ephesians 4:14). The goal is to teach broadly enough so that individual Christians “can decide prayerfully, which ethic seems right to them.”

Even Stassen’s critics have to admit his is a novel – even intriguing – approach.

Five To Ponder

Here are five principles outlined in *Theology: News and Notes*, supplemented by other contributors. *Reconcile’s* readers will be interested in what is being offered here. The principles this

newsletter has expounded for ten years echo below:

1. Practice Intelligent Non-Violence.

“Jesus was no wooly idealist,” Stassen says. “He was a Jewish realist. Over and over he warned that the Jewish leadership needed to practice peacemaking or their nation would be destroyed (Luke 19:41-44).” That happened. The “turn the other cheek” teaching in Matthew 5:38-42 was an analogy that went beyond being a patsy. Jesus protested to the high priest for striking him illegally (John 18:19-24). When arrested, he calmly asserted his rights (Luke 22:53). This practice allows your enemy or onlookers to reconsider. These tactics worked for the 1960s civil rights movement.

2. Look for Common Ground.

Matthew 5:25 says to agree with your adversary quickly. President George H.W. Bush (1989-1993) and Mikhail Gorbachev practiced this and reduced 50% of their respective nations’ nuclear weapons (Matthew 26:52).

3. Acknowledge Our Own Responsibility.

In South Africa and Rwanda, the Truth and Reconciliation Commissions have been remarkably effective. In 2008 both Australia and Canada apologized to their aboriginal communities. This keeps grudges from festering and hardening (Matthew 7:15).

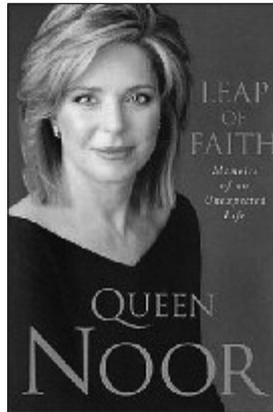
4. Seek Cooperative Initiatives.

President Jimmy Carter did this in 1979, and Egypt and Israel have not fought for 36 years. The patriarch Abraham displayed a peacemaking initiative when he offered Lot the best piece of land (Genesis 13:5-13). He was praised for peaceful relations with the Canaanites (Genesis 21:22-34).

5. Work for Legitimate Social & Economic Progress When Possible.

Remember Erin Brokovich? Peace starts among families and in your neighborhood. Isaac and Ishmael reconciled (Genesis 25:9) as did Esau and Jacob (Genesis 33:4). Genuine peace is possible (Romans 15:13).

(Neil Earle, with contributions from *Parade* magazine and Evelyne O’Callaghan Burkhard)



Jordan’s Queen Noor spearheads reducing nuclear weapons.

A DECADE AT WO

RECONCILE
Mending Broken Relationships
Volume 1 No. 1 February 1999

CHURCH OPENS RECONCILIATION OFFICE

FROM THE DIRECTOR

Curtis and Jannice May

Small Beginnings Curtis May (seated) reviews new reconciliation brochure with staff members (l to r) Jannice May, Pasadena church executive Thomas Gallo, Pasadena pastor former OIRM, OIRM assistant Lori Singleton, and OIRM coordinator Paul Nefflin.

First issue of Reconcile newsletter, February 1999.



Rev. Tom Claus of C.H.I.E.F., Inc. was a guest speaker for ORM in 1999



Curtis and Jannice May in fall 2000 with Enterprise leaders in Pietermaritzburg

The Office of Reconciliation Ministries Presents

RECONCILIATION
A MOVE OF GOD

All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation.
2 Corinthians 5:17-20

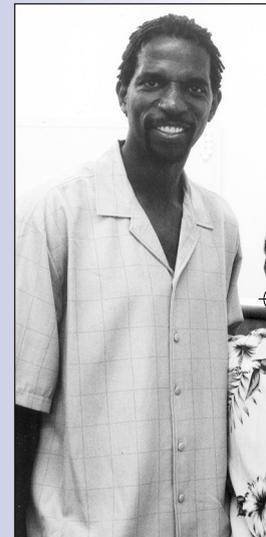
A video production of the Office of Reconciliation Ministries, an outreach ministry of the Worldwide Church of God.

Mending Broken Relationships
Faith-Based Counseling for the 21st Century

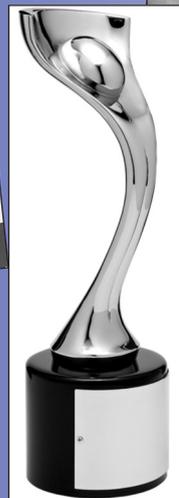
Dr. John Paul Eddy
with
Curtis May & Neil Earle

Foreword by Dr. Archibald Hart

ORM book published in 2004.



Former Laker's A.C. joined forces with Curtis May for a reconciliation event



Davey Award 2008



Reconcile Editor Neil Earle in 2002 with Dr. Michael Cassidy of African Enterprise and the late Dr. Herman and Isabell Hoeh.

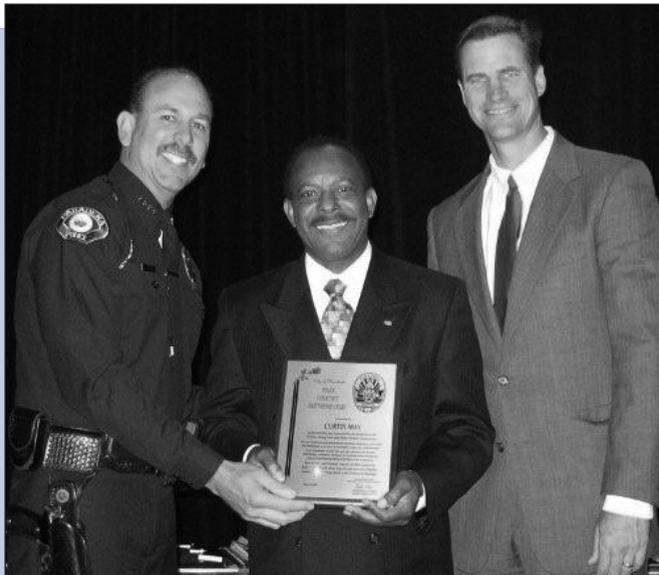


Reconcile Consulting Editor Roger Lippross traveled to Bangladesh in January 2006.

WORK IN THE WORLD



2000 with African friends in Pretoria, RSA.



Curtis May presented Community Award by Pasadena Police Chief and Vice-Mayor in 2008.



The late Ron Robinson with talking robot from his "Masters of Invention" traveling exhibit.

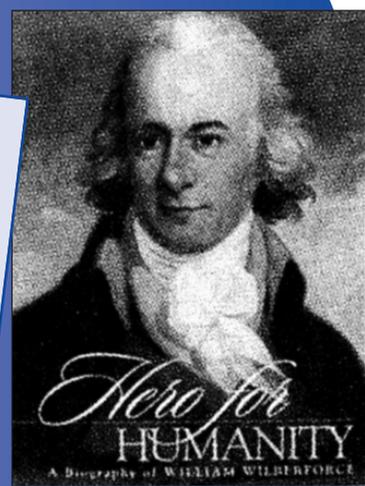


A.C. Green and Curtis May for an event in 2004.



Curtis May in 2002 with Evelyne O'Callaghan Burkhard in Belfast, N. Ireland.

If you would like to know more about reconciliation, be sure to visit our web site:
www.ATimeToReconcile.org



British abolitionist William Wilberforce



Curtis May with a South African family in 2007.



Walk that began at Wilberforce's home on March 1 ended in London on March 24, 2007.

"Tommy and Me:" The Power of a Good Word... or Two!

The day I first saw Tommy he was combing his long flaxen hair, which hung six inches below his shoulders.

Tommy turned out to be the "atheist in residence" in my Theology of Faith course. He constantly objected to, smirked at, or whined about the possibility of an unconditionally loving Father/God. We lived with each other in relative peace for one semester, although I admit he was for me at times a serious pain in the back pew.

Finding God

When he came up at the end of the course to turn in his final exam, he asked in a cynical tone, "Do you think I'll ever find God?"

"Tommy! I don't think you'll ever find him, but I am absolutely certain that he will find you!" He shrugged a little and left my class and my life.

Later I heard that Tommy had graduated, and I was duly grateful.

Then a sad report came. I heard that Tommy had terminal cancer. Before I could search him out, he came to see me. When he walked into my office, his body was very badly wasted and the long hair had all fallen out as a result of chemotherapy. But his eyes were bright and his voice was firm. "Tommy, I've thought about you so often; I hear you are sick," I blurted out.

"Oh, yes, very sick. I have cancer in both lungs. It's a matter of weeks."

"Can you talk about it, Tom?" I asked.

"Well, it could be worse."

"Like what?"

"Well, like being fifty and having no values or ideals, like being fifty and thinking that booze, seducing women, and making money are the real biggies in life..."

Judging Wisely

It seems as though everybody I try to reject by classification, God sends back into my life to educate me.

"But what I really came to see you about," Tom said, "is something you said to me on the last day of class." (He remembered!) "I asked you if you thought I would ever find God and you said, 'No!' which surprised me. Then you said, 'But he will find you.' I thought about that a lot, even though my search for God was hardly intense at that time."

(My clever line. He thought about that a lot!)

"But when the doctors removed a lump from my groin and told me that it was malignant, that's when I got serious about locating God...And when the malignancy spread into my vital organs, I really began banging bloody fists against the bronze doors of heaven. But God did not come out. In fact,

nothing happened.

"Well, one day I woke up, and instead of throwing a few more futile appeals over that high brick wall to a God who may or may not be there, I just quit. I decided to spend what time I had left doing something more profitable. I thought about you and your class and I remembered something else you had said: 'The essential sadness is to go through life without loving. But it would be almost equally sad to go through life and leave this world without ever telling those you loved that you had loved them'."

Passing It On

"So, I began with the hardest one, my Dad. He was reading the newspaper when I approached him. "Dad." The newspaper came down three slow inches. "What is it?"

"Dad, I love you, I just wanted you to know that." Tom smiled at me and said

it with obvious satisfaction, as though he felt a warm and secret joy flowing inside of him. "Then my father did two things I could never remember him ever doing before. He cried and he hugged me. We talked all night, even though he had to go to work the next morning. It felt so good to be close to my father, to see his tears, to feel his hug, to hear him say that he loved me."

"I was only sorry about one thing -- that I had waited so long. Here I was, just beginning to open up to all the people I had actually been close to.

"Then, one day I turned around and God was there. He didn't come to me when I pleaded with him. I guess I was like an animal trainer holding out a hoop, 'C'mon, jump through. C'mon, I'll give you three days, three weeks'."

"Apparently God does things in his own way and at his own hour. But the important thing is that he was there. He found me! You were right. He found me even after I stopped looking for him."

"Tommy," I practically gasped, "I think you are saying something very important. To me, at least, you are saying that the surest way to find God is not to make him a private possession, a problem solver, or an instant consolation in time of need, but rather by opening to love.

"You know, the apostle John said that. He said: 'God is love, and anyone who lives in love is living with God and God is living in him'."

Before he died, we talked one last time.

"Will you tell them for me? Will you ... tell the whole world for me?"

I will, Tom. I'll tell them. I'll do my best."

(Father John Powell is a retired professor from Loyola University in Chicago. This story is condensed from an e-mail version and is verified by www.truthorfiction.com.)

"...the surest way to find God is not to make him a private possession."

Saving Face: When to “Beat Around the Bush”

by Dave Roberts

Are there ways to resolve conflict without direct confrontation? Yes. These indirect approaches can be critical to “preserving the unity of the Spirit in the bond of peace” (Ephesians 4:3).

The first assignment I was given by a bishop was to dismiss a pastor in Zambia. With only one trained pastor for every 20 plus church congregations, letting one go from the outset was not what I had on my agenda. But the bishop had spoken, and the task was clear.

Thankfully I knew a little something about collectivistic cultures, and had already established a friendship with a local insider. I went to him and asked his counsel on how to go about this not so pleasant task of confronting a brother I hardly knew. His immediate response, “Brother David, you have to learn the skill of beating around the bush!”

From an early age I was told not to “beat around the bush,” to “tell it like it is” and “get to the point,” all reflective of a direct approach to relationship. Now I had to learn to tell a story in such a way that by the time I got to the bad or hard news, the recipient was prepared to receive it.

The Indirect Approach

Following are a few such models:

1. Storytelling: This was the approach the prophet Nathan took when confronting the ancient King David about his sins of adultery and murder (see 2 Samuel 12). He laid out a story with which the confronted could identify, and make application, and then broke the hard news of what and who it was really about. Of course prayer and the conviction of the Holy Spirit are critical in the process, especially when it is about sin, but then again, most breaks in relationship are about that.

2. Mediator: I struggled with the use of a mediator in light of Jesus’ instruction given in Matthew 18:15, which specifically engages a context of privacy—“just between the two of you.” It was not until I understood some of the dynamic of identity in a collectivistic culture that the use of a mediator began to make sense. In our Western world, with our independent orientation, mediators are often told to “mind their own business.” However, one’s identity does not stand alone, but is derived from connectedness to others in community. A mediator is an extension of myself (and the other party) in that context.

3. “Transfer of trust:” Much of our effort to build trust is contingent on our retaining control. In times of conflict we respond with hurt feelings that we are not being trusted, and so often respond by asserting our “rightness.” To be helped we have to release control and suspend our rights. So it is risky. It transfers trust to the other person. Essentially, it places responsibility for our well-being into the other’s hands, asserting both their authority and ability. This is what Ephesians 5:21 means: “Be subject to one another.”

One of the greatest challenges we face is to take a less direct approach to resolving conflict. As we interact in an increasingly multicultural context amongst many who come from a face-saving value system, learning these indirect approaches is critical.

(Dave Roberts is the missions mentor in the department of student life at Tyndale University College & Seminary in Toronto, Canada. Originally published in Connection, Summer 2008. Used with permission from the author.)



Communication: It doesn't always have to be intense. (Basil Wolverton artwork, c Grace Communion International)

An Unholy Trinity: Gangs, Drugs, Guns

by Roger Lippross

Beaumont, Ca. On March 19, 2009 the 9th Annual Faith and Justice Summit was held at Fellowship in The Pass Church in Beaumont, California. It was sponsored by the "Cops and Clergy Network" of the Inland Empire and the local police department.

ORM Director Curtis May was invited as keynote speaker and led an hour-long workshop focusing on practical ways to establish a platform for dialogue between the local police and the local community. Curtis May's address titled "Partnering with the Police" covered the difficult struggles that many young people of color have with the police. He showed how it is possible to move, with the right help, to healing and reconciliation via constructive dialogue. Curtis offered ORM's help in setting up Police and Community dialogue sessions in the area. This offer was gladly accepted by local clergy.

Ron Pacheco, Riverside District Attorney, gave some startling facts about the 500 to 700 gangs that now target individuals of ethnic groups. "Many of these gangs are directed by Mexican drug cartels," he said. What some call the "Unholy

Trinity of Gangs, Drugs and Guns" is now reaching into the Inland Empire. Gangs induce other youth to sell drugs which in turn pays for their guns, and violence increases. "This problem can't be legislated away," said one official. Chief of Police Frank Coe and Sgt. Sean Thuilliez, who coordinated the event with Dr. Felix Roger Jones III of Cops and Clergy Network, asked if ORM would conduct future training sessions. Nothing is more urgent.



Curtis May greets a summit attendee while Police Chief Coe looks on.

ORM Mission, Vision, and Goals

Our Mission Statement

To respond to situations of racial or ethnic tensions and to help build lasting, harmonious and accepting relationships.

Our Vision Statement

To put the teachings of Jesus in action by advancing relationships between people of different beliefs and points of view.

Goals of the Ministry

1. Model and preach the gospel of reconciliation and address all areas where walls, barriers and divisions exist, and assist in removing them.
2. Increase awareness and sensitivity in areas of broken relationships.
3. Help strengthen relationships among individuals of all people groups.
4. Develop greater appreciation for ethnic, gender and cultural diversity.
5. Help prepare others to avoid polarization in times of conflict and emotional upset.
6. Enlist the services of qualified leaders in the area of race relations.
7. Recommend helpful resources on the subject of reconciliation.
8. Measure progress through effective feedback.



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