

Special Anniversary Edition



Logo by Lucetta Kanetzke

40th Anniversary – Coming Attractions –

from Mary Bowman

This Anniversary Edition Includes: Several items from the early '70's – the first Advent Easter in the new building; Advent's "Ecology Sunday" in April 1970; and Hope's "Whole Earth" service, plus parts of a booklet describing MCC & its education program. Enjoy finding familiar names and noticing how we've changed.

Interactive Timeline - "Happy Birthday MCC" Wall.

Panels for our 40-year timeline, to be created by YOU, go up in the Shalom Room April 1st. Various -sized sticky notes will be available for you to write dates and events to stick into appropriate panels. Labeled photos welcome also, and help sorting archive photos.

"MCC Remembers" Booklet:

Emily Wixson is compiling an anniversary book that will include all The Good Word Anniversary Editions, plus submitted essays and items from our archives. Initial plans are to make about 100 copies (more, if interest is expressed) to give away at the April 26th celebration.

April 26th Service & Feast:

Anniversary events wrap up April 26th with a joint service followed by a "Taste of MCC" feast of hot and cold appetizers plus the best dessert bars you can produce. To promote mingling and ease

congestion, food & beverages will be at various stations, such as Kids' Favorites, Cheeses/Crackers; Meats & Breads - meatballs/ham cubes etc.; Fruits/Veggies & Dips; Roll-ups; Warm Dips & Breads; and Bars, Bars, Bars. We'll buy the appetizer makings but we'll need help Saturday 4/25 assembling everything, AND storing some dishes overnight. We'll have some tables, and a lot of chairs to group. Main planners so far: Jackie Muehl, Sarah Zutz, Kristi Williams, Mary Bowman. Watch for more details and chances to help.

**Advent's 1st Easter
in the MCC Building**—page 2

**Community of Hope,
"Whole Earth Sunday"** - pages 3-5

**Advent's 1970
"Ecology Sunday"** (excerpt) pages 6-7

Riding the Underground Railroad—page 8

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And Resettlement Work**—pages 9-10

THE COMMUNITY OF HOPE
 (The United Church of Christ)
 Member: Madison Christian Community
 Daniel R. Schmiechen, Minister
 Mr. Howard Kanetzke, Organist

May 7, 1972 9:00 a.m.

A CELEBRATION OF WORSHIP

"WHOLE EARTH"
 Fifth Sunday after Easter

Slogans:

Plant the world park.
 Give grass a chance.
 Pulverize plastic
 Smash insecticides.

Let the earth live.
 Liberate the park of your choice.
 Stamp out astroturf.
 Exterminate fallout.

Neutralize napalm.
 Zap sonic boom.
 Protect pelicans' rights.
 Trees are gods.

Segregate all arsenals.
 Pass out the pill.
 Support all carnivores.
 Fair play for deer.

Squirrels have feelings.
 Safeguard hummingbird culture.
 Reparations for robins.

Decent housing for hermit crabs.
 Power to the plankton.
 Equal protection for shellfish.

Green is beautiful.
 Live invisible.

Recycle all garbage.
 Weave the great web.

Replace wheels by feet,
 PLANT THE WORLD PARK!

Beginning Morning Has Broken - Cat Stevens

A Time for Coming Together

Leader: How shall we sing the Lord's song in a strange land?

PEOPLE: HOW SHALL WE SING THE LORD'S SONG IN A WORLD OF HUNGER?

Leader: How shall we sing the Lord's song in a land of hatred?

PEOPLE: HOW SHALL WE SING THE LORD'S SONG ON BURNED-OVER HILLS?

Leader: How shall we sing the Lord's song in a land of synthetics?

PEOPLE: HOW SHALL WE SING THE LORD'S SONG IN A STRANGE LAND?

Unison: All the days of the earth, seedtime and harvest, cold and heat,
 summer and winter, day and night shall not cease.

We call sky and earth to witness, that God has set before us
 Good and evil, blessing and curse, life and death.
 Which will we choose?

WE CHOOSE LIE, THE WHOLE EARTH, THAT WE AND OUR CHILDREN MAY LIVE. AMEN.

Let's Rejoice

"All Creatures of Our God and King" Hymnal No. 64

EMBRACING THE LIMITS OF LIFE

Unison: GOD, WE ENTER A PLEA OF GUILTY IN YOUR WORLD

To first-degree murder of redwoods,
 To grand larceny of grasslands,
 To unnatural acts of urban living,
 To willful arson of forests,
 To unwarranted seizure of rice crops,
 To mutilation of the human form divine,
 To misappropriation of natural resources,
 To willful violation of the Pure Food and Drug Act,
 To genocide against herbivores,
 To drunken driving across roads,
 To unlawful possession of insecticides,
 To writing blank checks on the future,
 To illegal dumping of detergents,
 To illegal manufacture of garbage,
 To trespassing on private property of animals,
 To repeated public and private acts of mistreating the human family -
 White man, black man, red man, yellow man;
 To constant juvenile and adult delinquency,
 And we ask the Power to change our minds and lives for the future.

Think About It:

Mercy, Mercy Me Marvin Gaye

Woo ah, mercy mercy me
 Ah things ain't what they used to be, no no
 Where did all the blue skies go
 Poison is the wind that blows from the north and south and east
 Woo mercy, mercy me, mercy father
 Ah things ain't what they used to be, no no
 Oil wasted on the ocean and upon our seas, fish full of mercury
 Ah oh mercy, mercy me.
 Ah things ain't what they used to be, no no
 Radiation under ground and in the sky
 Animals and birds who live near by are dying
 Oh mercy, mercy me
 Ah things ain't what they used to be
 What about this over crowded land
 How much more abuse from man can she stand
 Oh, na.....
 My sweet Lord..... No
 My Lord My sweet Lord

Words of Hope: Brothers and sisters, let us take up the loads of
 Our common task. Let us turn our eyes to the New
 Jerusalem, and consecrate that world whose hope and
 Future can come alive in us. Let us be on our way, off
 The road, to the City whose street is a river of living
 Waters, where the tree of life is blooming and its leaves
 Are the healing of the nations

The Lord's Prayer

Amen.

THE THIRD SUNDAY AFTER EASTER
ECOLOGY SUNDAY

PRELUDE

OPENING HYMN No. 487

OPENING PRAYER

LITANY OF FELLOWSHIP

Good Word Editor's Note: Following are excerpts of Rev. Ray Lester's April, 1970, "Ecology Sunday" service, when MCC was still renting space at Covenant Presbyterian Church. Remember that the first official Earth Day was April 22, 1970. Advent on the cutting edge again!

P: Father be with us,

Christ be, with us.

Holy Spirit be with us.

C: Be with us Holy Trinity, One God.

P: In that we have forgotten the new commandment which was given us, that we should love one another,

C: Forgive and convert us.

P: In that we have failed to be true to the teaching of Christ, have distorted the proportion, of the faith, have disabled the work of our Master, divided his body, and delayed His coming,

C: Forgive and convert Us.

P: In that we have been of little faith, paralyzed by our want of hope, and futile for our great lack of love,

C: Forgive and convert Us.

AN EXPRESSION OF JOY AND HUMILITY

P: Let us praise God in gladness and humility for all great and simple joys, and for the weak things of the earth which have confounded the strong,

C: Glory be to thee, O Lord.

P: For the gift of wonder and the joy of discovery; for the everlasting freshness of experience; for the newness of life each day as we grow older,

C: Glory be to thee, O Lord.

P: For the fireside and the intimate talks of friendship; for the little traditions and customs of the home; for meals eaten together in fellowship; and for all the sanctities of family life,

C: Glory be to thee, O Lord.

P: For games and holidays in the open air; for bright eyes and lovely bodies; for books and pictures and all our small possessions,

C: Glory be to thee, O Lord.

P: For birds; for children and the joy of life; for the joy of work attempted and achieved; for the joy of harvest and the wedding feast,

C: Glory be to thee, O Lord.

P: For the trees in spring-and the fruit blossoms; and for the smell of the country after rain; for the green grass and flowers; for the clouds and sun and hills and mountain streams,

C: Glory be to thee, O Lord.

P: For the joy which is born of sympathy and sorrow; for the joy of the lost finding love again; for the joy of returning to the Father's will and purposes,

C: Glory be to thee, O Lord.

P: For all our comedy and laughter; and for the gift of humor and gaiety of heart,

C: Glory be to thee, O Lord.

P: For all the Lord's merry men, who have consecrated mirth with the love
of Christ,
C: Glory be to thee, O Lord.
P: For all singers and musicians; for all who work in form and
Color to increase the joy of life,
C: Glory be to thee, O Lord.
P: For poets and craftsmen; for all who rejoice in their work and
make things well,
C: Glory be to thee, O Lord.
P: For all who have loved the common people and borne their
Sorrow in their hearts,
C: Glory be to thee, O Lord.
P: For the image of Christ in ordinary people, their
forbearance and their generosity, their good temper in crowds
and railway trains, their courage and kindness,
C: Glory be to thee, O Lord.
P: For the glory of God shining in common-place lives; for
husband and wife scheming to please one another; for the
sacrifices of both for their children,
C: Glory be to thee, O Lord.
P: For the glory of God shining in creation and for the joy of
Sharing this creation with others,
C: Glory be to thee, O Lord.
P: For all people in whom the loveliness of our Savior Christ
has been made manifest in the world,
C: Glory be to thee, O Lord.

SCRIPTURE READING

Old Testament read responsively Psalm 104 (page 200 in hymnal)
Epistle Ephesians 2:1-10 Gospel Matthew 6:24-33

CHOIR Sanctus by Haydn

MESSAGE Dr. Stan Beck

Organist: Mrs. Garret Neilsen Choir Director: Klaus Neuendorf
Ushers: Rogert Neitzel Arlan Spaanem Bill Feirn Sam Burkhardt
Acolyte: Mitch Hagens

ANNOUNCEMENTS

A special thank you to Dr. Beck for being with us this morning and sharing
with us his concerns.

The last seminar sponsored by Oakwood for caring for the elderly will held
at St. Lukes this evening at 7:30.— This is primarily geared for
people who have parents who are at or nearing retirement age.

April 21, Tuesday, is Oakwood night here at Covenant. The ALCW will be
sewing, mending and making things for Oakwood residents. Bring scraps of
material (except wool), fake fur, lace, ric-rac, yarn, sequins, nylons. If
you have a portable sewing machine contact Mrs. Proksch 233-4813. Bring
baked cookies in coffee tins.

April 22, Wednesday is E-Day.

April 25, Saturday, 6-7 is our Saturday evening worship experience.

Events of People Power program sponsored by the Community Concerns Committee.

RIDING THE UNDERGROUND RAILROAD**By Corkey Custer July 1985**

In May, the Gonzales family were issued visas from the Canadian government, allowing them to legally emigrate to Canada. Six people from the Sanctuary community, including Corkey Custer from the Community of Hope, drove the family to Winnipeg, Canada.

We left about ten o'clock on Tuesday night. I drove from Madison to Duluth. I was glad to drive because my mind was ratcheting on far too much to let me sleep. It was hard to know how to feel about all this. The reality of the danger the Gonzalez were in was undeniable. Once in Canada, the family could begin to lead a normal life. Work and education for Maria and Rogelio, school for the kids, and after all the years of flight and danger, a chance to live without fear.

But as long as they were in the U.S., their status was that of illegal immigrants. If captured anywhere on this side of the border they could be deported back to Guatemala where 6 of their family had already been killed by government death squads.

We were a little nervous on our own account as well. As some kind soul pointed out, Sanctuary workers at the border were facing Federal charges just for driving refugees to the bus station.

We vacillated between feeling absolutely sure that the INS wouldn't be irrational enough to arrest the family as they were trying to leave the country, and wondering about the possibility that the government might want to make the arrest somewhere in rural Minnesota so that we'd be isolated and cut off from our support in Madison.

Towards three o'clock in the morning, it's easy to get paranoid when all you have on your side is rationality. Still, it's hard to keep feeling like a dangerous conspirator when you have to stop from time to time to change your accomplices' diapers.

It was almost noon by the time we got near the border. We'd been warned away from the major entry points and had picked a remote little town in northwest Minnesota. The land gets flat in those parts, and there's not much on it, so when we took the last turn we could see the border stations from six miles away. Someone snapped off the country music static and the only sound in the van was Camillio's soft babble.

No one even looked at us as we passed American customs. The van went on another 100 feet to stop in front of the small building with the red and white flag.

John turned to look at Rogelio and said "Canada."

An hour later it was all over. There was a little anticlimactic nervousness while the bureaucracy ground its way through the immigration process but the Canadians were helpful and friendly, even when Carlos knocked over the flag.

As I stood in the phone booth, calling home with the good news, I looked back over the border, back at the flag on the American side. My elation passed away and I felt tired, angry and sad. What have we come to when a family must be smuggled out of America to be safe? What kind of twisted evil would drive our government to deliver children into the hands of murderers?

The Gonzales are safe now. But there are millions of Central Americans who face terror every day. Our government must be pulled from the demonic path it now follows and this country has to take a stand on the side of the people in Latin America.

I want my flag back.

Recollections of MCC Sanctuary and Resettlement Work

[Writer's note: On Wednesday March 4, 2009, several people spoke informally at an MCC Lenten soup supper about their experiences with MCC support of refugees. A longer version of this article, with Margaret Smith's essay and more sanctuary details, will be in the anniversary booklet, "MCC Remembers," to be published at the end of April. MVB]

Hospitality and support to strangers in need is fundamental to Christianity, to other world religions, and to the MCC. Experiences of MCC people involved in refugee sanctuary and resettlement give names, faces, and circumstances to just a few of the people who fled poverty, danger, and unrest in their birth countries or refugee camps. These recollections also answer practical questions like, how do we in the MCC find individuals to help? How do we help them start new lives in a climate and culture radically different from their own? What are we called to provide, after we've rented and furnished an apartment and bought the first month's groceries?

Declaring Sanctuary for Central American Refugees

The Madison sanctuary movement began in the early 1980's. MCC pastors Dan Schmiechen and Andrew Rogness began to attend meetings and communicate with their congregations about sanctuary throughout 1983. In January 1984, Advent and Community of Hope voted unanimously to affirm sanctuary.

Dan says that Tucson, Arizona, was a "hot spot" for entry of Central American refugees into this country. Members of the national sanctuary "underground railroad" met our family, who used the pseudonym "Gonzales," in Tucson and brought them to Madison in February, 1984. MCC and its partner churches rented a home for the family of husband ("Rogelio"), wife, and four children; provided food; checked on them regularly; and helped them with doctor appointments and other matters. Dan or Andrew accompanied Rogelio upon invitation to many church speaking engagements in southern Wisconsin, with Rogelio always wearing a bandana mask to prevent identification. Dan will never forget baptizing the four Gonzales children in a private ceremony, knowing that the names he was speaking in the service were not their real names.

The sanctuary committee moved the Gonzales family to a second home because they suspected the family was under surveillance by agents of the federal Immigration and Naturalization Service. Dan recalls noticing the same occupied car parked near the first home on more than one occasion. By January 1985, the family was moved to St. Benedict's Center (now Holy Wisdom Monastery), with members of the five sponsoring congregations signing up to provide round-the-clock presence with the family.

Dan recalls having a "team of lawyers knowledgeable in immigration law standing by," and written procedures specifying what to do in case of a federal raid. Andrew says those instructions probably included a phone tree, and a list of media to notify, because the US government did not want the public to know that U.S.-supported dictators and militia were causing turmoil and trauma in Central America.

As time went on, Dan says, the sponsoring committees and other churches got word, through the national sanctuary organization, that several churches had been raided because of refugee families living in them. Dan heard of the INS sending paid informers into worship services to find out where refugees were hiding. Sanctuary organizers circulated a list of suspicious questions that might be asked by unknown visitors to congregations, such as "where's the family living now?" Although the MCC "didn't have that many strangers in services," Dan recalls, "I was always on my guard and just didn't say too much about the family."

In May of 1985, the Gonzales family obtained immigration visas from Canada. Corky Custer and five other members of the Madison sanctuary community drove them to and across the Canadian border, at a remote location in Minnesota. [See, "Riding the Underground Railroad," attached.] At the March, 2009, MCC gathering, Corky recalled that no one paid attention to them as they passed the American border office. They had to wake up the young Canadian immigration officer so they could say the magic legal words, "*We are here to make a border presentation.*" The officer had to get out his instruction manual to make sure he let the family in properly.

Neither Dan nor Andrew considered themselves to be in real legal jeopardy for supporting an illegal refugee family. As Andrew pointed out, it would be bad publicity for the Reagan administration to be arresting church people caring for fleeing families that included infants and children. Advent's sanctuary declaration must have been fine with the national Lutheran church, Andrew said, because he remembers no problems with the hierarchy. He recalls no dissent within Advent, in voting to declare sanctuary – maybe because [half-joking] "if anyone got arrested, it would be Andrew. Or they'd have to arrest the whole congregation..."

The national UCC supported the sanctuary movement, but belatedly, Dan says. It's the first occasion he can remember where a UCC social action initiative came from the bottom up – from individual congregations – instead of the top down. The national church seemed to decide that it better start holding some national consultations on sanctuary so that congregations could communicate with each other (and the national church) about what they were doing.

Before the Gonzales family arrived from Tucson, Dan recalls Corky Custer showing him a picture of the couple and their children, saying, "This is what it's all about." As Dan and Barb talked with their children about MCC as a sanctuary, they showed that picture to them. Corky provided some statistics about the life the Gonzales family fled. Less than 4% of the Salvadoran population controlled 90% of the nation's wealth. The annual death toll reached about 25,000 in 1985, and only Israel received more U.S. military aid than the Salvadoran government, which got some \$125 million per month. Corky reflected that the Gonzalez daughter, "Brenda," was about the same age as his daughter, Genevieve, but had escaped from a life of danger and chaos.