

Saints and sinners: Making the most of a poor economy

Although economists had hoped that the unemployment rate would have improved by now, CNNfn Washington Correspondent Louise Schiavone told "CNN Monday Morning" viewers on Jan. 6 that the job market is still grim. The Dec. 2002 unemployment rate was 6 percent, unchanged from the November unemployment rate of 6 percent, and 8.6 million people remain unemployed in the United States, Schiavone said.

Considering the shape our job market is in, it is not surprising that many formerly high-salaried executives and professionals are working as clerks in hardware stores or doing house painting. Under other circumstances, we might find such work degrading, but not when it puts bread on the family table.

Many young folks on their way up who work, say, for the sanitation department in their town realize it's not going to be forever

and they have a healthy attitude toward their work — almost as if they can see the future story possibilities in the situation. I still like to talk about the days when I was a laborer for the state highway department, cleaning out the catch basins along the side of the road with that long-handled scoop and sweeping the sides of the street.

Of course, it's easy to be cavalier about jobs like that if you know it isn't going to be your life's work. But under many conditions such jobs can be viewed as degrading. It is easy to understand why — until people started getting laid off in great numbers, we were having trouble getting people to do "the dirty work" as some may call it. Everybody aspired to wear a suit to work.

What society must do to save itself, some have suggested, is accord the manual laborer the same status the executive or professional enjoys so that a person is proud to say he or she works with their hands. It is



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• saints & sinners

interesting, however, that most people who are making this kind of suggestion don't want to be truck drivers or other kinds of laborers themselves, nor may they want their children to be.

Some say the answer lies in getting over our obsession with college education. Almost everyone today wants to go to college and I don't know too many college grads who want to be a sanitation worker or bricklayer.

Yet, some will tell you that there are graduates who would be happier as bricklayers — and make more money than they are currently earning in their entry-level

corporate jobs.

This is undoubtedly true. But I can't help thinking that hopes for happiness lie more in the area of education than in finding the right job. We have made our jobs too important.

I knew a cobbler in Boston who loved to play the violin. Whenever anyone asked him what his line of work was, he would say "violinist." If the person mentioned seeing him in the shoe-repair shop, he would explain, "I mend shoes to make ends meet." But he was a violinist.

We work at least 40 hours a week and sleep about 56 hours. That leaves about 72 hours. If we can fill those hours with worthwhile cultural pursuits like reading or listening to music, we will very likely be happy — regardless of the jobs we work.

In such a society one can imagine the driver of the town garbage truck asking the fellow dumping the trash in the back, "Who

said, 'The quality of mercy is not strained?'"

And the fellow emptying the cans in the back replies, "Portia in 'The Merchant of Venice,' Act 4, Scene 1."

In "The Idea of a University," Cardinal John Henry Newman (1801-1890) said of the educated man, "He has a gift which serves him in public and supports him in retirement, without which good fortune is but vulgar and with which failure and disappointment have a charm."

So who should do the dirty work in such a world? We must learn to do our own. If we all do it, it won't be degrading for anybody.

Where we used to live, there was no town rubbish collection. Every family had to haul its own rubbish to the dump. It was quite a sight there on Saturday mornings — Cadillacs and Ford Country Squires lined up along with the rest of us, waiting their turn to unload. Nobody really minded. We certainly didn't find it degrading.

Man rejected by Menonite sect crusades against denomination

CARLISLE, Pa. (AP)—It's been more than three decades since he was excommunicated by a small, conservative Mennonite sect — effectively severing his relationship with his wife and six children — and Robert Bear continues his fight against the denomination.

He has been arrested repeatedly in what he calls a strategy to discredit the Reformed Mennonite Church and undo the excommunication, called "shunning."

Once, he even picked up his wife in his arms at a market and carried her to his truck before he was arrested on assault and kidnapping charges. Some fear him, and a former lawyer for Bear says the retired potato farmer is obsessed with the church for breaking the bond with his family.

Bear, a strapping, 73-year-old man who lives alone in a small, cedar-sided cabin amid eastern Pennsylvania's farm fields, insists he is not threatening. He says he just won't repent to undo the shunning, which was sparked by a disagreement about the Scriptures.

"I wish I had never gotten into (the sect)," said Bear, who claims 300 years of Mennonite ancestors. "But you get into it and the only way you get out is to die."

Bear avoided jail time this month on a trespassing charge by promising a Cumberland County judge that he would no longer stage protests against the church at a produce market primarily owned by one of its elders.

Neither the employees nor their attorney, Michael Bangs, were relieved. They said Bear went into a tirade at the market, shouting through a bullhorn.

Messages left for the church elder, Glenn Gross, who is also Bear's brother-in-law, were not returned. In the past, Gross has said that Bear earned the shunning by refusing to change his interpretation of the Scriptures.

Bear was first shunned in 1964 when he questioned church doctrine, but was accepted back. In 1972, he was shunned a second time, and decided not to repent on principle. A few years later, he sued to try to get a judge to issue an injunction against the shunning, but lost the case.

He now calls the church a "cult" that controls its members through

shunning and depriving men of their wives.

Shunning, a practice designed to shame a member into repenting, has been dropped by most Mennonite sects, said Donald B. Kraybill, senior fellow at the Young Center for Anabaptist and Pietist Groups at Elizabethtown College.

As Mennonite groups assimilated into mainstream American culture over the years, many began to see the practice of shunning as "too punitive and not accepting or loving or forgiving enough," Kraybill said.

The Reformed Mennonite Church, which formed in 1812 out of the Lancaster Mennonite Church, has had trouble keeping younger members and has withered to just 275 members in the United States, Kraybill said.

Bear's life since his shunning has been a litany of arrests and court hearings, a strategy that Bear uses to draw attention to his fight against the church. Since the 1970s, he has sent rambling, vitriolic letters to many people connected to his cases, prompting some to fear him.

The last time he tried to talk to his wife, about six or seven years ago, she told him to "go to hell" and his oldest son, whose house is within view of Bear's cabin, thinks he is mentally ill, Bear said.

"I think everyone would like to prove that I'm mentally ill," Bear said.

Telephone numbers could not be confirmed for Bear's son or his wife and they could not be reached for comment.

An attorney who assisted Bear when he successfully represented himself in 1979 against the kidnapping and assault charges said he wishes that Bear could have moved past the church.

"He's been obsessed," said the attorney, Taylor Andrews. "His obsession to bring down the church and just be so preoccupied with those that have acted against him I think has deprived him of what could be the joys of life."

Andrews described Bear as a "very decent, respectful, genteel individual" who does not present a

physical threat, but acknowledges that many have seen him as being dangerous.

Bear said he still loves his wife and never remarried because he

does not believe in divorce. His children are no longer members of the church, he said, but he describes his bond with them as "broken."

Over the years, Bear sometimes

has pledged to give up his fight against the church. He has always reconsidered, saying that he wanted to fight for others who were also shunned "as I wished someone

would have done for me."

"When you see what it does to marriages and families," Bear said, "who would want to have it done to someone else?"

Worship warms the heart



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Fourth & College • 899-3605
Sunday: Sunday School: 9:15 am
Morning Service: 10:30 am
Evening Service: 6:00 pm
Wednesday: Adult Prayer and Worship: 7:00 p.m.
Youth @ the Rock House: 7:00 p.m.
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Our Lady of Perpetual Help

Pastor: Father Norbert Dlabal
307 W. 13th • 899-7205
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4:30-5 pm **Mass** Sunday or by appointment
Mass Schedule:
Saturday: 6 pm, **Sunday:** 10:30 am
Spanish Mass:
1st & 3rd Sunday: 2 pm

Sonrise Christian Church

Ninth & Caldwell • 899-5398
Minister: Tony Kafka
Youth Minister: Doug Bean
Sunday: Worship Service: 9:30 am
Sunday School: 10:45 am
Wednesday:
Junior/Senior High Meeting: 7 pm
Adult & Children's Classes: 7 pm

Word of Life Foursquare Church

223 E. 10th
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and Kids' Church: 10:30 am

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694-2242
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Sunday School: 10 am
Evening Service: 6 pm

Bible Baptist Church

Pastor: Don Crutcher
Fifth & Broadway
899-7368
Sunday: Sunday School: 9 am
Worship Service: 10 am
Evening Service: 6:30 pm
Wednesday: Evening Bible Study: 7 pm

Church of Jesus Christ of Latter-Day Saints

1200 15th Street • Burlington, CO • (719) 346-7984
Sacrament Meeting: 9:30 am
Sunday School: 10:45 am
Priesthood/Relief Society: 11:30 am

Iglesia Del Dios Vivo

La Luz Del Mundo
Spanish Speaking Church
Minister: Esteban Ortiz B.
1601 Texas • 899-5275
Daily Prayer: Sunday thru
Saturday: 5 am & 6 pm
Sunday: Sunday School: 10 am

United Methodist Church

Brewster:
Pastor:
Worship Service: 10:45 am CST
Sunday School: 9:45 am CST
Winona:
Minister: Rev. Bob Winters
Worship Service: 9 am CST
Sunday School: 10:15 am CST

First Christian Church

(Disciples of Christ)
Pastor: Loren Strait
Eighth & Arcade • 899-5233
Sunday: Worship Service: 10:30 am
Sunday School: 9:15 a.m.
Activities: Junior High & High School Youth Groups,
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Kanorado

United Methodist Church
Pastor: Leonard Cox
399-2468
Sunday: Sunday School: 9 am
Worship Service: 10:15 am

Church of the Nazarene

Pastor: Matthew Delp
Third & Caldwell
899-2080 or 899-3797
Sunday: Sunday School: 9:45 am
Worship Service: 10:50 am
Evening Service: 6 pm
Wednesday: Evening Service: 7 pm

First United Methodist Church

1116 Sherman
899-3631
Pastor: Rev. Janet Hernandez
Sunday: Sunday School: 9:15 am
Worship Service: 10:30 am

Goodland Bible Church

109 Willow Road • 899-6400
Pastor:
Sunday: Sunday School: 9:45 am
Morning Worship: 11 am
Evening Worship: 6 pm
Wednesday: Call for location

First Baptist Church

Pastor: Bud Chester
Fifth & Center • 899-3450
Sunday: Sunday School: 9:15 am
Morning Worship: 10:30 am
Evening Worship: 6:30 pm
Tuesday: Mens' Prayer Group: 6:00 am
Thursday: Night Bible Study: 7:00 pm

St. Paul's Episcopal Church

13th & Center
899-2115 or Rectory 899-2114
Priest: Father Charles Schneider
Deacon: Gretchen Talitha
Adult Forum: Sunday : 8:30 am
Morning Prayer: 9:30 am 1st & 5th Sundays
Holy Eucharist: 2nd, 3rd, & 4th Sundays: 9:30
Sr. Warden for emergencies during the week 899-2067

Grace Fellowship Church

104 E. Hwy 24 • 899-6423
Pastor: Bob Snyder •
Residence: 899-0134
Sunday: Sunday School: 10 am
Worship Service: 11 am
Youth Group at Gattshall's at 5:30 pm
Adult Bible Study 6 pm

Seventh Day Adventist Church

1160 Cattletrail
Pastor: Arlin Cochran • 785-332-2888
Saturday: Sabbath School: 9:30 am
Worship Service: 11 am

Emmanuel Lutheran Church

13th & Sherman • 899-6161
Pastor: Scott Grimshaw
Sunday: Sunday School: 8:45 am
Worship Service: 10 am
Wednesday: Confirmation: 6 pm

Church of Christ

401 Caldwell
899-6185
Sunday: Bible Study: 9:45 am
Worship Service: 10:45 am
Wednesday: Bible Study: 7 pm

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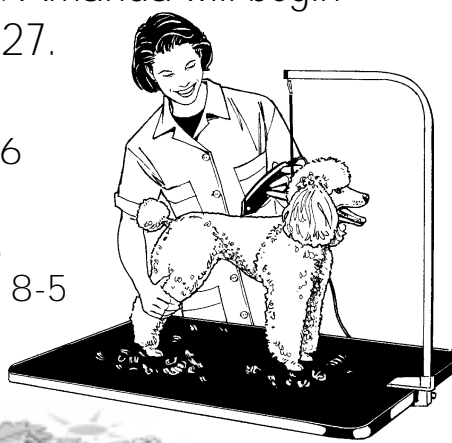
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