

evangelical

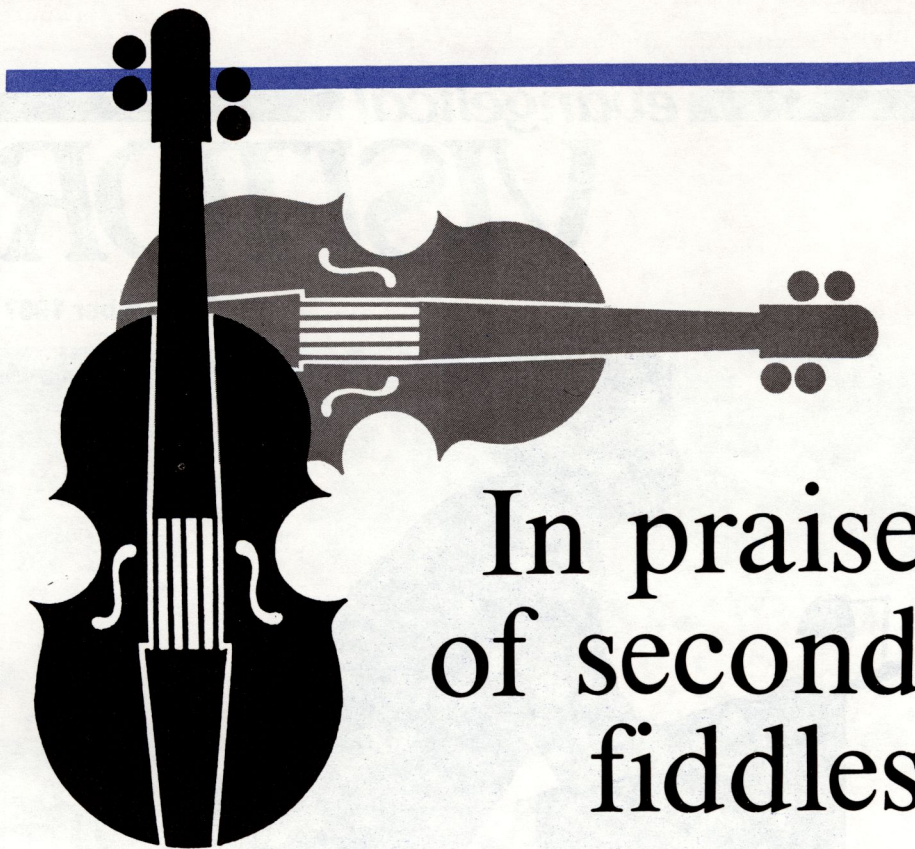
# VISITOR

September 1987



**...some to be  
pastors and teachers...**





# In praise of second fiddles

by G. Roger Schoenhals

My sister preceded me in school. She was an "A" student and a talented musician. When I began a class in grade school, high school, or college, the teacher would often say, "Oh yes, you're Stephanie's brother. She was a good student. I enjoyed having her in class." From then on, it was Stephanie this, Stephanie that.

For years I lived in her shadow. My grades were not up to her level and my musical abilities fell short. Compared to her, I felt inferior.

I wonder whether Andrew, Peter's brother, ever felt that way. How did he handle living in the shadow of the Big Fisherman? Did he ever tire of playing "second fiddle"?

Simon Peter dominates many of the New Testament narratives. We see him as a take charge person who commanded attention. He was a rugged outdoorsman. He was adventurous, articulate, forthright. He was a "ball of fire." He was also thick-headed and impetuous.

Andrew's image is much softer. Instead of being a limelight Christian, he lived in the background. He let Peter have center stage.

Andrew's name appears 13 times in the New Testament. Six of these times he is identified as Peter's brother.<sup>1</sup> Five

times more he is either named in the same verse as Peter or immediately following.<sup>2</sup>

The only time Andrew appears without reference to his brother is in John 12:22 where he and Philip approach Jesus regarding some Gentiles. There his name appears twice.

Though Andrew was one of the twelve disciples, his name appears *after* Peter's name in the four places where the list of disciples is given.<sup>3</sup> Mark's gospel is thought by scholars to reflect Peter's direct influence. It's interesting to note that when Mark lists the twelve disciples (3:13-19), as well as a shorter list of four in 13:3, he places Andrew fourth, after Peter, James, and John.

When Jesus selected three key disciples to be in his inner circle, Peter was named first. Then came two brothers: James and John. Andrew, Peter's brother, was left out. This is strange considering that Andrew was called to discipleship by Jesus at the same time as Peter, James, and John.<sup>4</sup>

Peter, James, and John have New Testament books bearing their name. Not Andrew. Peter, James, and John are mentioned in Acts after Pentecost.<sup>5</sup> Not Andrew. The Apostle Paul mentions both Peter and John.<sup>6</sup> But not Andrew.

Many people today live in the shadow of someone. Maybe it's a father or a

brother or a long-time friend. Maybe the person is better looking, better coordinated, more talented. Maybe it's someone who's smarter, richer, stronger, sharper.

Perhaps you've compared yourself with someone and come up short. You feel inadequate and inferior. Maybe even jealous.

Andrew can help us. When we look into the biblical records we find that this "second fiddle" escaped negative attitudes. We find no trace of inferiority, jealousy, or bitterness. There's no hint of the kind of thing that infected the life of Judas Iscariot.

Instead, we find Andrew's life characterized by a consistent, though quiet, devotion to Christ. He apparently was willing to be his own man, even though he lived in the shadow of a buoyant brother. He was content.

From the glimpses we get, Andrew's devotion to Christ seems to have worked itself out in one dominant way. Perhaps this is the reason Jesus selected him to be among the Twelve. He had a ministry of personal evangelism—Andrew brought others to Jesus.

Andrew is the first disciple named in John's gospel. And the first thing we discover about him is his readiness to believe. He quickly discerned the true identity of Jesus and he immediately put that belief into action. He hurriedly sought out his brother, told him the good news, and brought him to the Messiah (see John 1:40-42).

Andrew could have kept the news to himself. After all, such knowledge would give him an edge over his brother. He could use this to elevate himself. He could say, "Let Peter find it out for himself." But Andrew refused to allow a dominant brother to sour his disposition or to dull his perceptions or to paralyze his behavior.

Andrew stands in contrast to one of the last disciples identified in John's book, a doubter named Thomas. Instead of a "show me" attitude, Andrew's heart was open to receive the truth. He believed and he communicated this belief to his brother.

Not only did Andrew reach out to his own family with the good news of Christ, he directed his attention to children. Consider the feeding of the 5,000 (John 6:5-13). When the other disciples stood dumbly before the impossibility of feeding so many people, Andrew found a little boy with a lunch and brought him to Jesus. Though his own faith staggered in the process, he still

G. Roger Schoenhals lives in Seattle, Wash.



came forward with at least a potential solution.

Sometimes "second fiddles" take out their frustrations on those below them. Weak people attempt to lift themselves by stepping on others. They seek to gain prominence at someone else's expense. Thus, we might expect someone like Andrew to be extra tough on kids. Instead, we find a man leading a child to Jesus.

Later in John's Gospel, Andrew is at it again. This time the account involves some Greeks (John 12:20-22). The foreigners first approached Philip with the request, "Sir, we would like to see Jesus." He, in turn, took the matter to Andrew.

Like any proud Jew of that day, Andrew could have easily dismissed the request and told the Greeks to "get lost." He could have allowed prejudice to dictate his response. But, instead, he brought the request to Jesus. Perhaps the Master would want to talk with these Gentiles.

Because of this incident with the Greeks, Andrew has been noted as the first foreign missionary of the Church. He is also labeled the first home missionary because of his efforts in bringing his brother to Jesus.

So it is that Andrew, the "second fiddle," deserves a grand hand of applause for his place in biblical history. Indeed, what if he had *not* brought Peter to the Lord? Referring to this, William Temple wrote, "Perhaps it is as great a service to the Church as ever any man did."

We may not be flashy and famous like Peter. We may not be a mighty leader like Paul. We may fall well short of the likes of James and John. We may live in the shadow of a ten-talent Christian.

But one thing we can do: we can all bring others to Jesus. Like Andrew, we can look beyond our limitations. We can find contentment in Christ. We can move about and see the possibilities in family members, children, and those who are "different." And we can introduce these people to the Lord.

Playing "second fiddle" is not all that bad. In fact, it can be wonderful—especially when the conductor is Jesus.

<sup>1</sup>Matt. 4:18; 10:2; Mark 1:16; Luke 6:14; John 1:40; 6:8.

<sup>2</sup>Mark 1:29; 3:18; 13:3; John 1:44; Acts 1:13.

<sup>3</sup>Matt. 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13.

<sup>4</sup>Matt. 4:18; Mark 1:16.

<sup>5</sup>Acts 12:2-3.

<sup>6</sup>Galatians 2:9.

# evangelical VISITOR

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## “Is it live, or is it Memorex?”

by Marshall Shelley

Remember the ads where a soprano hits a stratospheric note, a crystal goblet shatters, and the announcer asks, “Is it live, or is it Memorex?”

I recently taught a twelve-week class on “Theology in Plain Language” to the combined junior high and senior high students at our church. Several times during those weeks as I performed mental (sometimes physical) gyrations in an effort to make doctrine come alive, for this hard-to-impress bunch, I felt the disadvantages of having to perform “live.”

One drawback, of course, is being compared to the people on Memorex. The class atmosphere would never be confused with the sight-and-sound experience of an Amy Grant concert.

My well-meaning but low-budget (not to mention low-talent) efforts would never be as spellbinding as the professional up-front communicators.

I sensed again what one pastor expressed this way: “It’s tough to preach when I know some big-name preacher has already covered this topic—and done it better than I ever will.” The experience forced me to rethink the advantages of teaching live rather than simply replaying some Memorex recording at our people.

Then I read about a teachers’ conference where a consultant was explaining videos could improve edu-

cation. When he finished, one older teacher raised his hand and said, “But a VCR can’t put its hand on a boy’s shoulder and tell him, ‘You can do better, Dave.’ ”

The teacher knew that life-long change is more likely when the message comes person-to-person.

My friend Mark is a pipefitter. Two years ago a job took him away from home for a few weeks. Alone in his motel room, Mark turned on the television and found himself watching a TV evangelist. The message got through, and Mark knew he needed to turn his life God’s direction.

**Lifelong  
change is more  
likely when the  
message comes  
person-to-person.**

But, according to Mark, that decision didn’t “take” until a few weeks later when he injured his back and required surgery. People from the church where he’d begun attending repeatedly visited him in the hospital.

“My wife and I couldn’t believe that these people, who didn’t know us all that well, would care enough to bring us flowers or a book, or simply sit and pray with us. That’s what convinced me of God’s love—seeing it in these people.”

It’s been said, “People don’t care

how much we know until they know how much we care.” Live teachers care better than tapes.

But perhaps the greater advantage of live teaching is the long-term effect.

Recently a pastor in Arkansas wrote: “It’s been a hard month. One family is moving away. Another’s business is failing. And Chet died this morning. I’ve been forced to come to grips with the brokenness of life. There is so much pain, and no simple happy-ever-after endings.

“But I’m coming to understand the human struggle and discover God’s presence in it. I hugged my children today, laughed with some friends, prayed with Mr. Aker who continues his struggle with lung cancer, and stood before hurting people to speak a word of hope and encouragement. I think I’m growing up.”

That ministry can only happen live.

Most of us know that the most powerful sermon we preach may not come from behind a pulpit; it may be a marriage well tended—*our* marriage. The best lesson we teach may not rely on an overhead projector, handouts, or discussion questions; it may be the way we conduct ourselves when we’re attacked, unappreciated, or rejected.

One thing pastors can do that no other media can is to model, up close and personal, the Christian faith in the jolts and jumble of daily life.

Over time, people will see us disappointed and successful, rattled and elated, discouraged and silly. They’ll see how we’re affected by grief and by joy. Perhaps most important, they will see how we handle the routine—the daily chores, purchases, and friendships that occupy the bulk of our lives.

The one thing a local pastor can do better than any media teacher is to be a living example of a godly life, week in, week out, year in, year out. As Woody Allen said, “Eighty percent of success is just showing up.”

This may be the most significant lesson we ever teach. Perhaps being “live” is better than being Memorex.

*Marshall Shelley is managing editor of Leadership from which this article is reprinted by permission. ©1987.*





# Why I stayed in the pastoral ministry

by LeRoy B. Walters

*LeRoy and Cora Walters had a long and fruitful pastoral ministry, serving for more than 50 years in eight congregations. Prior to his death in 1985, Pastor Walters had written a draft of this article, which Cora completed and submitted to the Visitor for publication. LeRoy's thoughts are appropriate reading in relation to Ministry Sunday, September 13.*

I well remember the admonition the late Dr. J. A. Huffman made when I was a senior at Taylor University. One day, while lecturing to a class of would-be preachers, he made the following statement: "Young men, do not go into the Christian ministry if you can stay out of it!"

I was one of the young men who could neither *stay* out of it nor *get* out of it.

It was later, during our service in the pastoral ministry at the Grantham Church in the 1960s, that I occasionally talked with young men who were searching for a purposeful life. They would come to my office and say that they wanted to go where the people are, and help where they were hurting. It was a "back to the grassroots" philosophy, and they were dead serious about it.

At the time we were discussing the options open to them, I was quietly evaluating my own past and present ministry. When the sorting process was over, I discovered at least three concrete reasons for continuing in the pastoral ministry. Before stating the reasons, I want to make it crystal clear that I am in no way indicting the many of my brethren who were led away from the pastoral ministry into other areas of service.

*It became increasingly evident to*

*me that pastoral ministry is where God wanted me to be. I say "increasingly" because for the first 10 years I was not fully convinced that it was for me. I would not be honest if I did not confess that there were times when a lot of "ifs" were seeking to unsettle me. Why take training for a profession that offers only half the financial remuneration offered by other professions? Why spend so much time listening to other people's problems and woes? Why subject oneself to the scrutiny of a church board and council, and have your salary and finances discussed in a rather embarrassing manner in public? Why subject your wife and family to a "fish bowl" existence in a church-owned parsonage, where almost every move is observed? Why go through the inner agony of a pastoral vote and listen to petty contradictory statements about your most sincere efforts? And on we could go!*

These were some of the struggles that went on in my own heart at times and these were some of the underlying questions that the young men were asking. But once heaven had convinced me that this was the role for me, these negative thoughts had to flee. That was a joyous experience to say the least. The Lord gave me a shepherd's heart and that I could not deny. I had come to the place of self-crucifixion where I promised the Lord I would stay if it killed me. I well remember the time and the very spot where that commitment was made.\*

*I am convinced that there is no other known profession that touches people in so many areas of daily life. When you think of the role of the average pastor in a modest-sized congregation, you think of a person*

who has to be many things to many people. Our members are not taught to depend on our availability from conception to purgatory as are many of our Roman Catholic friends. But we are there when there is child dedication, baptism, catechism or believers' class, church membership, courtship, pre-marital and post-marital counseling, financial problems, domestic problems, sickness, death of a spouse or child, divorce, aging, funeral, grief, and a host of wonderful sharing experiences with the family of God. All of these experiences, which are largely family-related, need to be synchronized with a program of meaningful worship, spiritual growth, and well organized (yet not over-organized) administration. It is a demanding profession, no matter how you look at it!

*I believe that our labor and service have eternal value and consequence. We are building for eternity! Others may be preoccupied primarily with improving the common lot in this life. They may spend time and energy in trying to bring to pass peace, prosperity, and equality for all. They may be seeking out injustices and attempting to make the affairs of this life of paramount importance. These efforts, though worthy, are not enough.*

New Testament Christians cannot be oblivious to the basic needs of mankind. If we are serious about our discipleship, we cannot deliberately close our eyes to our sister's or brother's plight, yet claim to be filled with the love of God.

The pastoral ministry touches the lives of individuals with the supernatural power of an omnipotent God and builds them into a thing of beauty in this life that will last beyond the pages of all history—for eternity! ■

*\*Note by Cora Walters: This refers to our pastorate in Lancaster where my husband worked five days a week in the plain clothing department of Hager's store. Despite the lack of air conditioning, he was expected to wear a plain vest and a coat. One summer in the early '50s he experienced heat prostration. Shortly afterward we received a call to the Waynesboro church.*





# The life of a retired(?) pastor

by Aaron Stern

"The lines have fallen to me in pleasant places. I have a goodly heritage." "Surely goodness and mercy have followed me all the days of my life." The Psalmist eloquently expresses my feelings about my ministry ever since I entered the pastorate in 1955.

Serving 20 years as a pastor (1 year at Souderton, Pa.; 5 years at Cedar Springs, Pa.; 7 years at Clarence Center, N.Y.; and 7 years at Ontario, Calif.) and 11 years as a church developer in the Pacific Conference has been a great honor bestowed upon me by the Lord and the Brethren in Christ Church.

My most recent ministry was a two-week stint at Oak Park Church, Des Moines, Iowa, March 25 to April 7, 1987. How good it was to serve with the pastoral family—Ray, Winnie, Jason and Amy Hock—and the people there. My assignment while there was to encourage to, train for, and do with the people of the congregation outreach to the community. In our work of reaching out we enjoyed the blessing of the Lord and the prayer support of the church. Since then Pastor Ray wrote to report some of the results of the Lord and the people working together to reach people for Christ and the church.

What is next? A principal aspiration I have is to be a member of a team that would plant and develop a church in an area adjacent to where my wife Martha and I live in Lakewood, Colorado. The section measures approximately 6 miles by 6 miles, is located in Jefferson County

and has a Littleton address. It lies southwest of the city of Denver.

Some demographics of the area (Southeastern Jefferson County) tell us that 64,000 people presently live there. According to a 1986 Jefferson County projection, 127,000 people will live there by the year 2000 and 163,000 by 2010.

I am convinced that our Lord desires to have a Brethren in Christ church in the Denver area and I desire to help him put it there. I've shared the idea with Bishop Ginder, and some interest has been expressed by the regional Board for Evangelism and Church Planting.

## What is next?

...I want to help plant a church in Lakewood, Colorado.

...Martha and I plan to host some international students in our home.

...I hope to sharpen my one-on-one evangelistic skills.

...I plan to major on prayer.

To begin this new church I would like a core group of people to utilize a telemarketing system designed and produced by Norm Whan and associates of the Evangelical Friends in Southern California. In 1986 Norm began to use this system in Southern California and by this method during the year started four churches. Upland was the city in which he conducted his pilot project. Twenty thousand dial-ups (a dial-up is ringing a phone), done mostly by five people in concert, produced 2,000 responsive families. Of those 2,000 families, 261 persons showed up for the first morning worship service on February 23.

After four plantings by the telemarketing method, Mr. Whan knows that a one percent yield can be counted upon. If 20,000 dial-ups are made, 200 people can be expected for the first service. Ideally the telemarketing blitz is done over a period of time not longer than five weeks. Phoning is regularly done Monday through Friday from 4:30 p.m. to 8:30 p.m. and on Saturdays from 9:30 a.m. to 1:30 p.m. Every prospective family is contacted seven times. The complete campaign preceding the opening Sunday morning worship experience extends over nine weeks. With good follow-up, 50 percent of the first Sunday's attendees can be counted upon to become active, participating members of the new congregation.

Last October I helped Norm do telephoning for a couple of evenings as a part of a church planting operation in Huntington Beach, Calif. It was fun.

When the Littleton, Colorado, Brethren in Christ Church is off to a good start, I would welcome an opportunity to be regularly involved in church planting using the telemarketing system across the United States and in Canada.

Martha and I are also becoming acquainted with ministry to international students. It is reported that some international students are never entertained in a local home during their four years of college in North America. We plan to host some



international students in our home and give them the opportunity to experience a Christian lifestyle, introducing them to Jesus Christ as Savior and Lord. I am persuaded that ministry to international students is one of the best forms of missionary work known to North American Christians today.

Also I hope to sharpen my one-on-one evangelism skills. Last evening four young people (unknown to me) were standing together drinking beer. As I was passing by, I greeted them, and out of a sincere gesture of friendliness (I believe) one of them said to me, "Have a beer!" I responded with a "No, thank you!"

and kept on walking. In retrospect I know that I ought to have used better that opportunity for friendship.

In the days that lie ahead I plan to major on prayer in my life. Larry Lea, pastor of the Church on the Rock, Rockwall, Texas, and author of the book, *Could You Not Watch one Hour?* says, "Something supernatural happens when you pray one hour a day." Paul Yonggi Cho, pastor of the Central Full Gospel Church in Seoul, Korea prays for hours every day. He knows that prayer, along with fasting, giving, and depending on the Holy Spirit, is the key to his church's success. These two men, together with Richard C.

Foster and his book *Celebration of Discipline* pull me towards the practicing of the spiritual disciplines.

I believe that the Great commission of Jesus will not be fulfilled until a body of believers is formed in every community of the world. My supreme commitment is to help to make that formation happen. My highest ambition is to "Seek first the kingdom of God and his righteousness." ■

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*Aaron and Martha Stern live near two of their children and their families in Colorado. Congregations wishing to contact Aaron about church growth consulting may reach him by calling (303) 987-0389.*

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## "How has Cooperative Ministries funding assisted in your church-planting ministry?"

*That was the question the Board for Evangelism and Church Planting posed to*

# La Communion Chrétienne Nouvelle Vie

by David Miller

What if one person from each of the Brethren in Christ churches in North America could come to Quebec City area for a week? They would see the spires of many Roman Catholic churches and they would struggle to remember their high school French. They would also be surprised to learn that in this area, which has a rich religious heritage, very few of the people know Christ as Lord and Savior. Most of the evangelical churches are young and many are meeting in rented facilities or even in homes. It would be clear that the Quebec City area, with over

500,000 people, needs to hear the message and to know the forgiveness of the good news. There is a need for living and growing evangelical churches that can help people come to trust in God and to live as joyful and committed followers of Jesus. It is this special need which Cooperative Ministries is helping us meet as we continue in our Brethren in Christ church-planting ministry in Quebec City.

### The ministry

While Patti and I studied French from August 1981—May 1982 at Laval University, we held an evangelistic Bible study in English and developed relationships with university students and townspeople of St-

Romuald. From June 1982—January 1984, I worked to develop my French by preaching and teaching in area churches and Bible schools. Church-planting research and outreach activities were under way during this time. A provincial charter was soon secured for this new Brethren in Christ ministry.

In January 1984, we met in our apartment living room with the Proulx family for a time of worship and ministry of the Word. From that beginning, God has helped us to grow. We now meet in a rented area of L'Ecole L'Aubier, a secondary school in St-Romuald. Presently, there are about 40 people whose lives are touched on a regular basis through the ministry of La Communion Chrétienne Nouvelle Vie (Quebec I). Ten now are members; about 20 regularly share in worship; 10 others are involved in Bible studies to help them come to faith in Christ. Through the prayers, encouragement, and financial support of Cooperative Ministries, we have been able to take our first steps toward growing into a strong, living church in which God's love and glory are shown.

Here are some of our present ministries:

1. Sunday school and worship on Sunday mornings.
2. Two discipleship Bible studies and two Bible studies with people

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*David and Patti Miller are leading the Quebec I ministry, serving under the Board for Evangelism and Church Planting.*





LET YOUTH  
*Care*

**Note passed between two youth,  
December 29, 1987:**

Jenny,  
I guess I never realized that  
caring means loving others even  
when it seems like all they  
care about is themselves! What  
David Augsburg just said  
about "Caring your friends  
to Christ" really hit home  
with me. How about you?  
Heidi

Let YOUTH Care is the Brethren in Christ Youth Convention held once every three years. This year's convention will be held December 27 - 30 (4 days and 3 nights) at Tamiment in the Pocono Mts., PA. The cost is \$155 (U.S.) or \$180 (Canadian). Transportation assistance is available. For more information and a free poster write: Let YOUTH Care, P.O. Box 163, Mt. Joy, PA 17552. A Ministry of the Board for Congregational Life.



who are open to the Lord, but have not trusted him as Lord and Savior.

3. Leadership development. Lucien-Carol Proulx has completed the licensing process and has become the first "Québécois" to be a licensed minister in the Brethren in Christ Church. He is presently serving with us with the goal of developing a second church in the Quebec City area. Praise God for Lucien-Carol's life and for his growth in ministry and witness.

4. Community involvement. A background and a love for baseball have enabled me to become involved in the region as a coach and committee member of the South Shore Baseball League. This involvement has opened doors of witness and has helped in securing the use of our Sunday morning facility.

5. Christian unity. The Quebec City area for a long time has been a place where evangelicals have known very little cooperation and mutual encouragement. The Brethren in Christ ministry has been instrumental in helping to organize regular times of fellowship, prayer, and planning among evangelical workers. We are also seeking to establish better understanding with the Roman Catholic and other mainline churches.

6. Evangelism. With an emphasis on personal evangelism along with an openness to use other means such as films, drama, etc., we are seeking to lead others to Christ and into a new life by his Spirit. This year, it is exciting to see people opening up their lives to Christ more and more. Often persons from Quebec hesitate before making a full commitment to

Christ because they know that this can cause rejection and tension in their families. It is a beautiful thing to see the love of Christ begin to transform people who have been very critical of the evangelical message.

#### The vision

In this area where people feel that God belongs to the past and that what counts today is material security and personal satisfaction, there is a great need for churches that are alive with a love for Christ, a joy in knowing his salvation, and an ability to win the respect and confidence of the population in general. Our vision is—through the enabling power of the Spirit—to plant a church which will have an enduring witness to Christ as Lord and Savior here in the Quebec City area. This church will become the base from which other churches may be started. Immediate goals for 1987 would be to win five people to faith and to begin two new Bible studies for new Christians and seekers. We are also working on improving our giving so that we will be less dependent on subsidies from the Board for Evangelism and Church Planting.

#### Our gratitude

I would like to express my personal gratitude and the appreciation of the church here for the support we have received through the Board for Evangelism and Church Planting from Cooperative Ministries. This support has come in three different ways:

1. Finances. This ministry, in an

area where less than one percent of the population is involved in an evangelical church, has been made possible by the financial support of the whole church through Cooperative Ministries. We have seen lives changed and called into fellowship with God. I am thankful to God for the generous support that has allowed this ministry to continue to grow and mature. This support moves us to pray that God will help us to become more and more effective in his service here to his glory and to the encouragement of the whole church.

2. Prayer. I would also like to thank God for the prayer support that we have had from individuals and churches throughout the brotherhood. What an encouragement and a help in the ministry it is to be upheld in prayer. Ministry in Quebec City is a real spiritual battle and we have been strengthened through your prayers.

3. Counsel. I am grateful also for the guidance that we have received from the Board of Missions in the early days of the work here and, since that time, from the General Conference Board for Evangelism and Church Planting and the Canadian Conference. We have received encouragement, instruction, and help from these brothers and sisters. Being somewhat removed geographically and in some ways culturally from the main body of Brethren in Christ churches, this has helped us here in Quebec to have a sense of belonging.

May God be glorified in Christ as we live for him and serve him here in this part of North America.

## Pontius' Puddle

Bulletins and newsletters reprinting "Pontius' Puddle" from the Visitor must pay \$5 for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.





# WORSHIP

...in Spirit...in Truth

by Don Shafer

As we enter the last quarter of 1987, many of us begin thinking about the new year of 1988. One of the significant events for the Brethren in Christ Church will be the 100th meeting of the General Conference. It is planned to convene July 2 through July 7, 1988.

One of the helpful ways of making these days meaningful is to focus on a theme. The accent on renewal for the years leading up to 2000 has been and will be emphasized. One aspect of renewal is worship, and thus the

Program Commission of the Board of Administration announces the theme for the 1988 General Conference as "Worship—In Spirit, In Truth." Most of us are familiar with these words of Jesus as he responded to the Samaritan woman (John 4:24).

There are many books written on worship. Indeed, a new interest is growing in the theology and styles of Christian worship. Recent surveys indicate a growing participation in rituals and meaningful worship practices. So the theme for the 1988 General Conference is based on

Scripture, but has a contemporary significance.

To introduce the theme, let us focus on the three key words and some comments as they relate to the meeting of General Conference.

First is the word *Worship*. Paul Hoon, in his book *The Integrity of Worship* writes that there is always the danger of trying to take pictures of the burning bush rather than taking off our shoes because the ground on which we stand is holy. The meaning of worship can only be known by those who worship. To try to define it or explain it is almost futile. In short, worship is a lot more than words. It has to do with who God is and who we are.

The Hebrew concept of worship contains a number of ideas. Implicit in the word is the need for us to bow down or prostrate ourselves and worship. Worship also implies our serving God as a pattern of life. Worship is both personal and communal. It includes the awe and respect we have for the Holy God, and it has to do with our relationships with one another. Worship is both an event and a lifestyle. Worship includes both the priestly and prophetic. Worship is always God's

## Getting ready for Conference

by Paul Hostetler, Convention Director

This advance information is being provided to assist people who like to lay their plans well in advance, and also to help those responsible for 1988 congregational budget planning.

General Conference will convene at Azusa Pacific University, Azusa, California, on Saturday, July 2, 1988, at 1:00 p.m. Registration times after arrival will be on Friday evening from 6:00 to 9:00 p.m., and on Saturday morning from 8:00 to 12 noon. Please plan to arrive by no later than 10:00 a.m. on Saturday. Earlier is even better.

The business sessions are scheduled to conclude at noon on Thursday, July 7. An afternoon session will be called if necessary.

An Evangelism and Missions Conference is scheduled just before General Conference sessions, starting at noon on Thursday, June 30, and ending at 4:30 p.m. on Friday, July 1. Full information will be in the *Evangelical Visitor* no later than January 1988. These sessions are free and open to all. Lodging and meal provisions will be included in the same registration form as for General Conference. For more information, contact either Don Zook or Dale Shaw.

Lodging for both conferences will be available for the first 600 persons requesting it. Registration forms will be in the January 1988 *Evangelical Visitor*. Please do not attempt to register before that time. Those staying in private homes

(this is encouraged, where available), motels, or campsites will need to make arrangements directly with them.

Lodging rates, two single beds in each room, per person, per night (all charges at Conference in U.S. dollars): \$11.25 per night in package-plan (5-night minimum); \$12.50 per night if not in package-plan; \$9.75 per night for children and youth through college (I.D. required); children on floor, no charge. A limited number of air conditioned rooms will be available at rates \$3.00 higher than the above. They will be assigned on a first come, first served basis. Full linen package for all guests *except children on floor*. Beds will be available from Tuesday evening, June 28, through Thursday evening, July 7.

Camping units (no tents or stakes) will be accommodated on a paved parking lot near residence hall bathrooms. *No hookups available*. No charge. A list of a few campsites will appear on the



grace extended to us, which calls for celebration. And worship is our offering of ourselves to serve God.

Worship is always beyond us because we can never fully understand who God is. I heard a rabbi tell of a boy who went away to school in the big city. He came home months later. On the sabbath, his father aroused him from sleep and said it was time to prepare to go to worship. The son informed his father that he no longer believed in God and that he could prove there is no God. And his father said, "I know that is what you now believe, but we must still say our prayers." I like the father's response. It is instructive.

As we anticipate the 1988 General Conference, let us come to worship. Let us worship the Lord as his people. Let us celebrate our faith. Let us bring each other to God and enjoy his presence. As we come in the name of Christ, God will be in our midst. But worship is more than participating in an event such as General Conference. Worship is a part of our ongoing life. Although our practices may change, we need to keep the abiding principles of worship always with us. The "love feast" and "footwashing" are signs of fellow-

ship and lowly service that should be marks of our meetings. The concern for others and building up one another is central in worship as noted in the New Testament letters. O come, let us adore the Lord our God as we worship.

The second word is *Spirit*. To worship in Spirit is to acknowledge both the preparation and the spontaneity of the Holy Spirit. It seems clear in the writing of Paul that the Holy Spirit was to have full control. The Spirit keeps us centered on God's truth and presence. To worship in Spirit is to realize we are all God's children. We are surely one in the Spirit when we worship. The Holy Spirit also gifts the church for worship so that all are able to participate. And the Holy Spirit guides us and enables us to pray. These elements create the tone of worship.

It is possible for groups of people to meet and have experiences, but unless the Holy Spirit energizes that gathering with the presence of God, it is not worship. Thus, when General Conference convenes, we can all meet and enjoy one another in a social context, but if we worship in Spirit, our coming together will be a life-changing process. Let us fervently

pray that the gathering of the 1988 General Conference will be in the Spirit!

The third word is *Truth*. To worship in truth is to face reality. Worship is both timeless and timely. There are some things that are the same regardless of circumstances. On the other hand the common life, the world *now*, must be a part of worship. Truth involves both heaven and earth.

Truth calls for all persons to be involved. Some people have marvelous gifts of communication, but seldom say anything. Other people have great content, but can't communicate it. (I have seen this vividly present in some cross-cultural settings where language was a barrier.) We truly need each other.

The one great centrality of worship is that "I am in Christ," and I must perceive that truth in the context of today's world. So, as we anticipate the 1988 General Conference, we note the theme "Worship—In Spirit, In Truth." It is an invitation for us to be truly present with God and with each other. ■

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*Dr. R. Donald Shafer is General Secretary of the Brethren in Christ Church.*

registration form (none very near the campus).

Excellent meals will be served in the dining room. A snack bar is also available. Some fast-food places are within walking distance. The price for package-plan meals (minimum, 15 consecutive meals): \$11.25 per day; children 5-8 half price, 4 and under free. Individual meal tickets may be purchased after arrival: Breakfast, \$3.50; Lunch, \$4.00; and Dinner, \$4.50. The first meal will be available at noon on Tuesday, June 28, and the final meal will be breakfast, Friday morning, July 8.

A core course on "The Theology of the Church," sponsored by the Board for Ministry and Doctrine, will be offered from Friday, June 24, through Friday, July 1. These classes will *not* convene at Azusa. Meals and lodging will also be elsewhere; registration will be handled by another office. For more information, contact Bishop Glenn Ginder.

With these conferences and classes involving holidays in both Canada and the U.S., public carriers will be loaded to capacity. Make your reservations early in order to avoid disappointment and to save the Church money.

**Airport transportation:** You are strongly urged to arrive at the Ontario Airport. Allow 2 hours from the Ontario Airport and 4 hours from the Los Angeles Airport. When you return, allow 1½ hours before flight time for the Ontario Airport, and 3 hours for the Los Angeles Airport. Arrangements are being made for public transportation to and from airports. The cost will be double (or more) to and from the Los Angeles Airport.

**Sunday transportation:** No services will be conducted at the Conference site on Sunday morning. You are encouraged to attend area Brethren in Christ Churches. Transportation will be provided for those requesting it when they

fill in the registration form. The Sunday lunch will be served from 12:30 to 2:00 p.m.

A registration fee will be charged for everyone 18 years old and over attending day sessions of General Conference. The amount is \$18, or \$5 a day, whichever is less. No registration fee for those attending evening sessions only.

The Board for Congregational Life is providing daily activities for children and youth. No registration fee for children. Youth 12 and over will need to pay a youth registration fee to cover program expenses (about \$25 in past years). Details on these no later than January 1988. For more information, contact Ken Letner.

If you need more general information, contact the Convention Director, Paul Hostetler, Grantham, PA 17027; (717) 697-2634, office; or (717) 766-2621, home. You can leave a recorded message at the home phone. ■



# General Conference quiz playoffs

by Ken Letner



All the teams and coaches.



Above: Grantham and Wainfleet teams. Below: high scorers from each team.



Observing quiz teams competing at the General Conference level is more like watching brotherhood in action rather than a competition where there is only one victor. When one member of a team rejoices, all members of all teams rejoice for a job well done. When one member suffers, all members suffer. As quizmaster Charlie Crider puts it, "Quizzing trains young people for life, not just to stand up and give a right answer." Truly the fellowship and love shared between quizzers is a testimony to the effectiveness of the program.

This year we had teams from the North and East come to hazy, hot, humid Southern Ohio's Memorial Holiness Camp. Six teams, representing the Allegheny, Atlantic, Canadian, and Central conferences, had earned a chance at General Conference quizzing at their regional conference playoffs in June. The teams were Cedar Grove, Grantham, Fellowship Chapel, Mt. Pleasant, Wainfleet, and Highland/Fairview.

As a result of the round robin quizzing in the first day and a half, the teams were seeded for a double elimination tournament. With the great spirit of brotherhood exemplified, it was good to see that each team won at least one quiz in the tournament. The competition was good. Half of the ten quizzes of the tournament were decided on the 20th question of the quiz.

After the final quiz between Grantham and Wainfleet was contested before a large crowd in the main tabernacle on the campground, it was the team from Grantham emerging as the winner. Grantham's team members included: Dave Brubaker, Lisa Brubaker, Corrie Hess, Vickie Miller, Alex Sider, Doug Stevick, with Claudia St. Onge, coach. The Wainfleet team members included: Chris Cober, Tammy Flagg, Mike Gilmore, Aaron Marr, Jamie Woodland, with Keith & Judy Woodland, coaches.

Scores were tallied throughout the quizzing. Each team had representatives listed among the top ten:

- 1—Sherri Peachey, Cedar Grove
- 2—Jamie Woodland, Wainfleet
- 3—Anthony Book, Mt. Pleasant

*Ken Letner is executive director of the Board for Congregational Life.*

*Evangelical Visitor*





**Quizmasters compare notes.**

- 4—Anthony Robles, Fellowship Chapel
- 5—Chris Cober, Wainfleet
- 6—Doug Stevick, Grantham
- 7—Eric Martinez, Fellowship Chapel
- 8—Vickie Miller, Grantham
- 9—Joyce Hostetler, Cedar Grove
- 10—Dave Brubaker, Grantham; Phil Brubaker, Highland/Fairview

Each year, quizzers and coaches select a quizzer to receive a "Quizzer's Choice" award. This recognition is for representing knowledge, attitude, and accomplishment as a quizzer. The 1987 award went to Doug Stevick of the Grantham congregation. Doug took opportunity in receiving his award to encourage other young people to become involved in quizzing, "a great way to receive training for life."

The 1988 quizzing year is not far away. Hebrews and 1 & 2 Peter will be the content. Will you or your church be a participant? Inquiries about getting a team started can be sent to Charlie Crider, 5965 Leebel Road, East Petersburg, Pa. 17520, or Ken Letner, Board for Congregational Life, P.O. Box 163, Mount Joy, Pa. 17552.

## Brethren in Christ teams compete in World Bible Quiz

Following the playoffs at Memorial Holiness Camp, several Bible quiz teams and individuals traveled to Greenville College in Greenville, Ill., for the World Bible Quizzing Association championships. Our teams showed character and strength in a highly competitive atmosphere.

Grantham, Wainfleet, and Lancaster congregations sent teams to participate in the Varsity Division. Also, participating in the Varsity Division was the Atlantic Brethren in Christ team, comprised of outstanding quizzers from the

Atlantic and Allegheny conferences. The Harrisburg Church was the first church to send a team to compete in the Junior Varsity Division. The Harrisburg team placed 6th in their division and gained a tremendous amount of experience for a young, upcoming team. The Varsity Division saw a determined Lancaster team place sixteenth in a 22-team field. Their determination and quizzing ability moved them up 5 places in the final standings after a slow first-round start.

The Atlantic "all-stars" were well disciplined in their bid for the World Championship. They were ninth in the final standings. The rookie team from Wainfleet, Ont., surprised everyone except the Brethren in Christ delegation. They placed sixth in the final standings,

beating many of the top teams at one time or another during the competition.

The experienced Grantham team, led by captain Doug Stevick, placed second, being squeezed out of the championship by Abington Presbyterian.

Individual awards went to Doug Stevick, James Woodland, and Chris Cober (of Wainfleet) for being among the top 15 high scorers—Doug, second; Jamie, third; Chris, fifteenth.

As I observed the quizzing of these intense days as well as the interaction of these young quizzers, I was pleased to be a part of a church and the Board for Congregational Life who encourage such a worthy endeavor. These young people deserve our praise, respect, and ovation for a job well done.

**To serve the present age,  
our calling to fulfill . . . .**

As we enter our second century of publication, what is the current vision for the Visitor?

In the words of the purpose statement we publish in the Evangelical Press Association's membership directory: "As its official periodical, the Visitor seeks to communicate the life, teachings, and mission of the Brethren in Christ Church."

We attempt to foster commitment to the Lord and mission to our world. Articles explore aspects of biblical truth and seek to make practical application to everyday life. And in a sense the Visitor serves as a bulletin board for the church, with the magazine's pages communicating various aspects of our life together.

We encourage you to be part of the Visitor family as we start our second century. Renew your subscription (or begin a subscription) today.

**U.S. Subscriptions:** 1 year—\$8.50; 2 years—\$15.00; 3 years—\$21.00; 5 years—\$33.00. New and Gift: \$7.00. Lifetime: \$130.00.  
**Canadian Subscriptions** (in Canadian funds): 1 year—\$10.00; 2 years—\$18.00; 3 years—\$26.50; 5 years—\$41.00. New and Gift: \$8.50. Lifetime: \$160.00.  
**Overseas airmail rates** available upon request.

You may order through your congregation, or write directly to: Evangelical Visitor, P.O. Box 166, Nappanee, IN 46550-0166. Changes of address should include both the old and new addresses.



**I**T was no accident that the people who heard Peter's speech on the day of Pentecost were from many different countries. Many, like the Ethiopian eunuch, returned to their own countries to spread the good news. Undoubtedly, they prepared the way for the ministry of Paul and other apostles in the years that followed.

Today, 350,000 international students from at least 180 countries are studying at North American colleges and universities. International students often return home without having established a friendship with someone in the host country. Yet most internationals are very open to genuine friendships with North Americans and have much to offer. Many of these students come from countries closed to Christian mis-

sionaries. It is important for Christ's sake that we reach out to them. Many are or will become leaders in their own countries. They will return to positions of strategic importance. Upon their return, they may exercise very great influence which could have a profound effect upon the spread of the gospel in the countries which they represent.

According to Lawson Lau, author of *The World at Your Doorstep*, one-third to one-half of the world's top positions in politics, business, education, and the military will be filled in the next 25 years by foreign students attending colleges and universities in North America. Some of the puzzled and bewildered and sometimes unimpressive-looking sojourners in college dorms, cafeterias, and classrooms may one day assume

national responsibilities in their countries. How we treat them now could have lasting global consequences.

#### **Opportunities abound**

The foreign student's first priority is, of course, his or her academic studies. Many students, however, would like to expand their educational experience to include learning about North American politics, economics, environment, and culture. One of the most effective ways to accomplish this is by getting to know and sharing activities with North American hosts in their community. This could include staying in a host's home during a school vacation, becoming an "adopted" member of a host's family, and a variety of other opportunities.

Making a foreign friend is really one of the easiest things to do. They don't necessarily need us to do things for them; they just need us to do things *with* them. They are, by and large, courteous, ambitious, bright, and sociable. According to the Institute of International Education, they



# The world is at your doorstep

by Donald R. Zook

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*Donald R. Zook is executive director of the Board for World Missions.*



are married (80 percent), male (70.7 percent) and supported by personal or family funds (67.1 percent). Almost 1 out of 5 is working towards a master's degree; 1 in 10 is enrolled in a doctrinal program.

The needs and concerns of international students are similar to ours. They desire acceptance, trust, friendship, and love. They respond to the sincere interest of caring people just as we would. Many students, away from their homes for the first time, are experiencing culture shock. The restrictions and rules found in home societies may differ from ours. Their need for friendship is especially important soon after their arrival when they often feel alone.

While they have academic objectives to pursue, foreign students also want to learn about North American life, including our religion. Most assume that the United States and Canada are Christian countries, and they will often ask about Christianity. Many are uninformed about the Christian faith. A substantial number come from countries where little or no open witness for Christ is permitted. This is an opportune time and place for them to hear the good news. They may be more open here and now than ever again.

While they are open to learning about Christianity, many foreign students have no vital contact with true Christians. They are not at all impressed by the nominal Christianity they see. They sometimes become bitter and cynical. In almost every country, there are students who have studied in North America and who are now opposed to the gospel of our Savior, sometimes as a result of unfortunate experiences here.

On the other hand, there are some who, during their stay, have met real Christians. They have seen practical examples of the love of our Lord Jesus Christ. Some have come to know him and have returned home determined to be a true witness for their Lord. It is most encouraging to hear how some of them are now taking an active part in the work of the church in their own land.

Many do not make a decision for Christ while in North America, but

have been greatly impressed by what they have seen in Christian homes. They have returned to their own countries favorably inclined toward Christianity and open to the message of the gospel. Barriers of prejudice have been broken down. In some cases, they have become Christians after their return home.

#### **Benefits of friendship**

Hosting a foreign student can be a rich experience. The rewards range from expanding your understanding of the world to beginning a new and valuable friendship that may continue to grow after the student returns to his or her home country.

The relationships that develop between hosts and students tend to foster a new appreciation for how others live and view the world. These can contribute to achieving cultural self-awareness. Because we learn so many of our basic assumptions, values, and behavior patterns at an early age, we rarely think about them as we conduct our daily lives. We tend to assume that most of our behavior and beliefs are "natural"—that is, universally experienced. The ability to accept differences in other people and to respect them helps in building relationships with people from other cultures.

**Today, some 350,000 international students from at least 180 countries are studying at North American colleges and universities. It's important for Christ's sake that we reach out to them.**

Institutions of higher education in North America have been interested in having international students in their college or university community. The international students are seen as being a resource which enhances the campus's academic program. In advertising their programs, many colleges point to the number of international students on campus as one of the positive aspects of their program. The strongest motivation, however, in the foreign student program has been the emphasis on preparing students from developing nations in certain professional and technical skills and fields so that they may return to their home country to assist in meeting the rising expectations of their people.

#### **How and when to witness**

If we are praying for our friends every day, the Holy Spirit will give natural opportunities to share with them what we have found in Jesus Christ. Personal conversation will usually develop very naturally, often in response to questions they may ask us about our faith or our ideas on various matters. Discussion about such questions as the meaning of life, life after death, how a person can have fellowship with the living God, how he can have moral power, etc., can be very profitable.

We should never insist that our friends go to church with us, but we should cordially invite them to do so if they show interest. If possible, prepare the people in the church beforehand. Our friends should receive a warm welcome, but should never be "buttonholed" or asked in public if they are Christians. It is important to realize that churchgoing, in itself, is usually not enough to give them a clear picture of the gospel.

Many students feel keenly the loss of their friends and relatives when they leave home. It is important, therefore, to keep in touch with the student so he or she feels wanted and accepted. A brief note, phone call or birthday card can help remind the student that, even if you haven't seen each other for awhile, he or she has not been forgotten. In time, students

*next page, please*



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# His road is less traveled

by Ruth Bert

You awaken to a continental breakfast of coffee and rolls, after which you decide to explore your surroundings. Outdoors, you pluck an olive from one of the many trees on the hillside, and you visit the Aqueduct. Between 2:00 and 3:00 p.m., you eat dinner. Fish, garlic, gazpacho, or flan may be a part of your main meal of the day, along with dates, figs, and other delicious fruit. A visit to the Alhambra, the royal palace of Moorish monarchs and later a Christian court, will more than fill the afternoon. After the evening meal, which is served at 10:00 p.m., you will probably want to retire and sleep soundly; there is another big

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## World at your doorstep...

*continued from page 15*

create a new life here, and feelings of loneliness and uncertainty abate.

### Want to know more?

At the 1986 General Conference, the Board for World Missions accepted the challenge to serve as a resource for North Americans who want to befriend international students. We are eager to supply you with specialized information to maximize your effectiveness. Two excellent times to get involved in this ministry are the Thanksgiving and Christmas periods. International students may be particularly lonely during these vacation times when most of their classmates are celebrating with their families in their own homes.

If you would like to receive more information on how to develop friendships with international students and on how to be an effective witness, please write to either the Mount Joy or Stevensville missions office. We'll be glad to send some resource material to you.

The world is at your doorstep. Will you open your door? ■

day ahead in . . . . But wait. Where are you?

You are in Spain. We've come here to meet our brother and to hear his story—to learn of his search for truth. Unlike many of us who were taught truth from an early age, Cesar Vidal, a brother to us in Christ, came to know the truth through a diligent search.

So retire for the night, and a good sleep to you. In the morning we shall meet Cesar Vidal and once again enrich our perception of the family of God.

Again we awake refreshed and proceed to Cesar's very modest home in a working class area of Madrid. We are met there by a young man who is a lawyer in private practice. There is a small courtyard at the entrance to the house, and inside is a library, with books overflowing into the hall and kitchen. The backyard is the meeting place for the small congregation of believers which Cesar pastors.

Let's sit here in the backyard while Cesar traces for us the route by which he came to know the truth in Jesus Christ. Born into the Roman Catholic church, he went to Catholic elementary and high schools. His devotion to the Virgin Mary moved him to spend hours studying in order to make prayers in her honor. Because his religion teachers had told him that the Bible was a collection of myths and legends, Cesar was not very interested in the Bible.

When he was 14, Cesar discovered, through the visit of some Jehovah's Witnesses, that the Bible was the Word of God, the only rule of faith and life. After that he went door to door with literature of the Jehovah's Witnesses and felt himself a happy youth. It was later, in university, that he learned he'd been deceived for nearly five years. He tells of reading Romans 9:5 in Greek: "I felt a deep seasickness and a cold

sweat falling on my backbone." Only days after his conversion through reading Romans, Cesar found his first evangelical church and was subsequently baptized.

But the journey was not yet ended. Finding it painful that discipleship and piety were lacking in local evangelical churches and that no church in a nation with a history of centuries of war gave a peace witness, Cesar continued his search.

Through reading and study, including books by Ronald J. Sider and Carlton Wittlinger, he found the answer he sought: a radical commitment. He began ministering in one working class area of Madrid and continued studying to improve his biblical knowledge, obtaining several advanced degrees.

Cesar is now pastoring a group that meets in his home and in a mission hall. He is writing his doctoral thesis in theology. As a lawyer, he helps churches and ethnic minorities, and provides legal coverage for more than 500 conscientious objectors. He also deals with marriage problems and taxes. He attended the Brethren in Christ General Conference in Canada in 1986 and has visited Nicaragua, Colombia, and Venezuela. He had contact with Brethren in Christ missionaries there and described them as well-prepared, intelligent, industrious, and cross-culturally aware.

It's getting late. As we leave Cesar's backyard and bid him goodbye, we are better acquainted with the group of believers in Spain who have sought affiliation with the Brethren in Christ Church. They have obtained, with the Lord's help, a first in the history of Spain: the status of conscientious objectors. (See related article on p. 24.) As a radical Christian community, they strongly emphasize discipleship. Their testimony of peace is to a nation with a history of civil wars. Their road is one less traveled, but they are strong.

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*A short-term tutor for missionary children at Macha Hospital, Zambia, during 1985, Ruth Bert is currently a special education teacher in the Harrisburg, Pa. area. Grantham is her home congregation.*



# God at work in our world

## Report of the Executive Director

Donald R. Zook—Mt. Joy, Pa.

God has been doing exciting things in the lives of Brethren in Christ overseas. Below are a few items which came to my attention as I read some of the 1986 annual reports which came from overseas leaders:

There were 1,499 people added to the church in Zimbabwe in 1986.

Church membership in Zimbabwe now exceeds 9,000.

Over the last three years there have been several thousand new converts each year who publicly testified to a salvation experience in Brethren in Christ congregations overseas.

Over the last three years there have been more than 2,000 people overseas each year who have become Brethren in Christ church members.

There are now more than 200 Brethren in Christ church members in Malawi.

Average Sunday school attendance in Zimbabwe during 1986 was 14,024.

The churches in Zimbabwe are asked to send one-third of their offerings to the General Fund. The remaining two-thirds can be used for pastoral support and local congregational needs.

Matopo Book Center has a staff of nearly 50 employees and annually contributes the equivalent of \$100,000 to \$200,000 (U.S.) to the church in Zimbabwe.

Nkulumane, a congregation in Bulawayo, Zimbabwe, had an average attendance of 70 in January 1985. A new church building was dedicated in May 1985. Average attendance was 610 in November 1986.

In the Montalban (Caracas, Venezuela) congregation, the average Sunday morning attendance in 1986 was 63. In 1985 it was 33.

The average Thursday evening attendance in the Montalban congregation in 1986 was 33. In 1985 it was 23.

In the Montalban congregation, their offering goal for 1986 was 50,000 bolivars. Their actual offerings totalled 87,000 bolivars.

The San Juan (Caracas, Venezuela) congregation had an average attendance in August 1986 of 16. By December the average attendance was 30.

There are nine established congregations in the state of Orissa, India.

## I do believe

Rachel Copenhaver—Zambia

Recently we had an AIDS patient just 31 years old. He was with us about two weeks and the family requested to take him home. The pastor had talked with him several times, but got little response. This time he seemed ready. The pastor and I had a long talk with him about his illness and his spiritual life. He had at

one time accepted the Lord, but now he did not know where he would go if he died. He prayed for salvation. When he went home, he gave a smile that I had not seen before. I do believe he had peace. Two days later we went by bicycle to visit him, and then again several days later. But this time we were met on the way. He had just passed away. We went on to visit the family. I do believe that Lameck is with the Lord.

## Sensitive to culture

Doug and Karen Slaymaker—Japan

We were glad when the weather turned out fine for our family picnic. About 40 people gathered for the three-church joint worship, with 25 more students and families gathering to eat together. We had fun playing games together: dodgeball, relays, volleyball. I even served a stint as a volleyball pole! Comparatively, the Japanese are much less competitive than Americans in this type of setting. We were having fun together rather than trying to beat each other.

We sometimes wonder if these activities are not too much fun to be "evangelistic." But we are laying groundwork and establishing relationships. We were very excited that students felt free to bring their families and friends. Barring the impetus of a crisis experience, most students would find it very difficult to join a worship service without first knowing group members, without already feeling a part of things. Such social cautiousness slows down the growth of our groups.

Continue to pray with us as we work at the proper mix of patience and pushing. Americans are notoriously pushy by Japanese standards. What we would consider a simple stating of facts is often too abrasive. As we get to know our students better, we are sometimes hard-pressed to give culturally sensitive suggestions without being abrasive. What do we say to the students of 7 or 10 years who like the fun of English but shun the demands of Christianity? We want to call people to account . . . but patience seems in order. Thank you for your continued prayers.

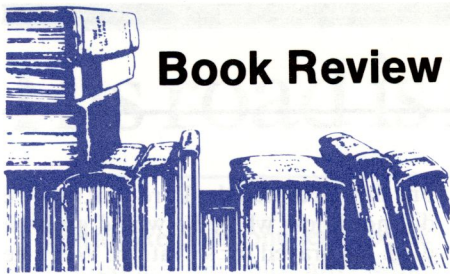
## Overseas church membership

Donald R. Zook

God has been doing exciting things among our churches overseas. Below please find a list of the membership in the Brethren in Christ Churches overseas as reported by our church leaders.

	1980	1983	1986
Cuba	—	50	46
India (*including Orissa)	1,264	1,616	1,856*
Japan	158	173	122
London	—	—	15
Malawi	—	—	200
Nicaragua	522	1,182	1,847
Venezuela	—	—	26
Zambia	2,867	3,655	4,837
Zimbabwe	3,424	5,184	9,255
	8,235	11,860	18,204





## Book Review

*Out of the Cobra's Clutches*, by Thangam as told to Allen Buckwalter. Evangel Press, 1987. Paper, \$5.85. Reviewed by Harvey and Erma Sider, former missionaries to India.

*Out of the Cobra's Clutches* is a story of struggle: emotional, physical and spiritual. The contrasts between darkness and light, fear and peace, bondage and freedom, and deliverance from the cobra's clutches to the family of God are depicted with delightfully human sketches.

Ratnam, Brahmin priest and village leader, is the keeper of the sacred temple cobra which holds the village captive. One day a missionary couple comes to live in the village. Persecuted, shunned and unwanted, they incarnate the life of the One they serve. Their servant lifestyle and the truth of their message draw the priest, Ratnam, to study the way of Christ and risk his loss of status.

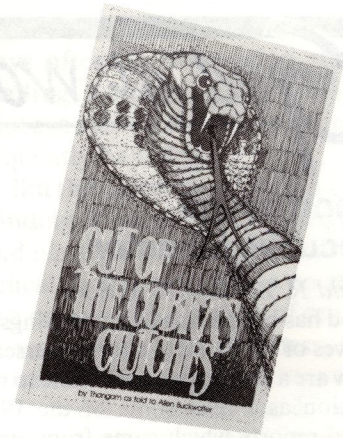
Eventually Ratnam believes and loses

his privileges as priest. As he makes his allegiance to Christ complete, he opens himself and his family to persecution. However, in taking the ultimate risk of being ostracized from family and neighbors, he is freed forever from the cobra's clutches. His patient endurance and radiant new life attract others to Jesus Christ. These new believers experience persecution from family and friends but find glorious freedom in the Lord.

The setting of the story is South India in the 19th century under the British raj. However, the account is reminiscent of numerous incidents of deliverance occurring in our generation across the great sub-continent of India. The power of the gospel continues to attract sin-bound people to Jesus Christ. From among the tribal people of North India, we witnessed such "real life" stories of those who braved persecution and ostracization for the joy of following Christ.

Buckwalter captures the sense of tremendous release and joy that overwhelms those who have been bound in fear and darkness. The ecstasy seems greater because of the oppression.

*Out of the Cobra's Clutches* is rich in cultural nuances. For those who have experienced the oriental culture, the book will be even more meaningful. The volatility of a crowd resulting in capricious acts of violence, the awesome power of the moneylender, and the respect for position and age are typical



of the society. Words freighted with meaning depict scenes of everyday life: the shopkeeper cross-legged on his platform, the chewing and spitting of *pan* (*pahn*) and clothing like the *sari* and *lungi*. However, the flow of the book and the intense drama of the struggle between good and evil will capture the interest of everyone, young and old, who enjoys reading about God's transforming work in the lives of people.

We are grateful to Buckwalter for recording this conversion experience. The conversational, free-flowing style makes easy and interesting reading. Every family will thrill to the story of the priest and the cobra. All who want to see God at work through missions should own and read *Out of the Cobra's Clutches*. ■

## "The Purple Packet"

### New resource on domestic violence now available

He hits her when dinner is late; the next night because it's too early. He yells at her for going out without telling him; then insults her for sitting home all day doing nothing. He comes home late and punches her for being asleep; the next time he hits her for waiting up to "spy" on him.

Nearly two million women a year are abused by male companions and nearly 50 percent of all women are assaulted sometime during marriage. The law defines "assault" as the intentional use of force against another person without their consent. But for an abused woman, much more is involved than that definition suggests. It can include sexual, psychological, and emotional abuse.

The traditional response of the church to domestic violence has been one of silence. This silence is perpetuated by shame and denial of the fact that people in our families, churches, and communities are being abused in their homes, according to the Mennonite Central Committee (MCC) Domestic Violence Task Force.

In response, this task force has developed a new resource, *The Purple Packet*, a compilation of articles, case studies, and other information about domestic abuse. Incorporating a biblical and theological perspective, the packet is an attempt to break the silence surrounding domestic abuse and is designed to increase awareness about the nature

and dimensions of abuse and to help clarify the church's role in responding to such families.

*The Purple Packet* includes introductory material on the topic. A second section explores the role of the church with specific attention to pastoral concerns in crisis and counseling situations as well as in corporate church life.

A third section briefly deals with related concerns including religious issues, rural issues, mediation, and child sexual abuse. The packet also contains a list of other sources of information, a bibliography, a handbook for battered women, and a directory of persons who have worked with abusers and/or abuse victims and are willing to share information.

Copies of *The Purple Packet* may be obtained by writing to: MCC Office of Criminal Justice, 220 West High St., Elkhart, IN 46516. In Canada write to: MCC Canada, 134 Plaza Drive, Winnipeg, MB, R3T 5K9. The cost of the packet is \$3. ■



## Merle Brubaker named as Director of Stewardship

The Board of Administration announces the appointment of Merle Brubaker as the new Director of Stewardship for the Brethren in Christ Church. Rev. Brubaker begins his service September 1, and will have his office in the Jacob Engle Foundation building at 850 Wesley Drive, P.O. Box 450, Mechanicsburg, PA 17055.

Merle comes to this assignment from a background of service in both small and large congregations. He has served as an associate pastor as well as a senior pastor working with staff in a congregational setting.

He has the advantage of having lived and served in the Pacific, Central, Allegheny, and Atlantic regional conferences. He has been a member and officer of numerous boards at the local church, regional conference, and General Conference levels. This has included service on the Board of Administration and the Board for Missions, as well as ministry in the areas of congregational life, Christian higher education, camp meetings, and youth camps.



His new duties will include providing leadership in stewardship teaching and training; promoting Cooperative Ministries and all Brethren in Christ ministries; being responsible for fund raising for Brethren in Christ ministries; and being available to oversee special capital fund raising projects.

In his capacities as Director of Stewardship, Merle will work closely with Harold Chubb, General Treasurer, and Charles Frey, Director of Finance, as well as other members of the Board for Stewardship: the General Conference moderator and General Secretary, and

the two elected members, Francis Winger and Ivan Beachy.

He will be working with two associate directors, Paul Hostetler (in the Mechanicsburg office) and Lester Fretz (who also serves as Director of Stewardship for the Canadian Conference).

Merle and his wife Ila (Oakes) have four grown children: Jean Brubaker Stretton, Joy Brubaker Derck, Darrel, and David. Merle and Ila spent the month of May in ministry to the church in Africa. They have recently moved from Lancaster to a home in the Grantham area.

## Foundation adds three to staff

The Jacob Engle Foundation has recently added three persons to their management staff: Philip Keefer and Howard Kauffman, located in the foundation's eastern office at 850 Wesley Drive, Mechanicsburg, Pa., and Peter von Keyserling, who will be located at the Upland, Calif., office.

In working through the creation of the new Board for Stewardship authorized by General Conference of 1986,



the Board of Administration transferred the area of planned giving from the stewardship department to the Jacob Engle Foundation. **Rev. Philip Keefer** picks up this portfolio, joining the JEF staff with eight years of pastoral experience in the Westheights and Sherkston congregations in Ontario. Prior to becoming a pastor, Phil was a businessman, successfully operating family-owned grocery stores in central Pennsylvania for 19 years.

In addition to general promotion of the foundation's work, Phil will be a resource to the denomination in the area of estate planning as a service to both the family and the church.

Phil and his wife Judy moved to the Dillsburg, Pa., area in August. Their sons—Dan (first year in university), Bart (final year of high school) and Jarret (10th grade)—will remain in Ontario to finish their education.

The increasing amount of legal requirements imposed by state and federal agencies has increased the legal services required by the foundation to the point that a staff person has been added to handle these responsibilities. On June 1, **Howard Kauffman** joined the JEF staff as General Counsel.



Howard graduated from Temple University Law School in 1983 after completing his undergraduate studies at Messiah College. He has served in various legal capacities

with a number of law firms in the Philadelphia and Harrisburg areas, as well as with the Bell Telephone Company.

Howard grew up in the Brethren in Christ Church, and reports a keen interest in the future of the church as it grows and adjusts to new conditions. As yet single, he is a member of the Skyline View Brethren in Christ Church in Harrisburg, Pa.

**Peter von Keyserling**, of Ashland, Ohio, has been named Assistant Executive Director for the foundation. This appointment has been made in view of an increased workload and the expressed desire of the current Executive Director, Ray Musser, to retire in a year. Peter will be analyzing JEF procedures and operations so that an

## MCC Opening

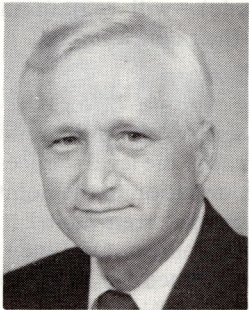
Mennonite Central Committee is seeking applicants or nominees for the position of Executive Secretary of MCC U.S. Peace Section, available July 31, 1988.

To apply or submit nominations, contact Luke Stoltzfus, Search Committee Chairman, 613 S. 48th St., Philadelphia, PA 19143; or Gerald Shank, MCC Personnel Services, 21 S. 12th St., Akron, PA 17501, (717) 859-1151, no later than October 15, 1987.



orderly transition can be accomplished.

A recent graduate of the Ashland Theological Seminary's Master of Divinity program, Peter is currently



pursuing a Doctor of Ministries degree at Ashland. His thesis project was developing a church management system for the micro computer, affordable by small and medium-size churches. His current project is compiling a church administration handbook integrating the computer as a management tool. He also holds a Bachelor of Science degree from Virginia Polytech.

Prior to attending seminary, Peter held senior executive positions with several major U.S. corporations, supervising the restructuring of divisions, subsidiaries, and companies. He notes, "success lies in proper people resource development."

Peter's wife Gayle is currently pursuing her master's degree in Christian Education. They have two children in college (Kevin and Patrick), one in high school (Michael), and one (Amy) in fourth grade.

The Upland office of the Jacob Engle Foundation was recently moved to 222 North Mountain Avenue, Suite 202. The mailing address and telephone number remain unchanged: P.O. Box 1136, Upland, CA 91785; (714) 985-8200.

## Eva Smith begins MCC assignment

Eva Smith is serving a two-year MCC voluntary service assignment as an administrative assistant at the Geewaedin Friendship Centre in Kirkland Lake, Ont. Eva is a member of the Prince Albert (Sask.) Brethren in Christ Church and was originally with the Falls View Brethren in Christ congregation in Niagara Falls, Ont. She previously served with MCC in 1983-1985 at the MCC Saskatchewan office in Saskatoon. She is the daughter of Norah Smith of Newmarket, Ont.



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# Congregational News Notes

## Allegheny Conference

The MPF of the **Air Hill** congregation, Chambersburg, Pa., sponsored a July 12 evening service with Tony Gonzalez sharing about his experience with the Spanish-speaking people in Florida. • The **Antrim** congregation, Chambersburg, recently celebrated their 10th anniversary at the present site, with the Wingert Family Singers, former pastor Andrew Slagenweit, and guest speaker Henry Ginder. A record attendance of 532 in two services was reported. • On July 15, the Dennis Ritchey family, leaving for service at the Navajo Mission, N.M., was honored with a carry-in meal by the **Big Valley** congregation, Belleville, Pa.

Public school teacher Kim Renninger was installed July 26 as Director of Music Ministries of the **Carlisle**, Pa., congregation. • The **Cedar Grove** congregation, Mifflintown, Pa., had a slide presentation July 15 about the Wolof people of Senegal where Jay and Judy Smith are missionaries. • The **Clear Creek** congregation, Everett, Pa., sent its \$350 VBS offering to the Paxton Street Home for a remodeling project. • Sixteen young people of the **Cumberland Valley** congregation, Dillsburg, Pa., traveled to spots around the world this summer on various missions projects. The congregation reports an increase in average worship attendance from 52 in 1980 to 275 in 1987.

The **Dillsburg**, Pa., congregation held a Bible school July 13-17 and a Sunday school picnic July 19. • The **Fairview Ave.** congregation, Waynesboro, Pa., has begun a regular 15-minute period of singing at 9:15 preceding Sunday morning worship. On July 19, the Outreach Committee reported on the remarkable success of the MOPS ministry (Mothers of Preschoolers). • Robert Byers, pastor of the **Hollowell** congregation, brought the Aug. 9 morning message to the **Five Forks** congregation, Waynesboro, Pa. • A series of three sermons on July 19, 29, and Aug. 2 at the **Grantham**, Pa., church highlighted newly proposed strategies for the future of the congregation, the result of two years of study by the boards and committees. William Silungwe, Bishop of the Brethren in Christ in Zambia, was the featured guest of the MPF on July 1.

The **Green Spring** congregation, Newville, Pa., will be celebrating the 60th anniversary of their Sunday school on Sept. 27. All past attenders are invited to come meet pastors, teachers, and friends. Talks, singing, a slide presentation, noon meal, and messages by Elwood Flewelling and John Rosenberry will be part of the celebration. • The **Hanover** congregation recently held a week of prayer and fasting on behalf of Mrs. Frank Kipe. • Throughout July and August, Pastor Gomez of the **Locust Grove** congregation, York, Pa., preached on "Psalms We Love," focusing on those psalms requested by the congregation. Rev. Hem Paul of India spoke in a July 12 evening service.

The **Marsh Creek** congregation, Howard, Pa., reports that 93 of 106 children had perfect attendance at their Bible school recently. A Galilean service was held July 12 with a meal and guest speaker from the Wesleyan Church. • The **Martinsburg**, Pa., church has a new furnace. The youth won second place in the Inter-church Crusade for Christ banner contest. • On July 12, the **Mechanicsburg**, Pa., congregation shared in a Galilean and baptismal service at the creek at Messiah College. • On July 8, Mr. and Mrs. Nel-

son Byers gave insights from their recent London visit to the **Messiah Village** congregation, Mechanicsburg. • Mr. and Mrs. DeVee Boyd were guests of the **Montgomery** congregation, Mercersburg, Pa., on July 29.

The youth of **Morning Hour Chapel**, East Berlin, Pa., conducted all services on July 26. • Twenty-one persons joined the **Mt. Rock** congregation, Shippensburg, Pa., in late June. • On the evening of July 19, the **New Guilford** congregation, Chambersburg, Pa., viewed the video "Missionaries: Priority One," learned new missions songs, and prayed for specific missionary requests. • Thirty-nine were in attendance at the recent father-son banquet of the **Roseglen** congregation, Duncannon, Pa.

On the evening of July 19, the **Wesley** congregation, Mt. Holly Springs, Pa., viewed a 100-picture slide presentation on apartheid, showing the difficulty of establishing churches in South Africa. • On July 12, John, Kathy, and Allen Brubaker visited the **West Shore** congregation, Enola, Pa., on their way to mission work in Thailand. Three persons were baptized July 19 in Conodoguinet Creek. • The Allegheny Conference Church Growth Dinner was held Aug. 25 in the Messiah College Dining Room with speaker Myron Augsberger.

## Atlantic Conference

Eight people were received June 28 as new members of **Community Bible Chapel**, Sarasota, Fla. An adult fellowship game night was enjoyed July 11. • The film series "Out of the Saltshaker" was shown on Wednesday nights in July and August to the **Cross Roads** congregation, Mt. Joy, Pa. • Recording artist and Messiah College student George Jackson III sang for the **Elizabethtown**, Pa., congregation in a July 12 concert. A conflict management seminar was held on July 22 and 29. • A July 12 open forum on the question of double Sunday services was held by the **Fairland** congregation, Cleona, Pa.

On July 18, the **Fellowship Chapel** congregation, Bronx, N.Y., sponsored a Sunday school trip to Milford Bible Camp, Macungie, Pa. • Two persons were baptized at the **Free Grace** church, Millersburg, Pa., on July 12. • A four acre tract of land has been purchased for the future **Hershey**, Pa., church. The congregation is considering an official name. • The Eternal Connection Singers of the Teen-Challenge Training Center gave a concert July 26 at the **Hummelstown**, Pa., church. Jay and Marion Sisco were installed Aug. 9 as pastoral couple. • Two members were received into the **Lancaster**, Pa., congregation in July. Ed Kuhlman, Verle Brubaker, John K. Stoner, John Yeatts, and Ed Brainerd brought sermons in late summer in the morning services.

Dan Cloyd became youth pastor Aug. 23 of the **Manor** congregation, Mountville, Pa. The congregation had a month-long missions emphasis in July. • The Pairs and Spares class of the **Master-sonville** congregation, Manheim, Pa., had a July 25 outing to Longwood Gardens. • A baptismal service for seven persons was held in mid-summer at the **Mt. Pleasant** church, Mt. Joy, Pa. Following the morning service on July 19, Pastor Jerel and Fran Book were surprised by the congrega-



tion in honor of their 25th wedding anniversary. The couple was presented with an engraved silver tray and a money tree. A luncheon followed. • On July 12, Bishop Byers spoke to the **Palmyra, Pa.**, congregation about church planting in the Atlantic Conference. A carload of members went to Messiah Village July 28 to help prepare the new apartment building for occupancy.

A book of memories and a quilt representing the various groups in the church were farewell presents to the Gerald Wengerts as they left the pastorate of the **Pequea** congregation, Lancaster, Pa., in July. • John and Mim Harnish presented the video "Witnesses of Jehovah" on July 8 to the **Refton, Pa.**, congregation. The video exposes the false teaching of the Jehovah's Witnesses. The congregation enjoyed the ministry of the Continental Singers on July 21. • Two persons were baptized July 3 at the **Shenks** church, Elizabethtown, Pa. A musical "super service" was held July 26 to dedicate a new piano, organ, and set of hymnals purchased with money bequeathed by Ralph Gearhart.

Tim Kauffman was in concert July 19 at the **Silverdale, Pa.**, church. • The **Skyline View** congregation, Harrisburg, Pa., cooperated on July 20-24 with Mt. Calvary Methodist Church to sponsor a Bible school. A new member was received July 26. • Missionary to Zimbabwe, Anna Graybill, spoke in the July 12 worship service of the **Stowe, Pa.**, congregation. • The Atlantic Conference Board of Evangelism and Church Planting has given verbal and financial support for Carlos Ortiz to increase his ministry to Spanish groups in the Brooklyn/Pilgrim Chapel area.

## Canadian Conference

Pastor Leonard Chester preached his final sermon July 12 at the **Bridlewood** church, Agincourt, Ont. John Walker will serve as pastor for one year beginning Sept. 1. • Beverly Case, Fay Fulsom, and Jeff Sherk of the **Cheapside** congregation, Nanticoke, Ont., each gave up to four weeks of voluntary service this summer at Camp Kahquah. • Lay persons of the **Delisle Community Chapel**, Sask., led the worship experiences of the congregation during July. • The Adult and Family Fellowship of the **Falls View** church, Niagara Falls, Ont., planned a congregational picnic for July 26.



Friends and relatives of Levi and Jennie Byer of the Fordwich, Ont., congregation, celebrated their 50th wedding anniversary at the Belmore Community Hall. The Byers have six children.

Roy Sider, Secretary of Overseas Ministries, spoke to the **Heise Hill** congregation, Gormley, Ont., on July 12. • The **Houghton** congregation, Langton, Ont., reports that five persons received believer's baptism in early summer. • The **Massey Place Community** congregation, Saskatoon, Sask., reports that in the first six months of 1987 14

adults were baptized and 24 persons were received into membership. Average Sunday morning attendance has been 300 adults and 200 children. The congregation has made sermons available on tape.

Rev. Randy Mohr, Southern Alberta representative of the Canadian Bible Society, shared a message with the **North East Community** congregation, Calgary, Alb., on July 19. • Seven families of the **Port Colborne, Ont.**, congregation offered their homes for summer Sunday evening worship and fellowship. Guest speaker in a July morning service was Mahlon Martin, chaplain at Portal Village Retirement Home. • The **Ridgemount** congregation, Hamilton, Ont., enjoyed canoeing and a barbeque on July 18. • June 28 was Family Praise talent night at the **Rosebank** church, Petersburg, Ont. Laureen Hallman submitted the winning entry in the Canadian Conference's Bicentennial Logo Contest. (A hymnwriting contest is now under way.)

The **Sherkston, Ont.**, congregation's annual Galilean service was July 26 at Thunder Bay Golf and Beach Park. • One hundred ninth anniversary services were held June 28 at the **Stayner, Ont.**, church with musicians Bill and Betty Sherk, and the congregation's own male quartet. • Members of the **Wainfleet, Ont.**, congregation traveled to Buffalo for a rally with the Wandering Wheels on July 1. The congregation supported the quiz team with a \$456 profit earned by picking 1,000 quarts of strawberries. • The grand opening of the **West-heights** church, Kitchener, Ont., was June 28. The official dedication will be Sept. 20, 3:00 p.m.

## Central Conference

The **Amherst Ladies' Fellowship**, Massillon, Ohio, planned a "churchwide, family included" trip to the Cleveland Zoo on Aug. 8. • Many words of appreciation and a quilt made by the ladies of the **Christian Union** congregation, Garrett, Ind., were among the farewell gifts presented to Pastor Rick and Bonnie Mailloux on July 26. • This year the **Fairview** congregation, Englewood, Ohio, exceeded its 1986 VBS average attendance by 35 children, with a total of 81. "See You Sunday?" (a film illustrating the importance of church involvement and assimilation of new members) was shown on Aug. 16.



Raymond and Marjorie (Cassel) Niesley of the Fairview congregation celebrated their 50th wedding anniversary on June 24. Their children, Connie Palmus (Ohio), Donna Bert (Pa.), and Ron (Ohio) planned an open house for them at their home in Union, Ohio. Raymond served as deacon for 10 years. The Niesleys have participated in a music ministry for many church camps in the denomination. They have six grandchildren.

The **Highland** congregation, West Milton, Ohio, is holding an outreach "New Creation Class" from

June 23-Sept. 29, an opportunity for Bible study, fellowship, and a Christian approach to weight management. • Church Developer for the Central Conference, Ken Gibson, and his family were with the **Lakeview** congregation, Goodrich, Mich., in late June for a Spiritual Gifts Seminar. Sunday evening programs for July included "Hospitality Night," "Movie Night," "Visit Another Church Night," and "Laity Night" (five-minute testimonies). • The **Peace Chapel** choir, Ravenna, Ohio, toured Washington in July with the Ravenna Community Choir. An auction was planned for Aug. 15.

A salad carry-in meal to welcome home Marshall and Eleanor Poe was held July 28 at the **Pleasant Hill, Ohio**, church. • A series of videos on financial freedom was shown throughout the summer for the **Sippo Valley** congregation, Massillon, Ohio. A box lunch fellowship and white elephant sale was enjoyed on Aug. 1. • Saxophonist Hoyt Addison played and spoke in the July 12 morning service at the **Union Grove** church, New Paris, Ind.

The choir of the **Western Hills** congregation, Cincinnati, Ohio, planned to sing at Memorial Holiness Camp in late July. Other special camp activities included the Can-Am quiz finals; the School for Ministry—the core course on salvation doctrine required for ordination; and the commissioning of Phil Kittle for church planting in Columbus, Ohio, the Atlee Hershbergers for Zambian missions, and Tina Bub for Timber Bay Children's Home.

## Midwest Conference

"God Has No Grandchildren," a film about the Luis Palau crusade in Wales, was shown in July at the **Abilene, Ks.**, church. A congregational talent night was enjoyed July 19 with a finger food fellowship afterward. • The **Oak Park** congregation, Des Moines, Iowa, sponsored a 5-Day Children's Club July 13-17 which included singing, Bible teaching and memorization, and crafts. • Members of the **Oklahoma City, Okla.**, congregation surveyed the neighborhood close to their building site on Wednesday evenings this summer. The congregation held a VBS Day Camp on July 21 and 22.

Executive Director of the Board for Media Ministries, Roger Williams, spoke to the **Rosebank** congregation, Hope, Ks., in early summer. • The first service in the new building of the **Wichita, Ks.**, congregation was on July 12. • Among the "you asked for it" summer sermons at the **Zion** church were "AIDS: curse or fruit? physical or spiritual?"; "What in the world is an Anabaptist?"; and "Jesus Christ, home wrecker?" On July 19, the congregation had a homecoming celebration for Mike and Leana Frey and the youth who had returned from their Timber Bay missions experience and youth camp.

## Pacific Conference

This summer, 16 people united with the **Chino, Calif.**, congregation; five were baptized. The church has dedicated a new prayer garden to the memory of Brian Hamilton, a youth recently killed by a drunk driver. In addition, the church has been painted and has had landscaping improvements. • The first Board of Administration of the **Glendora** congregation, San Dimas, Calif., has set three goals for May 1988: attendance of 100 peo-



# Money—does it matter?

by Donald R. Zook

Jesus had more to say about our relationship to material possessions than any other topic—even than such crucial issues as prayer, faith, regeneration, or everlasting life. Someone who analyzed Jesus' teachings in the New Testament found that approximately 50 percent of them concern the use of material possessions. Nineteen of his 38 parables concern money, property, and people's relationship to them.

Teaching about money is not only found in words attributed to Jesus. One writer discovered that one verse in every five in the New Testament relates to money.<sup>1</sup> There are more than 1,000 passages in the Bible that speak about personal prosperity. Julius Crawford discovered 1,565 Bible verses on the subject of giving alone!<sup>2</sup>

Too many Christians are unaware of the fact that God is concerned with how we handle our money and material possessions. The Bible describes stewardship in various ways. Two new Testament passages indicate that it is a grace to be displayed (2 Corinthians 8 and 9) and a gift to be exercised (Romans 12).

## A grace to be displayed

In 2 Corinthians 8 and 9 several principles are explained which help us understand the spiritual stewardship of money.

First, donors were recognized for their liberality. Paul told the Corinthian churches about the generous giving of Macedonian Christians. Time and again abundant giving is broadcast as public news and a cause for rejoicing. It appears that Christian organizations who follow this biblical principle today receive more financial resources than do those

*Donald Zook is executive director of the Board for World Missions.*

who stifle the news of giving. While Jesus condemned giving that was done for public acclaim, he commended and publicized generous giving. (See the stories about Zaccheus, the widow who gave her two mites, and the gift of an alabaster box.)

Second, sacrificial giving was recognized on the basis of available financial resources. The Macedonians gave out of their poverty and beyond their ability. Our Lord looks at our giving in light of the amount given as a proportion of the total.

Third, self-dedication preceded giving money. The Macedonians first "gave their own selves to the Lord." Here we find the secret of the Christians' abounding grace of giving: we give ourselves before we give our money.

Fourth, the giving was done cheerfully. They gave "entirely on their own" (8:3), "not reluctantly or under compulsion, for God loves a cheerful giver" (9:7). "The gift without the giver is bare." We can share cheerfully what the Lord has given us. We can be grateful for the privilege, exuberant in the act, and joyful for the remembrance.

## A gift to be exercised

Considered from another perspective, stewardship is a gift to be exercised (Romans 12:6-8). We in the church are grateful to those in the fellowship to whom God has entrusted the gifts of preaching, teaching, and exhortation. We express our appreciation regularly to those who permit God to exercise these gifts in them. We thank the pastor for the morning message as we greet him at the door.

We should also affirm those who exercise the gift of giving for the glory of God. Christians who use their money in God's service are

exercising their spiritual gift just as the pastors and teachers do.

## How much to give?

The question of how much any person should give must be decided between the donor and the Lord. Just one illustration of the whole principle of stewardship is that of a company employee. When on company business the employee can take necessary expenditures from an expense account. When the business trip is completed, he accounts for all the funds entrusted to him. Only that expended in the execution of duty is legitimate and permissible; everything else must be returned.

## God has provided—in advance!

Several years ago I was talking with a Brethren in Christ businessman about ways to reduce our overseas programs because of lack of funds. After a long discussion this fine Christian gentleman convinced me that people in the church already have in their possession all the finances needed to accomplish our vision for mission. He also convinced me the holders of these resources have given themselves wholly to the Lord. What we need to do is demonstrate faithful stewardship of what has been given. When we do that, the Lord will lead his people to give more. A careful study of the Scriptures and of dedicated Christians has convinced me that God provides the finances for his projects in advance. When his time for the projects is fully come, then God leads his people to give cheerfully and generously.

## References:

<sup>1</sup>Tol D. Bonham, *God Doesn't Want Your Money*, Vary Idea Press, Oklahoma City, 1975, p. 28.

<sup>2</sup>Julius Earl Crawford, *The Call to Christian Stewardship*, Lamar and Barton, 1924.



ple; three more house churches; and a 20 percent giving increase. The congregation also reports 91 percent participation in its Volunteer Ministries program, a total of 30 people using their gifts for the Lord and his Church.

The **Moreno Community** congregation, Moreno Valley, Calif., resumed its choir schedule in mid-summer after finding a new director. The six-part "Turn Your Heart Toward Home" film series began July 19. • While the children of the **Ontario**, Calif., congregation enjoyed a day at Knotts Berry Farm on July 18, the women had an all-day retreat. A family barbeque was held July 26 during which the youth shot a "homemade" film to be shown at the July 31 film festival. Also shown that night was "Happiness Is a Choice," about overcoming depression and anxiety. • The **Walnut Valley** congregation, Walnut, Calif., has called Paul and Kathy Schletewitz as pastoral couple beginning Aug. 15.

## For the Record

### Births

**Baker:** Nicholas Frances, May 27; Ed and Wanda Baker, Heise Hill congregation, Ont.

**Benedict:** Philip Randall, July 1; Marlin and Nancy (Pidgeon) Benedict, Manor congregation, Pa.

**Bingaman:** Cassaundra Diane, June 14; Barry and Paula Bingaman, Antrim congregation, Pa.

**Caruthers:** Kyle Matthew, July 16; Carl and Jody (Barto) Caruthers, Manor congregation, Pa.

**Corl:** Andrew Michael, June 25; Mike and Karen (Zook) Corl, Abilene congregation, Ks.

**Davis:** Julia Lynn, July 8; Ted and Kathy Davis, Grantham congregation, Pa.

**Denlinger:** Jenna Lee, June 25; Mike and Jan Denlinger, Pequea congregation, Pa.

**Dutka:** Amy Elizabeth, May 17; Warren and Jennifer Dutka, Grantham congregation, Pa.

**Fry:** Elizabeth Ann, June 22; Steven and Bonnie (Menges) Fry, Manor congregation, Pa.

**Garland:** Kimberly Dawn, June 24; Timothy and Dawn Garland, Manor congregation, Pa.

**Haldeman:** John Michael, June 23; Curtis and Beverly (Gainer) Haldeman, Mt. Pleasant congregation, Pa.

**Hartman:** Brandon Scott, June 29; Scott and Sherry (Perkins) Hartman, Mechanicsburg congregation, Pa.

**Huffnagle:** Ian Michael, July 17; Mike and Beth Huffnagle, Grantham congregation, Pa.

**Hunt:** Joshua Myles David, July 3; Bob and May Hunt, Rosebank congregation, Ont.

**Kerr:** Brittany Morgan, June 4; Wayne and Glenda Kerr, Westheights congregation, Ont.

**Lauver:** Amanda Elizabeth, June 27; Brian and Mary (Bowman) Lauver, Elizabethtown congregation, Pa.

**Lough:** Calvin Andrew, June 17; Gordon and Betty (Wohlgemut) Lough, Massey Place congregation, Sask.

**Marr:** Eric Ross, June 10; Ron and Aggie (Smit) Marr, Springvale congregation, Ont.

**McMahon:** Christina Elizabeth, June 22; Mark and Beverly (Sider) McMahon, Wainfleet congregation, Ont.

**Murphy:** Joshua Scott, June 16; James and Angela (Heisey) Murphy, Sandia congregation, N.M.

**Oldham:** Ashley Nicole, June 9; Dean and Judy Oldham, Martinsburg congregation, Pa.

**Ruegg:** Kara Jean, June 23; Randy and Sandy Ruegg, Sherkston congregation, Ont.

**Snader:** Luke Kenneth, June 19; Wayne and Joyce Snader, Carlisle congregation, Pa.

### Weddings

**Anderson-Cober:** Sheila Kay, daughter of James and Doris Cober, Port Colbourne, Ont., and Daniel, son of Edward and Margaret Anderson of Welland, Ont., June 6 in the Welland Brethren in Christ Church with Bishop Harvey Sider and Rev. James Cober officiating.

**Bert-Gabonay:** Tamara Lynn, daughter of Mr. and Mrs. Tomas Gabonay, Upland, Calif., and Joseph Foreman, son of Mr. and Mrs. Dwight Bert of Upland, June 13 at the Upland Brethren in Christ Church with Rev. John Snook officiating.

**Book-Herr:** Kay Louise, daughter of Raymond and Miriam Herr, Mt. Joy, Pa., and Michael Linden, son of Jerel and Fran Book, Mt. Joy, June 27 at the Mt. Pleasant Brethren in Christ Church with Rev. Jerel Book and Rev. Earl J. Martin officiating.

**Crankshaw-Martin:** Shirley Martin and Patrick S. Crankshaw, June 13 at the Five Forks Brethren in Christ Church with Rev. John Schock and Wilbur Beesecker officiating.

**Helwig-Neidig:** Annette Carol Neidig, daughter of Newton C. Woleslagle, Ephrata, Pa., and Rosmary D. Hornsberger, McAlisterville, Pa., and Stephen Robert, son of Robert L. and Marie K. Helwig, Dillsburg, Pa., June 6 at the Cumberland Valley Brethren in Christ Church.

**Hertzler-Mellinger:** Rosene, daughter of Mr. and Mrs. Harold Mellinger, and Kenneth, son of Mr. and Mrs. Benjamin Hertzler, June 13 at Cross Roads Brethren in Christ Church Mt. Joy, Pa., with Rev. Dale H. Engle and Rev. Reid Thomas officiating.

**Hogue-Heisey:** Jean, daughter of Leroy and Ruth Heisey, and James III, son of Mr. and Mrs. James Hogue, June 27 at the home of Lloyd and Joyce Heisey with Rev. Robert Kettering officiating.

**Hoover-Mummert:** Wendy Lyn Mummert and Michael Owen Hoover, both of Waynesboro, Pa., June 28 in the Hollowell Brethren in Christ Church with Rev. W. Rupert Turman officiating.

**Hulbert-Miller:** Mary Miller, Mechanicsburg, Pa., and Charles Hulbert, Harrisburg, Pa., May 23 at the Grantham Brethren in Christ Church with Dr. Robert Ives and David Miller officiating.

**Lebeck-Jerry:** Alyson Margaret, daughter of Roger and Margaret Jerry, Mississauga, Ont., and Bradley Allen, son of Allen and Kaye Lebeck, Stayner, Ont., June 6 at the Bramalea Baptist Church, Bramalea, Ont. with Rev. Harvey Stickley officiating.

**Mohn-Lehman:** Joanna, daughter of Charles and Ruth Lehman, Harrisburg, Pa., and Kenneth, son of Ronald and Betty Mohn, Toms River, N.J., June 20 at the Grantham Brethren in Christ

Church with Rev. Ronald Klaus and Rev. Charles Lehman officiating.

**Roberts-Hill:** Deborah Ann, daughter of Kenneth and Marjorie Hill, Wainfleet, Ont., and Neal Andrew, son of Ronald and Betty Roberts, Petawawa, Ont., June 13 in the Wainfleet Brethren in Christ Church with Rev. James R. Cober officiating.

**Shover-Rohrer:** Jamie Lynn, daughter of Dick and Carol Rohrer, Camp Hill, Pa., and Lonnie Ray, son of Al and Jackie Shover, Mechanicsburg, Pa., July 25 at the Grantham Brethren in Christ Church with Rev. Kenneth Hepner, Rev. Steve Lehman, and Rev. Carmen Niesley officiating.

**Trost-Thompson:** Karleen Marie, daughter of William and Theresa Thompson, Akron, Ohio, and Charles Joseph, son of John and Eileen Trost, Clarence Center, N.Y., June 6 at the Akron Baptist Temple.

**Wingert-Moore:** Devona Lynn, daughter of Mr. and Mrs. David Moore, Chambersburg, Pa., and Brett Eric, son of Mr. and Mrs. Nathan Wingert, Chambersburg, June 27 in the King Street United Brethren Church, Chambersburg, with Rev. Paul Baker officiating.

**Zeigler-Hartsock:** Patti, daughter of Dewey and Grace Hartsock, Mechanicsburg, Pa., and Jay, son of Betty Zeigler, Carlisle, Pa., May 17 at the Grantham Brethren in Christ Church with Rev. Glen Schieb officiating.

### Obituaries

**Beachy:** Anna Mary Beachy, 71, died June 27. Born in Ephrata, Pa., she moved in 1955 to Sarasota, Fla., where she became a member of Community Bible Chapel. She is survived by her husband, Rufus; two sons, Rufus Jr., and Menno; 6 daughters, Viola Millsock, Arlene Tarez, Ruth Millsock, Naomi Eck, Mable Bryson, and Anna Mae Beachy; a brother; 3 sisters; 18 grandchildren; and 12 great-grandchildren. The funeral service and interment were at Palms Memorial Park.

**Engle:** Alice R. Engle, Maytown, Pa., born March 29, 1909, died July 9. She is survived by five children, Arlene Brownsberger, Anna Ruth, Jacob, Irwin, and Melvin; two brothers and five sisters; nine grandchildren; and four great-grandchildren. She was a member of Maytown Brethren in Christ Church where a memorial service was held with Rev. Herbert Hoover and Rev. Ben Thuma officiating. Interment was in Cross Roads cemetery.

**Greenlee:** Herbert Greenlee, 82, of Dillsburg, Pa., born Oct. 15, 1904, died June 20. He was a member of the Grantham Brethren in Christ Church. He is survived by his wife, Elsbeth; three children, James, Herbert, and Rosalyn; six grandchildren; and three great-grandchildren. The funeral service was conducted by Dr. Robert Ives at the Cocklin Funeral Home, Dillsburg. Interment was in Grantham Memorial Park.

**Holmes:** William Amos Holmes, born April 13, 1948, in Welland, Ont., died May 27. Bill made a profession of faith Easter Sunday, 1986. He attended the Welland Brethren in Christ Church. He is survived by his wife, Sheila, a daughter, Veronica, and a son, William Jr. The funeral was held at Cudney Funeral Chapel with Rev. Walter Kelly officiating.

**Keiter:** Raymond R. "Pap" Keiter, born Aug. 21, 1909, in Halifax, Pa., died June 30 in Millersburg, Pa. Surviving are his wife, Ellen; a son,



Edward E.; two daughters, Eileen M. and Carol A.; a sister, Mildred M.; and three grandchildren. "Pap" was a member of the Free Grace Brethren in Christ Church where the funeral service was held with Rev. C. R. Burgard, Rev. Luke Keefer, and Rev. Edwin Kessler officiating. Interment was in the Free Grace cemetery.

**Metzler:** Paul H. Metzler, born Nov. 20, 1918, died June 30. He is survived by his wife, Martha; a son, Dennis; two daughters, Carol Berwager and Donna Marsico; eight grandchildren; two broth-

ers; and two sisters. He was a member and former deacon of the Dillsburg Brethren in Christ Church where the funeral service was held with Rev. John Fries officiating. Interment was in the Dillsburg cemetery.

**Richmond:** Sophie Richmond of Chambersburg, Pa., born May 21, 1900, died July 9. Surviving are a son, David P., and two grandchildren. Sophie attended the Antrim Brethren in Christ Church. Services were held at the Park-Geisel Funeral Home with Rev. Wilbur W. Benner officiating. Interment was in the Parklawns Memorial Gardens.

ciating. Interment was in the Parklawns Memorial Gardens.

**Roscoe:** Lance L. Roscoe, 81, of Greencastle, Pa., born April 17, 1906, died July 9. Surviving are his wife, Ida; a son, Richard Mike Riley; a stepson, Roy N. Washington; three grandchildren; and five great-grandchildren. Lance was a member of the Antrim Brethren in Christ Church where the funeral service was held with Rev. Wilbur W. Benner officiating. Interment was in the Cedar Hill cemetery.

## Perspectives

### U.N. vote can help Latin America gain CO rights

by Cesar Vidal Manzanares

MADRID, SPAIN—Recently I was in Colombia, invited by the General Conference Mennonite, Brethren in Christ, and Mennonite Brethren churches to help them in preparing a law providing for conscientious objection in Colombia. During the course of this visit, while presenting some lectures at a theological congress in Santa Marta, I was invited to return in the next months to assist also in CO efforts in Venezuela.

I have been working on conscientious objection in Spain the last 11 years, and I think we have many possibilities of doing a good work now in Latin America in this area of ministry.

On Tuesday, March 10, the Human Rights Commission of the United Nations presented a resolution supporting the right of conscientious objection to military service (Resolution E.CN.4-1987-L73).

This resolution was sponsored by Austria, Italy, Costa Rica, France, the

Netherlands, Spain, and the United Kingdom, and was based on the desire of developing fully the rights to life, liberty and the security of the individual, as well as of freedom of thought, conscience, and religion contained in the Universal Declaration of Human Rights (Articles 3 and 18).

The resolution has historic importance as the first of its type presented and approved by the United Nations, and it takes on even more importance with a view to its meaning for the countries of Latin America.

Of the 42 members of the commission, eight are countries of Latin America. Mexico, Nicaragua, and Venezuela abstained on the resolution; Argentina, Brazil, Colombia, Costa Rica, and Peru voted in favor. None of the Latin countries voted against it.

This gives an opportunity for various national Mennonite and Brethren in Christ churches to initiate conversations with the administrations in their respective countries toward the end of obtaining conscientious objection status and the possibility of alternative service.

Fundamentally, this attitude should come motivated by two other considerations.

The first is that there exists no other Christian alternative to violence from that set forth by the Anabaptists of the 16th century and by the Christians of the first three centuries: non-violence. The second is that any delay in the initiation of this labor in Latin America can lead young objectors to difficult situations such as that now occurring in Nicaragua.

Now is the opportune moment. As political circumstances change, the chance could disappear within a few short years.

Any group of conscientious objectors in Latin America should take into ac-

count the following points in order to obtain their objectives:

1) *The group's cohesion and commitment to follow through.* Conscientious objectors in each country must be prepared to carry their convictions through to the end. This does not mean rigidity or inflexibility, but firmness. The measure to which this firmness exists among the conscientious objectors is the measure to which there will be possibilities of obtaining results. The local churches, with their spiritual, economic, and moral help, have an enormous role to play in this arena on behalf of the various objectors.

2) *International help.* The actions and the initiatives of the conscientious objectors should be taken with the backing of international organizations with which they have had previous contact. MCC, Amnesty International, IJZYS (our organization in Spain), Quaker Fellowship, and others can contribute effectively in this regard.

3) *Presentation of positive alternatives.* Conscientious objectors must appear before the governments of their respective countries not as a subversive group—which they are not—but as people who offer alternatives by serving their country in ways other than military. It is not a matter of *requesting*, but of *offering*.

4) *The Spanish example.* To these three indispensable tactical points, we can add the Spanish example. Spain has many elements of history, sociology, politics, and economics similar to those of the Latin American countries.

A complete list would be too long, but a few common elements that stand out are: a syncretistic and sociological Catholicism, a low Protestant population, an army with enormous weight in the life of the country, a tradition of

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*The writer, Cesar Vidal Manzanares, is a lawyer by profession and president of the Brethren in Christ Church in Madrid, Spain. He played a leading role in the achievement of a law for conscientious objection in Spain. In the article above, Vidal Manzanares comments on current activities in behalf of CO rights internationally, then shares his thoughts on what it will take to gain these rights in Latin American countries where Christians have been seeking CO recognition.*



coups and intervention by the armed forces, a development mindset in the 1960s, a considerable presence of the United States in the political life, and the existence of a terrorist threat that takes lives almost daily.

All of these factors have not prevented the granting of a law in Spain for conscientious objectors. In the advisory work by IJZYS for the conscientious objectors in Colombia and Venezuela this element is stressed, given its special relevance to the case of Latin America.

The foregoing can serve as points of reference, necessarily brief, for the possibilities and strategies of conscientious objectors in obtaining an alternative civilian service. The responsibility, nevertheless, is that of the various local churches themselves in their effort to realize all that the Lord wants for them.

## Panic in the Persian Gulf

by Art Meyer

The eyes of the industrialized world are focused on the Persian Gulf war. A brief look at facts on world oil production, consumption and reserves reveals why the industrialized world is in such a panic about the tensions in the Gulf.

Arab nations and Iran control 56.3 percent of the world's total oil. The modern world would be hopelessly paralyzed if oil were to cease flowing from the Gulf.

Cheap energy from oil is what makes the affluent lifestyle of the industrialized world possible. Industry, agriculture, and transportation, as well as the military machine, are precariously hooked on oil. About 42.8 percent of the energy consumed by industrialized nations is in the form of oil, according to the "British Petroleum Statistical Review of World Energy 1986."

But oil is a finite resource. About that there is no debate.

By 1986 nearly half of all oil ever discovered had already been consumed. In North America, four-fifths of all the oil discovered to date has already been burned, according to *State of the World 1987*. Current proven reserves total 36

*Art Meyer is with the MCC U.S. Development Education Office.*

September 1987



MCC Photo—Mark Beach

**Ann Graber Hershberger (right), co-country representative for Mennonite Central Committee's Nicaragua program, shows women in Grenada, Nicaragua, how to soak and cook soybeans.**

Originally, the group had planned to begin a sewing cooperative with women in a nearby squatter community, but were disappointed when they were unable to secure cloth for the project.

In a country torn by war, Nicaraguans endure shortages of basic consumer goods like soap, toothpaste and toilet paper. Often resources are diverted to defense spending, leaving the government with little money for things as simple as cloth for a sewing project.

In light of food shortages, especially fresh meat and basic grains, another idea using soybeans seemed an appropriate substitute. Soybeans are available in the country, but unfamiliar to most families who eat red beans.

billion barrels, enough to supply U.S. needs for less than eight years at present rates of use.

The U.S. National Information Center (NIC) is a May 1986 report was even more pessimistic. The center noted that the United States used almost six billion barrels of oil in 1985 and that U.S. oil reserves total only 28 billion barrels. At that rate, if only domestic oil were used, the United States would be out of oil in less than five years. That will not happen of course. The United States will simply import oil.

Between 1978 and 1985, the percentage of oil that the United States imported dropped from 42.5 to 27 percent. But in 1986, U.S. oil demand rose and it is bound to increase even more now due to our improved economy and a new 65 mph auto speed limit. General Motors and Ford have convinced the government to reduce fuel efficiency standards from 27.5 to 26 miles per gallon for cars sold after 1985.

To reduce its dependence on imported oil particularly from the Organization of Petroleum Exporting Countries (OPEC), the United States has increased domes-

tic production and imported oil from other non-OPEC countries.

This trend has brought about some surprising changes in oil production from 1980 to 1985. The Middle East, with vast reserves of oil, reduced its production by 42.6 percent during that time while western Europe increased its production by 57.5 percent. In 1985 more oil was pumped out of North America (578.5 million metric tons) than was pumped out of the Middle East (532.5 million metric tons), according to *World Resources 1987*.

This means petroleum reserves will become increasingly concentrated in the Middle East as Arab states and Iran cut their production and non-OPEC countries rapidly pump out their oil.

Oil geologists agree that some new discoveries of oil will be made, but these discoveries will not keep up with the depletion of existing reserves. It is easy to see why the Middle East, with 56 percent of the world's oil reserves and only 4 percent of the world's people, is such a strategic region today.

On the other hand, the Indian subcontinent, with 20 percent of the global



population, has less than 1 percent of the world's oil reserves. China with a billion people has less than 3 percent of the world's oil reserves. Japan has no oil reserves at all. The Soviet Union, too, is looking beyond its considerable reserves to the Middle East.

In 1859 when oil was "discovered" and first pumped at Titusville, Pa., world population was about one billion. Energy needs were modest. Today the world population is over five billion. Modern agriculture, industry, and transportation will be hard pressed to support this population with a dwindling supply of oil.

The worldwide recession and conservation measures of the 1980s caused a

temporary oversupply of oil in the West and people became skeptical about an energy crisis. The U.S. administration and Congress have removed incentives for conservation practice. But the day of reckoning has not been prevented, only postponed and made more ominous.

Weaning the world, especially the industrialized countries, from oil will not be easy. Part of the answer lies with people who live responsibly, conserve energy, recycle and who use renewable energy sources such as solar, wind and hydro. Living responsibly is probably one of the best ways Christians today can work for peace in that tension-packed region of the world, the Persian Gulf. ■

## Mutual Aid Sunday, sharing grants, counselor announced

"Learning to Care" is the theme of Mutual Aid Sunday this year, announces Mennonite Mutual Aid, Goshen, Ind. The event is designated for September 20.

Now in its sixth year, Mutual Aid Sunday is celebrated across the United States. Congregations in Mennonite and related Anabaptist churches plan children's activities, sermons, and small group discussions with mutual aid themes for this special day.

"I want to encourage each congregation to participate in Mutual Aid Sunday in a way that is meaningful to them," says Vyron Schmidt, MMA vice president of Fraternal and Congregational Services. "Each congregation has its own ways of working at caregiving and stewardship. I hope these can be highlighted on Mutual Aid Sunday."

### Sharing programs give \$4,000 to Brethren in Christ

Sharing grants of \$4,000 from Mennonite Mutual Aid, Goshen, Ind., assisted 10 members of the Brethren in Christ Church from January through June of this year.

MMA's Fraternal Activities supplies

grants each year through nine sharing programs. Each program is designed to meet specific needs beyond those covered by MMA's health and life plans.

Two programs help pay the MMA medical plan premiums for families, handicapped adults, and widow(er)s. Members also receive assistance with life insurance premiums, adoptions, funerals, and needs caused by an accident, disability, or disaster.

Sharing grants are available because of Mennonite Mutual Aid Association's tax-exempt status. With the instead-of-tax funds, MMA provides these special assistance programs for members.

### Smith named MMA counselor in Central Pennsylvania

Elbert Smith represents Mennonite Mutual Aid, Goshen, Ind., serving as mutual aid counselor for Brethren in Christ members in central Pennsylvania, as of July 7, 1987.

As mutual aid counselor, Elbert will promote MMA's health, retirement, auto, and life plans to members of the Allegheny and Atlantic Conferences in Pennsylvania. He also will be the contact person for people already enrolled in an MMA plan and will be available to answer any questions they have about their benefits or plan details.

For the past 33 years, Elbert has been a pastor in the Brethren in Christ Church, serving most recently at the Carlisle Brethren in Christ Church, where he is a member. He also is secretary of the Brethren in Christ Ministers Pension Fund.

Elbert and his wife, Arlene, have five grown children. The Smiths live in Carlisle. ■

# Messiah College News

## Faculty's summer had international focus

Africa, Israel, Greece, England, and Costa Rica are all countries that were visited by various Brethren in Christ faculty members at Messiah during a busy summer of professional growth and development.

In June, President Dr. D. Ray Hostetter and Vice President for Academic Affairs Dr. H. David Brandt (both Grantham congregation) traveled to Nairobi, Kenya, for the first commencement of students at Daystar University College to receive a Bachelor of Arts degree through Messiah College. President Hostetter delivered the commencement address, and both administrators participated in meetings of Daystar's Governing Council.

Fourteen students from four African countries graduated June 27 with a B.A. in communications, minoring in either Christian ministries or community development. Messiah had finalized its arrangements with Daystar in the spring of 1984 to grant bachelor degrees.

Like the term "Messiah," "Daystar" can be a title for the Lord (2 Peter 1:19). Dr. Stephen Talitwala, Daystar principal, anticipates that the new graduates will represent Daystar and Christ's kingdom well. "The graduates move into the wide world to take their rightful places alongside graduates from other colleges and universities," Talitwala said. "We send them with our prayers, trusting

Shown during the first B.A. Commencement at Daystar University College in Nairobi, Kenya, are, from left, Bishop for Zambia William Silungwe (Messiah College '80), Bishop for Zimbabwe Steven Ndlovu (Messiah College '75) and Sam Mwangi. Ndlovu and Mwangi are on Daystar's Governing Council. Messiah awards up to five full-tuition grants-in-aid to Brethren in Christ students from Zambia and Zimbabwe.



that the Holy Spirit will use them to expand God's kingdom here on earth and especially in Africa."

President Hostetter said that this first class of Daystar-Messiah graduates means a great deal to the overall mission of Messiah. "This helps to fulfill our intention to have a global impact by educating students in their own setting for service in their world."

In his commencement address, Hostetter challenged the graduates to become leaders in society. Effective leadership involves using skills in many areas, he said, and went on to describe ways of being a good example in five areas of life listed in 1 Timothy 4:12—in word, conversation, charity, faith, and purity.

Dr. Brandt also traveled in June to Jordan and Israel with the Christian College Consortium's Internationalizing the Curriculum program. Organized by Mercy Corps International, a relief agency based in the state of Washington, the trip focused on studying the current political situation in the Middle East.

Associate Professor of Political Science Dr. Dean Curry (Grantham congregation) spent several weeks in South Africa analyzing the political atmosphere of that apartheid-torn na-

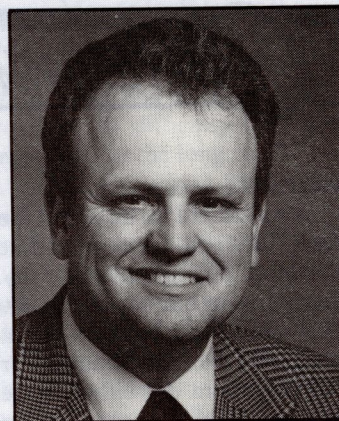
tion. He found that almost everyone there believes apartheid must be dismantled, but supports different methods—mostly peaceful—of reaching that goal.

Dr. Howard Landis, professor of psychology (Grantham congregation), led a cross-cultural study of Greece for the 10th time in the 25 years he has been at Messiah. Of the eight students on the trip, two were Messiah students from Greece who helped the others with language and travel concerns.

Professor of Music Dr. Ronald Miller (Carlisle congregation) traveled to England, where he attended an Early Music Conference in York, featuring concerts of Renaissance music.

Associate Professor of Psychology Dr. Richard Stevick (Grantham congregation) was in Costa Rica working out details to take students on a cross-cultural trip in the future.

In another travel note, Associate Professor of Christian Education Dr. John Yeatts and family (Grantham congregation) are settling down in Nairobi this month as Messiah's faculty representative at Daystar for 1987-88. Assistant Professor of English Martha Long (Grantham) returned this summer from a year in the same post.



John Yeatts

Yeatts has also been named the new chairman of the Department of Biblical and Religious Studies. Dr. Luke Keefer, chairman of the Department since 1984, begins teaching at Ashland Theological Seminary in Ohio this fall. While Yeatts is at Daystar, Associate Professor of Philosophy Randall Basinger (Grantham congregation) will be the interim department chairman.

### Fall Preview Days of prospective students

Did you ever wonder what college might be like, but haven't been sure how to find out? Then the Fall College Preview Days are for you! High school juniors and seniors and other prospective students are invited to the Grantham campus for academic information sessions, tours by current students, admissions and financial aid counseling, and a complimentary lunch with faculty.

Monday, October 12, and Saturday, October 24, are preview days for students interested in all majors. Department days for students interested in specific majors are:

Monday, Oct. 19—Education Dept.; and Health, Physical Education and Recreation Dept.

Friday, Oct. 30—Behavioral Science Dept.; Biblical and Religious Studies Dept.; and History and Political Science Dept.

Friday, Nov. 6—Music Dept.; and Language, Literature and Fine Arts Dept.

Perhaps you've already been to college—great! Can you think of someone who would benefit from seeing what Messiah has to offer? If you're an alumnus, why not visit Messiah with prospective student(s) you know and share some memories? Contact Assistant Director of Admissions Paul Morgan, Messiah College, Grantham, PA 17027, or (717) 691-6000.





# Onesimus

Dear Paul,

What should we do about the “day of rest”? Of all the 10 commandments, it is the most difficult to abide by. It’s so disruptive in our society. Life was simpler when I was back on the farm. We just didn’t work on Sunday. Very few of the neighbors did either. (One of our “pagan” neighbors was working in his field one Sunday when he noticed we had a family gathering. The next day he apologized.) Stores weren’t open so we didn’t shop, and “eating out” was not a common experience. We could hear the roar of the racers at Williams Grove Park, just a few miles from Grantham, but attendance by students at Messiah was forbidden.

Times have changed. Back on the farm, we have such big operations that the work can’t all be done in six days, even when the weather is favorable. How could we expect a farmer with so much invested to let his crop stand when it finally dries off on Sunday and rain is forecast for Monday? Shopping malls are crowded on Sunday. In fact, Sunday is the only day some folks have to get

their shopping done. Now that they’ve messed up the holiday dates, the greatest racing spectacle on earth is only run on Sunday unless it rains, and church boards have learned not to schedule Sunday evening services on football’s “Super Sunday.”

Maybe the next generation will not have “hang ups” about this question. I’m sure the young farmer today doesn’t feel the social pressure to stay out of the field as our neighbor did. In fact, his landlord or banker is more likely to pressure him to get his crops in on Sunday. As a product of the era of legalism trying to adjust to the age of liberalism, I find it difficult to defend the past and affirm the present.

God considered the “day of rest” important. More space was given to this commandment (four verses) than any of the other nine (Ex. 20:3-17). The penalty for working on the Sabbath was death (Ex. 35:2). It is easy to understand why the Jews were so careful not to break the law.

Jesus made a point of teaching us that doing good was more important than

strict observance of the law (Mark 2:23—3:5). However, his statement in that passage that “the Sabbath was made for man, not man for the Sabbath” could be abused.

The last two paragraphs above represent the boundaries between which I vacillate. I envy the person who can support either with strong conviction. Sometimes I feel like the man referred to in James 1:8 who is “double-minded, . . . unstable in all he does.”

This subject is one about which I find it much easier to ask questions than to give answers. I have a feeling that we are missing a lot by taking the observance of the “day of rest” too lightly, and that we are merely following our society which seems to delight in the destruction of sacred objects and ideals.

Perhaps, Paul, I have victimized myself by not thinking positively again. In Philippians 4:19 you remind us that “God will meet all [our] needs according to his glorious riches in Christ Jesus.” All this and one day a week when we don’t need to work!

Onesimus

## Phoebe's Journal

### The Gift of Choice

*This month's column was written by one of Phoebe's friends.*

I was surprised as I overheard my widowed father saying to a woman friend, “I’m going to spend some time traveling.” In one of those sharp moments of clarity, I suddenly realized that I had a choice in how I would respond to that. I could react with resentment as I remembered that my would-love-to-travel mother did not get to do so because of my I’d-rather-stay-at-home father. Or I could choose to act with gratitude that one is never too old to change.

As I reflected on this attitude, I was reminded of a *Reader's Digest* article I read some three decades ago. The title

was “Act, Don’t React.” While I do not remember anything the article said, I did get the concept that in any situation I choose whether I will take the initiative and act appropriately or whether I will react, thus allowing others or the situation to control me.

Just last week, I experienced a real high as I read “You Gotta Keep Dancin’.” In it, Tim Hensel, who because of a climbing accident lives in constant pain, tells how after years of suffering he consulted a new doctor. The diagnosis was a straightforward admission that there was nothing that could be done for him. However, the doctor went on to suggest that he “bite the bullet and live to be a hundred.” Tim writes, “As strange as it may seem, up to that point I hadn’t known I had a choice. I hadn’t realized that my health was in my hands, not the doctors’. I was responsible for

who I was to be and how healthy I could become.”

The very act of making a choice indicates that we are responsible for that choice. The power of choice indicates that we are responsible for that choice. The power of choice was God’s gift to us. Even though one of humanity’s first choices (Adam and Eve’s decision to disobey God) was a disastrously wrong choice, God never revoked that risky gift. Paul Tournier maintains that choice is perhaps the most powerful and unused gift from God. In a Nazi concentration camp with literally everything taken from him, Victor Frankl realized that the one thing they could not take from him was his freedom to choose the attitude with which he would respond to this situation.

Responsibility does not seem to be part of our popular culture. All sorts of



excuses and reasons have been developed to free us from the personal responsibility for our choices. But each individual is responsible for his or her attitude. What happens doesn't determine our attitude; it only reveals it.

Our circumstances are the raw material for our learning about God and about ourselves. A stepping stone or a stumbling block, a prison or a prism, make or break—these are all ways various people have described the results of our responses to the happenings of our lives. Significantly, "happiness" and "happening" come from the same root word.

However the message of the Bible is that our well-being (our happiness) does not depend upon circumstances (happenings). In fact, James 1:2-4 suggests that rather than being mutually exclusive, difficulty and joy go together.

Hensel says: "Pain is inevitable, but misery is optional. We cannot avoid pain, but we can avoid joy. God has given us such immense freedom that he will allow us to be as miserable as we want to be. . . . At any moment in life we have at least two options, and one of them is to choose an attitude of gratitude, a posture of grace, a commitment

to joy. . . . Many people live as though they regret God's incredible invitation to life. Avoiding pain becomes their chief occupation. And few of them realize that avoidance of difficulty only produces more pain in the long run."

Pain, problems, trials, tests—large and small—are part of life. It is easy to react and thus allow the "its" and "theys" of the world to control me. However, the Bible says that we are to be controlled by the Spirit of God. This Heavenly Comforter who indwells can give us strength and the wisdom to know how to act even in the most difficult situation.

## Bishops' Column

### How do you perceive the pastor?

It happened again last week. The family returned home after the morning service to enjoy Sunday dinner together. Conversation blended well with their favorite casserole. There were reflections from the Sunday school lesson, tidbits of news, questions about the sermon and, oh yes, some observations about the pastor.

Most who read this are not pastors. But it would be a mistake to assume that you are therefore not interested in what makes pastors tick. After all, your life is intricately involved in the church. Your pastor preaches, leads, and models and that profoundly affects you and your family. So how *do* you perceive the pastor? Have you thought about pastoral ministry? Are your expectations too high? Too low?

Consider a few basics. For one, pastoral ministry is a *calling* and that places the accent on a unique relationship with God. But it is also a *service* involving all kinds of experience with people. Some would say these are two extremities with the pastor "between" God and humanity. I prefer to think of the pastor as being uniquely "in touch" with both the divine and the human.

Reflect a bit on your understanding of the pastor's calling. Is it the same as a vocation? a profession? a job? In some ways, perhaps. But it is more. For the pastor, the call to ministry means there

is in the heart and throughout all of life an underlying urgency and seriousness about representing Christ. The call is an expression of God's gift-giving (his grace). The minister, thus gifted, expresses compassion for human need, an understanding attitude toward life, and a wise gentleness that reflects the Good Shepherd's heart.

And what should a lay person do with all this discussion of the minister's call? For one, you can affirm this calling in your pastor by letting God work through that pastoral ministry to strengthen, challenge, and inspire your life. Also, don't forget this: God is still calling. Sometimes he calls youth. If you are young and sensing God's call, share your interest with your pastor or one of the mature Christians in your church. His call can also involve adults in a vocational change. To start over again is not easy, but God is using many second career people to bless his church. Keep your heart open.

It was noted earlier that pastoral ministry is both calling and service. Instructions, counsel, prayer, accountability, encouragement—these are the kinds of services you and others in your church are constantly receiving. Please don't take for granted the vast amount of energy your pastor has invested in service to the church. A word or thoughtful act of appreciation is most effective in

restoring the energy of this care-giver. But don't stop with recognition and appreciation. Service, you know, is not the exclusive domain of the pastor. Pastors model service and often direct it, but you can participate. Your willing involvement in serving the church will make your pastor much more effective in his ministry.

So what do you think about pastoral ministry? Does one of these statements express your thoughts?

- Maybe it is my calling. I'll be prayerful and thoughtful in trying to discern God's will.
- I'm sure God's calling me. I'll talk to \_\_\_\_\_ about it.
- I guess I've not given much thought to the meaning of pastoral ministry. I'm going to be more observant and pray more for my pastor.
- I think I can find new ways to affirm my pastor's calling and service, like . . . .



*Glenn A. Ginder is bishop of the Midwest Regional Conference of the Brethren in Christ Church, and serves as executive director of the Board for Ministry and Doctrine.*

*The August "Bishops' Column" was inadvertently credited as being written by Harvey Sider. It was, in fact, prepared by John Byers, bishop of the Atlantic Regional Conference.*



# Dialogue

By way of background: The May "Phoebe's Journal" featured a discussion of "textbooks, religious freedom, and pluralism." The comments of one reader, Glenn Diller, and Phoebe's response, appeared in the July issue.

It may be that the following interchange will conclude the dialogue for now . . . but then, my track record as a prognosticator isn't the greatest—the editor.

Dear Phoebe:

I read the exchange you had with Glenn Diller in the July *Visitor*, and then went back to May to see what started it. Having read his letter first, a sequence that often happens with letters, I tended to agree with him *at first*. But after reading your May article I tended to agree with you. Your letter to Mr. Diller was more a defensive argument than a positive statement and therefore seemed to position you opposite him. I had to think that if you two had a friendly dialogue, meaning both trying to see the other's perspective, you would discover no disagreement between you. I will illustrate with one item.

You made the statement in May that ". . . I am delighted when my children are taught feminism and pacifism because, according to my definitions, that they are both biblical." But you waited until the challenge arrived to state any definition. A claim to being biblical is fine, but we still need definitions for human words.

When you said in your reply, "I define feminism as the belief that women and men are equal (although different) and should have equal opportunities to use whatever gifts they have," I agreed with you and accepted *your* definition of the

term in evaluating what you said even though an undefined use of the term always means to me something more and different. I am sure Mr. Diller would accept the content of your definition. But neither he nor I would want feminism taught to our children if it included all it has been known to include.

There is a problem with certain words, and it would be better not to use those words overloaded with variant and controversial meanings when attempting to express a good and worthy idea. Whenever such words are used, there is always tacit inclusion of all "the negative baggage associated with them." It is doubtful whether *feminism* and *pacifism* are "perfectly good words" for Christian dialogue in our day. There is a wide difference between the words *feminine* and *feminism*. The same can be said for *social* and *socialism*. The one names a fact of life; the other indicates a human attitude toward it, an attitude which everyone has one peculiarly his own. Some understandings of feminism, for instance, include an objection to the use of the pronoun *his* as used in the immediately preceding sentence.

I do not believe the suffix *ism* is found in the Bible, at least in the version to which the usual complete concordance applies. *Satan* is there, but not *Satanism*. *Heathen* is there, but not *heathenism*. Neither *human* nor *humanism*, *material* nor *materialism* are to be found. The words *male* and *female* are there, but not *masculine*, *feminine*, or *feminism*. I do not try to make a particular point of this; it is simply a meaningful observation in view of our emphasis on being biblical.

My unabridged dictionary defines feminism as "the doctrine of advocating social and political rights of women

Readers may correspond with both Phoebe and Onesimus by writing to them c/o the *Evangelical Visitor*, P.O. Box 166, Napanee, IN 46550.

equal to those of men." Certainly that is an idea about women acceptable to all thinking people, Christian or not. But what does feminism automatically mean to us? Equality is equality no matter how we say it. There is no such word as "masculinism," nor a definition for it. But if we paraphrase the dictionary and say "masculinism" is the equal to those of women, aren't we really saying the same thing, except for a host of ideas and attitudes that are not expressed in the definition itself?

When it comes to religious affairs, it is most necessary and desirable to use terms that do not call up all those ideas and attitudes that bury in confusion and controversy the good we attempt to express. We are, in our day, more than ever in need of good, wholesome, understanding dialogue.

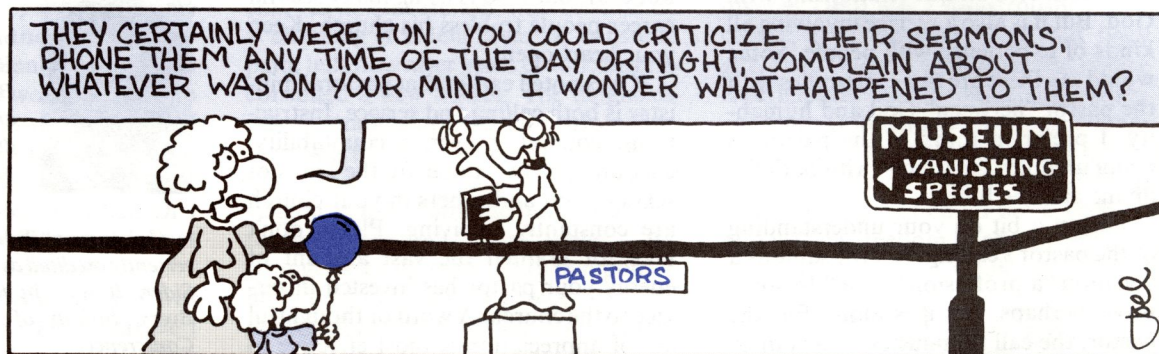
Millard Herr  
Upland, Calif.

Phoebe responds:

It seems to me that both Millard Herr and Glenn Diller missed the point of my original comment about wanting my children to be taught feminism and pacifism at school. The issue was not those ideas so much as it was the inevitable disagreement among Christians who want "biblical" ideas to be taught in public schools. What is biblical to one group of Christians is not necessarily biblical

## Pontius' Puddle

Bulletins and newsletters reprinting "Pontius' Puddle" from the *Visitor* must pay \$5 for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.





to another, and I thought that feminism and pacifism illustrated that tension rather well. I admit that those words are loaded, and in hindsight, perhaps I would have been better off not using them. On the other hand, I am bothered when people get so caught up with this little word or that little word that they lose sight of the issue—which is I think what happened in this case.

Also, I'm not sure I understand the point of Millard's discussion of "isms." I agree that the ideology that is implicit in almost any "ism" is not necessarily biblical and tends to get tangled up with a lot of extra baggage, but most of those "ism" words are useful ways of capsulizing an idea. We just have to be sure that we define them (which, I guess, was why I got into trouble in the first place!).

I do agree with Millard that we need "good, wholesome, understanding dialogue." I've been reading Scott Peck's latest book, *The Different Drum*, in which he says, "The overall purpose of communication is—or should be—reconciliation. It should ultimately serve to lower or remove the walls and barriers of misunderstanding that unduly separate us human beings one from another. . . . The proper task of communication is to create love and harmony among us. It is peacemaking." That kind of communication is one important goal of most of the writing that I do. Whether I achieve it on any level is open to question, but it's usually something I think about. (By the way, Peck's book may be the source of one or two "Journal" articles down the line. It has really struck a chord with me, and I think it is a worthwhile book for all Brethren in Christ interested in "Community Making and Peace"—Peck's subtitle—to read.)

**Contributions invited for  
Dialogue and Readers Respond**

Persons contributing to *Readers Respond* (letters to the editor) are encouraged to be concise. Letters may be shortened. All letters must be signed. Occasionally we may decide to withhold names due to special circumstances.

Longer contributions are welcomed for *Dialogue*, a forum for readers to express their opinions on a broad range of topics relevant to the mission of the church and to living the Christian life.

Since each article or letter represents the view of the writer, they do not necessarily reflect the official position of the Brethren in Christ Church.

# Editorial

"I'm surprised and a little troubled that you have a problem with the appointment." His comment caught me off guard.

Something didn't seem quite right in the news release about a new interdenominational study panel. The address given for one of the Brethren in Christ representatives wasn't what I expected. In fact, it was the address of a near relative who might also have been appointed. So, presumably as any good editor would do, I phoned to confirm the accuracy of the article. The administrator was out, so I left word with the receptionist that I was double-checking the name and/or address.

"Yes, the news release is correct," the administrator said when he returned my call. "The address is a temporary one. I'm surprised and a little troubled that you have a problem with the appointment." He went on to explain the reasons for the selection.

"I don't have a problem at all with your appointing \_\_\_\_\_." In fact, I think he will do an excellent job," I responded. "I just wanted to check out what seemed to be a conflict between a name and address. Thanks for your help." End of telephone call.

But not the end of my feelings. I found I was resenting the insinuation that my motives for the call were wrong. Someone had jumped to conclusions and falsely accused me of doubting the wisdom of a committee and the qualifications of the appointee, when I was just doing my job.

Such is the life of an editor, I mused, and would have forgotten this minor incident, except it reminded me of an earlier conversation I had with a friend. In frustration my friend had said:

"They asked me to assume leadership; to analyze situations and propose appropriate action. Now they second-guess my decisions, criticize me or fail to support me in public (while telling me in private that they really do understand and support my view), and call my motives into question. I know there's a need for my work to be evaluated, and I'm prepared for that. But I've had it when people question my integrity and my motives. Maybe this ministry is not for me."

How many pastors and lay leaders might say the same thing as they think back over their ministry in their local congregation? Of course, part of the price of being an effective leader is finding oneself on the cutting edge, where change is taking place. Priorities must be established. Decisions must be made. Leaders, by virtue of their function in the group, become visible and vulnerable. Their work is subject to evaluation, which in itself is difficult enough. But what really is discouraging is when one's motives are repeatedly called into question.

It is not my intent in this column to analyze the relationship between a pastor and the local church board, or delve into the intricacies of how lay members can exercise their gifts for ministry in concert rather than in conflict. These are two issues which are on the agenda for future issues of the *Visitor*. (Your comments on these topics, by the way, are welcomed.)

No, my goal today is much more modest. As the Brethren in Christ Church observes Ministry Sunday on Sept. 13, I would simply urge each of us to avoid jumping to conclusions about the motives of others, especially those we have placed in leadership positions. If it seems appropriate on occasion to ask a pointed question, evaluate a program, or offer a suggestion, let us first examine our own motives, do our best to be kind and loving in both word and attitude, and think about how our comments would affect *us* if we were in the other person's place.

That's not too much to ask, is it?

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7 2479 RG 1-90  
 Mark B Wolgemuth  
 618 Hemlock Hill Messiah Vlg  
 Mechanicsburg PA  
 USA 17055



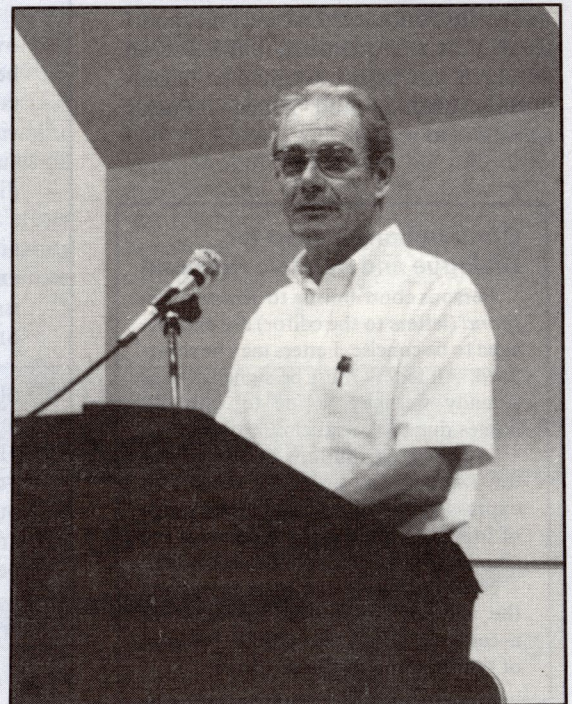
## ACCENT '87

A total of 427 persons—pastors, administrators, missions personnel, and spouses—participated in ACCENT '87, a retreat for pastoral couples serving in the Brethren in Christ Church.

The four-day summer event, held on the campus of Messiah College in Grantham, Pa., had as its theme "Excellence in Ministry; Integrity in Service." A full schedule featured periods of prayer, two dozen workshops, small group interaction, and various recreational opportunities.

Guest speaker was Don Jacobs, executive director of Mennonite Christian Leadership Foundation. He spoke in several sessions on the topic of "Treasures in Jars of Clay," based on First Corinthians. Each regional conference took turns providing special music throughout the conference.

The ACCENT '87 planning committee was: Bishop Harvey Sider (program director), John Fries (program coordinator), Lynn Thrush (secretary), James Ernst (treasurer), Mona Engle (recreation director), John Day, Calvin Hamblin, Martha Lady, John Reitz, Barbara Rickel, and Debbie Sisco.



**Top: Singing in Brubaker Auditorium.**  
**Right: Dr. Don Jacobs**