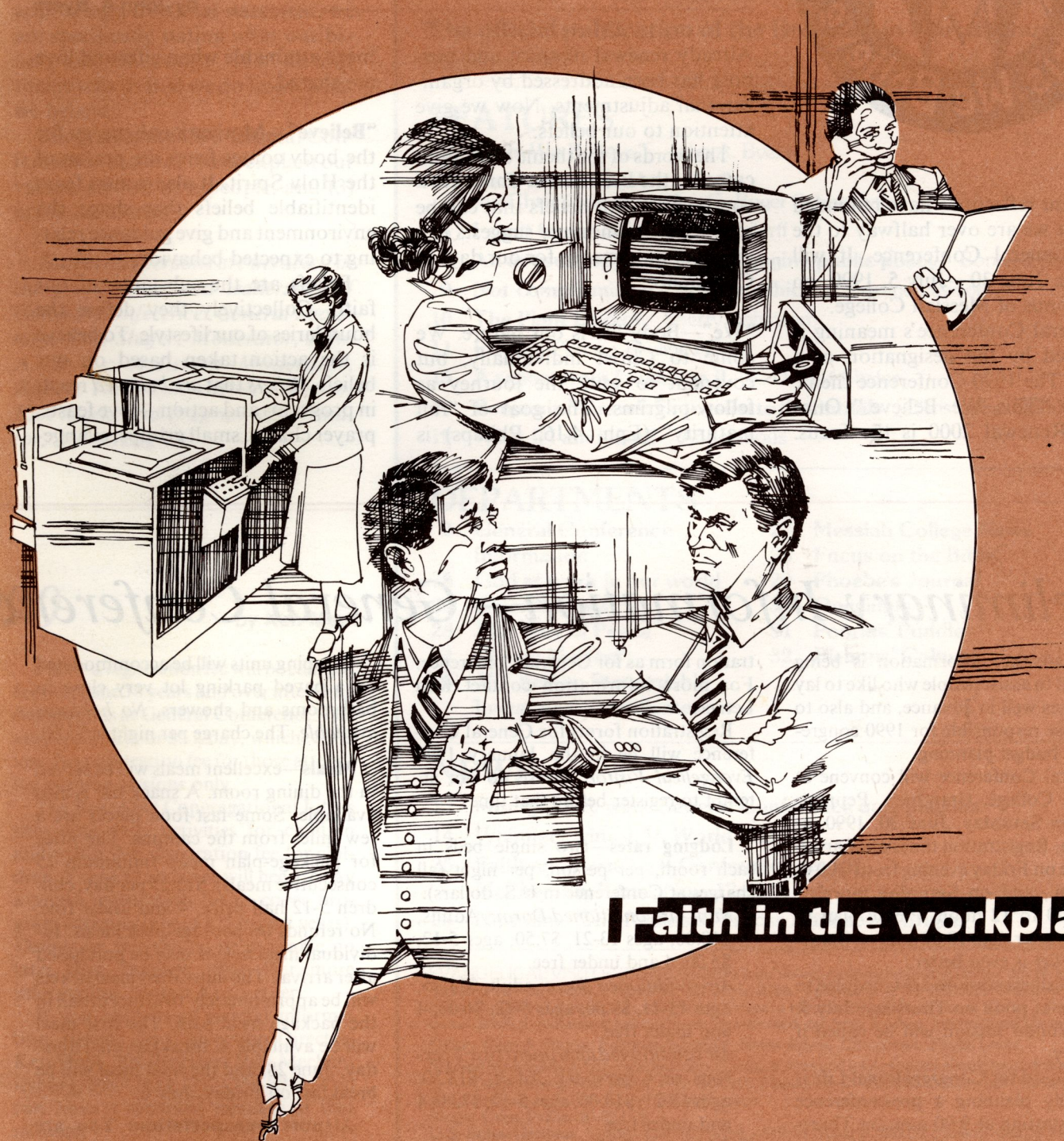


evangelical

VISITOR

September 1989



Faith in the workplace



GENERAL CONFERENCE 1990

"This we believe"

by John A. Byers

Recent reflections have reminded me that we are over halfway to the 101st General Conference. It will convene June 30—July 5, 1990, on the campus of Messiah College.

General Conference's meaning is increased by the designation of a theme. The 1990 Conference theme will be "This We Believe." Once again Renewal 2000 is the focus.

Already renewal of spirit and purpose has been addressed by organizational adjustments. Now we give attention to our beliefs.

The words of the theme communicate that the Brethren in Christ are a community with beliefs that can be identified. Its message suggests elements of importance for our days in Conference.

"We"—Body life is our nature. We come to Christ individually, but covenant to walk the journey as fellow-pilgrims. The goal of "full maturity" (Eph. 4:16, Phillips) is

more attainable when gifts and love are shared.

"Believe"—Motivational energy for the body comes from the person of the Holy Spirit. It also comes from identifiable beliefs that shape the environment and give guidance relating to expected behavior.

Beliefs are the substance of our faith. Collectively they define the boundaries of our lifestyle. To believe is the action taken based on our beliefs. *Beliefs* that *are believed* result in programs and action—love feasts, prayer chains, small groups, evange-

Preliminary Information—General Conference

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 1990 congregational budget planning.

General Conference will convene at Messiah College, Grantham, Pennsylvania, on Saturday, June 30, 1990, 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 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 5. An afternoon session will be called if necessary.

The Board for Congregational Life is tentatively planning a pre-conference festival starting at 9:00 a.m. on Thursday, June 28, and ending at 4:30 p.m., on Friday, June 29. Full information will be in the *Evangelical Visitor* no later than January 1990. These sessions will be open to all. Lodging and meal provisions will be included in the same regis-

tration form as for General Conference. For more information contact Ken Letner.

Registration forms for General Conference will be in the January 1990 *Evangelical Visitor*. Please do not attempt to register before that time.

Lodging rates—two single beds in each room, per person, per night (all charges at Conference in U.S. dollars):

Non-Air-conditioned Dorm: Adults, \$10.00; ages 13-21, \$7.50; ages 5-12, \$5.00; 4 and under free.

Air-conditioned dorm: adult, \$11.75, ages 13-21, \$9.00; ages 5-12, \$6.00; 4 and under free.

Air conditioned apartment (for 2 persons or 4 persons): Adult, \$13.50; ages 13-21, \$10.00; ages 5-12, \$7.00; 4 and under free.

Children ages 5-12 sleeping on the floor (no linens provided), no charge. Full linen package for all guests except children on floor. Beds will be available from Wednesday evening, June 27, through Thursday evening, July 5.

Camping units will be accommodated on a paved parking lot very close to bathrooms and showers. *No hookups available.* The charge per night is \$7.50.

Meals—excellent meals will be served in the dining room. A snack bar is also available. Some fast-food places are a few miles from the campus. The price for package-plan meals (minimum 15 consecutive meals): \$13.25 per day; children 5-12 half price, 4 and under free. No refunds on package-plan meals. Individual meal tickets may be purchased after arrival. The individual meal tickets will be approximately 10% more than in the package meal plan. The first meal will be available at breakfast on Thursday, June 28, and the final meal will be breakfast on Friday, July 6.

Airport transportation: You are strongly urged to arrive at the Harrisburg International Airport. Arrangements are being made for transportation to and from the Harrisburg airport only. You will need to arrange your own public transportation from all other airports.

lism, etc. In "believe" rests the idea of moving beyond a corpus of formally approved doctrinal statements to the creation of an atmosphere where the statements are lived out.

"This"—Unless beliefs can be identified, they are of no value. Thus, by approving a doctrinal statement, we are specifically stating what our beliefs are. The word "this" in our theme tells us that we do know what we believe.

The goal of the 1990 General Conference is that we (1) can explain our values, (2) live as a people, and (3) act in harmony.

Numerous persons are involved in the preparation and leadership of General Conference: General Secretary, Don Shafer; Moderator, John A. Byers; Assistant Moderator, Robert Ives; Convention Director, Ken Mark; and Program Coordinator, Mona Engle.

990

by Ken Mark

Fees—a registration fee will be charged for everyone 18 years and over attending day sessions at 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 this should be available no later than January 1990. For more information, contact Ken Letner.

If you need more general information, contact the Convention Director, Ken Mark, 304 Berkshire Rd., Mechanicsburg, PA 17055; (717) 766-8914. You can leave a recorded message at that number.

It will be a pleasure to serve you as we become involved in this great biennial convocation.

Ken Mark is convention director for the 1990 General Conference.

September 1989

evangelical VISITOR

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September 1989

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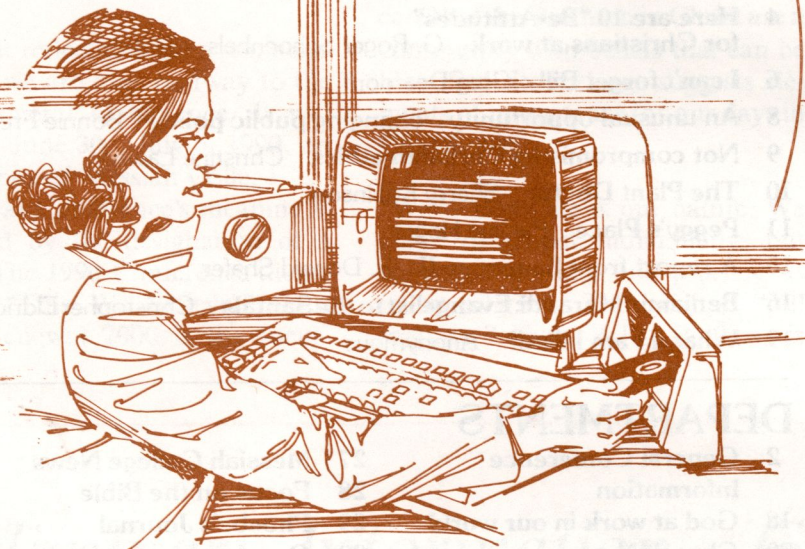
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Here are 10 “Be-Attitudes”



A STRANGE thing happened to me the other day in the dentist chair. The hygienist cleaning my teeth began to hum “Holy, Holy, Holy. . . .”

I realize my choppers leave much to be desired. In fact, I have so much crown work she should have been humming “Crown Him with many crowns.”

Was she trying to be funny? I opened my eyes enough to see the expression on her face. She seemed lost in her work, absorbed in the task at hand.

Was she trying to act religious because she thought I might be a Christian? I excused the thought. Was she trying to “witness” to me? I didn’t think so.

Finally, I concluded she was humming simply for her own enjoyment. It was a natural, spontaneous expression of her Christian faith.

Picking, scraping, flossing—and humming: “Holy, Holy, Holy, Lord God Almighty! Early in the morning our song shall rise to thee; Holy, holy, holy, merciful and mighty, God in Three Persons, blessed Trinity!”

As I listened to her, my mind left the focus of earlier thoughts and I entered into the depths of the hymn. Right there, in the dentist chair with ten busy fingers in my mouth, I began to think about God.

Can Christians in the secular work place make a difference? This lady did.

As I’ve reflected on this incident and several recent conversations with friends who are daily trying to live out their Christian lives in the secular work place, I’ve come up with ten principles or “Be-Attitudes” that seem to apply no matter what kind of work a person does. One attitude for each finger.

1. *Be sure.* I’m not referring to deodorant here, though that is certainly something to consider. Rather, I’m thinking of an inner conviction that you are in the right job at the right time—knowing for sure that you are in the center of God’s will.

Dick Prout has been an attorney for fourteen years in Seattle’s Norwegian community of Ballard. He relates a calling to this profession

for Christians at work

by G. Roger Schoenhals

much as a missionary might express. "I know for certain God wants me to be an attorney and that he wants me to practice in Ballard. I look forward to going to work each day to see what God is up to."

God has a plan for each of us, and until we are comfortable with that plan and obedient to his calling, we will have little to offer in the way of Christian witness.

2. *Be balanced.* While diligence and hard work are valuable assets in the work place, they can get out of hand. Workaholics and over-achievers can leave family and church behind in a striving scramble to the top. The job can become a vengeful god.

Steve Anderson is managing partner for the Seattle office of KPMG Peat Marwick, the world's largest accounting firm. He sees his professional life as just one part of a much larger whole. "My Christian faith gives me a perspective that helps me keep things in balance. My primary goal is to live for God's glory and this frees me to serve him in every arena of life—work, home, church, and the community. My work is not an end in itself, but one of several means to express my love to God."

3. *Be natural.* One summer I worked at a coffee factory in Seattle—Farmers Brothers Coffee Company. Heavy sacks of beans arrived from

foreign ports to be blended, roasted, ground, packaged, and shipped to local and distant stores.

I was hired to fill in for vacationing workers. Mostly I stood at the end of a conveyer belt and lifted packages of coffee into boxes. During coffee breaks (great coffee!) the playing cards came out and so did the sordid stories. I felt I needed to do some evangelizing.

The second day I brought a book with a big title spread across the cover, *Christianity is Christ*. During breaks I went to a corner and read my book. I made sure it was left lying in a conspicuous place so the title could score a point or two.

Through this awkward demonstration of being "holier than thou" and through my rather sanctimonious efforts to verbally evangelize, I succeeded in alienating myself from the entire work force. Instead of a working among them in a natural, personable manner, I set myself apart as someone different and better. What a jerk!

4. *Be consistent.* The people we work with are similar to the people we live with in that they see us day after day, month after month, year after year. They know us well. We may stumble and fall now and then, but what counts most is the pattern of our lives over time.

An up again, down again life sends conflicting signals. So does a life that acts differently according to circumstance. A steady life rooted in

biblical principles and nourished by Christian charity can have enormous influence, especially when people around you are pursuing other gods.

You can be sure that others are watching you and evaluating your life. Your actions will speak more forcefully to them than words. Indeed, you are the only Bible some of your co-workers "read."

Forrest Franklin is a veteran police officer and patrol supervisor. Here's how he puts it: "You can talk about church and quote the Bible, but if your behavior is not consistent with that, no one will listen to you. You can actually turn people against the Bible. You've got to show by what you do more than by what you say."

5. *Be honest.* Dishonesty in small things not only undercuts a Christian witness, it can lead to greater evils. For example, a friend of mine relates a story of an employee who used a company postage stamp for a personal letter. When my friend chided him, he said, "Oh, mind your own business. It's only a few cents. They'll never miss it." Several years later the petty thief was caught embezzling large bucks from the company. A few days later he committed suicide.

I spent a summer as a fire lookout on top of Granite Mountain in the Cascades. Except for periodic scans for smoke and daily weather reports, I basically lived the life of a couch potato. One morning I learned inadvertently that the Ranger was head-

ing up the trail to visit me and to check out my skills.

I watched and when I saw him approach the summit, I hustled down the steps of the tower and began to work feverishly cleaning up some debris that was blighting the landscape. Out of the corner of my eye I saw him approach the tower, climb the stairs, and then stand on the catwalk observing me.

He finally called out, "Hey, don't kill yourself down there!" I looked up and acted appropriately startled. Then I joined him as though I always worked that way. Dishonest? You bet!

Honesty in the work place goes beyond the time clock, company materials and work performance; it includes personal relationships. The Christian who treats a person badly and then tries to gloss over it is living a lie. So is the one who smiles when he hits his thumb with a hammer. Better to be honest and admit hurt or failure.

6. *Be excellent.* Shoddy work, lazy attitudes, mediocre performance, careless decisions—these bring shame on the name of Christ. Conversely,

the pursuit of excellence in the work place is one of the strongest ways we can witness for Christ.

I like what Steve Anderson says: "We Christians need to strive to be the best we possibly can. The combination of this with the Lord's help gives us a distinct advantage. We should never be apologetic nor cautious. We should be the aggressive ones, the people who set the pace, the risk takers."

7. *Be prudent.* This principle covers the water front—prudence in

Faith in the workplace

I can't forget Bill

by Greg Deardorff

I will never forget Bill.* How could I forget someone who either ignored me or put me down for five years?

Although experienced in my line of work, I was recently working in a new office with new people. At the end of the first week the union steward called me into the office and asked how I got my job done so fast. He did not say the exact words, but the message came through loud and clear: *slow down*. A few days after this incident, I was talking with a friend I had worked with in my prior assignment. During the course of the conversation, he asked me how things were going at the new office. I then told him about the incident with the union steward.

What followed was incredible! My friend told my former boss what I told him. Then through a series of events beyond my control, the "higher-up" bosses reprimanded my new bosses and my new boss reprimanded me. This was not how to

win friends and influence people after one week on the job!

A few days later the union steward wanted to talk with me. At this meeting my co-worker Bill showed up, uninvited. I explained to them what happened: I did not call my friend in order to get anyone in trouble. They did not believe me. Bill jumped in and said "you are lower than this," as he held his hand six inches off of the floor. They told me to slow down. I apologized for what happened, but said I would not change my work speed, because I was working "to please God and not man." The union steward told me he was a Christian too, and he prayed on his knees every morning. He went on to accuse me of stealing from my fellow brothers because I worked too fast. He also said he would forgive me for getting him in trouble, but he would never forget it.

Bill's campaign against me now began. At first he tried to encourage me to slow down. When he saw I did not do as he wished, he tried to get everyone to give me the "silent treat-

ment." Very few people talked to me for several weeks. I tried to be friendly and kind to everyone, even those who did not speak to me. Several weeks later there were still six people who would not acknowledge my greeting. Everyone except Bill eventually spoke to me, although some were still skeptical.

I left that office in 1985 in order to go back to school. Bill did not speak to me during those five years other than occasionally saying "rat" or "don't talk to me." There were times when I had hatred in my heart for him, but these were overcome with prayer. It took time, but with God's help I eventually came to a point where I had a love for him in my heart.

I was only able to stand firm because of the work of God's grace in my life. I saw no room for compromise in this situation. James 4:17 says, "to one who knows the right thing to do, and does not do it, to him it is sin." It seems to me that compromise when we know what we should do can be the beginning of falling away from Jesus. May the Lord help us to singlemindedly follow hard after him and to live the way we know we ought. ■

Greg Deardorff, a member of the Fairview Avenue congregation, Waynesboro, Pa., is a seminary student at Asbury Theological Seminary, Wilmore, Kentucky.

*The name has been changed.

dress, prudence in conversation, prudence in decision making, prudence in managing one's personal affairs. This latter point came with new clarity to me in talking with Dwight Olson, founder and president of the D. H. Olson Company, a firm specializing in financial consulting. Dwight stresses the need for Christians to live within their means, especially those who are working in the investment arena. "When we are stressed financially," he says, "we are not free to put our client's needs first. We are more likely to lead them toward investments that bring us a higher commission in order to alleviate our own financial needs."

Prudence was also a part of my conversation with Steve Anderson. He quoted Proverbs 24 verses 3 and 4 from the *Living Bible*. This, he said, represents the foundation for success in today's business world: "Any enterprise is built by wise planning, becomes strong through common sense, and profits wonderfully by keeping abreast of the facts."

I once worked for two weeks at a trunk factory in Seattle. They made thin metal foot lockers of various sizes. My job was to wrap the individual trunks in large sheets of brown construction paper and stack them for shipping. With enormous zest I flew like a whirlwind into my assignment. By the end of the third day I had the entire backlog of trunks wrapped for delivery.

This caused no small stir among the workers who were assembling the trunks. The empty wrapping platform produced pressure to speed up the assembly line. The boss cracked the whip. Needless to say, I won zero friends at that place. Not very prudent of me, was it?

8. *Be caring.* Let it be known through your attitudes and actions that you truly care about persons. When a fellow-worker is having a tough time, offer encouragement. When a customer or client lets down his guard, express genuine interest and concern.

Professionalism and performance

The best way to witness for Christ in the workplace is to walk closely with your Lord day by day.

have their place, but caring for persons is where it's at when it comes to witnessing for Christ. Listen to Bruce Reid, a certified financial manager with Merrill Lynch with more than 1,000 accounts: "I'm a quiet Christian, not one out there preaching all the time. But I try to be sensitive to my clients who are having difficulty in their personal lives. I tell them I'll be praying for them and they really seem to appreciate it. I try to treat people the way I want to be treated. I find that a genuine, caring attitude is not only good Christianity, it's good business."

Police officer Franklin works with what some might consider the slime of the earth. But he doesn't see them that way. "As a Christian, I realize that there is more to these people than what I see on the outside. After an arrest, I will often sit down with a person and explain what is happening and what they can expect. I try to treat them as a human being and not simply someone I have control over. I take time with them and seek to foster a positive relationship."

Someone has said that any person-centered, service-oriented business is destined for success. The same could be said of the "business" of witnessing for Christ. No matter who we are or what vocation we have, we can always focus our prayers, our concern, and our encouragement on persons. In so doing, we will "be about our Father's business."

9. *Be positive.* No one likes a grumbler. Yet grippers and complainers abound. I remember one of

the women who worked at the coffee factory, a slight, almost frail sort. But what she lacked in physical strength, she more than made up for in her incessant negativism. Though it's been almost thirty years, I can see her now railing against the company, the conditions, the coffee, and, yes, me.

Words of discouragement often fill the work place. And it's easy to fall into the trap of seeing the warts instead of the good things. But we Christians are called to encouragement, peacemaking, reconciliation, and to joy. When others around us are trudging out their daily existence, our buoyancy can arouse curiosity. A heart overflowing with joy appeals to a dry and thirsty spirit. Over time, a cheerful Christian is compelling.

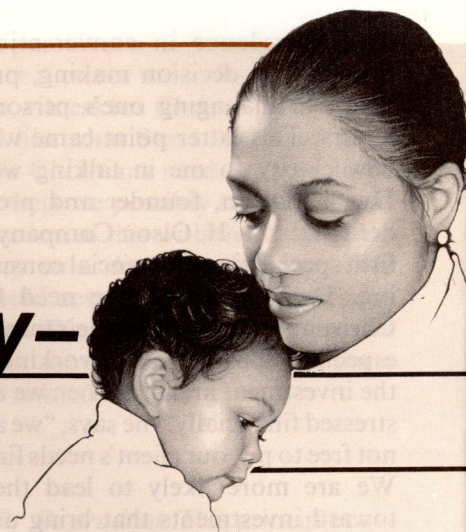
10. *Be ready.* The best way to witness for Christ in the work place is to walk closely with your Lord day after day. Keep your personal relationship with him up to date and the fragrance of his life in you will fill the air you inhabit.

Bathe your supervisor and co-workers in prayer. Pray for opportunities to speak the encouraging word, to perform the kindly deed, and to reveal the love of Christ. The Holy Spirit may open the door for you to verbally share your faith in Christ; perhaps not. The important thing is to constantly abide in him and to obey those nudges that come from His Spirit.

Here, then, are ten fingers for the work place—sureness, balance, naturalness, consistency, honesty, excellence, prudence, care, positiveness, readiness. I have ten more to add to the list, but I didn't like the imagery of ten toes in my mouth. ■

G. Roger Schoenhals, a frequent contributor to the *Visitor*, lives in Seattle, Wash.

An unusual opportunity—



Just before my 51st birthday, in 1980, holding tightly to my newly-earned degree in social work, I made a thankful exit from the halls of a small Christian college 53 miles from our rural Kansas home. Thank God, the commuting was over; the degree was earned. Now it was time to try to market my new skills. I wondered who would hire an older woman with little formal work experience.

Now, nine years later, it is with a deep sense of satisfaction I consider the opportunities for service and ministry that have been mine in two different work settings. My first job was in a state service agency where I worked with other social workers. It was a nice surprise to find that my traits of assertiveness, forthrightness, and the tendency to question the status quo (which I had long viewed as negative) were appreciated by my peers. During this time I learned that my age was not a disadvantage, that I could network with other agencies, get around in any city in the state, and do good social work. But most importantly, I was introduced to open adoptions when in June of 1982, my daughter and her husband adopted an infant whose lovely mother we met and continue to love. As I look back, it seems apparent that God was preparing me for my next work and ministry.

After a year of graduate school, in 1984 I answered an ad and began a new job providing adoption services through Catholic Charities to a 31 county diocese. When I began at

Charities, I sensed immediately the unusual opportunities to be an authentic Christian at my worksite.

Adoption work means that you work with people experiencing losses. Infertility is a grievous, lifelong loss for a couple, while young women who place their babies for adoption live with that loss for the rest of their lives. It seemed to me there should be a way to help minimize those losses.

I found myself becoming an advocate for birthmothers, and as their advocate I tried to be honest with them about the lifelong impact of a decision to place their child for adoption. I encouraged them to make as many decisions as possible regarding their adoption plan. And I respected their decision to change their minds if they decided they could not follow through with their adoption plan, affirming them and encouraging them—to their surprise. When they chose to place, I sat with them through their tearful, gut-wrenching goodbyes.

Birthfathers needed to be located and so often I sensed God's presence giving me guidance and courage as I knocked on their doors (with my own knees knocking). They feared my censure and many did not want to see me. Most were fine young men, often in pain because of the loss of a girlfriend as well as their child. We shared a soft drink as I gathered information. They met me at court as I requested. Not one stood me up. I encouraged them to

visit their babies in the hospital, to hold them, to leave a picture or gift for their baby. I sent them pictures if they could not see their child.

Some months after beginning this work, I met Paula, a young adoption worker from the adjoining diocese and we soon learned that we shared a mutual love for our Lord and were both eager to begin doing more open, more humane adoptions. I experienced serendipity in Paula, often calling her in times of crisis for advice, encouragement, or comfort when I needed to share my pain. She would pray for me. We learned that each of us were praying for guidance in each adoption we handled.

About four years ago, I had birthparents who asked if they could meet the adoptive parents, even though they knew it was not agency policy to allow this. The adoptive parents agreed, so it was time to begin doing what I'd been hoping we could do. The first meeting between the four parents went well, even though there was initial nervousness. It seemed so right and natural, and all of us were very glad we had done it. The adoptive parents could tell their child about his birthparents, and the birthparents knew more about the people they had chosen to parent their son.

We now offer our adoptive and birthparents the opportunity to meet each other and most are choosing to do so. Some meet before the baby is born; some wait until the time of placement of the baby. Often other family members, especially birth-

changing agency policy

by Bonnie Frey

grandparents, are involved. We have had quite a number of couples decide to continue contact after placement. (An adoptive mother told me just today of inviting their son's family—birthmom, her sister and parents—to their home for an evening and how comfortable they were with that. When they first came to the agency, they would have never dreamed they would be doing this.) These meetings are very helpful to young women who are grieving the loss of their child. They feel loved and cared for by the adoptive parents.

It has been my good fortune to work with a supervisor who has supported this practice of openness. My work is done with a sense that what we are doing with open adoptions is not only right, but it is Christian; it is ethical; it is good social work; and it is certainly more humane. The secrecy of closed adoptions, with its accompanying sense of shame, is gone. The work/ministry is sometimes frustrating, exhausting, challenging, and stressful, but it is also rewarding. Many times I have thanked God for bringing me to this place of service where I am privileged to work with infertile couples, birthmothers and fathers, and their families. They have taught me much about trust, about risk, and about love. ■

Bonnie Frey is a specialist clinical social worker and lives near Abilene, Kansas. She and her husband Chris are members of the Zion Brethren in Christ Church.

Faith in the workplace

Not compromising Christian ethics

by Christine Lawson

I've worked in various jobs with 12 years spent in state government. After accepting Christ as my Savior, my newly-established Christian ethics were tested to the point that I hated to go to work. Each day I watched all sorts of sinful things taking place and felt powerless in my position to change or even witness to the people around me.

These people used the Lord's name in vain whenever it suited them. And they cursed God when he didn't "come through for them" with "that job I'd kill for" or "that special luck at the gambling tables" or "that contract that would make me big bucks." But some of these people even went as far as professing to be Christian. I found myself trying to deal with these "Sunday Christians" by compromising my Christian ethics. I told myself that if it didn't affect me personally, then I shouldn't worry about it and just ignore the things that were going on around me. I used the world's way of thinking.

Not all the people I worked with were like this, but it was the so-called Christians I really had a problem with. They were respected in their churches. I thought that when you became a Christian, you were not to just talk about it, but you were to become "a new creature in Christ" and to live differently.

Sometimes when I became disillusioned, I would turn back to the world's way of thinking because I really needed this job. It provided financial security, prestige, and a real future in the work world. I also had a lot of people depending on me to provide for them. As far as I was concerned, God was depending on

me, too. It was too much for me to handle.

After two years of soul-searching, the answer came in a sermon entitled, "Where is Your Faith?" I realized my faith was in money. The only reason I ignored the sin around me and did not witness to those people about the Lord was because of the money. I realized that I had to learn to put my faith in the Lord. I had to learn that if this job wasn't here, God would take care of me.

Believe me, it was not an easy decision. But when you decide to serve the Lord, you cannot compromise your Christian ethics. If you truly believe that the Lord will provide for all your needs, then you need to have faith that he will do just that. My Christian ethics made me confront the sinful ways of people around me and my own sinful ways as well. I could have never done this before, but now I had faith that God would provide for all my needs. He has!

I decided to leave that job and take a drastic cut in pay. I do not regret the decision! I have struggled and continue to struggle with faith and finances, but I know that God has equipped me for the battle. Just when I think I can't go another step, he sends me sunshine to make me smile and to give me a sign of hope. The sunshine may be in the form of godly people, an unexpected smile from someone, some extra money for something I really want, or just plain sunshine. It is great to be in the service of the Lord!

If you are asked to do something on a job or in other areas of your life and you know or feel that it isn't right, first check it out with God in prayer and then others in authority in your church, family, or home. If you find that it is indeed wrong, have faith in God and don't compromise your Christian ethics. You will sleep better at night and feel a whole lot better in the day. ■

Christine Lawson is secretary to the Director for the Center for Education at Elizabethtown College. She is a member of the Elizabethtown (Pa.) Brethren in Christ Church.



by Sherry Robinson

A big muscular man with brown hair and a beard with just a tinge of gray in it, Dr. Noel Falk looks, well, a lot like the caricature that appears in the newspaper with his weekly article. As he sits on a stool behind a lab desk in the sciences building, he begins class with a prayer. He has a most soothing voice and it puts everyone he comes in contact with at ease. "I pray for the students, yes, but more for me," Falk says with characteristic humility.

He admits that he still gets nervous whenever he has to talk in front of people, but one would never guess it from looking at his activities. This year marks his twentieth anniversary teaching students at Messiah College where he is now Department Head. His job as the Plant Doctor at Country Market Nursery has led him to do television commercials, radio broadcasts, and charity fundraisers.

Falk graduated from Messiah in 1966, having worked his way through college with a job at a local grocery store. After graduation he went north to Newfoundland where he spent two years teaching biology and coaching basketball. Moving back to central Pennsylvania, Falk took a job at Messiah College as a para-professional, setting up rooms and helping with labs. The next summer he started teaching a few classes, receiving such

excellent evaluations that he was hired as a full-time teacher in the fall. To go along with this, he also began graduate work at Shippensburg University.

Ten years later, someone at Country Market Nursery, where he had sold plants for two years, suggested, "You're a doctor, you sell plants. Why not call yourself The Plant Doctor?" Falk admits he did this somewhat against his better judgment, but "thought it'd be fun." In 1982, his sponsor bought five minutes of radio airtime at WHP and ran a pre-recorded show featuring The Plant Doctor giving advice. The program is now a two hour live call-in show with an audience ranging from New Jersey and Maryland to north and west Pennsylvania.

A personable man to say the least, Falk seems well-fitted to this format. He displays a genuine concern for his audience. "Sometimes people get nervous or long-winded because they're on the radio . . . sometimes they're lonely and just want to talk." To queries about "stupid questions" or amusing stories about listeners, he replies, "I'm glad I'm on radio so I can lean back and chuckle to myself, but no one has ever called in without a legitimate question." Students also remark that this understanding attitude is one reason he is so well liked as a teacher.

Whatever his appeal, Falk has attracted quite an audience. The most recent Arbitration ratings put him

in the number one spot in the area for his time slot, an accomplishment of which he is very proud. This achievement is even more impressive considering the very popular Top 40 station in competition with him. Soft-spoken and reliant upon his Lord, Falk also says a silent prayer before each broadcast. "If someone were to tell me five years ago I'd be doing radio I'd say 'You're crazy! I'd never have the courage . . . I thank God for the wisdom.'"

His radio show, however, is just one of his activities. He incorporated himself as The Plant Doctor in 1985 and now Falk also writes for newspapers. His weekly column is the main feature of the Harrisburg *Patriot News* and *Evening News* garden pages. The wide variety of areas he is expert in shows in his choice of topics. As a horticulturist, gardening tips and advice on the care of flowers are common. As an ornithologist, he may write about how to attract winter birds to feeders and how to scare summer birds from gardens. As an entomologist, he may suggest ways to rid lawns and gardens of pests.

Falk says he doesn't really consider himself a writer, but nonetheless has joined the Garden Writers Association of America. "Some days it's a struggle, but I thank the Lord for those times because it makes me depend on him and appreciate those times when it's easy."

Not unlike the other professors at Messiah College, Falk's Christian commitment is highly integrated with the different areas of his life. "I can't departmentalize—Monday through Friday I'm a teacher and on the weekends I'm a Christian. "I think we should live as Christians every day."

Although it could certainly be considered one, Falk doesn't think of his work as an outreach as such. "Anything we do can be an outreach . . . I think our goal as Christians is to live our lives for the Lord whatever we do . . . and serve him as the opportunity comes up." Students are surprised by the number of Bible stories that provide horticultural example. During Christmas and

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Sherry Robinson, from New Albany, Pa., is a senior marketing major at Messiah College.

Peggy's Place

by Pauline Hogan

During the summer of 1988, Mary Enns and Steve Sider, two Canadian university students, were hired by the Canadian Conference Board for Brotherhood Concerns to research the social problems of street kids and runaways. The research was funded by a special Mennonite Mutual Aid grant. The purpose was to find out about the needs of these teenagers and to determine whether any of those needs could be met by the Canadian Brethren in Christ Church. The resulting report, available from the Canadian Board for Brotherhood Concerns, presents a wide variety of information.

While the research and resulting report present the need, the following article shows how one person has seen the need and has opened her home in a practical ministry to teenagers.

Welland is a town of 44,000 located in the heart of the Niagara Peninsula of southern Ontario, an area of mixed rural and industrial economies. It's not an avant-garde place, but all the problems of modern society are here nevertheless. Teenagers in Welland, just as in most urban areas in Canada, may turn to drug addiction, alcohol abuse, petty crime, prostitution, and life divorced from family control. In Ontario, the ultimate mark of teenaged dissatisfaction is to run away to Toronto, Ontario's capital, to join the 10,000 or so "street kids" in this major center who call parks, abandoned buildings, or donut shops home. A recent survey found that about 90 percent had been victims of physical or sexual abuse before leaving home, and more than 75 percent were from middle- or upper-class families.

Pauline Hogan lives in St. Catharines, Ont., and is a member of the Falls View Brethren in Christ Church, and a former member of the Canadian Board for Brotherhood Concerns.



Peggy outside her townhouse, "Peggy's Place." The car is a recent donation for her ministry, since her own is no longer operable.

Churches and youth institutions face this tragedy with fear and trembling—sometimes paralyzed about where to start with a solution. I recently met a courageous woman who does what churches and institutions find intimidating, who has developed a ministry to teenagers with graceful informality, without agonizing over program or funding. It is a story of what the Lord can accomplish with one willing person, a ministry that serves the vital function of intervention in a teen's life before the fateful steps might be taken into addiction, suicide, or leaving home to live on big-city streets.

Peggy Muraca is the heart of "Peggy's Place" in the town of Welland. It's an open home where any day, any number of young people may drop in for a meal, for a talk, for a place to be for awhile, or for other specific needs. Peggy shrugs off any attempt to admire her for what has developed. "Ministry is being a servant," according to her, and she gives the impression that she's simply done what any Christian would do in her situation—a situation which some of us would find pretty discouraging.

Peggy impresses a visitor with her wisdom and quiet strength. She has grown into that strength through difficulties. Raised in a family that travelled and lived overseas, she appreciates those cross-cultural experiences and a strong Catholic faith which taught her the importance of

prayer. Her work experiences included selling real estate, working in the navy, journalism, and managing a farm. Nothing in her education prepared her for counselling, but her own family experiences have helped her to relate to kids with problems—her parents separated when she was a teenager, and her own marriage to a professing Christian ended in divorce. Her life in disarray after her marriage disintegrated, Peggy found herself in Welland with three teenaged daughters, without family or friends, but with a strong conviction that the Lord had a use for her wherever she was.

He used her first to befriend, assist, and witness to other women in similar circumstances. Then he led her, she believes, to a specific townhouse complex within walking distance of the high school her girls attended. Soon her daughters began to bring friends home, often unannounced, for lunch or supper, and sometimes just for music and talking. Peggy took to baking, which gave her a chance to keep an unobtrusive eye on things. She began praying for her daughters' friends and for the problems she heard about.

At first her daughters were not eager for their friends to meet their "weird" mother (Peggy admits to a wild sense of humor). Eventually the friends discovered that Peggy was

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The Plant Doctor

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Easter, Falk often reminds people to remember whose birth or resurrection their flowers are celebrating.

Falk has been told that his caring Christian manner is one of the main reasons he is such a popular personality. He recounts one lady who wanted advice on how to care for the flowers her husband received while he was in the hospital. "I told her what to do and that I would remember her husband in my prayers."

Recently Falk showed his concern

for his fellow man in another way—by participating in the ninth annual Tri-County Jail Bail. He and about fifty other area politicians, business executives, civic leaders, and celebrities spent time as inmates at a jail built in the middle of the Harrisburg East Mall. Dressed in a black and white striped convict uniform, Falk raised over \$1,200 in "bail" to benefit the American Heart Association for research, programs, and community services.

What does the future hold for this man for whom no one seems to have even the slightest uncomplimentary remark? He has agreed to write a

basic gardening book, scheduled to be published in the Spring of 1991. A segment on the daily television noon news is in the works. This will be a short advice spot, much like the popular Green Grocer used to be.

Two years ago, when Falk started to do commercials, he asked his students to pray for him because he was very apprehensive about being seen as well as heard (as on radio). Apparently the Lord has given him the courage he asked for, along with the opportunity to reach people. Who knows? Falk may be the first Messiah College professor to have his own fan club. ■

Peggy's Place

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non-judgmental, open, a good listener. An expanding circle of young people began to depend on her home as a place to find someone to talk to.

Besides the open home, the meals, and the informal counselling, Peggy also tried to help meet other specific needs as they came up. She has typed resumes, found medical care, referred to welfare and other agencies, done a lot of driving, arranged legal help, and provided temporary beds. She also takes groups of teenagers on outings, to Christian entertainment, and to church services. Sometimes they just "do fun things together." Recently she has begun visiting some of the parents as well.

Listening is a major part of Peggy's ministry. Her style is non-confrontational. "We have two ears and one mouth," she says, "so we should listen twice as much as we talk." When she does talk, she tries to let her visitors know how special each one is.

Peggy considers low self-esteem the major cause of teenagers' problems. She says that teens today lack hope in a future, because they hear so much about the world's problems and so little about hope. The theory of evolution leads them to think that they're no more than animals. And some suffer from family situations

where they're neglected or intimidated by a parent or older sibling. They have an improper sense of their own value. Some turn to alcohol, drugs, or the occult. Some are suicidal.

Peggy builds witnessing into her conversations, but she avoids putting a person "on the spot" about his or her beliefs. Many of the teenagers who have become regular visitors have accepted the Lord as Savior—but it usually resulted from questions or similar initiative on the teenager's part.

Regular prayer is a cornerstone of Peggy's efforts. And she emphasizes the importance of honesty. "I have to admit my own mistakes and apologize. I've learned to let down my guard. I can't try to be Beaver's mother."

This type of ministry is not without problems. For one thing, not all of Peggy's neighbors have appreciated her commitment. At one time a family living across from her became quite hostile to the noise and the numbers of teens that so often gathered. After repeated attempts to get her evicted, and efforts at reconciliation having failed, Peggy began to pray for a special blessing for her problem neighbors. Shortly thereafter, they moved away. At present, relations with the neighborhood are cordial.

There is a personal cost, too. There are long days, sometimes inter-

rupted sleep, and difficulty in making special time for her family. And Peggy admits, "It's a frightening responsibility." But she's convinced that the Lord has placed her and her daughters there to help teenagers.

Peggy's Place receives support from the Welland Brethren in Christ Church, where Peggy attends. The church provides financial aid and food, support, and affirms her in her work. To assist her in counselling, they have sent her to seminars for youth workers. The Canadian Board for Brotherhood Concerns has also given Peggy's Place a grant. And her teenaged friends help out whenever they can. On the day I visited, Dan, a congenial 17-year-old, was tidying up the lunch dishes. Peggy's two youngest daughters, Debbie, 17, and Laura, 16, who are still at home, are a dependable source of support and encouragement.

This work is a labor of love for Peggy. She enjoys teenagers because, she says, they speak out, their minds aren't yet in a rut. They're exciting because they're searching for answers.

Some of the satisfaction of this ministry comes during the all-night discussions when these answers are being pursued. Some comes when there's been a remarkable work of God in a young person's life. A lot also comes simply from the sounds of a dozen or more teenagers filling her house with laughter and craziness. ■

Bible quizzing

Montgomery wins General Conference quiz playoffs

by R. Aubrey Hawton

Kenbrook Bible Camp, near Lebanon, PA, was the site of the 1989 Brethren in Christ General Conference Bible quiz finals from July 14-18. Eight teams, each representing a regional conference, were prepared for three days of action-packed quizzing and fellowship in the beautiful Kenbrook setting.

Allegheny Conference was represented by Mechanicsburg and Montgomery; Atlantic Conference by Fellowship Chapel, Harrisburg, and Mt. Pleasant; Canadian Conference by Wainfleet I and Wainfleet II; and Central Conference by Highland. The Midwest Conference champions, from Red Star, Okla., were unable to participate in the finals at Kenbrook.

Friday evening, the quiz teams and several guests were treated to a dinner concert with Beth and Boni Fisher, contemporary Christian musicians from Lancaster, PA.

Saturday and Sunday were full of round-robin quizzing, interspersed with group activities led by Jim and Letha Zook of the Bronx VS Unit, and devotional and worship times led by Doug Stevick, a former Grantham top quizzier.

After double elimination quizzing on Monday, the 1989 Brethren in Christ Bible quiz champions were known to all—the team from Montgomery. They had defeated Mechanicsburg in a hotly-contested final quiz. The six other teams, in order of finish, were Wainfleet I, Har-

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Top photo—The 1989 Brethren in Christ quiz champions from Montgomery (l to r): Kim Helfrick, Phil Long, Dave Helfrick, Gwen Moyer, Bob and Diana Thrush—(coaches).

Middle—The 1989 Brethren in Christ Bible quiz runners-up from Mechanicsburg: Kim Bert, Chris Bert, Melanie Hess, Beth Lehman (coach), Sherry Peachey, Avis Whitesel (coach).

Lower—Wainfleet Brethren in Christ—3rd place: Heidi Kiss, Judy Woodland (coach), Laureli Marr, Charles Jones, Mark McPherson, Dawn Cockell, Keith Woodland (coach), James Woodland, Aaron Marr.



risburg, Mt. Pleasant, Wainfleet II, Fellowship Chapel, and Highland.

Top quizzier for the tournament was Chris Bert of Mechanicsburg. The "Quizzers' Choice" award, presented to the quizzier who exhibits good quizzing and leadership abilities and a Christian lifestyle, went to Dave Helfrick of Montgomery.

All of us involved in the Bible quizzing program wish to extend our thanks to the Board for Congregational Life, which supports and oversees this worthwhile ministry to the youth of our denomination.

Wainfleet wins J.V. World title

Following Brethren in Christ finals at Kenbrook Bible Camp, six Brethren in Christ teams journeyed to Wilmore, Ky., for the 16th annual World Bible Quiz Association finals. In the Varsity division, Brethren in Christ representatives were Montgomery, Wainfleet, Atlantic Conference, Central Ontario, and Grantham. In the Junior Varsity division, Wainfleet was the Brethren in Christ standard bearer.

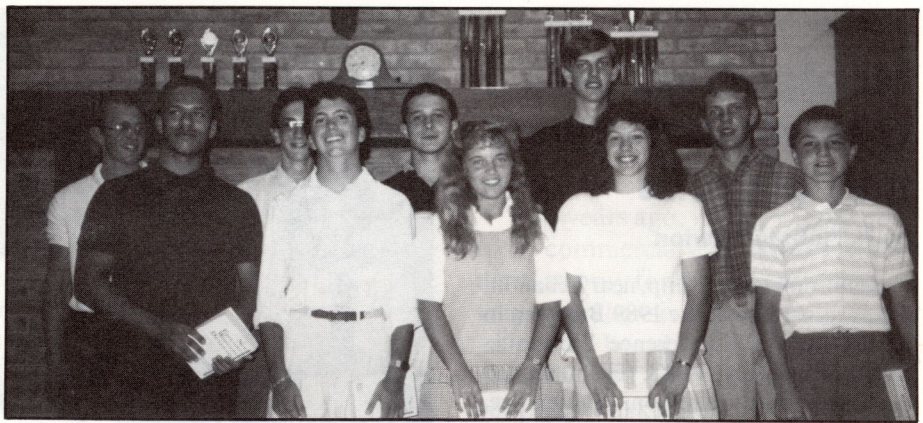
World Bible quizzing is somewhat different from Brethren in Christ quizzing, with 3 teams competing at once, new rules, and "differently-worded" questions. (Some quizzers prefer to call them "weird"!) However, our teams adjusted well and quizzed exceptionally well throughout the tournament.

Out of 20 teams in the varsity division, Grantham, finished 16th; Atlantic Conference 12th; Central Ontario 11th; Wainfleet 10th; and Montgomery 5th. Four Brethren in Christ quizzers placed in the top fifteen quizzers of the tournament.

In the Junior Varsity division, a strong Wainfleet team went through the entire tournament undefeated, and emerged as the 1989 Junior Varsity world champions. Two of the top ten JV quizzers were from the Wainfleet team, including Chad Minor, who was top quizzier.

Next year's WBQA finals will be held at Taylor University, Upland, Ind., from July 18-22, 1990. We trust that our Brethren in Christ teams will again be a force to be reckoned with. ■

R. Aubrey Hawton is the Canadian Conference Quiz Director.



Above—Top 10 Brethren in Christ quizzers: Phil Long (Montgomery), Eric Martinez (Fellowship Chapel), Aaron Marr (Wainfleet), Phil Brubaker (Highland), Dave Helfrick (Montgomery), Sherri Peachey (Mechanicsburg), Chris Bert (Mechanicsburg), Gwen Moyer (Montgomery), James Woodland (Wainfleet), Chad Minor (Wainfleet).



Right—David Helfrick receives Quizzers' Choice recognition from Charlie Crider, Brethren in Christ quiz director.



1989 Junior Varsity world champions from Wainfleet Brethren in Christ (l to r): Mary Little (coach), Scott Woodland, Chad Minor, Shannon Traver, Sarah Marr, Shawna Woodland, Dave Heise (coach).



The Central Ontario (Canada) Brethren in Christ team prepares for a World Bible Quiz Association quiz against Lancaster Youth for Christ and Central Christian and Missionary Alliance.

A report from Lausanne II

by R. Donald Shafer

Eleven Brethren in Christ accepted invitations to Lausanne II, the second International Congress on Evangelism, held in Manila, Philippines: Gordon Gilmore, Grace Holland, Fred Holland, Albert Ndlovu, Enock Shamapani, Harvey Sider, Ron Sider, Roy Sider, Sam Wolgemuth, Lawrence Yoder, and myself. We were there for 10 days, July 11-20, with 4,000 Christian leaders from 190 countries. Someone observed that it probably was the most representative gathering of leaders in Christian history.

The Lausanne movement is an international network of Christian women and men from all kinds of churches, mission agencies, parachurch organizations, and other groups, who are personally committed to world evangelization.

Forty percent of the participants were from the two-thirds world, 25 percent were women, and 55 percent were under the age of 45. We were privileged to meet with these modern believers. We experienced a spirit of openness, respect, listening, learning, repenting, and resolving. We were confronted with the vast spectrum of needs. But we were also challenged to go forth with holy boldness to proclaim Jesus as Lord.

The congress issued a manifesto that is a public declaration of the convictions, intentions, and motives of the Lausanne movement. It presupposes and supplements the Lausanne Covenant, prepared at the first Lausanne Conference, held in Switzerland fifteen years ago.

I join all those who were part of Lausanne II in the challenge of being a part of God's family evangelizing the world. As the Brethren in Christ, we have strategic locations to do our part in sharing the gospel. The challenge is for us to mobilize in such a way that we do more than maintain, but rather gain new believers for Christ's kingdom.

Most of the Brethren in Christ participants met for an evening meal and shared our impressions. Following are

some comments that several members of our group prepared for *Visitor* readers:

For me, the strongest message of Lausanne II has been that the whole world can be evangelized by the year 2000 only as the whole church living in holiness is mobilized to proclaim the whole gospel. The whole world was powerfully and disturbingly presented, with all of its faces of poverty, injustice, restricted freedom, unevangelized people's groups, militant religions, urban explosion, and modernization. Deep, continuous, unending prayer and power evangelism accompanied by signs and wonders are two of the primary characteristics that growing churches are practicing to reach their communities and their troubled world for Christ. Are we, the Brethren in Christ Church, willing to pay the price to be an effective partner in world evangelization in the coming decade?

—Gordon Gilmore, Caracas, Venezuela

Four thousand people from 190 nations—Russia, Indonesia, Nepal, Zambia, India, Japan, and on and on—gathered in Manila to consider "calling the whole church to take the whole gospel to the whole world." We listened to guest speakers like John Stott, Peter Wagner, Yongie Cho—and to unknown ones, such as a Chinese pastor who had been in prison and working down in a human sewage pit where he thanked God that he could sing there and pray because there was no guard to see him, and others that worked as pastors on a city dump where 80,000 people lived, or in high rises, or with mountain tribals or Singapore Yuppies. We saw videos interspersed with sermons, Thai drama groups telling Bible stories, 40 Russian delegates singing of victory, various colors of faces and dress speaking of their world.

So we heard and we saw—now what? We want to share this challenge with you and in our churches so we can give ourselves to be involved in God's work in the world. We want to give ourselves to be changed, challenged, and called. Called to pray, called to go, called to

give, called to sacrifice. There are millions of suffering and lost. There are millions of starving and poor. How can we live richly when Jesus calls us to the poor? We must look for new ways to minister sacrificially. There are places near our churches with confused, misled, secularized people—youth, the old, children, couples—who need Jesus for help and victory to overcome sin. There are places in the world—some open but neglected, some closed or restricted, but open to innovative approaches. God has spoken to the Brethren in Christ through Lausanne and calls us to love and obedience and sacrificial service.

—Fred Holland, Ashland, Ohio

This congress has been a blessing to me in many ways. The fact that people of 190 nationalities, different languages, different backgrounds, different colors, gathered with one purpose of "Proclaiming Christ Until He Comes" is a challenge on its own.

The plenary sessions were very helpful and encouraging that every Christian should be involved in evangelism because every Christian is a full-time minister of the gospel.

It is my prayer that our churches (Brethren in Christ) follow the Korean churches in spending much of their time in prayer, because prayer is one of the best formulas for growing churches. Again, I believe non-charismatic churches need to accept charismatics since they are here to stay and seem to be growing from strength to strength. I am challenged by the way the congress handled the charismatic issue. The church is winning.

—Albert Ndlovu, Zimbabwe

I felt greatly blessed by all that went on at the meeting. On the first day I was greatly moved by the youth who are running across the whole world, passing a torch of flame for the spreading of the good news of Jesus Christ. These youth came into the congress hall in such a moving way, with the torch in their hands, which is being passed on from youth to youth and country to country.

The spirit of Lausanne II in Manila of proclaiming Christ until he comes was another affirming message for me on what has been my burden to go and plant churches. As I go back to Zambia, I wish to encourage each church to commit itself to plant a specific number of churches per year. I trust God to do it for the Brethren in Christ in Zambia.

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Don Shafer is General Secretary of the Brethren in Christ Church in North America. He is a member of the Upland, Calif. congregation.

Benjamin Marandi was an evangelist to the Santal Indians in Northeast India. A Santal himself, Marandi worked closely with Brethren in Christ missionaries in India from the late 1940s to the middle of the 1970s. Many Santals became Christians as a result of God's work through Marandi.

Marandi was born in a Santal home south of the Ganges River in India. The exact date of his birth is uncertain. Marandi himself was unsure of the date, but he assumed he was born during the 1890s.

The Santal religion is animistic. Marandi's father was an animist priest, and when Marandi was 25 or 26 years of age, he himself was initiated into the priesthood. He became what we might consider a witch doctor, regularly sacrificing chickens or offering bowls of milk to his gods.

Despite Marandi's dedication to animism, his life at that time was full of tragedy and pain. For 12 years, he was the victim of a strange plague. Each morning he woke up covered with spots of blood, and he suffered from heart palpitations. His religion was powerless against the affliction, and the many priests who attempted to help him were wholly unsuccessful.

Marandi's distress did not end there, for he lost three sons and a daughter to diseases. As the daughter lay dying, he desperately asked a Christian Santal if he knew how to help the child. The Christian replied that Marandi was so involved in his animism that no medicine would save her. Marandi doggedly persevered, however, in his efforts to find a cure, fainting from hunger while scouring the country side for a chicken whose feathers went the wrong way. His search was unsuccessful, however, and soon the girl was dead.

Broken and frustrated, Marandi decided to abandon his religion. He felt that he had put everything into it and received nothing in return. He began to attend a nearby Christian church. At first, the Christians assumed he was there to mock them. When, however, they approached him, the church members discovered that Marandi wanted their help. He related his story to them, and they suggested that he pray. Marandi took their advice, but the plague persisted.

The author, from Ottsville, Pa., is a history major at Messiah College. This article is adapted from a paper written for a course requirement.

Benjamin Marandi

Evangelist to the Santals

by Christopher Eldridge

One of the area missionaries decided to visit Marandi's home. Before the missionary came, the skeptical animists warned Marandi that the Christian would rub human waste on him and thus drive out the demon that was causing the plague. Marandi, however, replied that he would do anything to be cured. The missionary arrived and surprised everyone by simply praying, "This house is under a great test. Let there be peace from this day."¹ With this, the plague immediately departed, and Marandi was filled with peace. He and his wife accepted Christ.

For a time the two were ostracized by their relatives, but eventually the whole family became Christians, partially in response to the healing of a sick child who was a near relative. Thankful for his deliverance, Marandi began to preach the gospel to his fellow Santals and later to help Brethren in Christ missionaries in their work. How he made contact with the Brethren is unclear.

Marandi was first mentioned in the *Evangelical Visitor* in January 1948 when D. Jonathan Roy composed a letter to the magazine describing his two-week visit to Madhipura, North Bihar, which was the base for a new mission field for the Brethren in Christ: the Santal people. Roy wrote of a wonderful Santal evangelist named Benjamin Harandi [sic] who was spreading God's Word among the people.² Marandi became the first Indian in the area to be ordained.

Marandi's help was invaluable to the missionaries, for they struggled with a language barrier despite their long hours of studying the Hindi language. India is a land of dialects, and the Santals have one of their own which rendered the missionaries' Hindi all but useless. Marandi soon became a major factor in the outreach of the mission to non-Christians in northeast India, as well as becoming the spokesman, teacher, and leader for the Christian Santal and Uraon (another tribe) populations in that area. It was extremely important to

Marandi that the Santals be liberated from their blindness to the truth.

Marandi was primarily an evangelist. He roved from town to town, playing his violin and singing to attract and then to teach the crowds. Whenever something of interest was happening (such as a baptism or church service), a throng of onlookers gathered. Marandi always capitalized on such opportunities to preach to the unsaved. His evangelism was accomplished through several mediums—flannelgraph pictures depicting the life of Jesus, singing, and, of course, preaching.

Marandi was known for his spirited preaching style. Erma Hare, a former Brethren in Christ missionary in Northern India, said that his sermons were "dynamic because he really meant what he was saying."³ Many Santals came to Christ after listening to the evangelist. According to Miss Hare, he usually avoided using an altar call; instead he talked to people individually as they expressed an interest in Christianity.

Miss Hare suggested that this witnessing to individuals was the most effective element of Marandi's ministry. He understood human nature and had a magnetic personality, and these things heightened his ability to convince people to come to Christ.

The story is told that Marandi once spoke individually with a man named Patras about Christ, and Patras informed him that he wanted nothing to do with such things. The next time Patras saw Marandi, who was walking past on the road, the evangelist ignored Patras and continued on. Hurt, Patras called out to him. Marandi stopped and told the young man that he was going to leave him alone now that he had rejected Christianity. This incident had a strong effect on Patras, and soon he accepted Christ, eventually becoming another of the area's earliest ordained Indian preachers.

Marandi's ministry was not limited to non-Christians. He was also very active in helping new Christians to grow spir-

itually. He worked hard to build strength in recent converts. He would not baptize them until they had learned about important things such as prayer, and were sure about their commitment to Christ. As leader of the Santal Christians, Marandi refused to tolerate any immoral behavior, and corrected those who strayed from the path of righteousness.

Marandi also attempted to prepare his brothers and sisters in the Lord for the dangers they would have to face as Christians in India. One of the principal dangers was the lure of other religions. Religions that competed with Christianity disgusted Marandi. Thus, he taught classes about Hinduism, Islam, and Buddhism so that other Christians could intelligently deal with people who accepted these religions as truth.

In 1950, Marandi organized the first marriage of a Christian Santal couple, Paul Tudu and Baha Magdelene Murmu. The first attempt to hold the ceremony failed when rains and flooding made it impossible for the wedding party to get to Khanua, where the service was to be held. A second try was successful, however, and the couple was married by Allen Buckwalter, a missionary. Marandi played his violin, sang, and interpreted some Scripture from Hindi into Santali during the service. This wedding was a momentous occasion for Marandi, as it provided the proof he needed to support his opinion that Christian families could indeed find wives for their sons if they simply trusted God.

Marandi was also involved in youth ministry. He was pastor for a youth group called "Jwan Dal," which met from four to six times a year. The group would select a village as a base and camp there, taking the gospel to the surrounding villages.

Several times a year the missionaries held various "institutes." They usually lasted between 8 to 10 days and consisted of classes, singing, devotional times, and preaching. Marandi was always heavily involved in these meetings, teaching, leading services, and so on.

As Marandi grew older, it became more difficult for him to walk or ride to the villages to preach. In 1970, he predicted that he would die before the end of the year. He requested that no one mourn his death and instructed that they should instead rejoice that he was with God.

Marandi, however, lived on. So he had a pre-funeral party or *swargiya bhoj* (heavenly feast), attended by 350 San-

tals and Uraons. He was swamped with presents at the party: a shirt, material for *dhoti* (loose pants), eggs, a chicken, and money.

Although his advancing age hindered his ability to travel, Marandi continued to tour unevangelized villages for several years after his retirement. Eventually, however, his failing health forced him to remain in his home. He lingered for several years unable to preach, but still loved. On September 17, 1979, John Sider, a missionary, sent a telegram to the Brethren in Christ Church in America, saying that the great evangelist had left the world to meet his Creator.⁴

Benjamin Marandi was an integral part of the mission effort of the Brethren in Christ in Northeast India. He taught, translated, and preached, and he influenced the lives of many people. Marandi is no longer with us, but his legacy lives on in the countless numbers of men, women, and children that he guided from the darkness to the Light. ■

¹Benjamin Marandi, "The Plague of Blood," *Evangelical Visitor*, October 3, 1949, p. 12.

²Letter published in *Evangelical Visitor*, from D. Jonathan Roy, January 12, 1948 issue, p. 10.

³Interview with Erma Hare, Messiah Village, Mechanicsburg, PA, 22 October, 1988.

⁴Telegram published in *Evangelical Visitor*, October 10, 1979, p. 10 from John Sider and Don Shafer.

Lausanne II . . .

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Pray for us in Zambia that it will come true.

It was a great blessing to hear how some of our Christian brothers and sisters have suffered for Christ, and yet they were full of joy.

—Bishop Enock Shamapani, Zambia

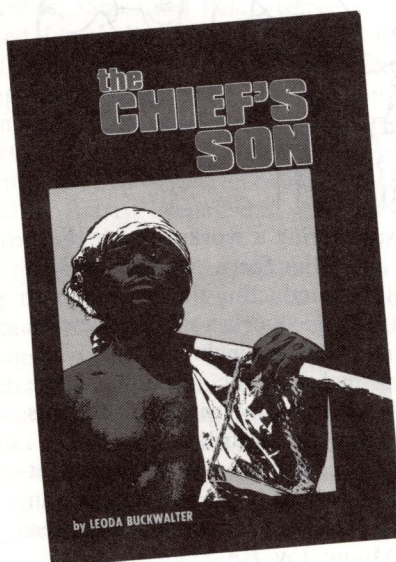
In a creative and dynamic way, Lausanne II was outstanding in its holistic approach to faith and practice as strong theological positions were linked with the Christians' responsibility in the world. Repeatedly the delegates were challenged with the imperative of maintaining Christian integrity by matching our actions with our preaching. Yugoslavian Peter Kuzmic expressed it most poignantly, "Charisma without character is catastrophic."

—Harvey R. Sider, Ontario, Canada

The Holy Spirit moved across the hearts and minds of seasoned church leaders at Lausanne II. Similar to Pentecost, the church of the 20th century caught the vision of reaching the people of our world for Christ—and that by the year 2000! Each of us, as sisters and brothers, pray God to rekindle his fire within us. Brethren in Christ of every congregation, lift high the light of our Living Lord in our own communities and onward throughout the world.

—Roy V. Sider, Ontario, Canada ■

New from Evangel Publishing House



The Chief's Son

by Leoda Buckwalter

A true story set in village India—of Benjamin, a converted witch doctor who became an evangelist to his own Santali people, and Pradhan, the chief's son, who had a life-changing encounter with Jesus Christ. As the exciting story unfolds, the reader vividly sees the power of the gospel transforming the lives of Pradhan's family and friends despite persecution in the close-knit tribal setting in North India.

160 pages.

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God at work in our world

What happened when people prayed

Lucille Graybill—Nagoya, Japan

The February 23, 1989, request from the Missions Prayer Fellowship *Challenge* caught my eye. It told about the grandmother of the pastor's wife at Nagoya—an ardent Buddhist—and spoke of new ministry by the Nagoya Church to older women. I circled the request in red before sending the *Challenge* off to Pastor Soma in Nagoya. I wanted to be sure they would read it and understand that people in North America were praying specifically for them. But to begin this story properly, I must go back more than seven years.

It was then that Mrs. Kito, daughter-in-law to this same old grandmother, came to my English class and then began attending worship services in our small living room in the Arimatsu section of Nagoya, where we lived then. She often shared with me about her in-laws, with whom she and her husband lived. They were strong Buddhists, and they did not take kindly to their daughter-in-law's refusal to offer food and other gifts on the altar in their home. It was a hard life for her. Her husband did not support her spiritual pilgrimage, but her two daughters (one of whom is now the pastor's wife) did come with her to church.

During our time in Japan I had developed a deep burden to have a meeting for older ladies. But it wasn't until we were on furlough this past year that the ministry became a reality; the monthly meeting of *Naomi Kai* began. And when I attended the April meeting, I heard the story of the old grandmother.

Last September, this woman attended a special service at the Nagoya Church to honor older people. She then began coming to *Naomi Kai* and became interested in committing her life to Christ. But what about the altar in her home? She decided to close the family altar for a one-month period and pray instead to God. Praise the Lord, this 83-year-old grandmother made a decision to follow Jesus Christ!

Now what about her 84-year-old husband? During this time, he became sick to the point of being bedfast. The family had made preparations to care for him as they would an infant. But on the very day that the North American church was praying, this old gentleman was miraculously healed! He got up out of his bed, and he committed his life to the Lord Jesus. The whole Kito family was very excited and impressed that the Brethren in Christ in North America had been praying for them.

The big hurdle now became what to do about the three Buddhist temples which the family served and supported.

Pastor and Mrs. Soma took the grandparents to each of the temples. They told the priests that they are now Christians, and so they must withdraw their support from the temples. So definite were they in their commitment that the priests did not argue.

The change in the home is very evident. The altar is gone from its place. The family now eats together, and they fold their hands to ask God's blessing as they do. They have written the Lord's Prayer in large letters and tacked the paper to the wall to better enable them to memorize it. When a priest came to visit them one day and found them all eating together, he refused to join them: "There is a pastor here now." Later, the grandmother called him and asked that he please not come again.

The grandmother's sister came to visit her sick brother-in-law. And when she saw the miracle that had taken place, she also became a believer. The elder Kitos were baptized on Pentecost Sunday (May 14), and the sister is planning for baptism at a later date. Mrs. Soma says that all her grandmother talks about anymore is Jesus. I praise the Lord when I see this kimono-clad woman and her husband in church. This is a wonderful victory!

Testing in and out of school

Shirley Johnson—Bangkok, Thailand

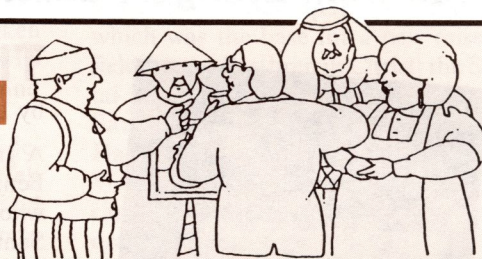
As I look at my class of first- and second-graders, many needs express themselves. One girl, whose mother is in Taiwan, withdraws and rocks in her chair. Another, whose sister died two years ago, has not spoken a single word to me. Yet in one of her last stories, she wrote, "I don't like to die." If I could only find the right words for them!

There are joyful times, too, when we celebrate, give and receive hugs and flowers, love and laughter in school. These are precious gifts from God.

Please pray for patience as I try to deal effectively in disciplining the children and encouraging them to do right. One of the most difficult students to deal with has gone, but three others are a challenge.

School is not the only place I have experienced testing. For several months I was very discouraged about my goals and purpose here. But God has been faithful to show me that this is not a time of failing, but a time of testing. God's tests are to strengthen, not to flunk or tear apart. It seemed like I finally heard

International Ministry Workshop



Brethren in Christ World Missions is sponsoring a workshop for those interested in international students. Pete and Mim Stern, who work with international students in Philadelphia, will be conducting the workshop at Kenbrook Bible Camp on Dec. 1 and 2, 1989. The workshop's first session begins Friday at 7:00 p.m. There will be varied activities including audiovisuals demonstrating how to reach the international student community. There will be opportunities to interact with people who have international students as friends. The workshop concludes at 3:00 p.m. on Saturday.

The workshop fee is \$15.00. This includes cost of an overnight stay at Kenbrook on Friday night and two meals on Saturday. For an application form and more information you may call (717) 653-8067 or write to Brethren in Christ World Missions, P.O. Box 390, Mount Joy, PA 17552.

the voice on the radio saying, "This is a test of the Emergency Broadcast System. This is *only* a test. . . . If it had been a *real* emergency . . ."

Once I quit giving myself failing grades, I could see that God *is* using me here, and *he* has a purpose for me (Romans 8:28). Please pray that God will continue to reassure me of his purpose.

Life Stories by Brethren in Christ Missionaries

My Story, My Song

Some years ago Cecelia Wolgemuth informed the missions office that she had many pictures of former missionaries, and felt that it would be appropriate to have the missionaries tell their own story of their call to missions, their assignments, and highlights of their missionary career. She had suggested that these might be put in the church archives at Messiah College for interested persons to peruse, and to challenge young people to missionary service.

Realizing that this material would be of interest, inspiration, and challenge to many people, it was decided to compile them into a book. E. Morris Sider has edited these stories. They are now available in the book, *My Story, My Song: Life Stories by Brethren in Christ Missionaries*.

Morris Sider describes the book as follows:

"*My Story, My Song* contains the life stories of a large number of Brethren in Christ missionaries from North America whose service spans nearly 75 years of the 20th century. While each life story reflects the individual experience, collectively the stories tell much about Brethren in Christ missions in general—the nature of the call to evangelism, everyday life at the missions, the development of mission programs, the reluctance with which missionaries returned home, and more.

"To read these life stories will be for many to renew old friendships with missionaries, and for all to appreciate better the life and ministry of those who have served Christ and the Brethren in Christ Church in sacrificial and fruitful ways."

The book will be available at the Mount Joy and the Stevensville missions offices for \$9.95 (U.S.) or \$11.95 (Canadian).

What if I am killed?

Anonymous

One day, while I was on furlough in the United States, I was gripped with fear as I contemplated returning to Morocco. The thought struck me: "What if I am killed?" I wasn't particularly fearful of the Moroccan authorities; though they knew that I had been witnessing, they were not hostile to me. Yet, the potential seemed real. What if I unknowingly shared my faith with an intolerant fundamentalist? Riots are not distant occurrences. I could be killed. It was true that persecution might await me.

This fear led me into a very comforting study of the Scriptures concerning God's protection in persecution and martyrdom. Becoming a missionary to North Africa forced me to deal with Christ's teaching concerning these issues in my own life as a Christian. The most comforting truth I found as I searched the Scriptures was this: it is God who chooses those who are to lay down their lives for Jesus' name. No one else. I saw this clearly in Rev. 6:9-11 where it speaks of John's vision of the souls who had been slain because of the word of God who were waiting "until the number of their fellow servants and brothers who were to be killed as they had been was completed."

. . . Were to be killed . . . God calls some to be martyrs.

Again, as I read the book of Acts, I was consoled by the lives of two of the apostles, James and Peter. Herod executed James. Yet when he intended to kill Peter, God intervened. We have that marvelous account of the angel rescuing him from prison. I asked myself, couldn't the God who rescued Peter have rescued James also? Of course he could! James died as a martyr because that was God's purpose for his life.

I recognized a tremendously comforting thought: If I die, it will not be because God took his eye off me for a moment or because I got myself into such a difficult jam that he was unable to rescue me. Still, I struggled over deeper issues in my heart. Was I really willing to trust Christ's plan for my life, even if that plan includes martyrdom? The cost of following Christ could mean my life. Does this faith merit that kind of trust; is faith in Christ worth dying for?

Is faith in Christ worth dying for? I quickly saw that if it wasn't, I had no business presenting the gospel to Muslims. You see, when a Muslim receives Christ, he faces certain persecution and possible death. How can I ask a Muslim to receive Christ as Lord if I have doubts in my own heart? If Christ isn't worth dying for, he isn't worth living for. On the other hand, if Christ is worth living and dying for, then we have a gospel that is of infinite value to Muslims. Certainly James and Peter understood Christ's sufficiency for life and death.

After I returned to Morocco, I had an opportunity to share this truth with a young man named Ahmed. Ahmed came to see me one day, honestly sharing his fears with me about following Christ. He asked, "What if I go to prison?" This kind of question had always intimidated me; I wasn't sure that I could ask someone to be willing to go to prison when I myself had never gone. Yet now I realized that it was Jesus who was calling him to take up his cross and follow, not me. This was between Ahmed and the Lord. I could only share with him the same comfort that I had received from the Scriptures. I spoke to him of the assurance of Christ's presence: "If you do go to prison, the Lord will be with you." We read together from the Bible the accounts of how the Lord was with Joseph, Peter, and Paul in prison and how he blessed each of these men in their imprisonment. As Ahmed began to understand the reality of God's constancy in our lives, his fears were relieved. Thank God that we don't have to live in mortal fear of our enemies, or even our ultimate enemy, that is, Satan. For I remember the passage in Revelation 12:10-12 which prophesies the defeat of Satan, overcome by the blood of the Lamb and by the word of testimony of those who "did not love their lives so much as to shrink from death."

A Christian who is not bound by the fear of death is a mighty weapon in the hand of God. Our struggle in North Africa is not with Muslims, but Satan. Courage in the face of death is our victory over Satan as we live out the faith in this society. This is the victorious hope which I have been called to bring to these Muslims. Brought to my knees, I affirm that I am willing to die and pray for continued strength to proclaim this gospel without fear.

*Written by a tentmaker in Morocco.
Reprinted by permission of Arab World
Ministries from Cross and Crescent Update,
Volume No. 1, 1989.*

Church News

Allegheny Conference

The **Air Hill** congregation, Chambersburg, Pa., began receiving bids in August for phase II of their construction project. An instrumental group was formed in September. • On July 15, the **Antrim** church, Chambersburg, occupied their new office complex which also includes large classrooms, lounge, library, restrooms, and fellowship hall with kitchen. • Clara Leedom spoke in the July 2 morning service of the **Canoe Creek** congregation, Hollidaysburg, Pa. • The **Carlisle**, Pa., congregation suspended Sunday school in August. Those children completing kindergarten received Bibles at the annual Bible breakfast on Aug. 27.

The men's fellowship of the **Cedar Grove** congregation, Mifflintown, Pa., gathered on July 12 to hear Philip Kilmer speak on "Let Freedom Ring." The two-part film "Twice Pardoned" was shown July 19, 26. • The men of the **Chambersburg**, Pa., church sponsored a July 15 trip to an Orioles ballgame. Several youth participated July 22-29 in a work camp in Benton Harbor, Mich. • The **Colyer** congregation, Centre Hall, Pa., scheduled a Sunday school picnic for July 30. The youth recently painted the church basement. • Teachers of grades 1-6 of the **Cumberland Valley** congregation, Dillsburg, Pa., planned to write their own curriculum during the summer. Merle Brubaker spoke July 16 on "The Overflowing Cup."

"This is my story" was the theme of the July 2 evening service of the **Dillsburg**, Pa., congregation. • Three persons were baptized recently at the **Fairview** church, New Cumberland, Pa. • The **Fairview Ave.** congregation, Waynesboro, Pa., scheduled a prayer vigil for July 16-17. Nine dates for teacher training have been set for the fall. Three members joined the congregation on July 9. • The Victory Singers from Freedom Village were with the **Five Forks** congregation, Waynesboro, Pa., July 15-16. Five members were received on July 2. The July 9 church picnic had 190 in attendance. • Entertainment was the subject of the summer FRED (fellowship, recreation, eats, devotions) meetings of the **Grantham**, Pa., church, focusing on TV, music, books, and cinema.

The gospel team The Centurions gave a concert on July 23 for the **Hanover**, Pa., congregation. • The Mount Rock Men's Quartet sang for a Galilean service Aug. 20 for the **Iron Springs** congregation, Fairfield, Pa. The purchasing of study books for a Bible school in India was the VBS project. • A salad buffet and fitness walk were features of a ladies' picnic enjoyed July 25 by the **Locust Grove** congregation, York, Pa. • Merrell Kephart spoke recently to the **Marsh Creek** congregation, Howard, Pa., representing the Pennsylvania Council on Alcohol Problems. A hymn sing was July 30. • On July 23, Lane Hostetter represented the Board for Media Ministries in the morning service of the **Martinsburg**, Pa., church.

The **Mechanicsburg**, Pa., congregation has agreed with the Board for World Missions to host prospective missionaries for six-month internships. • Edith Miller and Shirley Johnson were Wednesday night speakers in July for the **Messiah Village** congregation, Mechanicsburg. • Alan Nell spoke in the July 30 Youth Sunday service of the **Morning Hour Chapel**, East Berlin, Pa. • On July 16, the junior youth of the **Mt. Rock** congregation, Shippensburg, Pa., reported on their retreat to Ontario, Canada, and showed the film, "Big Money Mixup." A telephone answering machine has been donated to the church office.

The **New Guilford** congregation, Chambersburg, Pa., had a July 16 "Especially for Kids" Sunday. Five children's choirs sang in the service, then the children had a program featuring "Barb and Friends" puppets. • A special council of the **Paramount** congregation, Hagerstown, Md., recently voted to proceed with their building project. • The **Van Lear** congregation, Williamsport, Md., planned a yard sale for Aug. 26.

Atlantic Conference

July 23 was Friends Sunday at the **Community Bible** congregation, Sarasota, Fla. A salad bar and dessert luncheon followed the service. • On July 5, Lois Peterman spoke on behalf of Brethren in Christ missions in Colombia to the **Cross Roads** congregation, Mt. Joy, Pa. • The **Elizabethtown**, Pa., congregation gave a photo album of themselves to new pastor David Hall upon his installation and welcome at the end of July. • The **Fairland** congregation, Cleona, Pa., recently has begun implementation of the Stephen Ministries caregiving program. Eight new members were received on July 9.

On July 19, the **Free Grace** congregation, Millersburg, Pa., held a consecration service for Renee Lapp who started an assignment on July 23 with Operation Mobilization in Canada. • Martha Lockwood of the **Palmyra** church spoke to the **Hershey**, Pa., congregation on July 23. • A group of teens and adults from the **Skyline View** congregation, Harrisburg, Pa., spent a week with the **Holden Park** congregation, Orlando, Fla. They did work projects and led in the July 30 Sunday evening service. • Bishop Byers was slated to speak Aug. 20 to the **Hummelstown**, Pa., congregation.

Sonseeker Safari was the VBS theme July 30—Aug. 3 for the **Lancaster**, Pa., congregation. A group went Aug. 13-19 to Kentucky with the Serving With Appalachian People (SWAP) ministry. • The Children's Choir of the **Manheim**, Pa., church recently presented Kathie Hill's musical, "We Like Sheep." Rev. John L. Rosenberry was guest evangelist for the July 9 services. • Twenty senior high youth of the **Manor** congregation, Mountville, Pa., left June 28 for Washington, D.C., to work with Tri-Sector, a ministry center for urban education. The congregation's summer missions project of \$10,000 was to provide seven scholarships for Nicaraguan pastors, and money for Honduran church plantings.

On July 16, members of the **Mastersonville** congregation, Manheim, Pa., viewed the video, "The Ordinary Guy." • Five Day Good News Clubs were held July 10-14 on the lawn of the **Mt. Pleasant** church, Mt. Joy, Pa. A men and boys



Latin America Music Ministry Team

Calling themselves "Mensajeros de Paz" (Messengers of Peace) a music ministry team of nine young people from Ontario Brethren in Christ churches spent four weeks in intensive Spanish language study in Antigua. From there they proceeded to minister with a focus on youth in the Brethren in Christ churches in Nicaragua, Colombia, and Venezuela.

At the team's orientation weekend, Dr. Jean Giles of Shalom Counselling Centre, St. Catharines, Tim and Martha Giles, missionaries in Caracas, Venezuela, and Dr. Roy V. Sider, Secretary for Overseas Ministries, provided background for team relationships and concepts in cross-cultural life.

This is the second ministry tour to Latin America for team leader Monique Tute and member Steve Sider, both from Riverside Chapel, Fort Erie. Others in the group

include Jennifer Kingdon and Alan Thornton, also of Riverside Chapel; Tim Cober, Springvale congregation; Melissa D'Hondt, Houghton congregation; Karen Wigg and Mike and Sandi Hannigan, Westheights congregation.

Although the team is sponsored by Brethren in Christ World Missions, each team member was responsible for raising travel and language study funds, a real challenge when most are high school and university students.

"Mensajeros de Paz" returned to Canada in August and planned to report on their tour at Niagara Camp on the campus of Niagara Christian College on August 23.

From the left: Monique Tute, Steve Sider, Melissa D'Hondt, Alan Thornton, Jennifer Kingdon, Karen Wigg, Tim Cober, Sandi and Mike Hannigan.

campout was planned for Aug. 18-20. • On July 23, the **Hummelstown** congregation was the guest of the **Palmyra, Pa.**, congregation for the film "Caught." Phyllis Engle was speaker for the July 9 Palmyra MPF service. • Omer King was installed July 9 as pastor of the **Pequea** church, Lancaster, Pa. The youth group had a yard sale Aug. 19. • The Family Ministries of the **Refton, Pa.**, church sponsored a deep sea fishing trip on July 22 from Bowers Beach, Del. Children's Activity Week was July 10-14.

A recent chicken barbecue and strawberry festival by the **Shenks** congregation, Elizabethtown, Pa., netted \$1,159 for Kenbrook Bible Camp and Paxton Street Home. Twenty young people recently spent a weekend at the voluntary service unit in Bronx, N.Y. • The **Silverdale, Pa.**, congregation held VBS July 10-14. A staff appreciation picnic was July 16. • On July 16, the **Skyline View** congregation, Harrisburg, Pa., enjoyed the film "City of the Bees." • On Aug. 2, Chuck Burkett was installed as pastor of the **Stowe, Pa.**, congregation. • The **Summit View** congregation, New Holland, Pa., had a half hour time slot in the July 23 Church Music Day at the New Holland Park. A congregational council was called July 12 to review a new purpose statement.

Canadian Conference

On July 29, the **Falls View** congregation, Niagara Falls, Ont., had a potluck supper and love offering for Daryl Sider, leaving for a year's voluntary service at Timber Bay Children's Home. Three persons received baptism on July 23. • Gideon representative Merle Heise spoke on July 9 to the **Heise Hill** congregation, Gormley, Ont. • The **Lakeside Community** congregation, Calgary, Alb., planned their third annual golf tourney for Aug. 31. • Gary Hellard was Youth Day speaker Aug. 13 for the **Massey Place** congregation, Saskatoon, Sask.

On July 30, the **North East Community** congregation, Calgary, Alb., had a commissioning service for Frank and Hulda Whyte, who are working to plant Valley View Community Church in North Calgary. • The **Oak Ridges, Ont.**, church concluded their VBS on July 16 with a morning program. On Aug. 13, Becky Fretz was commissioned for her work in Thailand. She will join Shirley Johnson in Bangkok. • Pastor Leonard Ches-

ter of the **Sherkston, Ont.**, congregation taught David Seaman's *Putting Away Childish Things* during the Aug. 14-18 VBS. • The **Springvale** congregation, Hagersville, Ont., had among its July speakers Rick Donato of Youth for Christ, a Gideon representative, and Bishop Sider. Four new members joined the church.

Mike and Laurie Jerry shared on July 9 with the **Stayner, Ont.**, congregation about their preparations for service with Mission Aviation Fellowship. A missions conference on Aug. 6 featured Lois Jean Sider and Edith Miller. • Three persons were baptized July 2 into the **Wainfleet, Ont.**, church family. A July 5 farewell barbecue honored Tim and Martha Giles who are returning to Venezuela. • The **Westheights** congregation, Kitchener, Ont., enjoyed the Westheights Men's Quartet on July 9. A family service, barbecue, and praise service were July 16.

Central Conference

Henry Ginder spoke on July 26 to the **Beulah Chapel** congregation, Springfield, Ohio, about his trip around the world. The youth planned the July 30 evening service. • On July 23, Phyllis Engle spoke to the **Fairview** congregation, Englewood, Ohio, during the Sunday school hour. The church is seeking a youth minister. • The movie "Loving God," with Charles Colson, was shown to the **Highland** congregation, West Milton, Ohio, on Aug. 16. Ed Ashby has left the pastorate of the church to attend Ashland Seminary in order to gain a Master of Arts in Counseling.

The Bob Verno family were guests of the **Lakeview** church, Goodrich, Mich., for their family camping weekend Aug. 4-6. • The **Morrison, Ill.**, congregation had an all-church outing on July 8 on the Mississippi River with water sports and a barbecue. Six new members joined the church on July 30. • Pastor Cabe of the **Peace Chapel** congregation, Ravenna, Ohio, recently finished his M.A. in counseling. Jim Mock recently shared a short seminar on the Christian and finances. • On July 16, John and Jean Yount gave a presentation to the **Sippo Valley** congregation, Massillon, Ohio, about the Miami Cuban Refugee Mission. "A Man Called Norman" was shown July 30. • The **Union Grove** congregation, New Paris, Ind., had an all-church campout at Chain-O-Lakes State Park on July 21-23.

Midwest Conference

The Terry Longenecker family, short-term missionaries to Taipei, Taiwan, spoke July 2 to the **Abilene, Ks.**, and **Zion** congregations. • The youth of the **Bethany** congregation, Thomas, Okla., planned an Aug. 16-20 trip to Navajo Mission. Fall Pioneer Clubs began Aug. 30 with an ice cream social and registration. • A 50th wedding anniversary celebration was hosted July 16 in Dallas Center, Ia., for Millard and Minnie Haldeman by their sons and wives, Galen and Ruth, and Marvin and Esther. The grandchildren greeted the 250 guests. The Haldemans were married at her home in McClane, Colo., and lived at Quinter, Ks., until their move to Dallas Center, in 1960. He served as pastor of the **Mound Park** (formerly Dallas Center) congregation from 1971-78.



Bishop Ginder and volunteers from the **Red Star, Zion,** and **Bethany** congregations gathered July 24-28 to construct a parking lot on the property of the **Oklahoma City, Okla.**, congregation's new facility. A swim party for workers and members was planned for July 25. • The **Rosebank** congregation, Hope, Ks., hosted the combined fifth Sunday service for area Brethren in Christ churches. Omar Rupp sang, and Dale Galle shared the challenges of the MCC relief program. • On July 9, the **Zion** congregation, Abilene, Ks., planned a meeting for those interested in training in basic discipling techniques. Training sessions on the use of *Life With God* were scheduled for Aug. 6, 20.

Pacific Conference

During much of July, Pastor Hostetler of the **Pacific Highway** congregation, Salem, Ore., assisted the Lifeline Ministries in San Francisco, Calif., with their renovation and painting project. Rev. Art Cooper, Benjamin Rodriguez, Tom Tonnesen, and Judith Angell occupied the Sunday pulpits, and George Williams led Wednesday night studies. • The **Riverside, Calif.**, congregation had a summer "Movies to Discover Your Marriage By" series. They watched and discussed "The Great Santini," "Shoot the Moon," "Ordinary People," and "Who's Afraid of Virginia Wolf?"

The **Upland, Calif.**, congregation appointed Rev. Alvin C. Burkholder to the position of Minister Emeritus on June 18, 1989. Since his ordination in 1927, he has served in numerous denominational posts, among them Chairman of the Board of Navajo and Lifeline Missions (1947-67 and 1957-67); Bishop, Midwest and Pacific Conferences (1957-67); and Executive Director of the Budget and Stewardship Commission (1970-78). He served the Upland congregation as senior pastor (1931-40 and 1952-57) and most recently in a staff position. Rev. Melvin Shoemaker and Bishop J. Ralph Wenger officiated in the service. Tributes were read by Alvin's son Charles, Frances Harmon, Rev. Robert Hempy, and Bishop Wenger. In



On July 30, the Ashland, Ohio, congregation had an afternoon service of celebration and dedication of their new Christian education addition. Words of greeting were spoken by Mayor Don Richey; architect Douglas Mullenix; financial consultant Paul Hostetler; and builder Howard Steigewalt. Also in attendance were Rev. John Arthur and Eva Brubaker, and Luke Keefer, Sr.

The dedication was Owen Alderfer's first official duty upon returning to his duties as bishop. Rev. Sam Hollingsworth, former pastor at Ashland who is now at the Fairview Church, Ohio, delivered the dedication message, "Celebrate Today—Seize Tomorrow!" More than 130 people attended. Refreshments were served following the service.



Vera and Alvin Burkholder, J. Ralph Wenger

the words of one of the tributes, Alvin's ministry could be encapsulated by these five descriptions: diligent, resourceful, credible, enthusiastic, and Spirit-anointed.

New guidelines for submitting church news and vital statistics have been mailed to each pastor. Any questions regarding the new procedures may be directed to P.O. Box 166, Nappanee, IN 46550, or call 219-773-3164.

For the Record

Births

Armer: Matthew Thomas, May 21; Tom and Kim Armer, Manheim congregation, Pa.

Beck: Alina Nicole, June 21; Kevin and Un Ye Beck, Fairland congregation, Pa.

Benton: Christina Gayle, June 5; John and Gayle Benton, Canoe Creek congregation, Pa.

Blank: Sarah Cecilia, June 12; Pat and Suzanne Blank, New Covenant congregation, Pa.

Buckwalter: Renee Elice, July 7; Arlin and Ruth (Eberly) Buckwalter, Mt. Pleasant congregation, Pa.

Cober: Alyssa Ruth, Jan. 10; Karl and Cynthia (McDonald) Cober, Westheights congregation, Ont.

Crider: Nathan, July 20; Rodney and Nancy Crider, Mt. Rock congregation, Pa.

Danzberger: Tiffany Nicole, June 14; Daryl and Helen (Oberholzer) Dansberger, Paramount congregation, Md.

Denlinger: Leann Nicole, Apr. 15; Edward and Linda Denlinger, Manheim congregation, Pa.

Diehl: Julia Gayle, July 10; Dennis and Lisa (Keller) Diehl, Air Hill congregation, Pa.

Ebersole: Gina Marie, July 9; Jeff and Gail (Roach) Ebersole, Mechanicsburg, Pa.

Epp: Richard Harold Louis, June 28; Richard and Linda (Minor) Epp, Bertie congregation, Ont.

Everhart: Linzie Nicole, May 2; Steve and Terina Everhart, Canoe Creek congregation, Pa.

George: Matthew David, June 30; Travis and Carolyn George, Antrim congregation, Pa.

Harmuth: Christopher, June 21; Brian and Pam (Zimmerman) Harmuth, Fairland congregation, Pa.

Kershner: Jamie Lee, July 14; Tim and Rhonda Kershner, Antrim congregation, Pa.

Leaman: Lindsey Renee, June 30; Randall and Amy (Noll) Leaman, Manor congregation, Pa.

Meiser: Kiersta Janel, July 14; Doug and Michelle Meiser, Cedar Grove congregation, Pa.

Musser: David Alan, July 6; Nathan and Linda Musser, Cumberland Valley congregation, Pa.

Nolt: Jeremy Robert, June 5; Tom and Sharon Nolt, Manheim congregation, Pa.

Olson: Megan Alaine, June 4; Dave and Kathy Olson, Mound Park congregation, Iowa.

Pinter: Andrew Joseph, July 21; Jonathan and Marianne (Chamberlain) Pinter, Harrisburg congregation, Pa., and Paxton Street Home.

Reist: Philip James, June 26; Timothy and Joanne (Leaman) Reist, Manor congregation, Pa.

Shearer: Laura Ann, July 20; Tim and Cheryl Shearer, Mechanicsburg congregation, Pa.

Snyder: Laura Marie, June 22; Lonnie Snyder, Jr., and Stacey Heath, Cedar Grove congregation, Pa.

Stinson: Zachary Edward, July 5; Terry and Tracy Stinson, Antrim congregation, Pa.

Van Natter: Lucas Nathaniel, July 5; Jay and Tricia (Devereux) Van Natter, Sherkston congregation, Ont.

Walden: Lauren Elizabeth, July 25; John and Arlene Walden, Mechanicsburg congregation, Pa.

Weaver: Matthew Garison, June 10; Gary and Maribeth Weaver, Manheim congregation, Pa.

Witmer: Jocelyn Ruth, June 22; Lewis and Judy (Burkholder) Witmer, Manor congregation, Pa.

Wurster: Marlee Elizabeth, June 13; Alan and Carolyn (Seymour) Wurster, Sherkston congregation, Ont.

Wyant: Jennifer Denise, June 30; David and Connie (Robson) Wyant, Stayner congregation, Ont.

Weddings

Beam-Fickes: Rosalyn Anne (Rotz) Fickes, Chambersburg, Pa., and John Robert Beam, Shippensburg, Pa., June 23, at the Chambersburg Brethren in Christ Church with Rev. Graybill Brubaker officiating.

Chubb-Mengel: Kristina Lynn, daughter of John and Diane Mengel, Mechanicsburg, Pa., and Timothy Andrew, son of Richard and Donna Chubb, Mechanicsburg, July 1, in the Cumberland Valley Brethren in Christ Church with Rev. Ray Bert officiating.

Harrison-Cott: Tammy Sue, daughter of Rev. and Mrs. C. Alvin Cott, Harrisburg, Pa., and Sean Allen, son of Mr. and Mrs. Richard E. Harrison, Spring Grove, Pa., June 10, at the Cumberland Valley Brethren in Christ Church with Rev. Barry Erb, Rev. Ray Bert, and Rev. C. Alvin Cott officiating.

Hart-Cubitt: Julia Mae, daughter of Gerald and the late Florence Cubitt, Stayner, Ont., and William Richard, son of Lillian and the late Ronald Hart, Burlington, Ont., July 8, in the Stayner Brethren in Christ Church with Rev. Leonard Chester officiating.

Heitzman-Lefever: Pamela Sue, daughter of Parke and Charlotte Lefever, Mt. Joy, Pa., and Daniel L., son of Daniel L. and Nancy Heitzman, Sr., Paxinos, Pa., June 24, at the Cross Roads Brethren in Christ Church, Mt. Joy, with Rev. Dale H. Engle officiating.

Herr-Helsel: Deborah Elaine, daughter of Mr. and Mrs. Eddy L. Helsel, Quakertown, Pa., and Jeffrey Kurt, son of Mr. and Mrs. Alvin K. Herr, Manheim, Pa., July 1, at the First Church of the Brethren, Quakertown, with Rev. Roy J. Peterman and Rev. Charles L. Stump officiating.

Hess-Peterman: Carol Ann, daughter of Dr. and Mrs. Roy J. Peterman, Manheim, Pa., and Dale L., son of Mr. and Mrs. William M. Hess, Manheim, July 22, at the Manheim Brethren in Christ Church with Rev. Dan Heitzman officiating.

Joycey-Apperson: Fiona, daughter of James and Sarah Apperson, Kitchener, Ont., and Roger, son of Gordon and Dulcie Joycey, Dartmouth, N.S., June 24 at the Westheights Brethren in Christ Church with Rev. David Illman officiating.

Kothe-Twigg: Eunice M. Twigg and Robert M. Kothe, July 9, at the Fairview Brethren in Christ Church with Rev. Simon A. Lehman, Jr., officiating.

Melhorn-Henise: Arline H. Henise, and Lloyd H. Melhorn, June 25, at Grace Baptist Church, York, Pa.

Morrison-Stone: April Marie Stone, daughter of Richard and Barbara Steffee, York, Pa., and Roy Adrian, son of Eugene and Linda Morrison and the late Shirley Morrison, Hemstead, Md., June 10, at the Locust Grove Brethren in Christ Church.

Ramsey-Eichelberger: Lisa Ann Eichelberger, daughter of Art and Lois Starner, Gardners, Pa., and G. Scott, son of Gilbert and Anna Marie Ramsey, Mt. Holly Spring, Pa., June 24 at the Cumberland Valley Brethren in Christ Church with Dr. Jerry Goff officiating.

Rutter-Green: Debra K., daughter of Mr. and Mrs. John C. Green, Holliston, Mass., and Steve W., son of Mr. and Mrs. Ray G. Rutter, Carlisle, Pa., July 8, in the Grantham Chapel, Messiah College, with Rev. Clark Miller, and Rev. Stanley Washburn officiating.

Sare-Minter: Sherry, daughter of Mark and Glenna Minter, Abilene, Ks., and Gary, son of Betty and the late Stanley Sare, Abilene, June 16, in the Zion Brethren in Christ Church.

Schlenbaker-Weaver: Connie, daughter of Mr. and Mrs. Albert Weaver, Strasburg, Pa., and Thomas, son of Mr. and Mrs. Donald Schlenbaker, Willow Street, Pa., June 10, in the Refton Brethren in Christ Church with Rev. John Long officiating.

Simmons-Stoneroad: Crystal Stoneroad and Charles Simmons, Apr. 29, at the Fairview Brethren in Christ Church with Simon A. Lehman, Jr., officiating.

Teal-Comi: Layne Leola, daughter of Gordon and Phoebe Comi, Crystal Beach, Ont., and Brian Gordon, son of Gordon and Darlene Teal, Ridgeway, Ont., June 10, at the Sherkston Brethren in Christ Church with Rev. Leonard Chester officiating.

Toohy-Rice: Valerie Jean, daughter of Gordon and Reta Rice, Waterloo, Ont., and Charles John, Toohy, son of Jerry and Margaret Shelton, Mount Forest, Ont., Mar. 25, at the Westheights Brethren in Christ Church with Rev. David Illman officiating.

Obituaries

Brechbill: Naomi T. Brechbill, born Oct. 30, 1904, died June 23. She was the widow of Albert H. Brechbill. Surviving are 3 sons, Earl D., Robert K., Joseph A.; 4 daughters, Ruth Jean Lehman, Anita K., Esther T. Pierce, and Frances E. Ulery; 16 grandchildren; 22 great-grandchildren; and 3 great-great-grandchildren. She was a retired teacher in the Northern York County School District and had taught in Cumberland and York counties for 35 years. She later taught in Alaska, New Mexico, and Nicaragua. The funeral service was held at the Messiah Village Church where she was a member with Rev. J. Robert Lehman officiating. Interment was in Grantham Memorial Park.

Brubaker: Grace E. Brubaker, born Feb. 22, 1897, died June 29. She was the wife of the late Henry H. Brubaker. Surviving are a son, Ronald; a daughter Edna Schroeder; 7 grandchildren; and 10 great-grandchildren. She served the Brethren in Christ as a missionary in Zimbabwe for 28 years, at Niagara Christian College for 5 years, and at the Messiah Home, Harrisburg, for 7 years. Grace was a member of the Upland, Calif., congregation where the funeral was held with Rev. Melvin H. Shoemaker, Rev. Alvin Burkholder, and Rev. Cecil Plank officiating. Interment was at the Bellevue Mausoleum.

Brubaker: Harold L. Brubaker, born June 19, 1930, died May 15. He is survived by his wife, Miriam R. (Gross); two daughters, Mary Ellen and Ronda; three sons, Kenneth, Donald, and Harold, Jr.; five grandchildren; two brothers, John and George; and a sister, Betty Zook. Harold was a member of the Refton, Pa., congregation, where services were held with Rev. Janet Peiffer officiating. Interment was in Paradise Mennonite Cemetery with Rev. John Long officiating.

Engle: Marion H. Engle, born Feb. 18, 1912, died May 28. Surviving are a sister, Alma H.; two brothers, John H. and Harold H.; and nieces and nephews. Marion was a member of the Lancaster, Pa., congregation where the funeral service was held with Rev. James Ernst officiating. Interment was in the East Donegal Cemetery.

Enterline: Emma E. Enterline, born Mar. 14, 1911, died May 25. Services were held at the Frank S. Miller Funeral Home with Rev. James Artz of the Shenks Brethren in Christ Church, Elizabethtown, Pa., officiating. Interment was in the Shenks cemetery.

Kent: Ethel T. Kent, born June 3, 1895, died June 5. Surviving are her husband, W. Haines Kent; a son, William H.; and a grandson. She was a member of the United Presbyterian Church, Camp Hill, Pa., and of the Messiah Village congregation. The funeral was held at the United Presbyterian Church with Rev. William J. Murphy, Rev. Donald E. May, and Rev. J. Robert Lehman officiating. Interment was in Hillside Cemetery, Clearfield, Pa.

Marr: Howard Marr, born Oct. 8, 1920, died June 2. He is survived by his wife Mary; two sons, Colin and Donald; a daughter, Carolyn Brown; five grandchildren; a great-grandson; three brothers, Horace, Gordon, and Lloyd; and a sister, Della Duff. Howard was a member of the Weland, Ont., congregation where the funeral service was held with Rev. Walter Kelly and Rev. Robert Rolston officiating. Interment was in Zion Cemetery in Wainfleet, Ont.

Mitchell: Ruby Mitchell, born Dec. 14, 1911, the daughter of Joseph and Sarah Jamison Flora, died Apr. 11. Surviving are two stepsons, Philip,

The Way of Peace

A column for
Christian
peacemakers

The Sign of Jonah

They call themselves "The Sign of Jonah" (see Luke 11:29), and through their drama, music, and preaching they challenge their audiences "to take seriously what Christ taught about our relationship to our enemies."

"The Sign of Jonah" is a group of six couples from the Lancaster (Pa.) Brethren in Christ Church. They meet regularly as a small group for fellowship and study, and out of their life together came the motivation to share their convictions about peace with a wider audience.

Disturbed by the trend, even among Christians, to trust our security to the military capabilities of the United States, "The Sign of Jonah" is an intentional effort to present an alternative, biblical view of how to relate to enemies. The group has taken its message on the road, presenting to a number of churches in the greater Lancaster area a program of drama, music, and preaching.

The drama, written and performed by members of the group, presents a "biblical and contemporary look at enemies."

and Kenneth; a stepdaughter, Betty McKee; two brothers, Ernest and Joseph; and five sisters, Florence Reed, Katie Smith, Anna Umland, Beulah Reed, and Esther Keller. Ruby was a member of the Mound Park congregation, Dallas Center, Iowa, where services were held with Rev. Dwayne Potteiger and Rev. Millard Haldeman officiating. Interment was in the Brethren Cemetery.

Noel: Esther H. Noel, born Apr. 12, 1901, died Apr. 11. She was the widow of Abram Noel. Also preceding her in death was a brother, Samuel F. Minter. Surviving are 5 sons, Loren, Raymond, Eldon, Vernon Dale, and Paul; 2 daughters, Evelyn Dohner, and Vivian Gramm; 17 grandchildren; and 17 great-grandchildren. Her married life was spent on a farm near Abilene, Ks., where she was a member of the Zion congregation. She was a cook for two years at Jabbok Bible School. She moved to Harrisburg, Pa., in 1956, where she was an active member of the Brethren in Christ congregation. Services were held at Messiah Village, and at the Danner Funeral Home, Abilene. Interment was in Union Cemetery near Abilene.

Redger: Adam Redger, born Sept. 30, 1897, died June 29. Surviving are his wife, Sophia; three sons, Kenneth, Ernest, and Charles; a daughter, Naomi Base; two brothers, Adolph and Lincoln; eight grandchildren; and nine great-grandchildren. Services were held at the Abilene, Ks., Brethren in Christ Church with Rev. Henry Landis officiating. Interment was in Bethel Cemetery.

Roush: Vada L. Roush, born Jan. 1, 1907, died May 24. Services were held at the Shenks church, Elizabethtown, Pa. Interment was in the Hummelstown, Pa., cemetery.

Their music, also original and of professional quality, probes, questions, and warns about what the songwriter calls a "frightening departure from Christ's teachings about love, peace, and nonresistance, towards a silent alliance with the state." The preaching is, in their words, "low key and personal," suggesting ways for each person to be a peacemaker and to live as Christ taught us.

"The Sign of Jonah" is available on a limited basis for programs within a 50-100-mile radius of Lancaster. There is a small-scale ministry, done in the spare time of these otherwise very busy people—a model for others elsewhere who are looking for a way to communicate nonthreateningly and dramatically the way of peace.

For more information about "The Sign of Jonah," please contact Nelson Steffy (a member of the group), 2387 Split Rail Dr., East Petersburg, PA 17520 (717-569-5516).

"The Way of Peace" column is a project of the Board for Brotherhood Concerns.

Severn: Clayton Wilbur Severn, born July 24, 1911, the son of John Wilbur and Edna Carmen Severn, died July 24. Two children preceded him in death. Surviving are his wife since 1935, Orpha (Rector); and two sons, Eldon and John Samuel; two daughters, Alvera Sandberg and Ramona Little; and nine grandchildren. Clayton and Orpha committed their lives to proclaiming the gospel and pastored churches in Lewellen, Neb.; Twin Falls, Ida.; Ferndale, Wash.; New Market, Iowa; Weeping Water, Neb.; Brown City, Ks.; Albuquerque, N.M.; Harper, Ks.; and Denver, Colo. They retired to Maize, Ks., in 1984, after 50 years in ministry. The funeral service was held in the Maize, Ks., Missionary Church with Revs. Randall Whitesel, Larry Secor, Ray Adams, and Glenn Ginder officiating. Interment was in the Maize Cemetery.

Tribute

The Christian ministry is a divine calling to which Clayton Severn gave himself with dedication. It is my privilege to especially note with gratitude the decade of service Bro. Severn gave to the Brethren in Christ Church. In 1966 he accepted a call through Bishop Arthur Climenhaga to serve as pastor of the Pleasant Hill church in Brown Co., Ks. After several years the Severns moved to Albuquerque, N.M., where Pastor Severn served the Sandia Church until 1976. The two bishops with whom he served during those years (Arthur Climenhaga and Don Shafer) attest to the high quality of Bro. Severn's pastoral ministry.

On behalf of the Brethren in Christ Church and especially the Midwest Conference, I express sympathy to you, the family and friends. I also express deep gratitude for those years of ministry

shared with the Brethren in Christ—ministry that was certainly enhanced by the support of his family. In addition to the two churches noted earlier, he had a continuing interest in the Wichita congregation where he preached on occasion and where his daughter and son-in-law, the Sandberg family, participated extensively in the planting of the church. May God be praised for a life and ministry faithfully invested in the building of the eternal kingdom.

Glenn A. Ginder,
Bishop, Midwest Conference

Shelly: Lester E. Shelly, born July 4, 1918, the son of Engle and Nora Brubaker Shelly, died July 5 at Bradenton, Fla. He and his wife Esther D. (Garis) had celebrated 50 years of marriage in February. He also is survived by 6 sons; 2 daughters; 2 sisters; 2 brothers; and 15 grandchildren. Lester had been a member of the Bethel Springs congregation, Reinholds, Pa. He had served as a member of the Pennsylvania State Sunday School Board, and the Tent Committee, both once agencies of the Brethren in Christ Church. Funeral services were held at the gravesite in the Cross

Roads Cemetery, Florin, Pa., with Rev. E. D. Brechbill officiating.

Swanger: Mildred S. Swanger, born Jan. 8, 1921, died May 21. She is survived by her husband, Elmer; a son, John I.; and four daughters, Anna Ruth Hockley, Barbara M. Diffenderfer, Mary Ann Barker, and Janice Marie. Mildred was a member of the Manheim Brethren in Christ Church where a memorial service was conducted by Dr. Roy J. Peterman. Interment was in the Cross Roads Cemetery.

Money Matters

How does the boss feel about us?

by Merle Brubaker

"My boss . . . Jewish . . ." Those words on the bumper sticker on the pickup truck in front of us caught our attention as Ila and I drove west at night on U.S. Route 30 in a "no passing" zone. Each time the traffic slowed, I crept as close as I dared, trying to catch another word.

Finally we got it together, "My boss is a Jewish carpenter."

The hometown folks knew Jesus as "the carpenter" (Mark 6:1-3). Apparently he took over the family business in Nazareth when Joseph died, and supported his mother and his brothers and sisters until his call to "full-time ministry."

It has always puzzled me why Jesus talked so much about money when he had so little of it to talk about. And where did he get all those illustrations about travelers, and yokes, and farmers, and shepherds, and merchants, and military officers, and politicians, and building houses on good foundations?

Nazareth was near a main highway for trade and military travel from prosperous Northern Africa to the cities on the "Fertile Crescent" and beyond. The carpenter shop was a place to go for parts and repairs for chariots, ox carts and other farm equipment, houses and furniture, perhaps even for crosses.

So, not only from divine wisdom and astute observation, but probably from personal experience, Jesus knew about buying and selling, saving and investing, borrowing and lending, giving and receiving, hiring and firing, and meeting a payroll.

Merle Brubaker is Director of Stewardship for the Brethren in Christ Church.

He knew about paying bills and taxes. He knew about managing money, and other resources, for his Father. He knew, from experience, the connection between managing money for his Father, and managing his Father's other resources.

"Whoever is faithful with little, will also be faithful with much" is a wise proverb helpful in managing a local business or a world-wide missionary enterprise. As Jesus put it so succinctly, "If you have not been trustworthy in handling worldly wealth, who will trust you with true riches?" (Luke 16:11).

Stewardship is not just about money. Stewardship is not primarily about money. Stewardship is about our relationship to God! We are God's stewards, God's managers (God's bankers, if you please). Everything good belongs to God, and we belong to God. Generally he trusts to each of us as much as we can manage.

In God's way of doing things, there is not that much difference between the stewardship of money and the stewardship of personnel; between the good use of material resources and the good use of spiritual resources. (My dad once told me that his years as a dairyman were good preparation for his work as a pastor and church planter.)

In 2 Chronicles 7:14 God says that how we pray and worship and repent is related to the health of the soil in our fields and gardens, and the health of our souls. In Malachi 3:10, he says that the way we give our money is related to the blessings that he can give.

I think that is what "The Year of the Overflowing Cup" is all about. God is calling us to repent, to remember our

first love, and to do the things we did at first. He says that if we don't, we'll get fired ("removed" Rev. 2:5). On the other hand, if we do his will, we get more responsibility (Rev. 2:26).

Who wants to get fired? On the other hand, who wants more accountability? So we're tempted to keep on doing what we think will keep us out of trouble—to be neither "hot" nor "cold."

Jesus, our boss, says that makes him sick (literally "vomit," "spit you out of my mouth," Rev. 3:16). With this loving rebuke, he calls for earnest repentance and offers true riches, restored dignity, and renewed vision.

I've heard the cry for renewal in this "Year of the Overflowing Cup" and I've seen signs of renewal . . . in conversations with lay people and church leaders . . . in meetings small and large in every regional conference in North America . . . in worship services, Sunday school classes and other groups . . . in the *Evangelical Visitor*, in the General Conference *Minutes*, in bishops' newsletters and in other publications.

The Jewish carpenter who holds the seven stars (the "angels" or "messengers" of the churches) and walks among the seven lampstands (the churches) is knocking at our door. He wants to be with us. He wants to banquet with us. He wants to share all of his Father's resources with us.

If we continue doing what we're doing right, and repent and catch up where we've been going wrong, the Carpenter says he will make us pillars in the temple of God (Rev. 3:12). Or in the words of the Shepherd Psalm, our cups will be running over, and we will "dwell in the house of the Lord forever!"

Faith and Farming II Conference set for McPherson, Kans., Nov. 17-19

"Rural Stewardship—Regaining a Reverence for the Land" is the theme of the Heartland Faith and Farming II Conference November 17-19, 1989. The conference will be at the Holiday Manor Convention Center in McPherson, KS and is sponsored by MCC Central States Rural Issues. The goal of the sessions will be to reaffirm the farm, the small town, the rural church, their people and their future.

As people with strong roots in rural tradition, Mennonites and Brethren in Christ are challenged today in the spiritual, economic and social arenas. The family farm, the church, and rural communities are facing difficult issues. New

vocabularies are needing to be learned. The hope of Heartland Faith and Farming II is that together we may encourage a deeper understanding of the complexities of these issues within our relationship to God and his creation.

The Friday evening to Sunday noon sessions will feature nine workshops in addition to worship, music, enrichment, recreation and relaxation. Workshop subjects include: Keeping Family Farming Partnerships Healthy; Supporting/Maintaining the Small Town; Improving Listening Skills; Art of Neighboring; An Expression of Faith; Biotechnology and Farming in the Future; Farming in the '90s; LISA (Low Input Sustainable

Agriculture); Opportunities in Retirement; and Wellness—The Whole Person.

In addition, Ed Cornelson, MCC Farm Concerns, Winnipeg, MB, will lead a panel of farmers, one each from Canada, Oklahoma, Nebraska, Minnesota, and Iowa, discussing the subject "Speaking of Wealth and Poverty Freely Within the Church."

A unique sharing of Christian love has added a special meaning to this conference. A Japanese Mennonite donor who read of the drought and financial concerns affecting many U.S. farmers is sharing with his overseas Christian brothers and sisters. His generous cash gift of love to MCC Rural Issues helps make this conference possible.

Brochures and registration forms are available from MCC Central States, Box 235, North Newton, KS 67117; 316/283-2720.

New film, "The Radicals," traces Anabaptist origins

It took five years and a cast of thousands. What began as an hour-long church history story grew into a feature-length 35mm motion picture on the beginnings of the Anabaptist movement. "The Radicals" is ready to be viewed worldwide.

Formerly called "Pilgrim Aflame," the film has a new title. "The essence of the Anabaptist movement was to go back to Christianity's roots, which is what radical means," explained Joel Kauffmann, who co-wrote the screenplay. "These were the guys who were the protesters, the radicals of the reformation."

"We discovered 'The Radicals' worked better than 'Pilgrim Aflame' in non-Mennonite circles," noted D. Michael Hostetler, the project's executive producer. "This film is a tremendous opportunity for us to share our faith story with the rest of the world."

Originally the film was targeted for a church audience. However, with the advent of video technology, the market for church films virtually disappeared.

Yet the story remained relevant. Sisters & Brothers (SBI), producers of the film, then expanded the project to reach into the secular arena. Instead of shooting with 16mm film, Sisters & Brothers chose 35mm film and added another



Traveling as one—both in spirit and mutual support—Michael and Margaretha Sattler set out on a pilgrimage to discover the true church of Christ—a pilgrimage that made them outlaws, heretics.

half hour, making "The Radicals" a theatrical, feature-length motion picture.

The film won the Silver Award (Third place) at the 11th annual Houston (Texas) International Film Festival in April, competing against about 50 independently-produced feature films.

Beginning in August, the film will be shown publicly in local theaters in cities across the U.S. and Canada. "The Radicals" will make extended stops in approximately 25 communities.

The film was shot entirely on location in France, Switzerland and Germany during February and March 1988.

Based on the Herald Press book, *Pilgrim Aflame*, by Myron S. Augsburger, the film dramatically depicts the Anabaptist movement in the 1500s, which is also known as the "Radical Reformation." The story of Michael and Mar-

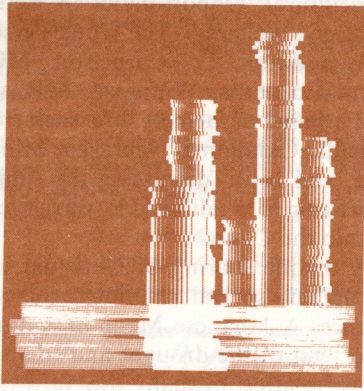
garetha Sattler is told through the eyes of Wilhelm Reublin, one of the most controversial Anabaptists. Reublin was willing to accept violence and to use the violent peasant revolts to bring about change for the church.

But the Sattlers desired to belong to a free church, one not governed or protected by the State. This led them into conflict with the establishment and its leaders. Michael became associated with a group of radicals known as "Anabaptists." They believed that infant baptism was contrary to the Word of God and that baptism should be a matter of choice—a thought that horrified Catholics and Protestants alike.

Sattler's dream for a free church became a reality in February 1527, when Anabaptist leaders from across Switzerland and Germany gathered at Schleitheim and agreed to a united movement based upon Sattler's Seven Articles of Faith.

Shortly thereafter, Michael and Margaretha were arrested, tried, and sentenced to death for their revolutionary teachings. Though given every opportunity to recant their heretical beliefs, Michael and Margaretha remained strong. Michael was burned at the stake on May 20, 1527 on the banks of the Neckar River, and three days later Margaretha was drowned in that same river.

If you'd like to help bring "The Radicals" to your community or for more information on the circuit, write to Cheryl J. Elliott, Circuit Coordinator, 1570 N. College Avenue, Harrisonburg, VA 22801, or call (703) 433-9339.



THE JACOB ENGLE FOUNDATION SERIES

Stewardship Investment Certificates for church development

by Peter H. von Keyserling

The Brethren in Christ denomination continues to grow. We are planting new churches and expanding existing churches all over the country. The Jacob Engle Foundation has been seeking a way that would assist in gathering funds to support this growth and expansion.

We often think that life would be easier if someone or some organization would just give us the money to build or expand a church. However, history has proved that is not the best way. God has adequate wealth to fund any structure or ministry he chooses. However, God knows that we are better stewards when we have ownership and commitment. It has often been said that if you wish to kill the spirit of a church, just give it enough money so that it does not have to depend upon its members to exist. We apparently need a sense of ownership and contribution to thrive. Helping by the loaning of resources along with giving seems to be a good formula for maintaining commitment and a lively spirit within a congregation.

We found an exciting way to assist this need for funds within our denomination. There are two requirements that are important in funding church planting and existing church expansion. One is to have the capital funds available to loan these endeavors. The second is to be able to loan these capital funds at an interest rate that is favorable.

The capital funds being made available for Jacob Engle Foundation to loan to church plantings and existing church expansions are shrinking at the very time when additional funds are needed. The church is in need of your support. Please loan your resources and assets for the church's use. Purchase Stewardship Investment Certificates for Church Development.

Peter H. von Keyserling is executive director of the Jacob Engle Foundation.

Not many of us today can afford to give away large sums of money. Each of us should have a savings plan for children's educations, for our retirement needs, and for the occasional emergency that arises. The interest earned on these savings helps to increase the amount toward that day of need. If one manages these savings investments carefully in a commercial bank or stock, the account owner will benefit and so will the bank. However, if these funds are placed in Stewardship Investment Certificates, the account owner will benefit with an increasing account balance and with improved church facilities. Your local church and denomination will benefit financially and you will benefit because of your commitment.

Suppose you are saving for your children's education. You could both save for their future education and also help their present education. Suppose you are saving for retirement. You could both save for retirement and help the church. With Stewardship Investment Certificates for Church Development, your money can serve a dual purpose. These savings will grow as you purchase the certificates and as the certificates earn interest. These certificates also provide the funds for church buildings and expansion. Sunday school and church school facilities benefit your children's education now. Where else will they learn a good values set that will last them a lifetime, except at home and in Sunday school and church. That provides an immediate benefit to your family. There is also an additional benefit to you and the church.

A congregation can obtain all or a percentage of its loan requirement through members and friends purchasing the Church Development certificates. When it does this, it will reduce the interest rate on its loan. The current interest rate for loans is about 11 1/2%.

A loan fully supported by Church Development certificates would have an interest rate of 8 1/2%. If a church had a \$250,000 loan, the first year saving in interest would be \$7,500 between the 11 1/2 percent interest rate and the 8 1/2 percent interest rate. That is \$7,500 less that has to go into the offering plate to support the loan interest payment. Or better still, the indebtedness can be paid off faster. But what I would like to think would happen is the church would continue to make its full contribution to Cooperative Ministries while it pays off its building debt.

So by loaning the church your savings through the Jacob Engle Foundation, you can have the nest egg for the future, benefit currently in the improved church facilities and its ministries, and increase the effectiveness of your church budget.

Here is an example of how a \$5,000 certificate would work for a year based on a \$250,000 church loan:

Certificate value—\$5,000

Interest to you, the certificate holder—\$275

Benefits to the church—

- a. \$5,000 in loan funds available
- b. \$150 savings to the congregation in lower interest payments.
- c. \$150 benefit to the denomination (The difference between interest paid by the borrower and paid to the certificate holder)

The church will be able to get its loan if enough people are willing to support it with development certificates. This benefit will continue to the church as long as people keep their savings in Church Development certificates. The interest savings is calculated each six months depending on the amount of Church Development certificates designated to support that church loan. In addition to the \$275 interest you earn and the \$150 savings to the congregation, the denomination benefits by \$150 toward the cost

of operating the Brotherhood Loan Fund. So you can see that your certificate for \$5,000 is in effect earning \$575 in interest. That is better than it would earn in a commercial bank certificate. I like the way the Lord's economy works!

You can begin with a certificate of \$500 up to thousands of dollars. You

can have several certificates. All you need to do to get started is call the Jacob Engle Foundation at 1-800-726-1448, give the amount you would like to invest and the church you would like to benefit from your investment. You can have your certificate for three, four, or five years. The certificates are renewable.

The foundation will send you the necessary information to complete and return.

Churches wishing to sponsor sister and daughter churches can do so by placing their savings in Church Development certificates for the benefit of that sister or daughter church and encouraging their members to do likewise.

Messiah College News

Fall enrollment projections

Mr. Ron E. Long, Vice President for Admissions, Financial Aid, and Communications, projects a slight increase in total enrollment for the 1989 fall semester. However, the Class of 1993 will actually be smaller than last year's freshman class, enrolling 575-600 students. Any increase in total enrollment will be the result of improved student retention. Dr. Bayard Baylis, Registrar, anticipates that Messiah's retention rate will be about 90 percent.

The college's long-range plan, "Blueprint for the Future," calls for an enrollment plateau of 2,400 full-time students. That total is broken down into two groups: 2,100 full-time non-engineering students and 300 engineering majors. How quickly the college reaches the 2,400 student plateau will depend on the growth of engineering enrollment. According to Mr. Long, "reaching a stable plateau will allow us to better manage our enrollment—something that was very difficult to do in the recent period of rapid growth."

Incoming students awarded Dean's, President's Scholarships

Messiah awards a number of worthy incoming students with a Dean's or President's Scholarship. Dean's Scholarships of up to \$2,000 per academic year are awarded to students who have excelled in their high school course work. President's Scholarships of up to \$1,500 per academic year are awarded to new students who have distinguished themselves in academic, co-curricular, church, and community endeavors.

The following Brethren in Christ freshmen (with declared majors, if known) have received Dean's Scholarships: Anthony Book (mathematics), Mt. Pleasant congregation, Pa.

Wesley A. Carr (engineering), Harrisburg congregation, Pa.

Brian Casale (business information systems), Cumberland Valley congregation, Pa.

Carolyn Groff (mathematics), Lancaster congregation, Pa.

Renee Guistwite (chemistry), Carlisle congregation, Pa.

Beth Jacobs (sports medicine), Iron Springs congregation, Pa. (Also a President's Scholarship.)

Leron Lehman, Sherman's Valley congregation, Pa.

Jeffrey Miller (political science), Carlisle congregation, Pa.

Karen Pertusio (elementary education), Palmyra congregation, Pa.

Karen Poe (psychology), Lancaster congregation, Pa.

Kevin Robinson (mathematics), Canoe Creek congregation, Pa.

Beth Shertzer (accounting), Manor congregation, Pa.

Myron Stambaugh (engineering), Winchester congregation, Va.

Eric Steffy (computer science), Lancaster congregation, Pa.

Messiah announces Cultural and Lyceum Series

Anticipating another successful season, Messiah College recently announced its 1989-90 Cultural Series and Susquehanna Valley Lyceum Series.

A highlight of this year's Cultural Series is a dramatic rendering of the entire book of Revelation by actor/playwright Tom Key on November 3. This one-man show features Key as a modern-day Saint John who describes his vision with the relevancy and immediacy of a reporter.

The Series begins September 22 with a performance by the River City Brass Band. The Vienna String Sextet takes the Cultural Series stage February 9, 1990. And the Gregg Smith Singers will close out the Series on March 2.

With so much talk about ethics in the media today, a highlight of the Susquehanna Valley Lyceum is speaker and journalist, Cal Thomas. Visiting Mes-

siah on February 16, 1990, Thomas will speak on "The Death of Ethics in America." A 28-year veteran of broadcast and print journalism as a political and religious news commentator, Thomas is a syndicated columnist for the *L.A. Times*, a regular commentator on Channel 5's "The Ten O'Clock News" in Washington, D.C., and an occasional guest host of CNN's "Crossfire."

The Lyceum begins October 20 with Art Linkletter, "Never a Dull Moment," and continues on November 10, when Jim and Sarah Brady will speak on the story behind their book *Thumbs Up!*. Sharing from his current best-selling book, *All I Really Need to Know I Learned in Kindergarten*, Robert Fulghum closes out the Lyceum on April 6.

For ticket information contact the College at 717-766-2511.

Plan to visit campus on a Preview Day

All high school juniors, seniors, and other prospective students and their families are encouraged to plan a visit to Messiah's Grantham campus for a Preview or Department Day this fall.

Preview Days, covering all majors, will be held on Monday, Oct. 9 (Columbus Day), and on Saturday, Oct. 28. The program, beginning with registration in the Eisenhower Campus Center at 9:00 a.m., includes a tour of campus, a question-and-answer session about college life, a free lunch with faculty, and advice from financial aid counselors.

Department Days, for students interested in certain areas of study, are on three dates. Monday, Oct. 23, focuses on the Education Department and Health, Physical Education, and Recreation Department. Friday, Nov. 3, highlights the Behavioral Science Department, Biblical & Religious Studies Department, History & Political Science Department. Friday, Nov. 10, is the day for the Music Department and the Language, Literature, and Fine Arts Department. The program is similar to the general Preview Day, except that students meet with faculty in the specific majors.

Focus on the Bible

First in a series written by
faculty members of Messiah College

Canon, community, and process

by Frederick W. Schmidt

The word "canon," meaning "list," refers to the books of the Old and New Testament. Were we writing in a Roman Catholic context that same list would also include a number of other works referred to as the "apocrypha," or "deutero-canonical" books, among which are the Wisdom of Ben Sira and Judith, as well as 1 and 2 Maccabees. So, when we talk about the formation of canon, we are talking about the way in which the books of the Bible found their way into a single book.

Until recently the popular view of the canon's formation was visualized by both scholars and laity as one in which councils figured prominently. It was assumed that, in turn, first the leaders of the nation of Israel and then the church met in committee-like fashion, weighing questions of authorship and claims of each work, finally making the finished work available to believers for the first time.

New interest in the subject has demonstrated, however, that there is more than a little trouble with this understanding of "canonization," particularly as it is applied to the Old Testament or Hebrew canon:

(1) The concept of "canon" cannot be easily applied to the Old Testament. It is a Christian concept and of fourth century (A.D.) origin. The books which we (following Judaism) identify as "sacred" had attained that sacred status by the first century, but without the kind of clearly delineated place in Jewish faith and practice that we tend to think of

today when we use the words "Bible" or "canon."

(2) Indeed, it is not clear that a process of delineation over the Hebrew canon was ever really necessary or ever even really took place. Writings like the Torah (i.e., the first five books of the Old Testament) had no true equals. To have asked which Torah Jews revered would have made no sense. In addition, recent scholarship has established that the Council at Jamnia, reputed to have fixed the canon of the Hebrew Bible in the first century, was in fact never concerned with such issues.

(3) Rather, the books which gained sacred status and were preeminent in shaping Jewish faith and practice appear to have gained that prominence over a period of time and by virtue of consensus. Finding some works to be of perennial value and forced by crises to rethink its collective identity, Israel found that the Torah and other books best expressed the essence of what it meant to be "the people of God." Indeed, such crises as the exiles of 587 and 722 B.C., along with the destruction of the second temple in A.D. 70, changed forever the character of the Jewish faith. Originally a temple-centered religion, Judaism slowly became a religion of the book and, in particular, the Torah. In other words, crises and the response of the community to those crises over a long period of time not only gave birth to what we (retrospectively) describe as the Hebrew canon, but lent to those writings the very importance they now have.

The New Testament church

Although the concept of "canon" does eventually emerge in a self-conscious fashion in the church's thinking, it is no clearer that the committee model of canonization applies. It is true that in the case of the New Testament church, councils did meet to discuss such matters. But those councils did not meet until the fourth century and when they did meet they appear to have been guided by what the church already took to be sacred, not the reverse.

The books of what we now regard as parts of the New Testament were scattered across the Mediterranean. Each found its own way to prominence and influence. No single church knew all of

the books. All had only regional influence at first and those which were respected in one region did not necessarily enjoy the same respect elsewhere. To the contrary, some of the works which finally found their way into our New Testament did not find wide acceptance until as late as the fourth century and some of the same works actually encountered resistance.

Deeply linked to the church's own struggle for self-definition, the books which gained sacred status gained that status as the church faced problems from within and from without. The church was confronted with the hostility of the Roman empire, the syncretism of the Greco-Roman world, the growing distance between itself and the Jewish faith which gave it birth, and a diversity of beliefs within its own membership. As it struggled with these issues, certain books proved to be of value. Congregations in one region became aware of the writings which congregations in another region revered and relied upon. Slowly, a consensus emerged.

In other words, community, crises, and process were decisive in shaping the canon; councils were not. Inevitably, the question arises, where is God in this process? The one, comforting dimension of the committee model is the notion that the critical decisions about the canon were made by a single group of individuals, guided on a single occasion, making self-conscious decisions on the basis of identifiable criteria. The historical realities of canonization deny us that degree of simplicity and certainty.

Is, however, such simplicity and certainty necessary? The doctrine of the incarnation suggests that God works in and through human beings, human agency, and human events. There is scope for believing that the pattern applies to more than the incarnation of God in the person of Jesus of Nazareth, since the incarnation itself touched every dimension of life in first century Palestine. And the flow of biblical theology suggests that the incarnation is an extension of the essentially historical character of both the Old and New Testament stories.

Is it surprising, then, that the biblical canon should have taken shape as a

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result of similar forces? Written in human languages and in human forms of expression, written in response to very human challenges, and then passed from generation to generation by human hands, the Bible itself is rooted in our experience. But it is in and through the experience of the believing community that God works.

For further reading:

Barr, James. *Holy Scripture, Canon, Authority, Criticism*. Oxford: Clarendon Press, 1983. (See especially pp. 49-74)

Brown, Milton P. *To Hear the Word, Invitation to Serious Study of the Bible*. Macon, GA: Mercer University Press, 1987. (See especially pp. 63-91)

Gnuse, Robert. *The Authority of the Bible, Theories of Inspiration, Revelation and the Canon of Scripture*. Mahwah, NJ: Paulist Press, 1985. (See especially pp. 102-112)

Phoebe's Journal

Of cheerleading and nonconformity

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

Our family recently experienced an eye-opening event that made us realize how easy it is to get caught up in conforming to this world.

Cindy, our 12-year-old, wanted to try out for a cheerleading squad that cheers for our town's midjet football team. That seemed harmless! Cheering is good aerobic exercise, and I understood her desire to do that.

The girls—over 200 of them, ages 6-13 and their parents—showed up at the first night of practice. As I sat on the floor observing what was happening, I quickly realized that Cindy's chances of making the team were nearly nonexistent. Cindy did not have the designer outfits many of the girls—even the littlest ones—were wearing. More obvious to me was that I definitely was not the typical "cheerleading mom": dressed in the latest fashions, scurrying around talking, cheering, cheering, cheering, while stopping with regularity to yell at her daughter to correct her form, her jumps, or her clothes. Mingling among these women trying to strike up a conversation, I immediately felt on the outside.

Little six-year-olds left that night tired and weepy. I heard one mother proclaim to her little tyke, "You can do it if you try." Older girls were caught up in the cutthroat competition which seemed to be spearheaded by mothers still trying to be cheerleaders themselves. One exclaimed, "I don't know what I'll do if Rose doesn't make the team this year."

Cindy was tired but exuberant, caught up in all the excitement. But I quietly drove home anxious and a little scared. What was happening to us?

The second night of practice included a parent information session. As the mothers packed into the room, I heard snatches of conversation about the uniforms, summer practices, fundraising, and who should win because she was pretty or so and so's daughter. Embarrassed that anyone would see me as part of this, I desperately wanted to get up and run out. How could a simple activity like cheerleading cause people to twist their priorities and turn mothers into vicious cutthroat competitors?

I sat through the session, appalled at what I heard.

"If your daughter makes the 'A' squad, she must be present every Sunday of the season from 11 a.m. to 5 p.m." (But we have church until 12 noon and our Sundays have been a quiet family time, I thought to myself.)

"If your daughter makes the squad, practices start the first week of July, three nights a week. She may only miss so many or she'll be kicked off the squad."

I whispered to the woman next to me, "How do you get much else done?" She replied, "Oh, you don't! The whole family lives and breathes cheering from now until the end of the season." (Lives and breathes cheering? But what about families and our commitment to one another? What about summer Bible school at Grandma's church and campmeeting that Cindy loves? And what about our church's summer retreat?)

The mother in charge broke into my thoughts as she announced that the cost for participation would be between \$100 and \$300 for the proper outfits. With each additional fact, my feelings were confirmed that this was not for us. But how do I tell Cindy?

As we left that night, Cindy asked about the meeting. After giving her the facts, she turned to me and said, "11 to 5 on Sundays? But we don't get out of

church until 12!" On hearing that she would miss campmeeting and the summer retreat due to the intense practice schedule, she became very quiet and finally said, "Mom, if I make it, I can't accept. I can't go on Sundays and I can't miss all those other family events. Plus we can't afford that much money for something like cheering."

The uncomfortable, gnawing feeling that had been eating at me for two days began to dissolve. Being caught up in the competitive, demanding conformity of this world for only a brief time showed us how easy it is to be deceived. As we pondered this event and our feelings about it, we agreed that there are many other healthy recreation activities in which we can be involved which permit and encourage all children to participate.

Cindy did decide to go the final night for tryouts—only to see how she might have done. The six-year-olds were leaving as we arrived, many sobbing because only 10 could "win." One mother in frustration grabbed her little girl and angrily commented, "Why weren't you paying attention? You could have made it if you had tried!" When the 12-year-old squad was announced, two mothers ran out of the room crying, without even comforting their daughters, because the girls had not made it. "How can I face the rest of the family?" one mother sobbed.

As Cindy (no, she was not selected!) and I walked out to the car that night, arm in arm, I rested assured that God who began a good work in her kept her safe through this. I realized too that God allowed this experience for us to grow stronger and for our family to cement our family and church priorities.

Living out contemporary nonconformity is hard for families in the 1980s, that is for sure. But it isn't as hard or as heartbreaking as conforming to the world.

Phoebe

Onesimus

I salute you, Brother Timothy, in the name of Jesus Christ, Savior and Lord.

How the years have gone by since the Apostle Paul's martyrdom. And now we have laid to rest another beloved father in the faith, the Apostle John. He died peacefully in his sleep the other night, well over 100 years in age. True, he had his times of trouble—the persecution when they tried to boil him in oil, but the Lord delivered him. Then they exiled him to Patmos, but the Lord Jesus gave him that tremendous revelation which has so stirred the churches in the Asia Minor Conference. With all of his trials, what a rugged constitution he had. Even with the persecution, he didn't seem really to suffer any ill health.

John and Paul—one living to a hundred plus, the other killed, in a sense, in his prime. That has set me thinking about the seeming disparities of life. Here you are, Timothy, getting on in life, it is true. But you have had your health problems, what with your dyspeptic stomach and occasional asthmatic attacks. Then there are the martyrdoms of some of God's most faithful servants. Paul beheaded; Peter crucified upside down; not to mention the slayings of so many of the faithful saints in the reaches beyond Asia Minor. There are others, like Demetrius—so cold to the faith now—who just seem to live on and on.

So some die in their 30s and 40s from whatever the cause, and others live to become centenarians. All of them have faithfully loved and served the Lord Jesus Christ. Oh yes, and some of us who have had similar physical problems have come through the sickness and continue to live on.

Some are well; some are sick. Some live long; others such short lives. Was faith for healing lacking in some? No,

no, I don't believe that. All have been faithful and exercised lives of faith. Thus why the difference? I have no easy answer to that question.

The Scriptures from Hebrew times as well as the writings now in circulation also show that there is no easy answer. The Book of Job tells the story of a saintly man who, in his physical agony and taunted by his friends, cries out, "I go about mourning without comfort; I stand up in the assembly and cry out for help." Towards the close of his letter, the Apostle James wrote, "As an example of suffering and patience, take the prophets who spoke in the name of the Lord."

However, there is an answer, I believe, to this question of "why" in the writings of the Apostle Paul which we are now in the process of collecting. In his second major letter to the Corinthian church, he wrote about his own sufferings. He did this while answering some critics who evidently were trying to say they were better than Paul. He tells them that if it comes down to boasting, he could keep right up with them when it came to racial pedigree, or even in faithfulness of service to Jesus Christ. Then he calls on them to see who has worked the hardest, has been in prison more, has been flogged more severely, has been exposed to death more. Following that, he says he will go on to comparisons of visions and revelations.

Interesting enough, at this point he moves from a personal recitation to saying he knew a man in Christ "who 14 years ago—whether in the body, or out of the body, I do not know, God knows—such a man was caught up to the third heavens . . . into Paradise." While he didn't know if this man was in the body or out of the body, he did hear inexpressible words which people are

not permitted to speak. So he boasts on behalf of such a man, but of himself personally he boasts only in regard to his weakness.

Note carefully, Timothy, that Paul goes on to reveal that he was really talking about himself, with this telling statement:

To keep me from becoming conceited because of these surprisingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore, I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me . . . for when I am weak, then I am strong.

I believe, Timothy, that that really gives us an explanation. The Lord suits his will to the purposes he wishes to fulfill in the lives of his saints. While we may not understand it, who knows what final glory comes to God by the early death of some, the long lives of others, the suffering of some, the placid lives of others. What we need to have is the spirit of Job in ancient times when he said, "Though he slay me, yet will I trust him, will I hope in him."

All of a sudden I have to think, why am I writing like this to you? I have a feeling you have all along been reflecting on "Father" Paul's two letters to you anyway. Let's both read those two letters again to our mutual profit. The grace of the Lord Jesus Christ be with you and your household.

Onesimus

Pontius Puddle

Bulletins and newsletters reprinting "Pontius Puddle" from the Visitor must pay \$10 for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.



Come and Meet the Rest of your Family



Theme:
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in Today's World*

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 12
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Bishops' Column

How are we doing in Sunday school?

by H. Frank Kipe

For a couple of years now I've carried a growing concern for our Sunday schools. I've shared this burden with a few pastors. Now I want to share it with many of you.

We are all aware that the annual net growth of our local churches is relatively small. We are also painfully aware that the impact of our local churches on the sin and evil of our local communities is extremely small. And we are also deeply hurt by the inroads of sin and evil into the ranks of our church membership.

Therefore, let me pose a few hard questions. First, is the church growing because of or in spite of the Sunday school? Secondly, if the church is not growing in numbers and in influence, can the solution be in a revitalized Sunday school program? And thirdly, are the church leadership and the congregation willing to pay the price to make the Sunday school what it ought to be?

Let me share some findings: I reviewed the statistics of 100 churches. They represent all six regional conferences. I took five years of Sunday school and worship figures from 1983 to 1987 for analysis.

Sixty-four (64) of the 100 churches dropped in average Sunday school attendance. Thirty-two (32) gained in average Sunday school attendance. Four (4) remained the same.

Fifty-two (52) churches dropped in average worship attendance. Forty-five (45) gained in average worship attendance. Three (3) remained the same.

Of the 64 churches that lost in Sunday school attendance, 48 of them also lost in worship attendance. Of the 48 who lost in both Sunday school and worship attendance, 41 have smaller Sunday schools than worship services, and many of them, significantly smaller.

From these we can make some observations. I believe we have really upgraded the quality of our worship services. We have bulletins, special music, atmosphere, technology, planning, peo-

ple involvement, good sermons, etc. I thank God for all of these. May they not be lost. But I believe many of our Sunday schools have lost their vitality. Visitors, outsiders, or non-Christians find the worship experience safe and sheltering, while in the Sunday school they feel threatened and insecure.

In a Sunday school class, both Christians and non-Christians are pressured to make commitments. They can more easily be held accountable. They are missed when absent, personally, not just statistically. Can't we make these positive experiences?

Biblically and historically, gatherings of believers experienced preaching and teaching. The time involved worship and sharing. It meant celebration and equipping. It seems to me then that we must gear up to *being* the church again, not just *having* church. We must pay the price to *do* Sunday school, not just *go* to Sunday school. We must take seriously the Great Commission with its strong emphasis on teaching, instruction, and discipling.

Do we want to improve? Do we want to grow? Do we want to make an impact on the evil around us? In the home, in the church, in our public schools, in our community, nation and world? I believe it must start in the Sunday school.

Where do we begin? Hopefully, many of you know the name Elmer Towns. He is a "Mr. Sunday School" for our time. I've been going through his Home Study Seminar. The title is "154 Steps to Revitalize your Sunday School and Keep your Church Growing." The material is available from our General Conference Board for Congregational Life, P.O. Box 163, Mount Joy, PA 17552, or call the Executive Director, Ken Letner at (717) 653-9321.

I've learned many new ideas and have been reminded of things I've not thought of for a long time. Maybe these could be of help to you pastors, superintendents, and teachers.

1. The quality and success of your Sunday school program will rise or fall on the leadership, direction, and attitudes of the pastor and the superintend-

ents or directors of Christian education. To do it right is hard work.

2. Your Sunday school is the best place to involve many members in ministry and the best place for new people to become part of a care-group.

3. The Sunday school should become the reaching, teaching, winning, maturing arm of the church. It should be the foundation of congregational body life. We must become intentional about leading the unsaved to Jesus via our Sunday school ministry.

4. The role of the teacher is far more than just a teacher; he or she must be the shepherd of the class. Teachers lead, feed, protect, and oversee the life and growth of individuals and small groups. They provide the week-by-week instruction in the context of love with the goal of evangelizing.

5. Superintendents and department heads provide the organizational framework, the facility, and equipment to do the best job possible.

6. The pastor and congregational leaders must know and deal with church diseases that prevent growth. They must remove barriers and take away the "keep-out" signs that turn people away.

7. We must build a workable, effective out-reach/evangelism strategy that leads outsiders to faith in Jesus and then provides for their nurture, discipleship, and deployment in ministry.

Something to remember: Across the church in America it has been learned that advertisements and promotion bring in about 2 percent of our new people; pastoral contacts about 6 percent; organized visitation about 6 percent, and friends and relatives about 86 percent. So where should we concentrate our efforts and energies? Answer: on friendship evangelism. Equip the laity to live and talk the gospel in the marketplace. Make the Sunday school the feeding, fueling, training center. Then the worship service will be a time of celebration and praise to God the Father and Jesus, the head of the church. Let's revitalize the Sunday school.



H. Frank Kipe is bishop of the Allegheny Conference of the Brethren in Christ Church.