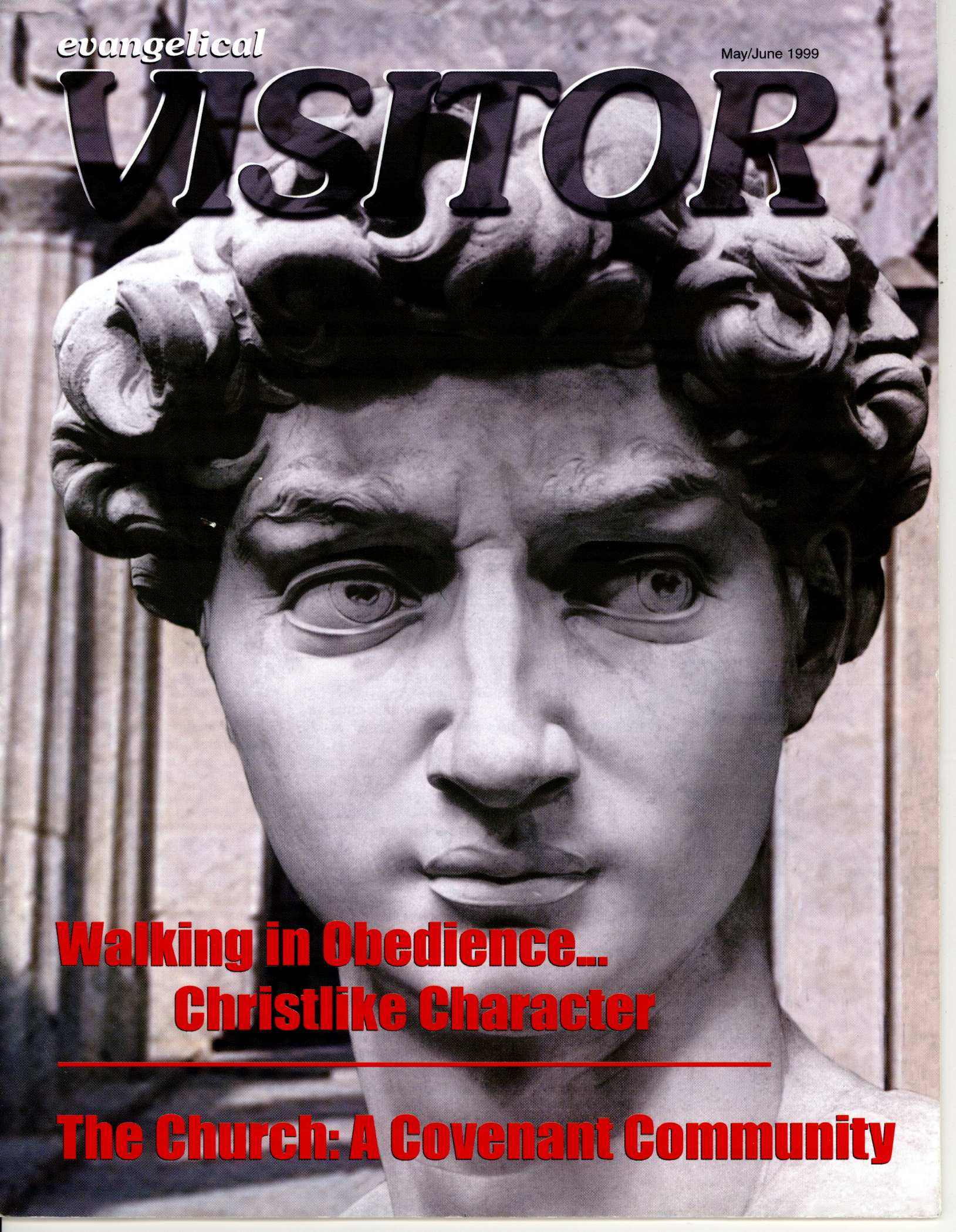


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May/June 1999

VISITOR

A black and white photograph of Michelangelo's David statue, focusing on the face and curly hair. The statue's face is the central focus, with its eyes looking slightly to the right. The curly hair is prominent and detailed. The background is a textured, stone-like surface.

**Walking in Obedience...
Christlike Character**

The Church: A Covenant Community

Core Values of the Brethren in Christ Church

Experiencing God's Love and Grace

We value the free gift of salvation in Christ Jesus and the transforming power of the Holy Spirit.

Believing the Bible

We value the Bible as God's authoritative Word, study it together, and build our lives on its truth.

Worshipping God

We value heartfelt worship that is God-honoring, Spirit-directed, and life-changing.

Following Jesus

We value wholehearted obedience to Christ Jesus through the empowering presence of the Holy Spirit.

Belonging to the Community of Faith

We value integrity in relationships and mutual accountability in an atmosphere of grace, love, and acceptance.

Witnessing to the World

We value an active and loving witness for Christ to all people.

Serving Compassionately

We value serving others at their point of need, following the example of our Lord Jesus.

Pursuing Peace

We value all human life and promote forgiveness, understanding, reconciliation, and non-violent resolution of conflict.

Living Simply

We value uncluttered lives, which free us to love boldly, give generously, and serve joyfully.

Relying on God

We confess our dependence on God for everything, and seek to deepen our intimacy with Him by living prayerfully.

Formulated by the Consultation on Core Values and adopted by the Leadership Council, May 1999

Core Values Consultation

by Lois Saylor

All organizations function and make decisions based on their underlying values. Organizations including the church which are able to articulate and communicate these values in clear, compelling ways tend to be healthy and productive. With this in mind and looking forward to the beginning of a new millennium, the Leadership Council of the Brethren in Christ Church convened a Consultation on Core Values. The goal was simple: restate our historical and foundational core beliefs in a fresh and compelling way. Reaching that goal was complex.

Approximately 60 people from across North America were invited to meet for two and a half days at Roxbury Camp in central Pennsylvania.

The group included pastors, bishops, professors, laity, and those in various roles of church leadership. Prior to the consultation, participants were to read *Reflections on a Heritage*, a collection of historical essays on Brethren in Christ values edited by E. Morris Sider, and *Values-Driven Leadership*, by Aubrey Malphurs. Participants also reviewed

preliminary drafts of core values which were written by five different groups of persons selected from across the church: a group from Ontario, Canada; a group from Miami, Fla.; a group from California; a group from the Atlantic Conference; and the staff of the Elizabethtown congregation.

On May 6, 51 persons gathered at Roxbury. Warren Hoffman, Moderator, and Ken Hoke, General Secretary, provided a perspective on what core values are, and proposed a method by which the group could come to consensus. Through a process of presentations, large group discussions, and small group interaction, themes began to emerge.

Presentations were made by representatives of the five groups who had written a draft of core values. Individual presentations were given by Dr. Rod Sawatsky, President of Messiah College on "Theological Strengths in New Language," Dr. Luke Keefer, Jr, Ashland Theological Seminary, on "Theological Foundations," and Pas-

tor Woody Dalton, Harrisburg, Pa., on "Core Values in Action."

Between these presentations, the large group broke into assigned small groups to discuss the various core values from the presentations and a brainstorming session of the large group. These small groups were asked to eliminate, combine, suggest new values and write these values into usable form. This was no small task, but it did allow for each participant to express opinions and concerns and shape the core values as they were squeezed and molded through this process.

A recorder for each small group met together with Warren and Ken to consolidate the work of the small groups into a preliminary report.

Throughout the weekend this process was repeated three times. Each time the list became more finely tuned.

On the last day of the consultation, the entire group with the list of ten core values approved in principle by each group. The total group then started the rigorous process of editing each core value. Questions of

which core values came first and second, which words were the most precise, and questions of headings were all hammered out. Votes were taken on all changes. Sometime the vote was unanimous. Other times, hands needed to be counted. In the end, ten core values emerged.

Several days later, the core values were then adopted by the Leadership Council with several minor editorial changes. The core values describe who we are and form the foundation of the church's mission. But they are also important in guiding all of us in who we want to be, what we need to learn and teach, and how we ought to walk in this life. The work of the Consultation on Core Values was in one sense an organizational exercise, but because it was also the work of the church, it is also offered as a work of the Holy Spirit among God's people.

Lois Saylor is a member of the Elizabethtown, Pa., congregation.

Organizations which can articulate and communicate their core values tend to be healthy and productive.

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1999 FEATURE SERIES

LOOKING AT OUR "ARTICLES OF FAITH AND DOCTRINE"

Ground rules, grapes, and grace

by Terry L. Brensinger

It was a beautiful spring day on our campus, a day accented by flowering dogwoods and a cool, gentle breeze. Without notice, an upperclassman approached me. He had been a B+ student throughout his college career. From the look on his face, however, it was readily apparent that he now suffered from a common but dreaded disease. *Lackus Motivationes* is the technical medical jargon. Around the college, people simply refer to this affliction as "senioritis." "Dr. Brensinger," he announced, "I just cannot motivate myself to do my work."

In this issue of the *Visitor*, we touch on two sections of the Brethren in Christ Articles of Faith and Doctrine: "Section IV—Jesus Christ and Salvation" and "Section V—The Holy Spirit and the Church."

NEEDLESS TO SAY, motivation is an extremely important consideration in the spiritual life as well. As we think about the Christian life, a reasonable question to ask is, "What should motivate me to obey the Lord and to respond positively to his call on my life?"

Some would say that we ought to respond positively to God because of the enormous benefits that obedience brings. We hardly need to rehearse such theology here; obedience to God results in earthly success, material blessing and/or bodily health. What should we make of this? It is true that Scripture does speak in terms of blessings and rewards. God promises land and descendants to Abraham if he complies with his commission. Shortly thereafter, blessings are an integral part of the covenant that is established with Moses and all of Israel. In the New Testament, Jesus himself speaks of rewards,

referring to, among other things, an eternal place to which all of his followers will be invited.

Similarly, virtually every psychologist, teacher and parent realizes that rewards can help promote certain forms of behavior. At times I make extra points available to students for work that they might want to do. And as parents, my wife and I kept a large supply of grapes around when we began to potty-train our children. There is no doubt that rewards sometimes help stimulate desired behavior.

There is a vast difference, however, between receiving rewards for positive behavior and acting positively simply to receive those rewards. Let's go back to the potty-training. When our children were just learning that diapers were to be a temporary part of their apparel, grapes were useful in changing their behavior. They would try hard to keep their diapers dry so that they

could have a few grapes. But just as the diapers were temporary, so were the grapes. That is, the grapes originally helped the children learn a new behavior, but they no longer need them in order to continue that behavior. Our children now go to the bathroom because it is the thing to do, not simply to gain a grape or two.

In the case of Abraham, God rewarded his obedience, but Abraham later came to the place in his religious experience where he was willing to sacrifice his son and to forfeit to Lot the best of the land. These were the very things that had been promised to him. In other words, Abraham willingly gave up the grapes. There was something more important to him than simple rewards.

Again, there is a significant difference between being rewarded for positive behavior and acting positively simply to be rewarded. God loves to give good gifts to his people, and according to Psalm 147:11, he delights in those who expect good things from him. However, God enjoys still more the soul who says "Yes" to him, even after going through fire. True spiritual development is not so much seen in the one who has received from God as in the one who, having lost what he possessed, continues to say, "The Lord gave and the Lord has taken away; may the name of the Lord be praised" (Job 1:21).

In contrast to the first position, others would tell us that we ought to obey God in order to avoid judgment. God is a god of justice, so their argument goes, and he will not let human disobedience go unpunished. Therefore, obey God and be safe.

Once again, the Scriptures do affirm that God is a god of justice, and his holiness does demand that sin be punished. From the earliest chapters of the Old Testament, there are irrefutable consequences for disobedience. Likewise, I myself have said on various occasions, in my classes and elsewhere, that a wholesome fear of God removes all other fears. But those who adhere to the position in question would take it one step further and suggest that it is precisely this possible punishment that ought to motivate individuals to follow the Lord. It is at this point where we ought to take exception. Threats are enough sometimes to get certain types of people started in the right direction, but they are not enough to promote the consistent walk of obedience for which God yearns.

If you examine passages throughout the Bible in which punishment is discussed, you

will find selected texts which seem to be primarily motivational in character (Deut. 28; Psalm 1; Matt. 5:21-22; etc.). More often than not, punishment is seen as the unfortunate result of a sinful life. The very reality of punishment is enough to bring God to tears as he sees his rebellious creation and knows of its inevitable fate apart from his saving grace. Punishment is not a heavenly whip that God uses to break his creation into submission, nor does our God constantly look over our shoulders, saying, "I am going to get you if you do that." That is not the God of Scripture.

How would you feel as a parent if you noticed that your teenage son or daughter did something particularly commendable, and when you asked why, he replied, "I was hoping that you might take me to Toys-R-Us tonight!" Would you prefer if he said, "I did not want you to beat me before I went to bed?" I doubt that God enjoys such responses any more than we do.

This leaves us where we began. What should motivate you and me to obey the Lord? The answer is found, among other places, in a brief, frequently unnoticed phrase in Exodus 20:2. We ought to obey the Lord because it is he who has brought us up out of the land of slavery. Consider the context for a moment. This short, seemingly inconsequential phrase serves as the introductory statement for the Ten Commandments. The Israelites had been held captive in Egypt for years, and it was a captivity out of which there was no apparent escape. Their situation simply went from bad to worse, and its latter years were characterized by extreme pain and suffering. Yet, it was precisely out of this bondage that God brought them, and it was after this act of deliverance that he invited the people of Israel into a personal and intimate relationship with himself. Then, and only then, was the law given. Obedience to God, therefore, is rooted in God's prior act of deliverance.

It is no mistake, then, that the law begins in Exodus 20 rather than in Exodus 1. It is no mere coincidence, no insignificant choice on the part of the author, that the exodus from Egypt precedes the law. The sequence is precisely the point. Even here in the Old Testament, people are to obey God out of love and gratitude. "I have loved you. I have brought you out of the land of slavery. Now, obey me and be my people." Surely Jesus had the same thing in mind when he said, "If you love me,

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The Christian character.

L. M.

THE Christian knows his God aright,
And worships him with strong delight;
He's taught of God, and truly wise—
Still sets the Lord before his eyes.

2 The Christian hates his every sin—
Evils external or within;
And with an humble, contrite heart,
From all that's sinful doth depart.

3 The Christian has a faith divine,
And doth to faith obedience join;
Believes the truth, the truth obeys,
And always walks in holy ways.

4 The Christian is a man of God—
He takes the pure, the heavenly road;
All his affections rise above,
And all his heart is full of love.

Illustrating Terry Brensinger's theme of obedience is "The Christian Character," number 366 in the Fourth edition of the *Brethren in Christ hymnal*, authorized in 1893. See the article on *Brethren in Christ hymnody* beginning on page 12.

you will keep my commandments" (John 14:15).

Imagine briefly a few of the characters in the New Testament who

And would Mary Magdalene have sought some material advantage or begged for mercy were Jesus to have passed her way years later (John 20)? She no doubt would have cried with joy, still amazed that the Lord had shown grace to a social outcast such as she.

Why should you and I obey God? Because we were once slaves in Egypt. Slaves to sin. Slaves to our passions. Even the best of us was fit to be discarded, yet he set us free. Why should we say "Yes" to God? Because when nobody else cared about us, he welcomed us into his home. Why should we commit our lives to Christ and follow his teachings? Grace. We who were lost have now been found. What other reason do we need?

Dr. Terry L. Brensinger chairs the Department of Biblical Studies, Religion and Philosophy at Messiah College, Grantham, Pa. He and his family attend the Grantham (Pa.) congregation.

experienced the delivering presence of our Lord. If the woman caught in adultery encountered Jesus a few years later, would her primary source of motivation in serving him have been fear or the desire for gain (John 7:53-8:11)? More likely, she would have listened to him, saying, "I was about to be stoned, but you set me free." Would Zachaeus, upon meeting Jesus again on another occasion, have asked for money or shaken with fear (Luke 19)? I think he would have run to the Lord, remembering that Jesus came to his house when nobody else would.

Walking in obedience by faith

by J. Wilmer Heisey

While people walk together, they communicate. It has always been that way. The idea of walking with God is central to God's revelation of himself. Consider these Scriptures:

From Genesis:

Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. But the Lord God called to the man, "Where are you?" (Genesis 3:8-9).

Enoch walked with God; then he was no more, because God took him away (Genesis 5:24).

From the Psalmist:

Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me (Psalm 23:4).

How precious to me are your thoughts, O God! How vast is the sum of them! Were I to count them, they would outnumber the grains of sand. When I awake, I am still with you (Psalm 139:17-18).

From Jesus:

The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, "Follow me" (John 1:43).

"If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him" (John 14:23).

Is there any wonder that the early Brethren in Christ caught on to the idea of obedience? They could see a good deal when it was offered to them. In their walk with the Lord, they took heart when they heard him say:

"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light" (Matthew 11: 28-30).

Too simple, you say? But earlier generations of Brethren in Christ took Jesus seriously when he told them, "Unless you change, and become like little children, you will never enter the kingdom of heaven" (Matthew 18:3). For them, obedience to the Lord was a walk of faith.



1999 FEATURE SERIES

LOOKING AT OUR "ARTICLES OF FAITH AND DOCTRINE"

**THE
BRETHREN
IN CHRIST
UNDER-
STANDING
OF THE
CHURCH:**

Covenant, contract, and community

by Roger C. Sider

RECENTLY I interviewed Tim, a fifteen-year-old who is bright, handsome and troubled. At one point I asked him, "Are you religious?" To which he replied, "I'd have to say, yes, I am." So I asked him to tell me more. He paused a moment, then said, "Well, I haven't really chosen a religion yet. I'm searching for the one that's right for me." Had I asked Tim his thoughts about the church, he probably would have described it as, "A sort of religious club where people who have the same beliefs hang out together."

"I'm searching for the one that's right for me." What a profound summary of the deepest assumptions of our post-modern culture. On the one hand, Tim is refreshingly candid about his spiritual need. He already knows that something is missing, acknowledging that if this life and this world are all there is, that is not enough. He yearns for meaning, for purpose, for spiritual connection, for God. Yet Tim's measure of the faith he is looking for, is nothing greater than himself—"The one that's right for me." Implicit in Tim's mind is the belief that choosing his God and his local place of worship is not fundamentally different than choosing a car, an apartment, or a girlfriend.

What do the Brethren in Christ have to

say to Tim and to the millions of his contemporaries throughout the world? More specifically, how does the Brethren in Christ understanding of the church as God's covenant community help us to communicate the message that we believe is the only satisfying answer to Tim's search?

The Good News for Tim

The first thing we have to share with Tim is that his search for God has been preceded by God's search for him. From the dawn of creation, God, the Creator, has been on a quest for us—a quest to be in personal relationship with men and women everywhere. Second, that Jesus Christ is God's gift of love to us, our salvation, our hope, our perfect ideal. And third, that the Bible tells of God's revelation to us. In the scriptures we learn of God's faithfulness, first in the Old Testament to his chosen people, the Israelites. Then, with the coming of Christ in the New Testament, his faithfulness to all people everywhere, who are willing to receive him. The Bible is filled with stories of God's loving faithfulness, of his constancy, of his truth to us for living. God invites us to respond to his gracious gift by a commitment of love and faithfulness to him.

So far we are affirming for Tim the core of Christian orthodoxy, believed by Christians

*Covenants
begin with
a promise—
not to
a set of
conditions,
but to a
person.*

BLEST be the tie that binds
Our hearts in Christian love
The fellowship of kindred minds
Is like to that above.

2 Before our Father's throne
We pour our ardent pray'rs;
Our fears, our hopes, our aims are one—
Our comforts and our cares.

3 We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

4 From sin, and toil, and pain,
Soon shall our souls be free;
And perfect love and friendship reign
Through all eternity.

timely and distinctive to say. One source of the genius of the Brethren in Christ is our understanding that the church is much richer and deeper than that of a religious club or consumer choice. The Scriptures reveal God's plan for his children to live in community with other believers, which is God's recipe for flourishing here on earth. It is this understanding of the community of believers as the body of Christ that the Brethren in Christ have more fully developed than have some Christian traditions. For the Brethren in Christ the gospel is lived with, and among, our brothers and sisters, and thus it is inconceivable how someone could be a Christian on his own.

Quite often patients tell me, "I believe in

A familiar hymn illustrates Roger Sider's emphasis on covenant. "Christian Fellowship," was number 735 in the Fourth edition of the Brethren in Christ hymnal. See the article on Brethren in Christ hymnody beginning on page 12.

for about two thousand years. But, when we share our understanding of the church, the Brethren in Christ have something

God but I don't go to church." What a curious oxymoron to Brethren in Christ ears. Since the life God calls us to can only be lived together, how could we claim "to believe," and not be "in community"?

It is no accident, then, that we call ourselves "Brethren in Christ." Our name reflects the primacy of our relatedness to Christ and to one another. Moreover, the term "Brethren" suggests that the level of relationship with fellow believers is that of a family.

Contract or Covenant

We cannot understand this family of Christians unless we first understand the gift of covenant. Tim lives in a culture that is rapidly losing its experience with, and skills necessary to live in, covenantal relationships. Tim lives in a world of *contracts*, not *covenants*. Contracts are voluntary agreements between two or more parties to provide specified goods or services in exchange for some payment—usually money. Contracts are excellent vehicles for commerce. For buying or selling houses, leasing cars, and for loans from the local bank, they work quite well. Everything is negotiated in advance. Both parties voluntarily sign the agreement and when the contract is complete, no further obligation remains on either side. Contracts encourage prior calculation of risk and benefit with the parties seeing each other as purchasers or vendors.

But this contractual way of relating to others is disastrous in personal relationships. In the end, they leave us feeling uncared for and disposable. Nowhere is the corrosive effect of the contractual mentality more obvious than in the current, sad state of the institution of marriage. Nothing so clearly delineates the difference between contract and covenant than that between the time honored promise in the marriage covenant, "For better or worse, for richer or poorer, in sickness and in health, as long as we both shall live," with its modern *contractual* replacement. "As long as we both shall love."

Covenants begin with a promise—not to a set of conditions—but to a person. A

Know your brother very well

Two men, both ministers, were active in the ministries of the church. At a conference, one of the men, who had a "Matthew 18 burden" on his heart, approached the other brother for whom he had a corrective concern. This occurred outside the meetinghouse. But it wasn't long into his admonition that it became obvious that he was speaking to the wrong person. Once corrected, he apologized, and they separated.

Not too many minutes later, the burdened brother was on the other side of the meetinghouse, when he spotted his man! So he approached him and began to unburden himself of his concern. But, alas, he had again approached the same brother by mistake.

And that's the end of the story, as told by Abram Z. Hess to one of his grandsons.

Moral of the story: Know your sister or brother very well before attempting to "restore" them as taught in Galatians 6:1.

covenant is a promise of love, loyalty, and faithfulness. A covenant precedes, and is larger than, the covenanting parties. They do not negotiate the terms of the covenant. Rather, they acknowledge and commit themselves to the terms that already inhere in the nature of a covenantal relationship. When I promise a lifelong fidelity to my wife in marriage, I do so realizing that I am submitting myself to what is fundamental in marriage. If my commitment to her is anything less than "For better or worse, for richer or poorer, in sickness and in health, as long as we both shall live," then I am not really entering into marriage. Because covenants are promises between people, their obligations cannot be fully specified in advance. In a covenantal relationship I promise fidelity, whatever may come. Because covenantal commitment to a person is not time-limited, I recognize that there is no honorable exit. I cannot terminate a covenant. I can either abide by it in lasting fidelity or I am unfaithful.

Just as there can be no marriage without a covenantal commitment by each partner, so there can be no true brotherhood in the church without a similar covenantal understanding of the nature of our relationship with our brothers and sisters. This is why studying the Scriptures together is so central to Brethren in Christ congregational life. It is as we learn together from the Old Testament that we deepen our understanding of God's covenant—his promise of fidelity to us—which forms the basis and model for our covenant with one another. And our study of the New Testament, both in the teachings of Jesus and in the example of the early church, teaches us what it means to be a covenantal fellowship.

For Tim and his contemporaries, it won't help much to *talk* about covenant. He just won't get it. His whole mind-set and his life experience makes such talk incomprehensible. What will convince Tim is to *experience* covenant—to feel what it is like to be among those who understand and practice covenantal relatedness with each other. This will not only speak to Tim's deepest need for acceptance and security, it will also make credible to him our witness that the gospel is literally God's truth.

The Church: God's Family and Ours

That the church is a type of family entails a number of important features:

- First, we do not choose family—we are

born into one. Just so, by faith in Jesus Christ we are born into his family.

- Second, just as family is for a lifetime, in sickness and health, in good times and in bad, in youth and old age, so it is with our relationships in the church.

- Third, families are for one another. Families do not calculate in advance how much caring they will do, under what circumstances, and for whom. Rather, in families our caring is without condition and without a termination date. So, too, it must be in the church. Our dear brothers and sisters in Christ are to be cared for by each of us, especially in times of stress and sorrow.

- Fourth, family entails accountability. As we live our lives, we do so before our family. We are expected to behave honorably, to be faithful, and to fulfill our obligations to one another. Although at first blush this may appear intrusive and restrictive, in fact, it is highly freeing, for it allows us to become better persons with deeper and more satisfying relationships than we could ever have achieved outside the family structure.

- Fifth, in a family, conflict must not be allowed to destroy relationships. Since there is literally no exit from a covenant, we have no choice but to work it out. This explains why the Brethren in Christ appropriately emphasize Jesus' teaching in Matthew 18 and why peacemaking and ministries of reconciliation are so central.

Finally, healthy families do not rest until all their members are reunited. Our hearts go out to those who are separated from their loved ones by accident or by enemies. So it is with the church. We hurt that not all of God's children have found their way home. We make it our business to find them and to invite them in.

On the cusp of this millennium, Tim and his contemporaries are wondering, "Where is the faith that's right for me?" We Brethren in Christ are bold enough to declare that just as our faith has proved "right for us," so we believe it promises to "be right for Tim," not because we have chosen God, but because he has chosen us. And we invite Tim to join us, as together we commit ourselves to a covenant of lifelong love and loyalty to Jesus Christ, and to one another.

Dr. Sider is Executive Director of the Family Institute and a practicing psychiatrist at Pine Rest Christian Mental Health Services in Grand Rapids, Michigan.

Quite often patients tell me, "I believe in God but I don't go to church." What a curious oxymoron to Brethren in Christ ears. Since the life God calls us to can only be lived together, how could we claim "to believe," and not be "in community"?



Worship... from the heart

THROUGH the years, Christians have emphasized the importance of worship. In the Bible, there are many

commands to worship God. Also, as human beings, we seem to have a need to show our respect and gratitude to God. Even in other religions, worship is very important. So even without the biblical mandates to worship, the need to worship would be dictated by our inner beings.

OUR INNER BEINGS prompt us to worship. Worship spills out from within us. Jesus said that "the true worshipers will worship the Father in spirit and in truth" (John 4:23). It is in our spirits that we feel gratitude to God for all he has done for us, to Jesus for providing salvation to us through his sacrifice on the cross, and to the Holy Spirit for guiding us into truth. It is in our spirits that we can sense how worthy God is to receive our honor and our praise. It is in our spirits that we are overwhelmed by the reverence that we feel towards God.

Since worship originates from the heart and is a service from the heart, the form that worship takes is secondary in importance. Even though the emphasis on worship has remained constant throughout the centuries, the form that worship has taken has not. Unfortunately, often the form of worship has been emphasized more than the origination

of the worship from the heart—many times causing divisions among Christians.

Within our present generation, we have seen big changes in the way we publicly worship God. Worship has changed due to the influences of those who want to be "freer" in worship. Many felt threatened by the opinions of some who wanted to feel free to worship God with spontaneous movements or vocalizations and with contemporary music. Many were annoyed to have what they thought worship should be, altered or disregarded by the newly-voiced opinions. A lack of unity developed between those who wanted the form of worship to stay the same, and those who wanted the form of worship to change.

Now the tables have turned. It seems that the ones who want a "freer" form of worship are in the majority and the ones who prefer a more formal form of worship are in the minority. However, it seems that reverse discrimination is occurring. It appears that the ones who fought for their form of worship to be considered real and genuine are now not willing to offer the same consideration to those who prefer a more formal type of worship. Often those who prefer a formal type of worship are looked at as less spiritual—in need of being awakened spiritually. It is regrettable that we are so concerned with the form of worship that we are not appreciating the worship itself.

It is unfortunate that we seem to be considering the form that worship is taking more important than the condition of the heart. Recently I was in a service where the sermon was about worship. I was told to

by
Linda K. Swartz

make a cup of my hands and lift them up to God, asking for him to fill it with his presence. It was implied that if I could not feel comfortable doing that, my worship was being hindered. That outward display so trivialized what was happening inside me. I was envisioning my whole body being filled from my toes to my hair with God's presence. One little cup would not fill too much. That outward display shrank the worship experience I was having, yet I was being told that the way I was worshipping was inferior to the way I was being encouraged to worship.

Focusing on the form of worship is unfortunate, especially because there are so many things that affect the form that worship takes. The level of formality we use in our everyday lives varies from situation to situation and these levels are paralleled in our worship lives as well.

First, in our human relationships, the type of occasion affects how we relate to each other. If we were telling a president of the United States how good a job he was doing, our expression would be governed by whether we were at a pep rally or at a private audience with him. We would be very boisterous at a pep rally, but speaking with him in the Oval Office, we would speak in a controlled manner and with carefully chosen words. The same is true in worship. If we are at a contemporary music concert for youth, or at a Sunday evening service, or at a Sunday morning service, we should not be surprised if the forms deemed appropriate would be different.

Second, the degree of familiarity influences how we relate to each other. When most people in our town see one of our policeman, they call him Officer Barkdoll. However, when my husband and I see him, we call him Tom, because he is a friend of ours. When offering prayer at an ecumenical breakfast or when leading a community service, it would seem understandable that the form chosen would be different than one used when all of the people in attendance profess to be Christians.

Cultural influences are the third thing that affect our relationships with each other. This especially can be seen in the music we like. If we were from a Central American Spanish-speaking country, our taste in music likely would be different from what it would be if we were from Scandinavia. We seem to be able to tolerate and, in fact, embrace music

from cultures outside our country; however, we seem less tolerant of those from different cultures within our country. I am not referring here to the ethnic diversity within our borders. I am talking about the cultural differences within our country due mostly to age. It disturbs me that the very people who think the people who like hymns should embrace choruses, do not also feel the same obligation to embrace the hymns that the other group likes. I happen to be in the middle-age group and I am very grateful that I appreciate both types. Hymns are packed with multiple and complex thoughts of worship to God, whereas choruses seem to pour one's heart out to God. Both are wonderful forms of worship and should be accepted as such.

Cultural influences also affect the form of worship we prefer. Many older people were brought up under the philosophy that one shows respect by being quiet. "Children should be seen, not heard" is part of that philosophy. To boisterously worship God would be akin to sacrilege. Many other people think that one shows respect by screaming and jumping, such as at football games and rock concerts. Neither is wrong; both are cultural. To look at boisterous worshippers and conclude that they are shallow in their worship is just as wrong as to look at sedate worshippers and conclude that they are "dead" worshippers. I have heard people talk of waking up the older, quieter worshippers and trying to get them to "loosen up" and enjoy themselves. It really upsets me to hear some of the saints in our churches looked down upon because of their culturally-influenced worship practices without making an effort to find out the level of worship in their hearts.

These cultural influences also affect the level of formality with which we are comfortable. This is the fourth influence on the form of worship we choose. I am a teacher and if I see my colleagues in the teachers' room, I address them by their first name and talk very casually with them. However, if I talk to them in front of students, I call them Mrs., Dr., etc., and speak formally. Some cultures, including groups within our own country, are not comfortable with showing familiarity when addressing a person of a respected position, such as a pastor, by using their first name. My husband's parents were very close friends with a former pastor of their church.

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Both families spent a lot of time together. Their children were very good friends. Yet, my husband's parents could not ever bring themselves to call the pastor and his wife anything but Rev. and Mrs. —. So, how we view what the appropriate level of formality is in worshipping God will greatly influence the form of worship we prefer.

The fifth aspect that determines the way we relate to each other is our personality. A person who is reserved by nature will act and talk much differently with his or her friends than one who has an outgoing personality. This can be seen in the way we like to worship God. People who are reserved need to understand that some people are driven to worship God in a freer way. By the same token, those who prefer a freer worship must allow for those who are not comfortable with

outward demonstrations of their inner beings. The influence of the personality of people on the form of worship they prefer should be considered before judgments are made about their spiritual depth.

Even our occupation can affect the way we view worship. I have never been comfortable raising my hands in worship. I assumed it was because of my reserved personality, but my feelings bothered me because I thought there was something else impacting my uneasiness at raising my hands, but I could not determine what it was. Recently it dawned on me what the additional influence was. I am a teacher, and have been for over 20 years, and the raising of a hand does not symbolize respect to me. It means that someone wants to talk or to leave the room. I also wonder if the raising of hands for police offi-

Brethren in Christ hymnody

Singing the truth we believe

by J. Wilmer Heisey

Relationships—that's where the action is for the Brethren in Christ. Because God loves us and wants to be with us, we want to love each other and must learn how to do that. That's an ambitious challenge—to love each other as Jesus loves us.

Brethren in Christ history tells a fascinating story about how earlier generations sought to teach nurturing relationships in covenant community through the songs they learned to sing. The trail follows General conference actions and committee assignments:

1872—General Conference realized its hymnal was inadequate so it took the following action: Conference appointed a committee to revise the Brethren hymnbook and publish it in German and English in stereotype form.

1874-76—The second-edition hymnal was registered with the Library of Congress in Washington by Jacob M. Engel on behalf of a committee of three: Abraham M. Engel, Samuel Zook,

Jacob M. Engel. [See below the German script facsimile of the hymnal printed in Lancaster, Pa., in 1876.]

The preface to the second edition is a six-paragraph statement reflecting the priorities of the committee to make the hymnal adequate as a teaching aid for people. Excerpts follow:

• *The praise of God in spiritual songs ever has been and ever will be an important element of Christian worship; hence, the place occupied by the Book of Hymns in the church is second only to that of the Bible.*

• *Soon after the publication of the*

Brethren's Hymnbook in 1862, it became evident that the collection was too small...it is hoped that this revised and enlarged edition will supply the former want.

• *In many families the hymns are not only sung, but also read, studied and meditated upon; many persons who do not sing thus using the hymnbook more than those having the gift of song.*

• *Aware that their work shares the imperfection common to all human efforts, the committee still hopes that it may possess sufficient merit to give general satisfaction.*

• *As the result of days and nights of anxious thought and prayerful labor, it passes from our hands into those of the Brethren and the Christian public, followed by our prayer that God may bless it to the strengthening of his children, the spreading of the gospel of Jesus Christ, and the glory of his holy Name, both here and in that better land.*

1878—General Conference decided that members are advised to use the Brethren's hymnbook more extensively.

1883—General Conference considered the priority of publishing a third edition:

Action: That it should be published as soon as practical, that...Brother David Engle of Mt. Joy, Lancaster Co., Pa., is appointed a committee to attend to the



cers is a meaningful worship experience. Having never been a police officer, I do not know. I cannot look into their hearts any more than others can look into mine. Once again, judgments could be made without fully understanding the heart of the individual.

Last, the fact that this article is talking about group worship brings us to our last influence on the form of worship. Within our everyday lives, we often adjust our behavior to whether we are alone or with a group. Consider your eating habits when you are home alone, and when you are in a restaurant, or when you are reading a joke book in private or in a doctor's waiting room. The same is true in worship. When you are by yourself, the form of your worship is only influenced by what is coming from

your heart. However, when we worship as part of a group, we have an obligation to consider the rights and needs of others. Because of that, those who prefer a more formal worship need to allow for those who prefer a freer worship; but, those who prefer a freer worship must find ways to accommodate those who prefer a more formal worship.

Formal or free—that is not the issue. We need to stop judging the spiritual depth of other Christians by the form of worship they prefer. “Man looks at the outward appearance, but the Lord looks at the heart” (1 Sam. 16:7). So should we. Worship is from the heart.

Linda Swartz lives in Chambersburg, Pa.

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work of publication, and Brother Daniel Heise, of Clarence Centre, Erie County, N.Y., is appointed with the assistance of Abrm. M. Engle, of Detroit, Dickinson Co., Kans., and Laban W. Wingert, of Waynesboro, Franklin Co., Pa., to attend to making such corrections in the English Edition as may appear in metre and otherwise, not effecting any hymn in general. Abrm. Daner of Stayner, Ontario, with the assistance of Jacob M. Engle, of Bainbridge, Lancaster County, Pa., were appointed to make the corrections in the German edition. The work of correcting all to be complete inside of three months.

Armed with this charge, these six appointed brethren—scattered across the hundreds of miles of brotherhood—completed their work (without e-mail).

Spiritual Hymns Ger./Eng., third edition was published in Lancaster, Pa., in 1884, containing 924 English and 397 German hymns.

1893—Nine years later, the supply of church hymn books was exhausted, so Conference authorized preparation of a fourth edition, without change, assigning two brethren to have the new edition “published and bound, ready for distribution.”

1901—A call for provision to issue a

hymnal of about 200 selections, “with music, for Sabbath school and other purposes, was considered, and decided to postpone it indefinitely.” Then a committee of three was appointed to reissue the fourth edition.

1906—Conference authorized a new hymnal by appointing a committee of five “representatives of various gifts, who are authorized to proceed at once with compilation and publication of a Church Hymnal consisting of three to four hundred selections, with and without music...the selections to be expressive of themes suitable for public worship, as well as Sabbath school and evangelistic services...”

The Church Hymnal Committee appointed by Conference was composed of George Detwiler, Harrisburg, Pa., D.V. Heise, Clarence Centre, N.Y., Bishop A.M. Engle, Dayton, Ohio, Bishop J.R. Zook, Des Moines, Iowa, S.R. Smith, Harrisburg, Pa.

In the years following the momentous decision to use hymnals with music, there was a cautious beginning to holding “singing classes,” usually in private homes. Colorful stories were told of younger music teachers winning the confidence of older ministers and deacons. *Time and Tune* helped many Brethren in Christ young people learn the art of sight singing.

In addition to providing for wholesome activity for young people, these singing classes led to practical Christian ministry. It became common practice that when a person was ill in the community, the young people would pay a visit to the sick, “to sing for them.” [Note: the cutoff age for “young people” was not sharply drawn, but it was generally understood that for election to office, the nominee should not be over 35.]

With the rapidly increasing availability of more types of music, the overall quality of the music being sung sometimes declined. Songbooks came into use that had not been bathed in “days and nights of anxious thought and prayerful labor, so that God might bless [our music] to the strengthening of His children, the spreading of the gospel of Jesus Christ, and the glory of His holy Name” (from the 1874-76 hymnal preface).

But teachers kept working at quality in hymnody. Professor Earl D. Miller at Messiah College succeeded in permanently eliminating certain numbers that were lacking in theological content as well as quality of music.

Today, the question could be asked: What shall take the place of the Hymnal Committee? Or is buying the latest releases just as reliable?

EV

God was leading in a strange and unusual way, because...

Christians don't go to squaw dances

by Ben Stoner

Some time ago Daniel Smiley, a young pastor near Chinle, Arizona, was on his way home, passing his grandmother's place where a squaw dance was going on—that's the English name for a certain ceremony. He prayed his usual prayer for these people to come to know Jesus and be freed from sin. When he arrived home, he felt led to go to the squaw dance. Daniel rebuked the devil for putting such an idea in his head—Christians don't go to squaw dances! But the Lord kept telling him to go, so he finally jumped in his pickup and headed back.

On his way he kept wondering why he was doing it—it just wasn't Christian to go to a squaw dance. When he arrived, the people were all eating under the shelter. The medicine men were eating at the center table. As he walked in, everyone got quiet and then started whispering, "That's the preacher. What's he doing here?" When someone asked him, "What are you doing here?" he gave no answer. Suddenly his grandmother stepped out of a tent behind the shelter and when she noticed Daniel, she really started talking.

"Grandson, it's been so long since you've come to see me. I'm so glad to see you. But what are you doing here? Why haven't you come to see your grandmother? ..." While she was talking, Daniel remembered his grandfather had taught him that a person must always bring a gift when he comes to a squaw dance. So he pulled out his wallet and took out what he thought was a five dollar bill—he thought he would give her a dollar or maybe five.

He put his wallet back in his pocket and held out the bill and said, "Here, Grandma, is a gift for you." Then, with the bill out in front of him, he saw that it was a fifty dollar bill! He couldn't put it back in his pocket now! Grandma was thrilled and kept hugging him.

All of a sudden she let go and threw up her hands and said, "Enough! Eat! Sit down and eat!" Then she asked all the medicine men to leave the table. She cleared the table and brought out a clean table cloth and fresh bread and food. He sat down and began eating. Then the medicine men (all Daniel's relatives) returned to the table and nibbled at food.

The one next to him got real close and said, "You are a Christian. Christians don't come to squaw dances. Why are you here? What is a Christian?" Suddenly Daniel knew why he was there! He had often prayed for an opportunity to witness to the medicine men of his family, always thinking that he would do it some day when they came to his church. He

ran out to his pickup for his Bible. Back inside, he very carefully opened it to John 3:16 and explained to them what a Christian is. Daniel walked out of there on cloud nine.

About two months later he and his mother were preparing for a camp meeting at their place and, because everyone had just had their sheep vaccinated and did not want to sell them, they could not buy a sheep from anyone. So they bought some pork. Just as they were to begin the service one evening, Daniel's grandmother appeared outside waiting to speak to him. She reminded him of how he had helped her two months earlier and now she had two sheep to give him. He said, "Grandma, come and eat. But first we are having a service." She stayed through the whole service and then ate.

One of the medicine men had begun coming to church regularly and recently said to Daniel, "What you believe about being a Christian is really true. Keep believing it." Daniel asked if he had ever believed and received Jesus as the one to save him. The medicine man prayed right then to become a Christian. That was the last time Daniel saw that man alive. Daniel preached his funeral in October.



Ben Stoner has been serving as superintendent at Navajo Brethren in Christ Mission in New Mexico since March 1998. Both Ben and Eunice are graduates of Messiah College in Grantham, Pa., and have worked among the Navajo people since 1970. They share this story of a medicine man's rebirth.



Willie Beaton presents school supplies to village chief.

Church provides aid to school in Malawi

by A. Graybill and Ethel Brubaker

Shown in the photo is the elementary school at Matanganya Village in Mangochi District. Seated in the foreground receiving two of the seven boxes of pencils is Chief Matanganya. Representing the donor agency, Brethren in Christ World Missions, is Willie Beaton of the Brethren in Christ Church. Standing in order from left to right, holding packets of exercise books and pencils is Mr. Willie Kalonga, teacher; Mr. Bannet Somba, School Committee Chairman; Mr. James Mtenje, Secretary; Dick Bakale and Chikola Idana, members; and Mrs. Rose Alisa, Treasurer.

The classes of Standards 1, 2, and 3, containing more than 300 pupils, meet in the school building and on the grounds donated to the village by the Brethren in Christ Church, which has been helping the people in the area for more than ten years. This donation of 500 exercise books and 500 pencils is an effort to assist pupils in an area where many are unable to find the five kwacha for an exercise book, or one kwacha, sixty tambala for a pencil. Mr. Kalonga reports that some pupils are unable to attend

school regularly due to hunger and are entirely unable to purchase the needed school supplies. He is reduced to teaching the pupils to learn to write in the sand of the open grounds around the house. The chairman appealed for assistance in the form of chairs for the teachers, as the total furniture of the school now consists of four movable blackboards.

The Brethren in Christ Church in Malawi had its beginning in 1983 when leaders of the church made contact with the very-much-older Brethren in Christ Church in Zimbabwe. Congregations of the church are found in seven of Malawi's Districts from Chikwawa to Kasungu.

After having served with Brethren in Christ World Missions in Zambia and as an administrator in North America, as well as serving in several pastorates, A. Graybill and Ethel Brubaker returned to Africa in April 1997, this time to serve in Malawi. They are members of the Upland (Calif.) Brethren in Christ Church.

My JOURNEY

by Ephraim Disi

I was born into a "religious" family. Both my parents were ardent followers of the Jehovah's Witness sect. Jehovah's Witnesses being very good in "teaching" and "witnessing," I followed suit. In 1975, my father decided to bring me home from Zimbabwe (then Rhodesia) to Malawi. At that time the Jehovah's Witnesses were banned (1969/70) so I "followed" my friends to the Churches of Christ where I was baptised in June 1976. Actually I was only a nominal Christian. The years that followed were spent in "the wilderness of sins." In 1985 I joined the Brethren in Christ Church by coincidence. I was a local church secretary, then General Treasurer (1988), then General Secretary (1989). It was in 1989 that I had an encounter that led me to Christ and I gave my life to him.

In this journey, my ministry and witnessing to Christ has been through seminars, personal evangelism, compassion and change of lifestyle. It has not been an easy road. Problems have ranged from personal to interrelational. Temper too seems to flare up sometimes. On traditionalism, it is being taken care of with understanding. Patience is needed. Both on traditionalism and secularism, members are told to regenerate and grow inward. There are also church members with morals and relationships that are hardly better than those who do not know Christ and this is greatly harming the church.

Today I am conducting training sessions relating to evangelism such as:

- Pass-it-on Evangelism (similar to that taught by D. James Kennedy)
- Sowers Program and tract distribution
- Open air meetings. These have been good methods and proved to be effective in most cases.

My goals: Immediate and long-term

Goal setting is like "building castles in the air." However, my ambitions, desires and aspirations for the church in Malawi are very big and firmly rooted in my heart.

A. Immediate Goals for 1999:

1. Develop middle class church with two services
2. A pool of trained leaders
3. Implementation of pastoral exchange program



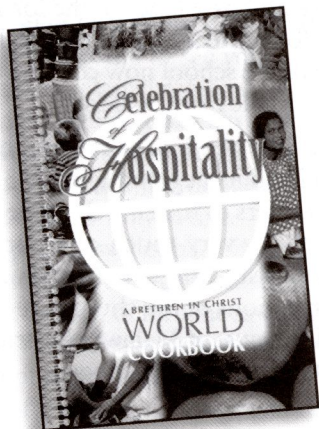
Ephraim Disi (pictured above with his wife Lida) serves as leader of the Malawi Brethren in Christ Church. He lives in Blantyre, Malawi. This article is excerpted from his paper written during an intensive three-month leadership seminar with Hag-gai Institute in the spring of 1999.

4. Planting at least 3 churches in each district
5. Improve the financial standing through tithing

B. Long Term Goals: 5 years ahead:

1. Women pastors for training
2. Missionary service - Mozambique
3. Elite training for leaders
4. Indigenous self-supporting pastors
5. Planting of at least 3 churches in each of the 27 districts in Malawi
6. New Maone Park Brethren in Christ Church Centre to be fully operational in five years.

EV



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God at work in our world

E-mail connections

Following is an e-mail from Malawi to Hawaii, sent to Rev. Ephraim Disi, leader of the Brethren in Christ Church in Malawi while he was enrolled in an intensive leadership seminar at the Haggai Institute in the spring of 1999. Graybill Brubaker has been serving under Brethren in Christ World Missions in Malawi since 1997.

From: Mr A. Graybill Brubaker
To: Haggai Leadership Course
Date: Friday, March 12, 1999 3:08 AM
Subject: For Rev. Ephraim Disi

Dear Brother Disi,

Your fax arrived in good order. They called from the office as you asked and I picked it up on Tuesday morning. In the afternoon I took it to Maone Park and read it to Lida; Alfred interpreted for me. They were all delighted and encouraged to hear that you had arrived safely and were well.

Then we went to Limbe and bought material for curtains for the ancillary house and the guard shelter. Your prayers for them are being answered. On the Wednesday night after you left, three men climbed over the gate and pounded on the door of the guard shelter. Alfred saw them and Mr. Davis said that he did just the right things: he sounded the alarm and hid, lying flat on the ground, until the response team came. When the thieves heard the alarm, they climbed back over the gate and left. Alfred came to Likubula Bible Institute to report to me and we reported to the police in Limbe.

Because of this, Alfred and Mary were afraid, so I had a security door put on the guard shelter just like the ones on the Manse. I told them, however, that our trust is not in the security doors, nor in the response team, but in the Lord who is watching over us. I also carried your greetings to Likubula Bible Institute. The people there asked me to respond to you. Receive greetings from all. We are well.

The Lord is keeping us and we are working our way toward the end of term. May the Lord's blessing continue upon you and all others there.

Graybill

In the King's presence

Rachel Kibler, now on furlough ministry with her husband George, writes this account of their ministry at the Shampande church in Zambia. Rachel and George attend the Cumberland Valley Brethren in Christ Church when they are not speaking in other churches. Rachel shares two accounts of women she knew in Zambia.

We have had sad news from Africa since we are home. Sarah* was the first national woman I learned to know back in 1959 when we first went to Africa. Just before we left Zambia, she came from Sikalongo to our home in Choma to say goodbye. She spent the day with me. We talked of many things and cried together as we thought of the coming separation. When she left in the afternoon, we stood outside our house with our arms around each other as we said goodbye.

One month later we got a letter saying that Sarah had passed away suddenly. My first response was deep, heart-wrenching weeping. Later I was able to rejoice that she will not need to face another famine. She had told me that their grain was finished and they had no more food. We had left her a bag of maize. She had also suffered so much because of the unfaithfulness of her husband. Through all of these years she has been faithful to the Lord and now I know for sure that she has gone to be with him. No more pain, no more hunger. She is in the presence of the King.

Ruth* was a young woman who was in the first new believers class we had when we were pastoring the church at Shampande. She had never been married. When they all had completed the class, we introduced them to the congregation on a Sunday morning and went over things which they had learned in class so that the congregation would know what was happening in the classes.

I had spent ten weeks with this group and they were all very special to me. At one point as we presented them to the congregation, I asked them to tell us what it means to be a Christian as far as their daily lives are concerned. Various people shared various things. Then Ruth, with a

huge smile on her face, said, "If you have been a fornicator, you do not do that anymore." She was so right.

After that, Ruth was married. We just learned last week that she passed away. We do not know the details of her death, but I do know that before her death, she had passed from death unto life, and on the basis of her testimony and the faithfulness of Jesus to forgive, I believe she has gone to be with him.

So why am I sitting here in tears? It is because of a personal loss of people I have come to love. It is also because I am so thankful that God chose to make a way that they, and we, could be saved and I praise and thank him for allowing us to be a part of helping people to know that there is a Savior.

(*Names have been changed.)

San Juan de los Morros

Bob and Monica Pringle are part of the church-planting team in San Juan, Venezuela. Bob has been serving in Venezuela since January 1994, and after his marriage to Monica Perez in 1996, they returned to Venezuela in 1997. Bob's home congregation is the New Covenant Brethren in Christ Church in Quakertown, Pa.

José Sammy, a member of the Cagua Brethren in Christ church, is heading up the San Juan de los Morros church planting. He is also a student at the evangelical seminary in Caracas where José Otamendi teaches. He and his wife have felt a call to ministry for some time. José has spent the last seven months doing the groundwork for the church planting, getting information about San Juan and the evangelical churches in San Juan, and getting to know some of the pastors.

There are also three support couples along with the Sammy family. Franklin and Alejandra Ortega have a four-month-old son. They attended and participated in the Montalbán Brethren in Christ church for about eight months before they returned to San Juan de los Morros. Franklin was on the worship team at Montalbán. Second, Brauli and Nesda and their two teenage children attended the Cagua church several years ago. Nesda participated in the evangelistic activities held the first week and is enthusiastic about supporting the new church. Monica and I are the third couple.

On Sunday, February 21, 1999, we had

our first service in a rented facility next to a housing development which has 15,000 people. There are no other evangelical churches close by! Due to the support of visitors from San Juan de los Morros, Cagua Brethren in Christ Church, and Caracas Brethren in Christ Church, we had 71 people present. The dedication service was beautiful, and we really felt the Lord's presence and direction. There were seminars and evangelistic activities planned all week—each morning, afternoon, and evening. Mike Holland and two ladies from his church were there through Wednesday evening helping to lead the activities.

We praise God for what he is doing and solicit everyone's continued fervent intercession.

Shoe sole express

Edith Miller has been serving in Zambia since 1957 in various capacities. Most recently she has been producing materials for use in the Christian Education department of the Zambia Brethren in Christ Church. Edith's home congregation is Ransom Creek Community Church in New York.

Sikalongo, located 23 miles southeast of Choma, is the location of two Brethren

in Christ institutions—the Sikalongo Rural Health Centre and the Sikalongo Bible Institute.

It started out as a rainy day and continued that way until well into the afternoon. Not a very good day for a Christian education workshop, especially when the aim was to have the churches around Sikalongo join the mission church where the workshop was held. And shoe-sole express was the only means of getting there.

While the majority of the participants were from the mission (secondary school students chosen to be Sunday school teachers, Bible Institute students, and members of the community who attend the mission church), three other more-distant churches were represented, giving a total attendance of 41. God answered the prayers that were offered in response to that day's requests in the prayer *Challenge* (February 6).

Those who took part were well-equipped with their Bibles and notebooks—and listening ears. They paid careful attention as the workshop leaders explained what is meant by "Christian education" as it relates to the local church, and the benefits to be gained by an active Christian education program.

Presenters gave a carefully planned description of how to prepare and teach a Sunday school lesson. The concluding presentation was an encouragement to conduct small group Bible studies. The session was concluded by dividing the participants into small groups of six or seven each, and each person was given a chance to be the leader for a five-minute Bible study based on questions taken from actual study guides that are available through the Christian education department.

We thank the Lord for his presence and pray that the results will truly be spiritual growth in the individuals who participated and in their churches. By the time the workshop was over, the rain had stopped, and the people could return to their homes without getting damp.

Personal Profile: Ryan Gladwin

Ryan Gladwin, 1998 Messiah College graduate with a B.A. degree in Christian Ministries and minor in Spanish, received a call to missions in Latin America, during his junior year of college. While sitting in a class and listening to a guest speaker talk about the history of Christianity in Latin America he remembers feeling a touch on his shoulder and having the burden in his heart that he was going to serve Christ in some way in Latin America. This experience was confirmed as Ryan worked with South American Mission during the summer of 1997 at La Comunidad Cristiana La Esperanza Church in Santa Marta, Colombia.

During the summers of 1995 and 1996, Ryan worked as an intern with the Palm Beach County chapter of Youth for Christ as well as serving as assistant youth director at his home church, Oceanview United Methodist in Juno Beach, Fla. Ryan completed his Christian Ministries practicum as he worked with South American Mission with youth and a local church in Santa Marta, Colombia, during the summer of 1997. He also spent the fall semester of his senior year at

Messiah College studying Spanish at the university in Quito, Ecuador.

In October 1998, Ryan began a two-year self-supported internship in Bogotá, Colombia. He is working with the three churches planted there by Brethren in Christ World Missions, currently focusing on youth ministry in the Veraguas Brethren in Christ Church.

Ryan has always enjoyed athletics such as running, wrestling, and lifting weights. He is a student and enjoys learning in and out of the classroom, especially about the Bible and history. He enjoys getting to know people and experiencing new places and new situations.



Julia A. Stout chosen as Jacob Engle Foundation Executive Director

The Board of Directors of the Jacob Engle Foundation of the Brethren in Christ Church is pleased to announce the appointment of Julia A. Stout, CPA, as the new Executive Director and CEO for the foundation. This announcement completes a six-month search process. Julia assumes her new responsibilities on June 1, 1999. She is presently employed by Keystone Financial, Inc., of Harrisburg, Pa. Keystone Financial is a \$7 billion bank holding company with over 3000 associates. She has been the Vice President and Director of Program Development and Administration in her most recent assignment. Previous to this she also served Keystone as a Bank Controller.

Julia was employed by the former Masland Industries, Inc., of Carlisle, Pa., for 18 years. Masland Industries was a \$500 million manufacturing firm, which then became a division of Lear Corporation. Her involvements with Masland Industries included: Assistant Treasurer and Assistant Secretary from 1992 to 1997; Manager, Financial Accounting and Administration, 1986 to 1993; Manager of Treasury Systems, 1984 to 1986; and Financial Systems Analyst, 1979 to 1984. She is a 1975 graduate of Elizabethtown College and had her first work experience with Ernst and Young of Harrisburg, Pa., from 1975 to 1979.

Julia is a member of the Pennsylvania Institute of CPAs. She is a Board Member of the Bosler Free Library of Carlisle, Pa., where she serves as the Treasurer and Chairperson of their Finance Committee. She is a member of the Carlisle Brethren in Christ Church, where she has served on the Finance Committee from 1997 to 1999. Julia is a resident of Carlisle, Pa., and includes gardening and reading as special pastimes.

Steven D. Munger selected as Associate Director of Brethren in Christ World Missions

After an extensive search for an Associate Director of International Ministries, Brethren in Christ World Missions is pleased to announce that Rev. Steven D. Munger has been selected to fill this critical post. The newly-configured post of Associate Director carries primary responsibility for the growth and development of ministry areas related to the international missions program of the Brethren in Christ.

Rev. Munger demonstrates a passion for evangelism, leadership development, and cross-cultural ministry. His ministry philosophy meshes well with the vision the Board for World Missions has for the next century. He has strong biblical training and a keen desire to pursue further theological/missiological studies. Plans are underway to build on Steve and his wife Linda's multiple short-term overseas experiences with appropriate missiological and cross-cultural training.

Steve has had training in counseling, and both he and Linda have well-developed interpersonal skills. His skills in speaking and administration have been honed over 16 years of pastoring healthy, growing congregations. In addition, Steve has significant experience shepherding pastors and strategizing for regional development through his four years as a district superintendent in the Free Methodist church. Steve brings a well-developed sense of team leadership and is committed to nurturing and empowering leaders.

Steve and Linda have served for the past seven years at Antrim Brethren in Christ church, a growing congregation of about 600 located in south-central Pennsylvania. He has served on the Commission of Ministry and Doctrine, is an experienced pilot, and has a background in professional photography. He and Linda are the parents of three married children and grandparents to six.



Steve and Linda Munger

In his new role of Associate Director, which begins July 1999, Steve will be responsible for:

1. Ensuring that the Gospel is communicated in a biblical and culturally-relevant manner.
2. Formulating strategies for church development.
3. Providing for the pastoral care of missionaries.
4. Stimulating the planting and nurture of responsible, reproducing networks of churches.
5. Cultivating the development of sound, biblically-trained leaders internationally.
6. Exploring new paradigms to help fulfill the Great Commission.

A time for sharing "Lumene"

by Doris Dube and Sara Regier

Among the Pende of the Democratic Republic of Congo, when a person returns to the village after a trip, family and neighbors gather to exchange "lumene" or news. Everyone sits quietly while the returning traveler speaks first, telling about his or her journey. Then one of the village elders shares "lumene" of what happened in the village during the traveler's absence. The conversation is then open for others to ask questions and add additional news.

A Brethren in Christ/Mennonite consultation held April 5-8, 1999, at Willow Park Retreat Center near Bulawayo, Zimbabwe, was an occasion for sharing "lumene" about the common journeys within the Anabaptist communities of Southern Africa. Representatives from Brethren in Christ churches in Zambia and Zimbabwe, Mennonite Central Committee programs in Southern Africa, Africa Inter-Mennonite Mission programs in

Botswana and South Africa, and the Eastern Mennonite Mission program in Swaziland, met to learn about each other's ministries, discuss common concerns, and clarify perspectives.

The similarities which bind these churches and agencies together are a common interest in Bible teaching, leadership training, and the empowerment of women to use their gifts in the church and community. Differences were acknowledged as participants discussed affiliations with councils of churches and inter-church agencies and shared with each other their mission statements and visions for future work.

The participants encouraged each other to keep their vision alive and active. Cooperation could be strengthened, they said, by affirming the strengths of each group. They agreed that nurturing their relationship through better communication and increased interaction for fellowship, prayer, and dialogue would help build trust and minimize the "silent" conflicts of their diverse backgrounds which can cause misunderstanding.

Affirmation was expressed for MCC's International Visitors Exchange Program (IVEP) and Serve and Learn Together (SALT) programs. Could these programs be expanded, perhaps through the proposed joint MWC-MCC Young Adult Global Exchange, or perhaps through MWC's Global Gifts Sharing Project, to also include people serving in pastoral, youth, women's and men's ministries?

With the Brethren in Christ, a 100-year old church, and Mennonite/MCC mission agencies, with a 30-year history in Southern Africa, there was agreement that building up the church and helping the needy is integral to their common vision. In the time frame available, issues of accountability were discussed but no firm decisions made.

Regional concerns such as AIDS, refugees and persons displaced by regional military conflict were seen as opportunities for increased Brethren in Christ/Mennonite cooperation. Affirmation was given to seeing each other as resources and support in their unique ministries of church planting, discipling, evangelism, leadership training, peace-building, and other forms of meeting human need.

Doris Dube is a member of the Brethren in Christ Church in Zimbabwe and serves as MWC's regional editor for Africa. Sara Regier and her husband Fremont are the MCC country representatives in Zimbabwe.



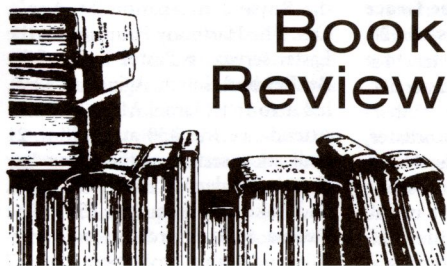
MCC Photo by Charmayne Denlinger Brubaker

Karen Klassen Harder (left) and Harriet Sider Bicksler talk while waiting at the airport after Mennonite Central Committee's (MCC) meetings in Abbotsford, B.C., earlier this year.

Harriet Sider Bicksler to chair MCC-US

Harriet Sider Bicksler, of Mechanicsburg, Pa., was recently elected as chair of the MCC U.S. board. She is a publications specialist in Children's Mental Health for the Pennsylvania CASSP Training Institute and the Pennsylvania Office of Mental Health and Substance Abuse Services. She also edits *Shalom!*, a quarterly publication on Peace and Social Concerns for the Brethren in Christ Church. She is a member of the Grantham (Pa.) Brethren in Christ Church where she is secretary of the church board and chair of the peace committee. She has earned a master's degree from the University of Idaho. She and her husband Dale have two children: Dana and Derek.

Karen Klassen Harder, of Newton, Kan., was recently elected chairperson of the MCC binational board. She is a professor and chair of the Social Science department of Bethel College in North Newton, Kan. She is a member of the Mennonite Mutual Aid Praxis Board of Trustees. She has a doctorate degree from Purdue University, West Lafayette, Ind., and a bachelor's degree from Bethel College. She served with MCC in Kenya from 1981 to 1984 and served with MEDA in Tanzania from 1987 to 1988. She and her husband Jim have two children: Annalisa and John.



Book Review

***Searching for Rhoda Lee*, by Helen Johns.** Nappanee, Ind.: Evangel Publishing House, 1998. Paperback, 208 pages. \$10.95. Reviewed by Gwen White, Philadelphia, Pa.

Helen Johns has put her mind and her imagination to work for the good of us all as she pieces together the puzzle of information about Rhoda Lee, a woman who pressed others to action. Johns creates a book that, I believe, also presses us to action in many good ways. This is a book for people who love history and for people who care about women and their role in the work of the Kingdom of God. You'll find in its pages a clear recognition of the struggle women experience in order to be heard among the brethren, but also a fasci-

nating picture of the role of community in encouraging Rhoda.

This is not a simplistic book that reduces events into categories of good and bad, but a balanced, thorough, and intriguing attempt to capture the full drama of a passionate individual's journey in obeying God. It reminds us all again of the importance of a single person's actions, as well as the workings of the body together. In the culture of our time, with so many voices advocating selfishness and competing for our attention, *Searching for Rhoda Lee* will remind you to speak up when you must for the rights of those who have no voice of their own. It will encourage you to value your place in the church and in the movement of God's Spirit among his people, even when opposition comes your way. It's worth your attention today.



Press Fund tops \$54,000

The Board for Media Ministries, Inc., has announced that donations to its fund to purchase a new printing press have passed the \$54,000 mark. Executive Director Roger L. Williams reported on May 13 that more than 250 persons had given donations totaling \$54,565.59. Other donations are being received each week.

"We're very grateful for this expression of support from the Brethren in Christ Church," Mr. Williams said. "It shows that the church is committed to continuing the ministry of Christian publishing."

The board purchased and installed a Heidelberg 102-ZP perfecter printing press at the Nappanee plant of Evangel Press in mid-February at a cost of more than \$470,000. This machine produces most one-color and two-color printing work for the board, including books and magazines such as the *Evangelical Visitor*. The board is using donations to the press fund to reduce the debt on the new machine.



Don't miss 1999!

by Jill Shaw

Y2K. It is everywhere. Gradually we are building to a fever-pitched obsession with the subject. This past January, when the ball was dropped in New York's Times Square and the new year was ushered in, 1999 was mentioned only once by the newscaster. The remainder of the time was spent discussing the new millennium, the turn of the century, the year 2000. I thought to myself, *what happened to 1999?* It was already gone with the wind. It had just been born and the life had been taken out of it. It hardly had a chance.

Of course, a new millennium is exciting and very important—only occurring once every thousand years. That is an impressive event! However, we are not there yet and the year 2000 has not been granted to us. We are living in 1999 and the majority of Christians are living and preparing for Y2K.

Not that preparation for 2000 is a thing to be dismissed. We read about everything from power outages to bank crashes which, having taken hold in our psyche, produces a wide spectrum of emotions. In the church, I have heard statements ranging from "these extremes will never happen" to "I'm panicked out of my mind."

Is panic an option for the believer? Are we not already living (or trying to live) in a state of preparation for the future—Y2K and beyond? We have a Lord who takes care of us now and forever. We know there is a home he has waiting for us when our earth journey is over. We have perspective on the coming years, whether they be the last for us or the beginning for our children. We can trust in the Lord who knows all things to come.

Some Christians are anticipating Christ's return with the heralding of Y2K. Just a reminder: he may come back in 1999. We are to be ready now.

"Now, brothers, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. ... But you, brothers, are not in darkness so that this day should surprise you like a thief.... Therefore encourage one another and build each other up..." (1 Thessalonians 5:1-2, 4, 11). Are you prepared for his return this year?

"This is the day that the Lord has made; let us rejoice and be glad in it" (Psalm 118:24).

May I change the word "day" to "year"? This is the year the Lord has made. In 1999, God will put many opportunities in your path which will be used for his kingdom's purposes. If your thoughts are obsessed with the year 2000, you may miss what the Lord has waiting for you in 1999! Don't overlook this glorious year which is promised now.

Jill Shaw lives in New Holland, Pa.



Church News

Notes of Congregational Activities in North America

Allegheny Conference

Dwayne Potteiger led renewal services for the **Air Hill** congregation, Chambersburg, Pa., Mar. 7-10. ♦ The Apr. 15 MOMS meeting of the **Antrim** church, Chambersburg, heard a presentation by Pregnancy Ministries. ♦ Terry Brensinger led revival meetings Apr. 23-25 for the **Chambersburg** church on "Spiritual Living in a Secular World." ♦ The **Fairview Ave.** congregation, Waynesboro, Pa., hosted an Apr. 7 concert by the African Children's Choir. A women's tea and fashion show was May 22. ♦ The reported goal of the **Five Forks** church, Waynesboro, is to lead 80 people to Christ in 1999. ♦ The African Children's Choir sang at the **Hollowell** church, Waynesboro, Apr. 7. A May 8 yard-bake sale benefited short-term missionaries.

Pastor Terry and Linda Hoke hosted a Maundy Thursday meal and footwashing service for the **Iron Springs** congregation, Fairfield, Pa. ♦ James Myer of the Church of the Brethren near Manheim led revival meetings Mar. 7-10 for the **Martinsburg**, Pa., congregation. ♦ The men and boys of the **Mt. Rock** church, Shippensburg, Pa., planned a camp-out for Apr. 30-May 1 at Raystown

Lake. ♦ Guatemala relief work was the subject Mar. 21 as Galen Heckman shared slides with the **Mt. Tabor** congregation, Mercersburg, Pa. ♦ The Kid's Khoir of the **New Guilford** church, Chambersburg, presented "Father Knows Best" Mar. 27-28. ♦ The **South Mountain** church, Shippensburg, had a hoagie sale Apr. 6-7. A new women's share and care group met for the first time Apr. 10. ♦ Bishop Hock visited the **Van Lear** congregation, Williamsport, Md., Mar. 28. Robert Crider was guest speaker Mar. 21.

Atlantic Conference

The **Circle of Hope** church, Philadelphia, Pa., reported 171 regular attenders in their March prayer letter. ♦ The first network training at the **Conoy** church, Elizabethtown, Pa., ended Mar. 2. The next session was four April evenings. The youth volunteered at Paxton Street Home Apr. 12-14. ♦ Pastor Mailloux of the **Cross Roads** church, Mount Joy, Pa., concluded a series in March on *Seven Habits of a Healthy Church*. ♦ The Easter musical at the **Fairland** church, Cleona, Pa., was "Crown Him Lord." The spring tea for mothers and others was Apr. 24. ♦ The Pioneer Clubs

award banquet at the **Free Grace** church, Millersburg, Pa., was Apr. 28.

R. Donald Shafer spoke Mar. 14 at the **Hempfield** church, Lancaster, Pa., on "Out of the Box." ♦ The mother-daughter banquet of the **Lancaster**, Pa., women was May 7 at Kissel View Farm Bakery, a 250-yr.-old stone barn. ♦ Youth and leaders of the **Manor** church, Mountville, Pa., served breakfast to the homeless at Bowery Mission and worshiped at Brooklyn Tabernacle on Mar. 28. ♦ The youth of the **Millersville**, Pa., congregation sold flowers recently to help fund their MDS trip this summer. ♦ On Mar. 28 Phil Keefer shared a thank-you with the **Mt. Pleasant** congregation, Mount Joy, Pa., from Cooperative Ministries.

On May 23 women of the **New Hope** church, Harrisburg, Pa., went to a breakfast buffet and heard speaker Cherie McCandless. ♦ Cathy Parson was in concert at all May 16 services of the **New Joy** church, Akron, Pa. ♦ Peter Zug, state house representative, spoke at the father-son breakfast Mar. 27 of the **Palmyra**, Pa., church. ♦ The Lancaster Franconia Singers presented Handel's "Israel in Egypt" Apr. 24 at the **Pequea** church, Lancaster, Pa. Bob and Barbara Hempy led a family life weekend Apr. 9-11. ♦ Mar. 20-21 was family emphasis weekend at the **Refton**, Pa., church with a catered meal and speaker Bruce McCracken, and speaker Carlos Rosado of the Mechanicsburg church. ♦ The **Silverdale**, Pa., church began a 50-Day Adventure Apr. 11 on "Promises Worth Keeping." An all-church birthday party was Apr. 18.

Canadian Conference

A Jews for Jesus representative spoke about the Passover Mar. 21 to

the **Boyle** congregation, St. Ann's, Ont. The Harmony Four sang at the Easter service. ♦ Pastor Kelly of the **Bridlewood** church, Agincourt, Ont., led a tour to Israel Mar. 15-24. ♦ Attendance was 450 at the Mar. 21 dedication service of the **Clearview** church, Kindersley, Sask. A tea, craft, and bake sale was Apr. 15. ♦ The **Delisle**, Sask., church hosted a worship and sound workshop Mar. 27 with specialists from Briercrest Bible College. ♦ Leroy Eberly, missionary to Mexico, visited with the **Falls View** congregation, Niagara Falls, Ont., Mar. 28. ♦ Dave Illman led an evangelism seminar Mar. 5-7 for the **Heise Hill** congregation, Gormley, Ont.

On Mar. 21 Leroy and Judy Eberly spoke about Mexico to the **Houghton** church, Langton, Ont. ♦ April guest speakers at the **Massey Place** church, Saskatoon, Sask., were Ken Rutherford, Floyd Cotton, and Jack and Trudy McClane. ♦ The **Oak Ridges**, Ont., church had an education staff appreciation dinner Apr. 11. ♦ Three people were baptized Mar. 21 into the fellowship of the **Port Colborne**, Ont., church. ♦ On Mar. 14 the youth of the **Rosebank** church, Petersburg, Ont., hosted a "Tooney Taters" lunch to raise money for summer missions. ♦ The Cantata Singers led a Mar. 7 evening service for Volunteer Appreciation Sunday at the **Sherkston**, Ont., church. Niagara Christian Collegiate provided music on Apr. 25. ♦ A police officer led a seminar Mar. 22 at the **Springvale**, Ont., church on street survival for women. The Kountry Kids finale was Apr. 14. ♦ Bob Leadley led a Y2K workshop Mar. 7 for the **Stayner**, Ont., church. ♦ "Seasons of Friendship" was the Apr. 9-10 women's retreat at Crossroads Centre for the **Wainfleet**, Ont., church women. The Christian Service Brigade banquet speaker Apr. 30 was Derrick McAdoo, former Hamilton Tiger-Cat. ♦ A women's evening Mar. 4 at the **West-heights** church, Kitchener, Ont., featured a speaker-soloist from Ray of Hope, a ministry to young offenders and street youth. Supplies kits were prepared for the drop-in center.

Central Conference

The men of the **Amherst** church, Massillon, Ohio, had a pancake breakfast Mar. 6 with a program on "Stop, Listen, and Love." ♦ The **Beulah Chapel** church, Springfield, Ohio, had a magic show by Joel Zimmerman after the egg hunt on Easter. ♦ A Mar. 28 fellowship event at the **Christian Union** church, Garrett, Ind., included a potluck meal after the service with a special time for children. ♦ The **Fairview** church, Englewood, Ohio, hosted the Messiah College

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Schedule of Events

Board meetings are held at Grantham, Pa., unless otherwise noted. For more information, contact the denominational office, P.O. Box 290, Grantham, Pa. 17027; phone (717) 697-2634.

July 9-10	Leadership Council
July 12-16	Denominational Pastors/Spouses Retreat
July 16-24	Memorial Holiness Camp Meeting
July 30-Aug. 8	Roxbury Camp Meeting
Aug. 20-25	Niagara Camp Meeting
Oct. 2	Niagara Christian Collegiate Heritage Day - Fort Erie, Ont.
Oct. 2	Brethren in Christ Historical Society Annual Meeting - Bertie BIC Church, Stevensville, Ont.
Oct. 15-16	Conference on the Brethren in Christ and Worship - Center for Brethren in Christ Studies
Oct. 24-26	Leadership Council Retreat
Oct. 26-28	Leadership Council
Oct. 28-30	New Pastors Orientation

Concert Choir on Mar. 16. ♦ The **Highland** church, West Milton, Ohio, had a "Celebrate Through Song" service Apr. 25 with old hymns and praise songs. ♦ The **Lakeview** church, Goodrich, Mich., hosted regional conference Mar. 19-20, and a quiz meet Apr. 17.

"The Last Supper" was the Easter drama Apr. 2-3 at the **Mooretown** church, Sandusky, Mich. ♦ Joshua K. Ngao from Kenya was Apr. 11 guest of the **Morrison**, Ill., congregation. ♦ The **Oak Hill** church (formerly Wooster), Wooster, Ohio, dedicated their new worship center Mar. 21. ♦ The teens of the **Northgate** fellowship, Tipp City, Ohio, participated in the 30-Hour Famine for World Vision in late February. ♦ The youth of the **Pleasant Hill**, Ohio, church had a mystery dinner in March. A recent sermon series was from Acts. ♦ John Glick and family and Jim and Marilyn Atnip sang in the Mar. 14 service of the **Sippo Valley** church, Massillon, Ohio. Attendance was 136 at a carry-in meal afterwards.

Midwest Conference

Four persons were baptized Mar. 14 at the **Bethany** church, Thomas, Okla. Twenty-two adults and 15 youth attended regional conference Mar. 19-20 in Colorado Springs. ♦ Terry Brensinger spoke Mar. 14 for the **Zion** congregation, Abilene, Kan., and led a core course through Thursday.

Pacific Conference

The **Pacific Highway** congregation, Salem, Ore., anticipated their Apr. 25 visit and business meetings with Bishop Brubaker. ♦ The **Upland**, Calif., women planned a lock-in May 7-8 with songs, laughter, inspiration, and crafts. Jay Smith spoke to the congregation Apr. 11 about his mission to the Muslims in London.

Southeast Conference

The **Grace Community** church, Lawrenceville, Ga., had a "parent trap" weekend Mar. 5-6 with Lynsey Davis as facilitator. ♦ On Mar. 28, dramatist Norman Arrington presented "The Touching Story of Simon of Cyrene" for the **Highland Park** congregation, Dublin, Va.

Susquehanna Conference

Lee Ritchey spoke at the Maundy Thursday footwashing service and Bill Fetrow at the Easter sunrise service of the **Big Valley** congregation, Belleville, Pa. ♦ The **Carlisle**, Pa., church has called Alan Robinson, doctoral student at Asbury Seminary and native of Belfast, Ireland, to be senior pastor. ♦ The **Cedar Grove**

church, Mifflintown, Pa., planned an "underground service" for Apr. 18 to demonstrate what it would be like not to have freedom to worship openly. ♦ "Let All the Peoples Praise You" was the theme of the Mar. 6-7 missions conference of the **Dillsburg**, Pa., church, featuring Dave and Patty Miller's years of service in Quebec. The ministry of Teen Challenge was featured Mar. 21. ♦ On Mar. 14 a spaghetti dinner followed the service with John and Ethel Sider at the **Fairview** church, New Cumberland, Pa. ♦ Steve Lane is new pastor of outreach, and his wife, Liz, new director of children's ministries for the **Graham**, Pa., church. The congregation hosted a Michael Card concert Apr. 15.

Ray Bert led spiritual life services Apr. 18-21 for the **Mechanicsburg**, Pa., church. ♦ The **Messiah Village** congregation, Mechanicsburg, recently filled 50 grocery bags for MCC. ♦ God's Kids Puppet Team from Manchester, Md., gave a program in the Mar. 21 service of the **Redland Valley** church, York Haven, Pa. ♦ The **Wesley** church women, Mt. Holly Springs, Pa., had a mystery dinner Mar. 23. ♦ Marion Heisey spoke in renewal services Mar. 2-7 at the **West Shore** church, Mechanicsburg, on intimacy with God. On Mar. 28, the congregation experienced a Passover meal prepared and explained by Chris VanGorter of Messiah College.

If your church wishes, you may save postage by e-mailing your news and record items to the Evangelical Visitor at eph@tlh.net. Be sure to follow submission guidelines by including all correct and appropriate information.

For The Record

Births

Allen: Nicholas James, Mar. 7; Kevin and Tammy Allen, Antrim congregation, Pa.

Baer: Madison Noel, Dec. 16, 1998; Daniel and Stephanie (Rubeck) Baer, South Mountain Chapel congregation, Pa.

Barton: Mikki Lynn, Mar. 9; Mike and Kelly Barton, New Hope congregation, Pa.

Basom: Lydia Joy and Levi Jedidiah, Dec. 13, 1998; Brent and Angie Basom, Mechanicsburg congregation, Pa.

Bricker: Cameron Matthew, Apr. 1; Matt and Cathy Bricker, Fairview Ave. congregation, Pa.

Carbaugh: Sarah Renee, Feb. 3; Michael and Melissa (Hornbaker) Carbaugh, Mt. Tabor congregation, Pa.



E.V. TimeLines

Selected from the archives of the EVANGELICAL VISITOR

100 Years Ago

June 1, 1899—H.N. Engle editorialized: "Forms and ceremonies and ordinances truly have a place in God's economy; but how narrow indeed is

the way. Even doctrine can become a snare whereby the Adversary may entice us into the by-paths of self-justification.... It is not so much 'What would Jesus do?' as 'What has Jesus done?'"

75 Years Ago

June 9, 1924—H.P. Steigerwald, writing enroute to a missions assignment in Africa: "We are now nearly three days out of Southampton, England; our boat will call at Madearia [sic] tomorrow, where we can put off letters.... Our party [is] not quite used to this boat yet.... Several of our party have 'fed the fish' several times, but are up and about every day.... It is not pleasant writing on a boat when it is rolling from side to side. I trust, however, you will be able to decipher this letter."

50 Years Ago

June 6, 1949—J.N. Hostetter editorialized: "The Brethren in Christ Church, for the assistance and care of its membership, has been a bit more detailed in interpretation of certain Bible teachings than many other denominations. This position holds the possibility of being of real assistance to its constituency; likewise, if not thoughtfully presented and wisely administered, it can become a continued source of agitation. We must remember the Church is an institution of Grace and not of the Law."

25 Years Ago

May 25, 1974—Henry N. Hostetter, in an article titled "For Days of Destiny—A Ministering Church": "Many churches today operate on the basis of 10% of the people doing 90% of the work. There was a time when my limited vision quoted this barb with my finger pointed at the other fellow. Today not so. If this be true, the fault lies with me as the pastor and my church board."

10 Years Ago

June 1989—Rod White wrote: "I think we should decide to bring the strengths of our past into the present. Discipleship, community, non-resistant love, heart-felt faith, life based on simple adherence to Scripture, and seeking for the fullness of the Spirit are not only 'marketable' in the 1990s, they are desperately needed. We have a wonderful [theological] synthesis. I hope we will refine it, define it, and export it instead of losing what the Lord has built among us because we are too insecure to choose it."

Cassell: Morgan Daniel, Jan. 3; Randy and Barb (Engle) Cassell, Dillsburg congregation, Pa.

Colp: Ashley Dawn, Mar. 31; Darryn and Durelle (Tompkins) Colp, Boyle congregation, Ont.

Enck: Kayla Nicole, Feb. 28; Dean and Jennifer (Hess) Enck, Manor congregation, Pa.

Esbin: Allison Kay, Nov. 23, 1998; Dale and Pam (Martin) Esbin, Refton congregation, Pa.

Derstein: Lauren Rachel, Feb. 11; Cory and Kristen Derstein, Cedar Grove congregation, Pa.

Detweiler: Desiree Rian, Feb. 2; Steve and Darlena Detweiler, Silverdale congregation, Pa.

Dietrich: Caitlynn Mae, Feb. 26; Troy and Angela Dietrich, Dillsburg congregation, Pa.

Erisman: Trey James, Feb. 2; John and Marchelle (Garman) Erisman, Manor congregation, Pa.

Fogal: Kaylie Ann, Feb. 8; Dough

and Kelly Rogal, Five Forks congregation, Pa.

Ferguson: Derrek Douglas, Mar. 8; Douglas and Marci (Rohrer) Ferguson, Zion congregation, Kan.

Gibble: James Jr., Feb. 27; James and Carrie Gibble, Pequea congregation, Pa.

Glass: Spencer Norman John, Feb. 6; Robert and Pam (Seburn) Glass, Falls View congregation, Ont.

Hagen: Josslyn Dove, Jan. 12; Bob and Wanda (Cober) Hagen, Rosebank congregation, Ont.

Hawrylyk: Hannah Renee, Feb. 14; Jon and Karrye (Krieder) Hawrylyk, Mastersonville congregation, Pa.

Heisey: Eli David, Mar. 4; Stanley and Dawn (Geib), Silverdale congregation, Pa.

Helm: Gabrielle Renee, Apr. 3; Danelle Reed, New Guilford congregation, Pa.

Herr: Wesley Evan, Mar. 3; Marvin and Shirley (Sechrist) Herr, Pequea congregation, Pa.

Hess: Eli Clayton, Feb. 15; Dale and Carol (Peterman) Hess, Manheim congregation, Pa.

Hine: Evan Derek, Apr. 8; Derek and Rita (Sterner) Hine, Five Forks congregation, Pa.

Irvin: Victoria Ann, Jan. 29; Ben and Heather Irvin, Mt. Rock congregation, Pa.

Johnson: Noah Franklin, Mar. 17; Tracy and Tonya (Kaufman) Johnson, Manor congregation, Pa.

Kiss: Joanna Catharine, Feb. 24; Paul and Claire (Sheffer) Kiss, Forest City Fellowship, Ont.

Kurtz: Wesley Benjamin, Mar. 11; Lee and Jennifer (Frey) Kurtz, Mount Pleasant congregation, Pa.

Long: Jared Thomas, Jan. 27; Ken and Renee (Sorace) Long, Elizabethtown congregation, Pa.

Lynett: Keynen Matthew, Feb. 1; Bill and Andrea (Jagoe) Lynett, Wainfleet congregation, Ont.

Martin: Gavin Asher, Mar. 10;

Loren and Carissa Martin, Antrim congregation, Pa.

Merkey: Noah Cole, Dec. 19, 1998; Ray and Angie Brubaker Merkey, Mastersonville congregation, Pa.

Miller: Nicolas Robert, Feb. 10; Loren and Lisa (Long) Miller, Manheim congregation, Pa.

Montagna: Mark Salvatore, Mar. 24; Salvatore and Ronica Montagna, Fairland congregation, Pa.

Pine: Jared Wayne, Mar. 24; Merle and Bev (Witmer) Pine, Five Forks congregation, Pa.

Ploch: Megan Nicole, Mar. 21; David and Kris (Eichner) Ploch, Manor congregation, Pa.

Radabaugh: Seth Daniel, Feb. 21; Gary and Rhonda Radabaugh, Fairview congregation, Pa.

Rennhack: Darwin Jimmy Duane, Feb. 2; Duane and Dawn Rennhack, Five Forks congregation, Pa.

Risser: Abigail Renee, Mar. 27; John

MONEY MATTERS

Celebrating God's generosity

by Philip Keefer

Is your God a generous God?

God's grace is abundant; God's grace is overflowing. God's grace is large and bountiful in terms of redemption and his subsequent work in our lives.

God's grace is at work in the church:

- Dr. Harold and Betty Albrecht are leaving Harold's practice of dentistry to plant a church in Kitchener, Ontario.
- The Waites in Noblesville, Ind., have seen God move miraculously to provide them with a parcel of land.
- Jack and Trudy McClane report that the Cuban church is alive and growing spiritually in significant ways.
- The Crossroads church in Salina, Kans., had their opening service on Easter Sunday with more than 300 present. Since then they have had an average of 120 in attendance on Sunday mornings.

Each one who knows Christ as Savior and Lord can testify of his redemptive grace, and we can testify of his continuing grace.

God's grace is also overflowing in terms of spiritual resources. God's grace is abundant in terms of material resources. Because of God's bountiful grace, we have every reason to celebrate his generosity.

God has given spiritual resources, such as Bibles, pastors, church workers, periodicals, books, etc., to North Americans in disproportion to the greater number of people in the world. God has given material blessings to North Americans in disproportion to the greater number of people in the world.

Are we a generous people when we consider God's generosity?

"If every Christian gave a tithe, it would fund every ministry in the world with money left over." (Charles Swindoll)

"If everybody went on unemployment compensation and began to tithe, we would be able to have larger budgets." (John Haggai)

Are we a generous people when we consider God's generosity?

Celebrating God's Generosity is the subtitle of *A Christian View of Money* written by Mark Vincent and published by Herald Press. *A Christian View of Money* and a companion piece *Teaching A Christian View of Money* have been combined into The Giving Project.

Following is a quote from the book's preface:

"Money has a god-like power. I think about it a lot. How and when I might get more of it. What I will do with it once I get it. How much of it I want to share. How much I want to keep for myself. What I would do with it if I suddenly came into a large amount. Money consumes my waking moments and shows up in my dreams.

"Even when I do not think about currency, credit cards, checking accounts or investments, I wonder about good prices on automobiles, clothing, and generic medications should one of my children get an ear infection. I try to keep my taxes down; improve energy-saving measures in my home; and seek a cost-effective way to travel from point A to point B. In North America, where being a consumer is considered a birthright, money's hold is so powerful that one-third of

and Alisha (Myers) Risser, Fairland congregation, Pa.

Ritz: Luke Nathaniel, Mar. 12; Jeff and Tracy (Wissinger) Ritz, Hollowell congregation, Pa.

Shertzer: Hailie Ann, Mar. 18; Mike and Amy (Graham) Shertzer, Cedar Grove congregation, Pa.

Smith: Amber Marie, Feb. 4; Brandon and Angela (Gilfilan) Smith, Boyle congregation, Ont.

Smith: Caleb Michael, Oct. 31, 1998; Michael and Mary Smith, Mechanicsburg congregation, Pa.

Smith: Elizabeth Joy, Mar. 5; Michael and Jodi (Stoner) Smith, New Guilford congregation, Pa.

Soulliard: Alycia Renne, Mar. 8; Harvey and Becky Soulliard, New Hope congregation, Pa.

Steckley: Jessica Elizabeth, Mar. 3; Scott and Lauren (Hobbs) Steckley, Heise Hill congregation, Ont.

Thomas: Seth Daniel, Feb. 25; Jeff

and Gloria (Dyck) Thomas, Houghton congregation, Ont.

Vaughan: Madelyn Charlotte, Dec. 29, 1998; Charlie and Happy (Ryckman) Vaughan, Boyle congregation, Ont.

Weber: Sara Ruth, Feb. 24; George and Tammy (Sanchez) Weber, Five Forks congregation, Pa.

Wenzler: Lydia Joy, Mar. 7; Ryan and Susan Wenzler, New Hope congregation, Pa.

Wingerd: Cordell William, Dec. 24, 1998; Matthew and Elisa (Wiebecke) Wingerd, Rosebank congregation, Kan.

Witter: Bethany Rose, Jan. 29; Tim and Julie Witter, Mt. Rock congregation, Pa.

Yates: Claudia Ann, Jan. 27; Steve and Yana Yates, New Hope congregation, Pa.

Yingling: Jennifer Holly, Apr. 8; Troy and Marna (Moore) Yingling, Five Forks congregation, Pa.

Yoder: Mark Austin, Mar. 20; Jay and Stephany (Hart) Yoder, Pequea congregation, Pa.

Weddings

Albrecht-Hudson: Shelly Dawn, daughter of Muriel Hudson, Kincardine, Ont., and George Hudson, Owen Sound, Ont., and Benji Glenn, son of Harold and Betty Albrecht, Petersburg, Ont., June 13, 1998, at the groom's home with Rev. Wesley Tremain officiating.

Bumbaugh-Steiner: Bobbie Ann Steiner, Greencastle, Pa., and Dennis Eugene Bumbaugh, Greencastle, Apr. 15, at Five Forks Brethren in Christ Church with Rev. Wilbur F. Besecker officiating.

French-Nissley: Heidi, daughter of David and Lucy Nissley, Lancaster, Pa., and Michael, son of James and Frances

French, Washington Boro, Pa., Mar. 20, at Manor Brethren in Christ Church with Rev. Robert Sheetz officiating.

Hess-O'Connell: Heather, daughter of Randy and Pattie O'Connell, New Providence, Pa., and Gregory, son of Elvin and Sue Hess, Conestoga, Pa., Apr. 3, at Pequea Brethren in Christ Church with Rev. Mark King officiating.

Krieder-Hofstetter: Dorcas Cassie L., daughter of Oren and Noami Hofstetter, Mt. Joy, Pa., and Kirby Lynn, son of John and Betty Krieder Sr., Lancaster, Pa., Jan. 1, at Christ's Church with Rev. Barry Krieder officiating.

Moyer-Stott: Erin Melissa, daughter of David and Jean Stott, Narvon, Pa., and Justus Todd, son of Harold and Alta Moyer, Mt. Joy, Pa., Jan. 9, at Community Evangelical Free Church with Rev. Steven D. Estes officiating.

Sanfilippo-Albrecht: Arja-Lisa, daughter of Harold and Betty Albrecht, Petersburg, Ont., and James Daniel, son of Dan and Eileen Sanfilippo, Omaha, Neb., July 25, 1998, at Rosebank Breth-

all adults say financial worries prevent them from sleeping or relaxing.

"Because of money's god-like power, a group of North American Mennonite churches developed an initiative called 'The Giving Project: growing faithful stewards in the church.' The project's purpose is to discern a set of Christian beliefs and practices in regards to money, and then develop methods to teach these beliefs and disciplines in the church."

The Giving Project has identified seven areas of congregational life where stewardship beliefs are passed on. They include: preaching/teaching about money, dedicating offerings, mercy ministry, connecting giver and receiver, firstfruits living, leadership transfer, and managing congregational finances.

As a result of my involvement with The Giving Project, a presentation entitled "Celebrating God's Generosity: Creating and Cultivating the Flowers of Joy and Generosity" has been developed. The goal of the presentation is to create and cultivate an environment whereby the flowers of joy and generosity can grow.

"Celebrating God's Generosity" is filled with practical ideas that can create an environment for joyous and generous giving in your church.

Our God is a generous God. An appropriate response to his generosity is joyous and generous giving from each of us. "And now, brothers we want you to know about the grace God has given the Macedonian churches. Out of the most severe trial, their

overflowing joy and their extreme poverty welled up in rich generosity" (2 Cor. 8:1-2).

For more information on The Giving Project or on the presentation, "Cele-

brating God's Generosity," contact Stewardship Services by calling (717) 697-2634, e-mail at pkeefar@messiah.edu, or fax (717) 697-7714.

COOPERATIVE MINISTRIES REPORT

	U.S. \$		Canadian \$	
	1999	1998	1999	1998
1 Total Ministry Budget	4,268,291.00	4,310,271.00		
2 Less Other Budget Receipts	475,025.00	541,360.00		
3 Cooperative Ministries Budget	3,793,266.00	3,768,911.00	465,000.00*	452,000.00*
4 January 1 - April 30, 1999				
5 CM Shared Giving				
6 Congregational	679,941.16	657,079.79	108,945.00	103,632.00
7 Individual	9,604.33	24,204.67		
8 Total CM Shared Giving	689,545.49	681,284.46	108,945.00	103,632.00
9 CM Designated Giving				
10 Congregational	84,917.15	112,390.00	9,335.00	11,704.00
11 Individual	74,234.45	90,399.00	255.00	
12 Total CM Designated Giving	159,151.60	202,789.00		
13 Total Cooperative Ministries Giving	848,697.09	884,073.46	108,945.00	103,632.00
14 Total Other Budget Receipts	76,915.34	97,932.57		
15 Total CM Giving & Other Budget Receipt	925,612.43	982,006.03		
16 Total Expenses	1,372,289.64	1,315,190.08		
17 Deficit	446,677.21	333,184.05		

NOTE: *Canadian Conference total budget does not include designated or direct giving.

It is important that you have a complete picture of Cooperative Ministries funding and expenses. Therefore we are providing you with as much information as possible.

LINE 1 is the comprehensive budgets for general church ministries such as: General Leadership, Regional Leadership, Brotherhood Concerns, Congregational Life, Evangelism and Church Planting, Stewardship Services, Ministry and Doctrine and World Missions. It also includes the approved Cooperative Ministries amount for each Regional Conference, Messiah College and the Vision Fund.

LINE 2 represents interest income, regional conference contributions, payments from other organizations for shared services, and some fees for services, etc.

LINE 3 is the approved Cooperative Ministries budget.

LINES 5-13 is what was traditionally reported through the *Evangelical Visitor*.

LINES 9-12 were formerly reported as designated and direct giving. All designated and direct giving attributable to the Cooperative Ministries budget is now being reported as designated.

LINE 14 is the amount received to date relative to line 2.

LINE 15 is the total of lines 13 and 14.

LINE 16 is the total expenses to date relative to the Total Ministry Budget, line 1.

ren in Christ Church (Ont.) with Rev. Tom Dow officiating.

Vannus-Kinney: Mary Elizabeth, daughter of Royce and Virginia Kinney, Pleasant Hill, Ohio, and Harry, son of Lucas and Nellie Vannus, Winnipeg, Ont., Mar. 20, at Pleasant Hill Brethren in Christ Church with Rev. David Bonseelaar and Rev. Thomas Kershner officiating.

Walizer-Shelly: Rhonda Kay, daughter of Dallas and Faye Shelly, Mechanicsburg, Pa., and Jeffrey Neil, son of William and Susan Walizer, Loganton, Pa., Apr. 10, at Grantham Brethren in Christ Church with Rev. Kenneth Hepner officiating.

Wolfe-Herr: Ruth Aleen, daughter of Rev. and Mrs. Earl Herr, Martinsburg, Pa., and Allen Eugene, son of Mr. and Mrs. Charles E. Wolfe, Hollidaysburg, Pa., Mar. 5, at Martinsburg Brethren in Christ Church with Rev. Ronald Page and Rev. Earl E. Herr officiating.

Employment Opportunity

Shalom Christian Academy (grades K-12; enrollment 400) is seeking a Director of Development. Responsibilities include recruitment, public relations, and fundraising. A parent-owned school with an Anabaptist tradition, Shalom Christian Academy was founded in 1976 and currently has 34 faculty. SCA is accredited by ACSI and Middle States (MSACS). Send resume to Conrad Swartzentruber at 126 Social Island Road, Chambersburg, PA 17201 or e-mail: shalom@shalom.k12.pa.us.

Mediation and Facilitation Training Institute

Mennonite Conciliation Service and the Kansas Institute for Peace and Conflict Resolution, with MCC Central States, are sponsoring a Summer Mediation and Facilitation Training Institute, July 12-16, 1999, in North Newton, Kansas. The cost is \$450 (\$500 for late registrations); scholarship assistance is available.

For more information, visit www.mennonitecc.ca/mcc/regions/united-states/mcs.html or contact Gary Flory, KIPCOR, Bethel College, 300 E. 27th St., North Newton, KS 67117; 316-284-5217; <gflory@bethelks.edu>.

Obituaries

Alleman: Pauletta T. Alleman, born July 14, 1916, died Feb. 21. Preceding her in death was her husband, Ernest C. Topper. Surviving are her husband, Norman Alleman; a daughter, Judy; 2 grandchildren; 4 great-grandchildren; and a sister. She was a member of the Dillsburg congregation, Pa., where she organized the Senior Servants group for many years. Revs. James Spurrier, Dave Miller, and John Fries officiated at the church funeral. Interment was in Dillsburg Cemetery.

Bailey: Kathleen Louise Bailey, born Apr. 4, 1919, daughter of Frank and Louise Bailey, died Mar. 4. Preceding her in death were 4 siblings. Surviving are 2 children, Carol Provencal and Keith; 2 grandchildren; and 4 great-grandchildren. She was a charter member of the Sherkston congregation where she served as Sunday school secretary, on the kitchen committee, and as memorial secretary. The funeral was at the church with Revs. Leonard J. Chester and Robert Kentie officiating. Interment was in the church cemetery.

Beachy: Lois E. Beachy, born Jan. 24, 1934, in Zimbabwe, daughter of Charles and Mary Lenhart Eshelman, died Feb. 22. Surviving are her spouse, Ivan E. Beachy; 3 sons, Robert, Michael, and Jeffrey; a daughter, Patricia; and 5 grandchildren. She was a member of the Carlisle congregation, Pa., and resided at Messiah Village. Revs. Ken Hoke and Martha Lady officiated at the memorial service. Interment was in Grantham Memorial Park.

Book: Faye Arlis Book, born Aug. 3, 1926, in Ramona, Kan., died Jan. 5. Preceding her in death were her husbands, Gerald W. Eyster, Oran B. Glenney, and O. Wayne Book; a granddaughter; and a brother. Surviving are daughters, Donna Lenhart and Linda Longanecker; sons, Wendell and Kevin Eyster; and 2 brothers. Faye was a member and participated in the chancel and bell choirs of the Upland congregation, Calif. She lived in Chino most of her life and worked at Chino High School for 14 years. Revs. Robert Hempy and Michael Luchtenburg officiated at the church funeral. Interment was at Bellevue.

Croft: Ronald David Croft, born July 13, 1932, son of Hazel B. and the late Herbert Croft, died Feb. 2. Surviving are his mother; his wife, Carolyn; daughters, Cathy and Karen Hurley; and sons, Karl, Timothy, and Calvin. His family attended the Mt. Rock church, Pa. Interment was in Norland Cemetery.

Crowdis: Leo Crowdis, born Sept. 17, 1906, in Farber, Mo., son of G.E. and Lillie Jones Crowdis, died Feb. 16. Preceding him in death were his wife, Faye; and 5 siblings. Surviving are his sons, C.L., Gordon, Larry, Lee, and Bill; 13 grandchildren; and 10 great-grandchildren. The funeral was held at the Bethany church, Okla., where he was a member with Revs. Reg Martin and Charles Rickel officiating. Interment was in Mound Valley Cemetery.

Crumley: Lester M. Crumley, born Sept. 22, 1917, in Seligman, Mo., son of William L. and Ollie Mill Still Crumley, died Feb. 8. Preceding him in death were 2 brothers. Surviving are his wife, Mary; sons, Donald L. and Douglas E.; a daughter, Roberta L.; 3 grandchildren; 2 great-grandchildren; and 3 brothers. He was a former Sunday school treasurer, usher, and trustee of the Mount Pleasant church, Pa. The funeral was at the church with Revs. Roy Peterman and Robert Lehman officiating. Interment was in Mount Pleasant Cemetery.

Dove: Jessie S. Dove, born Oct. 30, 1911, son of Grover C. and Virginia C. Dove, died Mar. 8. His wife, Nancy L. (Edmonds) preceded him in death. Surviving are a brother and 2 sisters. He was a hunter, retired truck driver, and Army veteran of WWII. He was a member of the Free Grace congregation, Pa. The funeral was at Hoover Funeral Home with Revs. Edwin Kessler and Marlin Henniger Jr. officiating. Interment was in Free Grace Cemetery.

Edwards: Mary MacKenzie Edwards, born Apr. 5, 1902, in Dundee, Scotland, died July 8, 1998. Preceding her in death was her husband of 7 years, Lionel G. Edwards. Mary was a nanny most of her life, and a member of the Falls View congregation, Ont. The funeral was at Morse and Son Chapel with Rev. John Fraser officiating. Interment was in Lundy's Lane Cemetery.

Eberts: Jessie M. E. Eberts, born Apr. 7, 1914, daughter of Jesse R. and Jessie M. Boyer Eberts, died Jan. 24. Surviving are her companion, Art Lehmann; and 2 cousins. She was retired coordinator of health services for the Harrisburg school district, former employee of the American Red Cross, U. of Pa. Hospital, and the state Dept. of Welfare, and member of numerous nursing and teacher associations. A memorial service was held at Messiah Village Chapel where she was a member with Rev. C. Ronald Burgard officiating. Interment was in Paxtang Cemetery.

Ginder: Joseph H. Ginder, born Sept. 28, 1911, son of Joseph B. and Catherine B. Hoffer Ginder, died Jan. 17. Preceding him in death was his wife, Mary A. (Ginder). Surviving are his

wife, Verna (Faust); sons, Joseph G. and Jesse G.; daughters, Grace A. Simpson and Dorcas M. Siskowski; 8 grandchildren; and 5 great-grandchildren. A resident of Messiah Village, he had been a farmer in Mount Joy Twp., and worked for Roots Nursery. He was a former deacon of the Mastersonville congregation, Pa. The funeral was at Messiah Village Chapel with Revs. C. R. Burgard and Janet M. Peifer officiating. Interment was in the Mastersonville cemetery.

Gonder: Mary Martha Gonder, born May 6, 1914, daughter of George G. and Ocie I. Mellott Heinbaugh, died Feb. 21. Her spouse, Charles Gonder, preceded her in death. Surviving are 3 sisters and 2 brothers. She was a member of the Fairview Ave. congregation, Pa. Rev. John Fickett officiated at a private graveside service at Harbaugh Church Cemetery.

Goss: Mark L. Goss, born Jan. 31, 1975, son of Kenneth R. and Beverly J. Hess Goss, died Jan. 25. Surviving with his parents are a brother, Stephen; paternal grandfather, Frank Goss; and maternal grandmother, Agnes Hess. Mark was employed by Saturn of Lancaster, and graduated with honors from Harrisburg Community College. He had received numerous music awards, and was a volunteer with Lancaster Youth for Christ. He was a member of the Manor church, Pa., where the funeral was held with Revs. Brian Funk, Robert Sheetz, and Larry Frank officiating. Interment was in Byerland Mennonite Cemetery.

Herr: Anna Rozella Herr, born Nov. 25, 1901, daughter of William and Susie Boyer, died Aug. 4, 1998. Her husband, Ohmer U. Herr, and a grandson preceded her in death. Surviving are 4 children, Samuel L., Grace Holland, Ruth Pawelski, and Paul B.; 15 grandchildren; and 24 great-grandchildren. Rozella was saved at age 7 and labored with her parents at the Dayton Mission, as pastor's wife at the Fairview Church for 30 years, then at the Dayton Mission with Ohmer for 18 years. The funeral was at the Dayton Mission with Revs. John Pawelski and Fred Holland officiating. Interment was in Fairview Cemetery.

Hess: Paul Z. Hess, born Apr. 18, 1919, son of Henry M. and Lottie M. Hersh Hess, died Jan. 9. Two children preceded him in death. Surviving are his wife, Esther S. (Schock); 3 children, Erma R. Hahn, John J., and Earl E.; 8 grandchildren; a great-grandson; and five sisters. He was former manager of Memorial Holiness Camp, and pastored the Cross Roads (Pa.), Cedar Grove, Mifflintown, Montgomery, Abilene, and Western Hills congregations. He was a member of the Highland congregation, Ohio, where the funeral was conducted by Revs. Earnest Weber and Dale R. McCabe. Committal service at the Cross Roads Church was officiated by Revs. J. Wilmer Heisey and John W. Schock.

Tribute

The death of Paul Hess is mourned by a large circle of friends: his immediate family most of all, but also his spiritual family to which he ministered through the years, including the people

associated with Memorial Holiness Camp.

Brother Hess was an ardent supporter of the camp. He attended camp faithfully and urged everyone he met to do the same. For approximately 10 years he served on the camp board. For nearly 7 years he and Esther poured themselves into the job of camp manager. During the camp season they were virtually on call day and night, administering camp rentals, providing supplies, and fixing the things that needed repairs. Family activities and personal time had to be delayed till the slow months of the camp calendar. The mental pictures of Paul in work clothes with toolbox in hand and Esther on the lawnmower seem to epitomize those 7 years of hard work.

Those who worked closely with them beyond the public eye know their prayer ministry for the camp. Nothing delighted Paul as much as seeing people find the Lord as Savior or going on to full surrender to the will of the Lord. For him Memorial Holiness Camp existed above all else to meet the spiritual needs of the people who came to camp.

During the Brethren in Christ camp meeting in July, their home virtually became a camp facility. Speakers were housed in their guest rooms. Small group seminars met in their living room. And many friends were refreshed by their hospitality between services, especially after the evening tabernacle services concluded. Their home was also open to speakers for other camp groups and to missionaries passing through the area. A perusal of their guest book would reveal how many people enjoyed their ministry of hospitality.

They were concerned with camp finances and gave generously. By personal choice, they asked the camp board to apply their salary to a special fund that would provide for future housing needs for camp facilities. One of Bro. Hess's most recent concerns was that these plans should be carried forward in the event of his death. The camp board will work with the family to implement his vision in this regard.

Our tribute to Paul and to Esther acknowledges their Christian example before us all, as well as their tireless work on behalf of Memorial Holiness Camp. They have merited our respect and gratitude. But above all that we can say, we believe our Bro. Hess has already heard Christ say, "Well done, faithful servant, enter into the joy of the Lord." Throughout his life and ministry he sought this prize above all. Even as we sorrow with those most touched by his death, we are sustained by the thought that now he has entered into his eternal reward.

Luke L. Keefer Jr., Chairman
Memorial Holiness Camp Board

High: Josephine B. High, born Sept. 8, 1906, daughter of Joseph C. and Esther A. Groff Burkholder, died Dec. 29, 1998. Her spouse, Clifford High, preceded her in death. Surviving are a son, Douglas W.; and 2 grandchildren.

A resident of Messiah Village, she was a retired teacher from West Hanover Elementary School, and formerly taught in Harrisburg. She was a member of the Messiah Village Chapel where a memorial service was officiated by Rev. C. Ronald Burgard. Interment was in Blue Ridge Memorial Gardens.

Keefer: Luke L. Keefer Sr., born June 4, 1913, in Millersburg, Pa., son of John E. and Lizzie Yingst Keefer, died Mar. 2. His wife, Martha E. (Melhorn), preceded him in death. Surviving are 4 daughters, Geraldine Keiter, Martha Lauver, Anna Carr, and Nancy Prowell; a son, Luke Jr.; 11 grandchildren; and 17 great-grandchildren. He graduated from Millersburg High School and Millersville State Teachers College. He taught school for 17 years, conducted 296 evangelistic services, authored *No Empty Dream*, and after retirement conducted Bible studies for area senior citizens (see also tribute below). He was a member of the Free Grace congregation, where the funeral was held with Revs. Edwin Kessler and Luke L. Keefer Jr. officiating. Interment was in the church cemetery.

Tribute

With the passing of Luke Keefer, Sr., we pause to give thanks to God for a beloved brother and "father" in the faith. With wholehearted devotion to God, our Brother Luke preached and taught the changeless truths of the gospel as a joyful witness to his personal experiences of the grace of God. We here today—and countless others over the years—are the beneficiaries of his lifelong passion for truth and godliness.

As a youth of 13, Luke Keefer accepted Christ Jesus as Savior. While still in his teenage years, he sensed a call to the ministry. Newly married at age 20, he was ordained to the Christian ministry in response to the call of his home congregation, Free Grace, to assist in preaching. At 24, he was chosen to be leading minister of the Free Grace congregation. From this congregation as his spiritual birthplace and home, Brother Keefer, with his wife and helpmate Martha, served Christ and the church as pastor, evangelist, Bible teacher, missionary, churchman, and spiritual patriarch over a span of more than 60 years.

As a pastor, Luke Keefer was exceptional. His preaching was marked by thoughtful study and clear presentation. In pastoral care, he was concerned and caring. As a leader, he was clear in his mission and innovative in his methods. To enhance worship, he taught songs with lively tunes and tempos. In advance of others, he promoted youth services. With a far-reaching sense of vision, he saw the entire surrounding area as a "field" ripe for spiritual harvest. At one point he cried out in prayer, "Give me Lykens Valley or I die." Backing up this heartcry with decisive action, he used a new strategy of tent evangelism to reach unsaved people for Christ. Under the impact of his holiness preaching and aggressive evangelistic outreach, the congregation nearly quadrupled in twenty years, to become the fastest

growing congregation among the Brethren in Christ at the time. On top of this, he led the congregation in starting five new congregations in the surrounding area.

At age 25, Luke was invited to be evangelist at three summer tent meetings. From this beginning, he entered into a lifelong ministry as an evangelist and Bible teacher at tent meetings, revivals, and camp meetings. As his personal experience of God developed and deepened, Luke preached and taught the life-changing truths of salvation, sanctification, and divine healing. In a wonderful melding of his message and methods, he served as evangelist in a number of tent meeting campaigns for the purpose of starting new congregations, which resulted in the establishment of seven new congregations in Pennsylvania, Maryland, Virginia, and Ontario, Canada.

Such character and initiative did not go unnoticed by the church. At age 32, Luke was asked to serve as bishop of the newly-formed Lykens Valley-Juniata-Mifflin District. Two years later, Luke was appointed to the Examining (or Ministerial Credentials) Board of the denomination, a role in which he continued for 20 years. His work in tent evangelism led to service on the state Home Mission Board and, later, the Atlantic Conference Extension Board. He was a member of the Church Review and Study Committee which initiated sweeping changes in the administrative structure of the denomination in 1957. This restructuring radically downsized the number of bishops, which affected his own ministry, bringing his service as bishop to a conclusion after twelve years in this role. Throughout his life, Luke was highly respected and often influential in the deliberations of General Conference. His commanding personality, clear biblical rationales, logical presentations, and persuasive eloquence often shaped—and at times changed!—the "mind" of conference.

Brother Keefer's ministry enlarged still further with a call to serve as a missionary teacher in Africa. In preparation for this assignment, Luke, now in his 50s, returned to college to complete a Bachelor of Arts degree in theology at Messiah College. Then with Martha he sailed for Africa for 10 years of service as principal of the Ekuphileni Bible Institute in Zimbabwe. This service also included 5 years of service as pastor of the Mtshabezi Church, and frequent preaching appointments as evangelist and Bible teacher.

Over the years, and especially after returning from Africa, Brother Keefer was confronted with significant changes in the church. Though it was not always comfortable for him, he was able to reconsider and modify his views in some areas, and to accept and adapt to change in other areas, and to do both without compromising long-standing convictions. As a highly respected elder churchman, he was able to help many others to do the same, thereby serving the church in yet another role, as an

encourager and unifier for the sake of brotherhood.

Throughout his life, our brother Luke desired to know Jesus in scriptural fullness. For him, this desire is now fulfilled in a glorious consummation. For us who remain, he continues to speak, as eloquently as ever in life, charging us through our memories of him, as Paul did Timothy: "But you, [men and women] of God, flee from all [evil], and pursue righteousness, godliness, faith, love, endurance and gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called" (1 Timothy 6:11-12).

Warren L. Hoffman,

Moderator, Brethren in Christ Church

Kilmer: Douglas E. Kilmer, born Mar. 24, 1961, son of Joyce A. Polliard Kilmer and the late Russell E. Kilmer, died Jan. 30. Surviving are his companion, Lynne Best; a son, Clayton; and 3 siblings. The funeral was held at the Cedar Grove church, Pa., with Revs. Ken Letner and M. Eugene Heidler officiating. Interment was in Cedar Grove Cemetery.

Klink: Pearl E. Klink, born Nov. 9, 1911, daughter of Karry and Elizabeth Richwine Klink, died Mar. 14. Surviving are a stepbrother and cousins. She was a retired teacher and member of the Messiah Village congregation, Pa., where the funeral was held with Revs. C. R. Burgard and Janet M. Peifer officiating. Interment was in Mount Zion Cemetery.

Lehman: Sara A. Lehman, born Aug. 15, 1911, daughter of David H. and Rhoda Tyson Buckwalter, died Jan. 23. Preceding her in death were her husband, Jonas F. Lehman; a grandson; great-grandson; and 3 brothers. Surviving are 3 daughters, Fay L. Copenhafer,

54th Annual CPS Reunion

The 54th annual Eastern CPS reunion will be held Aug. 18-19, 1999, and the Laurelville Mennonite Church Center, Mount Pleasant, Pa. The reunion is open to all who served in Civilian Public Service during WWII. Program and registration forms are being sent to all who are on the mailing list. If you are not on the mailing list and want a program and registration form, or want additional information, contact the secretary, Irvin E. Cordell, 57 E. Grandview Ave., Mercersburg, PA 17236, phone (717) 328-2746.

Doris L. Cober, and Jeanne A. D'Agostino; a son, Ray B.; 8 grandchildren; 4 great-grandchildren; a sister and a brother. Sara served the Perkiomen Valley congregation, Pa., as deacon's wife for 30 years, taught Sunday school, sang with various groups, and was a member of the sewing auxiliary. The funeral was at the church with Revs. David Croxford, James Lesher, and James Cober officiating. Interment was in the church cemetery.

Martin: Esther Marie Martin, born July 2, 1924, daughter of Edna B. West Stoops and the late Merle E. Stoops, died Feb. 1. A brother died in 1977. Surviving with her mother are her husband, Ezra B. Martin; 2 daughters, Ruth E. Reiff and Lois M. Snodderly; and 4 grandchildren. She and her husband were deacon couple for 39 years at the Hollowell church, Pa., where she also taught Sunday school and sang in the choir. She drove a bus for the Washington Country School District for 20 years. A memorial service was held at the church with Revs. James M. Sollenberger, Eber Dourte, and Lee Nunemaker officiating. Interment was in Green Hill Cemetery.

Mater: Samuel Adin Mater, born Dec. 19, 1908, son of John and Jennie Mater, died Dec. 19, 1998. Six siblings preceded him in death. Surviving are a son, Merle; 5 grandchildren; 15 great-grandchildren; and 3 siblings. He lived in Wainfleet all his life, operating a trucking business. He was a member of the Port Colborne congregation, Ont., where the funeral was held with Rev. Brian Lofthouse officiating. Interment was in Zion Cemetery.

Matthews: Velma Ethel Matthews, born Mar. 4, 1942, in Port Rowan, Ont., died Apr. 2. Surviving are her husband, Vern Matthews; a son, David; and a grandson. She was a faithful member and servant of the Houghton congregation, Ont. The funeral was at Ostrander Funeral Home with Rev. Dale Collier officiating. Interment was in Tillsonburg Cemetery.

Miller: John S. Miller, born Mar. 23, 1915, son of Conda and Leta Stewart Miller, died Mar. 16. Two brothers preceded him in death. Surviving are his wife, Rhoda; a daughter, Joan M. Detwiler; a son, Harold W.; 6 grandchildren; 4 great-grandchildren; a stepson, Dean Lehman; 6 stepgrandchildren; 3 stepgreat-grandchildren; and 5 siblings. He was a sawyer by trade and a member of the Woodbury congregation, Pa., where he served in various offices. The funeral was at the church with Revs. H. Lee Ritchey and David E. Climenhaga officiating. Interment was in Dry Hill Cemetery.

Miller: Warren N. Miller Jr., born Oct. 14, 1929, son of Warren N. and Elizabeth Ortman Miller, died Feb. 9. Preceding him in death were his wife, Virginia M. (Keller); a brother; and a half-brother. Surviving are 4 daughters, Donna L., Darlene G. Hughes, Nancy J. Myers, and Bonnie D. Miller; 7 grandchildren; 10 great-grandchildren; 3 brothers; a half-brother; and 2 half-sis-

ters. Warren was a self-employed truck driver. He was a member of the Manor congregation, Pa. The funeral was at John E. Kraft Funeral Home with Rev. John B. Hawbaker officiating. Interment was in Conestoga Memorial Park.

Mummau: Owen E. Mummau, born Mar. 29, 1919, son of Amos and Stella Hershey Mummau, died Mar. 13. Preceding him in death were a son, Kenneth E.; and 4 siblings. Surviving are his wife, Iva Kathryn (Spickler); 4 sons, Clair, Howard, Lawrence, and Vincent; 4 daughters, Geraldine, Bernice, Lesetta, and Celesta; 22 grandchildren; and 6 great-grandchildren. Owen was a poultry farmer. He was a member of the Mount Pleasant congregation, Pa., where he was Sunday school superintendent, teacher, caretaker of the cemetery, and board member. The funeral was at the church with Revs. Roy J. Peterman and Paul Keefer officiating. Interment was in Mount Pleasant Cemetery.

Provard: Anna P. Provard, born May 15, 1929, daughter of Harry M. and Lucy Jane Wagaman, died Mar. 20. Surviving are her spouse, Dick Provard; and 2 sons, Rich and Steve. Anna served with her husband on the deacon board of the Five Forks congregation, Pa., where she was a member. She was a founding member of the gospel group Singing Inspirations that sang for 30 years throughout the East Coast, Ohio, and Canada. The funeral was at the church with Rev. Wilbur F. Besecker officiating. Interment was in Mt. Zion Cemetery.

Rager: Margaret Rager, born Jan. 25, 1920, daughter of James and Curlie Treaster Rager, and foster daughter of Reist and Ruth Mummau, died Jan. 12. Surviving is a sister, Minnie Danz. She was a member of Mt. Pleasant church, Pa., where she attended for 56 years, spending her last years at Messiah Village. She is remembered for her child and adult care in private homes. The service was at Nissley Funeral Home with Revs. Ernest Mummau, Roy Peterman, and Lee Mummau officiating. Interment was in Cross Roads Cemetery.

Sabo: Margaret Sabo, born Apr. 1, 1922, daughter of Gustav and Sophia Bain Sabo, died Dec. 13, 1998. Four siblings preceded her in death. Surviving are her children, Shirley Greco, Mary Lou Speer, Barbara Ann Winger, and Philip; and 4 siblings. She was an active member of the Port Colborne congregation, Ont., for 40 years, participating in Sunday and Bible school. The funeral was at the church with Rev. Brian Lofthouse officiating. Interment was in Oakwood Cemetery.

Sangrey: Harold Sangrey, born Feb. 18, 1911, son of Clayton Frey Sangrey and Anna Stauffer Sneath Sangrey, died Mar. 1. Preceding him in death were his wives, Margaret, and Pauline (Ranck); a son; and a grandson. Surviving is his wife, Jeannette (Binkley); a daughter, Fay Eckman; 5 grandchildren; 6 great-grandchildren; and 3 siblings. Harold was a carpenter, and sang in the church

choir for 30 years. He was a member of the Pequea congregation, Pa. The funeral was at Gundel Funeral Home with Gerald Winger officiating.

Sherk: Joseph E. Sherk, born May 3, 1919, son of Wilmer and Clara Winger Sherk, died Aug. 23, 1998. Preceding him in death were 2 brothers. He was married for 50 years to Pauline Bartlett, and father of Eileen Sherk-Fretz, Sharon McCombs, Lillian Byer, and Douglas, who survive. Also surviving are 15 grandchildren; 5 great-grandchildren; and 2 siblings. He was a member of the Cheapside congregation, Ont., where the service was officiated by Rev. Harold Sherk. Interment was in Bethel Cemetery.

Stayman: Wilbur W. Stayman, born Feb. 12, 1920, son of Ebbert and Alta West Stayman, died Feb. 20. Two wives, Martha (Thrush) and Anna (Musser) preceded him in death. Surviving are his wife, Mildred (Pool Horn); daughters, Joanne Hock and Betty Aleman; sons, Robert, Richard, and Ronald; 2 stepsons; 3 stepdaughters; 9 grandchildren; 5 great-grandchildren; 13 stepgrandchildren; 6 stepgreat-grandchildren; and a sister. Wilbur was a chalk artist. He had been a farmer, a sales representative for implement companies, and an appliance salesman. He was a member of the Air Hill congregation, Pa., where he was a teacher, superintendent, and board member. The funeral was at the church with Revs. Kevin Witter and Marlin Ressler officiating. Interment was in Air Hill Cemetery.

Stockslager: Walter Blaine Stockslager, born Apr. 11, 1934, in Miami Co., Ohio, son of Frank and Mae Stockslager, died Oct. 26, 1998. A brother preceded him in death. Surviving are his wife, Shirley (Norris); 3 children, Susan Anderson, William and Bryan; 2 grandchildren; and 4 siblings. Walter attended Ohio State U. and Butler U. where he was an outstanding football player. He was a pharmacist, owning his own business for 27 years. He attended the Pleasant Hill church, Ohio. The funeral was at Hale-Sarver Funeral Home with Revs. Tom Kershner and Louis Cober officiating. Interment was in Polk Grove Cemetery.

Swope: Myles R. Swope, born Feb. 26, 1924, son of Jacob C. and Carrie C. Wagner Swope, died Feb. 23. Surviving are his wife, Mary L. (Hoover); a son, Jerry L.; daughters, Kimberly A. Sloop and Tina R.; and a grandson. He retired from steam plant operation at Shipensburg U., had worked for H&H Chevrolet, was co-owner of Kade Auto Auction House, and a founding member of the Newburg Fire Dept. Myles was a member of the Mt. Rock congregation, Pa. The funeral was at Fogalsanger-Bricker Funeral Home with Revs. Carl Spackman and Kevin Witter officiating. Interment was in Spring Hill Cemetery.

Wenger: Anna Mae Wenger, 72, died Feb. 2. Surviving are her spouse, Gerald L. Wenger; sons, Henry E., Stephen L., Jeffrey A., and Charles E.; a daughter, Rebecca A. Shenk; 12 grand-

children; a great-grandchild; and a sister, Janet Sherk. Anna Mae was a retired nursing assistant. She was a member of the Grantham church, Pa., where the service was held. Interment was in Mechanicsburg Cemetery.

Weist: William R. Weist, born June 11, 1927, son of William T. and Bertha Griffin Weist, died Mar. 23. Surviving are his wife, Louise D. (Taylor); sons, Larry D., William R. Jr., and Dennis K.; and a daughter, Kathleen Mathna. He retired from computer operating at Letticken Army Depot and was a WWII veteran. He attended the Air Hill congregation, Pa., where the service was held with Rev. Marlin K. Ressler officiating. Interment was in Park Lawn Memorial Gardens.

Wolfe: Rosie E. Wolfe, born Oct. 3, 1904, daughter of Harry and Alice Brandt Light, died Feb. 14. Three brothers predeceased her. Surviving are her sons, R. Eugene and John C.; daughters, Dorothy E. Melhorn and Frances M. Oberholtzer; and a brother. She was a member of the Speedwell Heights congregation, Pa. The funeral was at Buch Funeral Home with Revs. Steve R. Smith and Keith A. Tyson officiating. Interment was in Ruhl's United Methodist Cemetery.

Wolgemuth: J. Ira Wolgemuth, born July 25, 1905, son of Joseph and Katie Brubaker Wolgemuth, died Jan. 27. Surviving are his wife, Anna Martha (Walters); 3 children, J. Carl, Joanne L. Goble, and Gail M. Miles; 5 grandchildren; 10 great-grandchildren; and 3 sisters. He retired as a maintenance worker from the Elizabethtown Area School District, and was a carpenter. He was a member of the Elizabethtown congregation, Pa. The memorial service was held at Messiah Village Chapel with Revs. C.R. Burgard, Janet Peifer, and Marilyn L. Ebersole officiating. The body was donated to Humanities Gift Registry.

Zeger: Gerald Zeger, born Nov. 8, 1936, in Waynesboro, Pa., son of Robert and Nettie Zeger, died Mar. 2. Surviving are his wife, Cindy; and children, Ronda Ranalli and Randy. He attended the Five Forks church, Pa. The funeral was at Kelso-Cornelius Funeral Home with Revs. H. Ray Kipe and William A. Shank officiating. Interment was in St. Thomas Cemetery.

Zimmerman: James Lamar Zimmerman, born June 10, 1952, son of Sarah Kofroth Zimmerman and the late James H. Zimmerman, died Feb. 25. Surviving are his grandfather, Paul Kofroth, and aunt, uncles, and cousins. He was a member of the Cedar Grove congregation, Pa. The funeral was at Ephrata United Zion Church with Revs. Jay Showalter, Ken Letner, Brian King, and Luke Showalter officiating. Interment was in United Zion Cemetery.

Correction: Two errors appeared in the obituary for Ray M. Zercher (March/April issue). He is survived by his wife, Ruth M. (Niesley) and three sons, D. Lowell, Wendell R., and Marvin D.

MESSIAH COLLEGE NEWS

Messiah professor receives Pew Foundation Fellowship

Robin Collins, assistant professor of philosophy at Messiah College, received a \$35,000 Pew Foundation Fellowship to work on a major book about the physical structure of the universe. Collins is one of 16 from among 204 applicants to receive the prestigious award.

In his book, Collins will argue that the fundamental physical structure of the universe must be balanced on a razor's edge for life to occur, addressing what scientists refer to as the "fine-tuning" of the cosmos. His work will rigorously and carefully debate that this fine-tuning provides strong scientific evidence for the existence of God.

The Pew Fellowship, designed to enhance the overall practice and profession of teaching, seeks to develop a scholarship of teaching that fosters significant, long-lasting learning for students.

Messiah College creates two scholarships for minority students from Central Pennsylvania

In recognition of the community service of Harrisburg attorney and Messiah College trustee Debra R. Cruel, Messiah College will create two new full-tuition scholarships to be awarded to minority students from Central Pennsylvania.

About the scholarships

The scholarships will be named the Lloyd and Lois Martin Multicultural Scholarships and will be funded by Messiah College trustee Jim Martin and his wife Donna, owners of Martin's Famous Pastry Shoppe, Inc., in Chambersburg, Pa.

"Donna and I are pleased to be able to give back to the Central Pennsylvania community in this way," said Jim Martin. "This is where my parents started our family business nearly 50 years ago and this is where it first prospered. We're glad for this opportunity to connect Messiah College with its surrounding community—and we're pleased to be able to do it in a way that will also recognize the work of fellow Messiah trustee Debra Cruel for her community leadership," he said.

Martin's Famous Pastry Shoppe was started in 1954 by Lloyd and Lois Martin as a bakery in their single-car garage in Chambersburg. The company's first distribution outlets were farmer's markets and shopping centers throughout Central Pennsylvania. At one time, the company offered a product line of 235 products. Today, they offer a more specialized line of 13 products with a distribution area of more than 10,000 accounts ranging from Boston to Norfolk, Va.

"I am honored by the Martins' generosity in establishing these multicultural scholarships," said Cruel. "It's been a privilege to serve Central Pennsylvania and Messiah College. Messiah is an outstanding institution and I am very excited about its strong commitment to further diversify and internationalize its campus. These scholarships will certainly help us further that goal—starting right here in our own local community."

The scholarships, planned to be effective for the 2000 fall semester, will be awarded based on students' academic achievement and church and community service. Recipients will be selected by a committee comprised of community members, who will be appointed both by Ms. Cruel and personnel from Messiah College. To learn more about the scholarships and how to apply, interested students should call Bill Strausbaugh, Messiah's dean of enrollment management, at (717) 691-6000.

About Debra R. Cruel

Debra Cruel is well recognized in the local, national and international communities as a visionary professional, educator and community activist. An attorney with

legislative, executive, academic, and quasi-judicial experience, Ms. Cruel is known as an attorney of "firsts."

As legislative liaison for the Pennsylvania House Labor Relations Committee, she drafted the first major piece of drug testing legislation introduced in the Commonwealth. As assistant counsel to the Pennsylvania Department of Education, she drafted the first regulations in the nation that addressed the needs of children protected by Section 504. As director of the Landmark Center for Civil Rights, Ms. Cruel participated in the successful litigation of the nation's first educational choice program and was lead counsel litigating the nation's first educational choice program to include religiously affiliated schools. Both of these educational choice cases were litigated in the Supreme Courts of their respective states.

Ms. Cruel combines her public policy experience with a background in history and law. She has served as adjunct professor of law at Widener University School of Law, where she taught a course in civil rights.

Just ten days after the inauguration of President Nelson Mandela, Ms. Cruel was invited to South Africa to speak to students and leaders. Following her lecture, the Dean of the University of Pretoria Law School said that never had an American so skillfully confronted the evils of apartheid, yet at the same time conveyed kindness and hope for both the oppressed and the former oppressors within the new South Africa. The ability to make friends across socioeconomic, cultural, racial and political lines has been the hallmark of Ms. Cruel's career.

New Vice-President at Messiah Village

Gary Johnson has joined the Messiah Village senior management team as the new Vice-President of Information Services and Quality Improvement.

Mr. Johnson earned his Master of Social Work from Temple University School of Social Administration and a Bachelors Degree in Administration from Gordon College. He comes to Messiah Village after working for the Philhaven Behavioral Healthcare System for the past 13 years. His responsibilities at Philhaven included managing their Information Systems, Access Center, Medical Records, Uti-



lization Management and Communications. He was also administratively responsible for the support structure of Advantage Behavioral Health, which is an alliance of providers joined together to contract with insurers.

Mr. Johnson's responsibilities at Messiah Village include the design, implementation, operation and continued improvement of a comprehensive resident-based information management system. He will provide training and technological support opportunities for employees, residents and other system users. Mr. Johnson will assist management in strategic planning, especially as it relates to the use of new technologies and quality improvement.



Opening the Word of Life

No peace without God

The shootings in our schools and the bombing of cities have people appealing for peace. Politicians are scrambling to solve the world's conflicts and evils, seeing the solutions in new laws. All the world wants peace. Many in the world want nothing to do with God. Yet, ironically, the biblical message of peace is inextricably entwined with a person's, or nation's, proper relationship with the God whose blessings include peace. While it may be possible to forge amicable relationships without God, it is definitely not possible to know the fullest experience of peace that God intends for mankind in his absence. Thus, sounding old-fashioned, Victorian, or whatever, we say the first step toward peace in the land is a step toward God.

This article is an attempt to summarize an extensive subject: the meaning of the Old Testament word *shalom* and its reflected use in the New Testament. The wide scope of this grand word necessitates a careful study of its context if one is to understand its meaning. *Shalom*, in its various settings, has been defined with the English words safe, rest, well, happy, friendly, whole, health, prosperity, favor, and peace.

Fundamentally, *shalom* indicates a person's or nation's wholeness; its well-being; its complete health. It is used as a general greeting (Judges 6:23) and as a farewell (Exodus 4:18). In these cases *shalom* is a wish of good will and an address involving sociable intentions. These sorts of salutations and farewells are carried over in the New Testament in both the Gospels and the Epistles, especially combined with "grace" in the letters (e.g., Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3). However, in the New Testament it seems to be the case that this is a tangible peace which the disciples can give to others, but, if the others are unbecoming, it is not received (Matt.

10:13; Luke 10:5-6). This reflects a deeper constituent of *shalom* or peace. As discussed below, God's peace, or true *shalom*, is received from God and not attained, and only God's people can be *shalom*-givers (peacemakers) and *shalom*-receivers in the fullest sense of the *shalom* experience.

Shalom is also used generally in relationship to nations which are in a state of peace as opposed to war (Joshua 10:1). Furthermore, while the New Testament imports the deeper meanings of *shalom* from the Old Testament, and also adds Christian dimensions to the concept, the Greek word *eirene* (peace) in classical texts normally means simply the absence of war or conflict. Luke 11:21; 14:32; and Rev. 6:4 reflect this definition. Closely associated with this are Paul's exhortations for Christians to be at peace among themselves. (See Rom. 14:19; 1 Cor. 14:33; 2 Cor. 13:11; and 1 Thess. 5:13.) In both Hebrews and Romans this is extended to form the Christian concept of non-resistance.

Christians should strive for peace with all people (Heb. 12:14), and, writes Paul, "If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord" (Rom. 12:18-19). In these texts and in the Gospel lessons on not resisting evil and on loving one's enemies (Matt. 5:38-48; Luke 6:27-36), God's blessing of *shalom* leads a Christian to not be belligerent and to take a nonaggressive stance.

Shalom is often affiliated with other terms. For example, in the phrases "peace and security," or "peace and prosperity," *shalom* is associated with the idea of material-being. Practically, for the Israelite, this meant the wealth of good harvests, protection from wild beasts, and security from invasion. The New Testament does not emphasize this correlation between peace and material prosperity. Indeed, Paul speaks about knowing contentment (can we say, *shalom*?) while both enjoying material things and while being in dire material need. Thus, the New Testament points more to peace as a spiritual blessing.

Shalom is also found connected to moral principles. In Esther 9:30 it is

associated with "assurance" (NIV) or faithfulness (the Hebrew root is *emeth*—stability or truth). And in Isaiah, especially, *shalom* is used in parallel with "righteousness," and, consequently, there is no *shalom* for the wicked (32:17, 48:22, 57:21, 60:17). Again, the New Testament follows a similar pattern. We find the word peace in connection with "righteousness," "grace," "mercy," "love," "joy," and with "life."

One important aspect of Old Testament *shalom* is that it is the gift of God. God promises the Israelites *shalom* if they remain faithful to him, "I will grant peace in the land, and you will lie down and no one will make you afraid. I will remove savage beasts from the land, and the sword will not pass through your country" (Lev. 26:6). Similar statements occur in 1 Kings 2:33; Psalm 29:11, 85:8; and Isaiah 26:12.

Correspondingly, the ungodly prophets proclaim a message of peace when God's true servants knew that his peace was not forthcoming (see Jeremiah 6:14, 8:11; Ezekiel 13:10,16). Thus, *shalom* is connected with the covenant as the blessing of God to a faithful people. Furthermore, as a result of the Israelite apostasy and the unwillingness of God to bless a wayward people, the prophet Ezekiel proclaimed *shalom* as a future blessing (34:25-31, 37:26). This is related to Isaiah's title for the Messiah, the Prince of Peace (Isaiah 9:6).

As one would expect, since it details the coming of this Prince of Peace, the New Testament explains the fulfillment of *shalom* through Christ. All Christians receive blessing from God who is a God of peace (Rom. 15:33; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20), and the good news of God's Son is designated as the gospel of peace (Acts 10:36; Eph. 6:15).

Thus, the effects of Christ's work have made peace between man and God possible (Rom. 5:1; Col. 1:20), the reconciliation of Jew and Gentile (Eph. 2:14, 17), and peace in one's own person. This latter provision is not a focus in the Old Testament, but Paul can write "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ

Jesus" (Phil. 4:6-7). He also tells us that a mind fixed on the Spirit reaps both life and peace (Rom. 8:6). In this sense, peace is related to inner joy and hope.

Finally, it should be noted that the New Testament weighs obedience to God as a higher value than peace itself. In the Gospels, Jesus says, "Do you think I came to bring peace on earth? No, I tell you, but division. From now on there will be five in one family divided against each other, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter

against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law" (Luke 12:51-53). And Peter and the other apostles stand firm in their faith against the Sanhedrin stating, "We must obey God rather than men!" (Acts 5:29). Peace at the expense of disobedience is not godly. There will be times when peace is not possible in the face of those who do not know, or perhaps hate, God.

Shalom, or God's peace, in its deepest sense, is not an achievement. It is a gift—a gift that God provides to those who walk with him. This gift encompasses

every aspect of our being. God through Christ took away the believers' enmity with him; God endows his people with the peace that goes beyond all understanding; God provides for sustenance so we need not worry about provisions; God gives us the joy of salvation; God certifies a real hope for our futures. It's clear enough. If the world is to know peace, it must know God.

Edwin Kessler pastors the Free Grace Brethren in Christ Church in Millersburg, Pa.

YouthQuest '99

Get ready to be amazed

Time is winding down toward the new millenium and some people are expecting the worst. The Brethren in Christ, however, are expecting God to do an amazing work at the turn of the century among eight hundred youth at the Tamiment Resort in the Pocono Mountains of Pennsylvania. December 27-30, 1999, has been set aside for a convention of Brethren in Christ youth from all across North America. Known as YouthQuest '99, it will be, quite simply, one of the "coolest" youth events of the year!

The event is held every three years for youth in grades nine and older. This year's theme is "The T-Factor." The focus will be on the transforming (T) power of Jesus Christ. The theme will be communicated in a variety of ways, including general assemblies of the total group, afternoon seminars, Bible study and prayer times, and informal sharing during the free periods. The keynote speaker is Duffy Robbins, one of the best youth speakers in America. He challenges youth to let Christ be a real presence in their lives, and drives home the point that holy and Christlike living is their choice and responsibility even as teenagers. Duffy is a professor at Eastern College, Philadelphia, Pa.

The afternoon seminars feature a wide variety of topics, from which each person will choose two. The hardest part will be narrowing down the choices! Dating, building a worship team, sharing Jesus with your friends, how to be a Christian athlete, starting over when you've blown it, managing your money, the Christian and the internet, mission opportunities, and God's plan for sexuality are just a few of the topics. Early morning and afternoon Bible studies, appropriately billed as morning and afternoon "T," will also be available.

No youth gathering would be complete without music! The Mechanicsburg Brethren in Christ worship team will be leading a worship and praise time in the general sessions. Interested youth may sign up to participate in a choir. A live band, "According to John" (or "A2J"), will also participate in the general session as well as in a Wednesday evening concert. They are four guys from Georgia on a spiritual mission! The name was not chosen lightly. To quote one of the band members, "John is the Gospel of love...

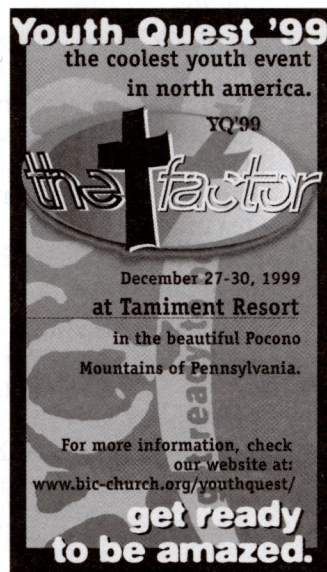
about the intimacy that God desires to have with us all. We want to have and communicate that it is possible to have a close authentic relationship with Jesus like John did. That's why we dive into the gospel 'according to John'." The group will be available to interact with the youth throughout the week.

Evening and free time events include swimming, games, a sports tournament, a talent show, and big screen videos. A new attraction this year is a late night coffee house, featuring Christian bands and talent from within our denomination. The traditional theme dinner will have a Mexican flavor—Fiesta '99.

Promotional tapes are being circulated to every Brethren in Christ church in North America. Please be sure that your youth have the opportunity to view the tape. The cost for the four days at Tamiment is \$215 if registered before November 25, 1999, and \$235 after that date. This event is sponsored by the General Conference of the Brethren in Christ Church and funded by monies received from Cooperative Ministries and generous individuals. There is a travel subsidy available for those coming a distance. YouthQuest posters and registration forms will be sent to each church this summer. Visit our website at <www.bicchurch.org/youthquest> for more information and updates.

YouthQuest is about leading our youth to a deeper understanding of who God is and how very much he wants to have an intimate and personal relationship with his children. It is a vehicle to expose our youth to the transforming power of Jesus Christ. It is youth ministry with a purpose. Let us not be surprised when God's Spirit moves and convicts and results in a harvest of souls. Amazed, yes, but not surprised! The YouthQuest committee covets your prayers as we continue to plan this event. We want your youth to be there.

Please claim with us the theme verse from Habbakuk 1:5, "Look at the nations and watch, and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told." YouthQuest '99—Get ready to be amazed!



Discipleship for the 21st Century

This is being written in the days immediately after the tragic school violence in Littleton, Colorado. By the time it is distributed, the news will have cooled, and these comments will seem untimely to some. They are written looking forward for remedy rather than backward for analysis. There has been much written about causes and blame, much of it worthwhile. Perhaps nothing I write on the subject will be new. But in the hope that it stimulates further any and all positive Christian responses, I offer some suggestions which are not likely to be outdated in the near future. This issue of the Visitor is focusing on Christlike character and on the Church as a covenant community.

Practice and advocate gun control.

Let me be clear: guns are not the problem. There are all sorts of other lethal weapons available to violence-prone individuals. The problem is in hearts and heads. But, guns are a particularly convenient

weapon, and because of their longer range, more deadly than most. We need not wait for legislation to make any personally-owned guns safer; trigger locks are easily available. Ammunition can be stored in a separate place. Why should it be easier to purchase ammunition than to obtain antibiotics? How about working for legislation to require approval of authorities (a "prescription") as a condition for purchase of ammunition? I know this would be frustrating to those who prefer to make their own. And there would be the problem of the black market. But we need to take strong measures to reduce the availability of lethal weapons to those not trained in their use, or subject to episodic irrational behavior.

Practice and advocate reduction in entertainment featuring horror and violence.

It's time for bonfires to rid our homes of such videos and magazines. It's time to urge our neighborhood merchants to vol-

untarily quit trafficking such material. It's time to boycott sponsors of such programming. David Grossman, in an article in *Christianity Today*, has outlined the ways in which our kids' entertainment resembles the training the military does to enable its recruits to kill.

Spend more time with our children.

Easier said than done. And a costly choice. But certainly one of the most effective, unless there's a dysfunctional relationship with the child. It is impressive to note that many of the episodes of violence happen in "it can't happen here" communities. Christian parents cannot risk the assumption that their children can't drift into antisocial behaviors. All the things a second income can buy are worthless if they are obtained at the cost of the wholesome socialization of our children.

Put our children in contact with other adult role models.

This is one of the prime roles for the church in the lives of our families.

Give time to being a role model for kids.

The church offers opportunities. Community activities such as scouts and children's sports are worthy of more time from Christian adults wanting to make a difference in young lives.

Watch for opportunities to relieve alienation and isolation.

Befriend the lonely child. Encourage our children to relate positively to the child ostracized by peers. Encourage agencies and professionals who work daily in child development fields.

Choose to live without dependence on weapons for safety.

This may be the hardest suggestion on the list. It should not be surprising that a society which touts its weapons as the source of safety, parades them in major celebrations, and spends a major portion of its GNP to produce them, instills into its young a fascination and admiration of instruments of violence. Small wonder that such admiration bears bitter fruit in our own towns and homes.

This is not an exhaustive list. There are myriad ways for Christians to be salt and light—to act both preventively and remedially. The souls and lives of our kids are at stake. We can each light candles to push back the darkness.

Samuel M. Brubaker lives in Arcanum, Ohio.



Scholarship for the Young Church Musician

*Sponsored by Congregational Life Ministries
through its Music Trust Fund*

These scholarships of \$200 are to be used for private music lessons.

Eligibility:

1. Applicant must be a member or regular attender of a Brethren in Christ congregation.
2. Applicant's age must be 14 to 19 as of September 1, 1999.
3. Applicant must be presently studying music, and must be participating in some way in the music program of the local congregation.
4. Applicant must exhibit potential for assuming responsibilities in the area of church music.
5. Recommendation by the pastor or a church musician must accompany the application.

Application deadline: **August 31, 1999.** Plans are for the recipients to be notified by September 30. For a scholarship application, contact:

Congregational Life Ministries
P.O. Box 69
West Milton, OH 45383
Phone: (937) 698-6284
Fax: (937) 698-1000
E-mail: jbyetrac@prodigy.net



Onesimus

Readers may correspond with Onesimus by writing to him in care of the *Evangelical Visitor*, P.O. Box 166, Nappanee, IN 46550. Letters to Onesimus may be published unless they are marked "Personal—Not for Publication."

Dear Paul,

I was recently a part of a discussion about God's nature that has left me somewhat confused. I am not sure I can frame the discussion in precise terms, but the essence of the debate involved whether or not the representation of God in the law, prophets, wisdom literature and historical writings, accurately portrays "who God is" and "what God is really like." Some people seemed to think that our understanding of these passages is limited and not the passages themselves, while others viewed them as partial revelations requiring the correction of Jesus to be fully understood. Not having a background in these Hebrew Scriptures, as you do, leaves me at a distinct disadvantage in weighing all these options.

Personally, I have difficulty seeing an exact parallel between the way God is portrayed in your Hebrew Scriptures and the way Jesus Christ is described. To tell the truth, I find it difficult to reconcile many of the differing images in the Hebrew Scriptures themselves. Does Micah's idea of "goodness" being measured by "doing justice," "loving mercy" and "walking humbly with our God" reflect God's mind better than the Mosaic definition found in the Ten Commandments? Is God an angry God, a jealous God, a God who condemns to the fourth generation, as he is often portrayed? Or is he a merciful, patient and loving God who "knows what we are made of" and "remembers that we are but dust"?

Some people do not see a conflict in these images. Some people also believe the moon is made of green cheese.

The longer I am in this faith, the more I am convinced that faithfulness is mostly a matter of the heart. The broad strokes of the Hebrew Scriptures suggest that God is an exacting sovereign, a precise ruler—a judge with a limited tolerance for error. Jesus seems to portray just the opposite. The Hebrew Scriptures suggest that any flaw was unworthy of being in God's presence, no matter whether that flaw was spiritual or physical. But plenty of imperfection appears to have graced the presence of Jesus. The Hebrew Scriptures placed an adulteress at the bottom of a pile of rocks; Jesus said one particular harlot was forgiven because she "loved much." (I don't think he meant it the way some in his audience would have taken it!)

I have learned so much since I met

In the opening sentences of a letter now called simply "Hebrews," this author said, "The Son is the radiance of God's glory and the exact representation of his being." He dares to suggest that the revelation of God available in Jesus surpasses that which previously came through the prophets "at many times and in various ways." Amazing.

you, Paul. I am certain that I would not know the first thing about God were it not for your patience in teaching me. Every day seems to bring a richer and deeper appreciation for the relationship I have with him. Before I met you, I was angry. I believed God had abandoned me to a life of servitude at the hands of a human master. I thought he regarded me to be less worthwhile than others. I interpreted tragedies and inequities as expressions of God's attitude toward me and toward the world. I didn't know any other way to view such things. Now, with the help of Christ, I realize that God has suffered as much over these realities as I have. He has suffered more, because he has shared these sufferings with all those who have suffered, in this and in every other time.

One thought seems to have blessed me most of all. I am sorry to say, the insight came from the pen of a "mystery writer" addressing your own people, and not from you. (Although, some have tried to tell me that you are the mystery writer. Obviously, they have not read much of what you have written!) In the opening sentences of a letter now called simply "Hebrews," this author said, "The Son is the radiance of God's glory and *the exact representation of his being*." He dares to suggest that the revelation of God available in Jesus surpasses that which previously came through the prophets "at many times and in various ways." Amazing.

I know the love of God available in Jesus, because I have experienced it in you. I know what it is like to be treated with respect and dignity, because that is how you have treated me. I know what it is like to be released and set free by an advocate, because you were also that advocate for me to Philemon. I know what God is like because I know what Jesus was like; and I know what Jesus was like because I have had the privilege of knowing you.

Thank you, Paul, for showing me Jesus. It is my most profound desire that others will see him in me.

Your Reflective Friend,
Onesimus

Focusing our Mission

250 Growing, Discipling,
Sending Congregations
by A.D. 2000



A sending church

by Jack McClane

For the past four-and-a-half years, the Brethren in Christ Church has been challenged to achieve its vision of "250 Growing, Discipling, and Sending Congregations by A.D. 2000." It has been more than a slogan. It has become a passion. It has been more than mere conversation. It has become a driving force moving the church ahead "For His Glory," as was our theme for the 1996 General Conference.

The part of the vision statement describing us as a "sending church" has special implications for world missions. We accepted that as a challenge. Now we ask the question, "How have we been doing?" The record will show that missions continues to be one of the core values of the church.

Consider this. Since adopting the vision statement in July 1995, Brethren in Christ World Missions has sent out 14 new career missionary couples and 6 single career missionaries; 11 career missionary couples and 6 single missionaries have returned for another term of service. Missionaries serving short-term assignments (less than two years) number 35. Scores of people have participated in work teams to Central and South America and Africa. Add to this number the national pastors, evangelists and leaders, and over 400 in training overseas.

The numbers are impressive, but that is not the most important observation to be made. The better question is how many lives have been touched and changed? How has the

Kingdom of God been enriched? Of course we don't have numbers for that, but we do know that a church is being planted every 10 days. Well over 400 young men and women are in training for the gospel ministry. Compassion ministries continue. They include medicine, relief, development, literacy, child caring hostels, elementary and secondary education, drug rehabilitation, and micro-business management. Capital development includes the construction of church buildings, youth camps, and worship/administrative/training centers. Most of all, people are being saved. All this because we are a "sending church."

One of the exciting developments of overseas ministries is that our national churches are now becoming sending agencies:

Zimbabwe to Botswana and Malawi
Colombia to Bolivia
Nicaragua to Honduras
Venezuela to Colombia
Malawi to Mozambique
India to Nepal
Nepal to Tibet and looking to Bhutan and Darjeeling
Cuba to Miami
Miami to Haiti and Puerto Rico

This chapter in our missions history will likely become as important as that moment in North America when Rhoda Lee gave an impassioned plea for missions and Jacob Stauffer laid down the first investment in world missions with his \$5 contribution.

What do we need to keep the momentum strong and that factor of "sending" as a continuum? Recently I watched a television program where the Armed Services Committee of the United States Congress was receiving reports from military leadership, and

a general in the Marines was asked, "What do you need to be an effective branch of the U.S. military?" His answer was simple. He said, "We need only three things: quality men, quality training, and quality equipment." Is global spiritual warfare any different? May God bring forth from among us quality men and women, characterized by quality training, and provided with quality equipment for the unfinished task.

Dr. Henry Stanley, the journalist charged by the *New York Herald* to find Dr. David Livingstone in Africa, wrote: "I am about to be converted. Not because of what Livingstone said, but because of who he is." Stanley had asked Livingstone to return to England to spend his last days with family and beloved friends because his body was emaciated with malaria and other tropical ills. Stanley said, "Livingstone, you will die if you remain here." It is said that Livingstone placed his hand on Stanley's shoulder and said, "Henry, I died before I left England." That is the kind of person we need to come forward and be part of the "sent" body of the Brethren in Christ Church as we do our part in the unfinished task.



Jack McClane is
Executive Director of
Brethren in Christ
World Missions.

But I don't want to get dirty

continued from back cover

Shaking my head, I turned from my vantage point at the window and told my husband what I had seen. "I can't believe how dirty those kids were...!"

Those dirty kids came over a few days later as I pulled weeds from the flowerbeds in our front yard. Shauna introduced herself, her brother, Christian, and their baby sister, Molly. The nauseating stench of urine nearly knocked me over.

"And do you know why we moved here?" she asked, wiping away the straggly blonde hair from her eyes with a grubby hand. Not sure if I wanted to know, I just smiled and kept pulling weeds.

Christian blurted, "Because my Daddy quits his jobs all the time."

"Shut up, brother, I was talking," Shauna glared at Christian, who silently hung his head and walked away.

Trying to hide my shock at the naked honesty of Christian's response, I dug a little deeper into the rich, loamy soil, reaching for the roots of a particularly stubborn weed. *What kind of parents do these children have*, I asked myself as I continued my gardening. *The poor children.*

"I watched the movie *Scream* last night. Have you seen it?" Shauna interrupted my reverie.

"No, I haven't. I don't really like scary movies."

Giggling, she said, "Oh, I wasn't scared. My Momma told me that if I watched it and had nightmares, she would whip my butt."

I suddenly didn't want to hear anymore. I stood up and shook the excess dirt from my hands. "Okay. I have to go inside now and wash up. I'm glad we met."

Shauna did not give up easily. "Can Molly and I come in with you?"

Visions of Shauna and Molly smudging their fingerprints all over my house and leaving their scent of stale urine haunted my thoughts. I quickly,

but politely, declined their request, slipped inside and closed the door before Shauna could utter another word. Relieved to be in the safety of my home, I relived my interaction with the kids as I scrubbed my hands and cursed the dirt stuck underneath my fingernails.

Days passed. I kept my distance, aside from offering a few guarded hellos. The children eventually stopped bothering me. Since the parents rarely ventured out of the house, I did not have to worry about too much contact with them. Thinking our little arrangement suited me just fine, I remained in the stagnant pools of my inaction.

I could not rest. I wrestled and fought the thoughts and feelings polluting my heart. When Jesus said to love our neighbors, did he really mean *my* neighbors? Surely he never met the people who lived beside me, and that command must be a metaphor of some sort. However, deep in my heart, I knew Jesus wanted me to touch those dirty kids and their parents with his love.

So I tried. Each time I left my house, I looked for an opportunity to extend the love of Jesus. If I saw the bald man or the woman, I smiled warmly and tried to start a conversation. They usually mumbled some sort of greeting back and quickly went on their way. I received similar reactions from their children. They took enough time from whatever intriguing game they had conjured up in order to throw a careless wave my way and went back to their play. They shut me out, just like I had shut them out.

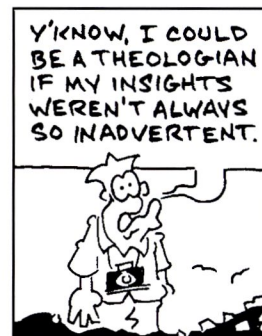
My heart ached with shame. My initial unloving response created a barricade to whatever relationship I now tried to pursue. I had proven myself untrustworthy and uncaring.

I cannot erase the stench of my first encounters with those neighbors. I can, however, continue to try to reach out to them and pray for the compassion and willingness to get my hands dirty next time.

Kerry Lynn Hoke lives in Wilmore, Ky.

Pontius' Puddle

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



I didn't even know their names, but as I watched them from my dining room window, I knew our neighborhood would never be the same.

A bald man who bore a striking resemblance to Mr. Clean lugged boxes and furniture from a rusted mini-van into the house next door. His head hung low, muscles bulged from the confining black sleeves of his Metallica T-shirt. A woman helping him glanced around nervously as she worked. Her empty eyes told stories of hurt and heartache. I wondered for a minute where the man and woman came from, then I walked away from the window to start supper.

A few hours later, night covered our little town in its blanket of darkness. My husband and I, having tucked our daughter in bed, looked forward to spending the rest of the evening in stillness. Suddenly, loud, pulsating music broke through our peace. The screams of children resounded throughout our normally quiet neighborhood. I scowled at my husband. He raised his eyebrows in disbelief.

From the window where I had spied earlier that afternoon, I peered through the slats of the blinds and saw three filthy kids running around in the street. Where in the world were their parents? Didn't they know what time it was?

An angry voice, yelling over the blaring music, answered my question. "Shauna, get in here this instant!" The woman I had seen moving in that afternoon walked outside, grabbed Shauna by the arm and dragged her into the house. The other two children followed quickly behind.

Moving?

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