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Glen A. Pierce

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Evangelical
VISITOR

October 25, 1980

***Women in the Brethren in
Christ Church*** 3

God created male and female 4

***Open Letter to Individuals
Interested in Teenagers*** 10

United We Fall 15

In this issue . . .

- Life Anew** 2
Arthur Replogle's triumph over surgery.
- Women in the Brethren in Christ Church** 3
Laurie Frey looks at Jesus and Paul's attitudes toward women.
- God created male and female** 4
Herta Funk examines Sunday school materials.
- Keeping Missions Alive in the Local Congregation** 6
Frank Kipe on congregational involvement.
- Aid to Zimbabwe Increased** . . . 7
Brethren in Christ major recipients.
- Coconut Trees, Butterflies and Books** 8
Children's project support M.K.'s teachers.
- Open Letter to Individuals Interested in Teenagers** 10
Dave Brubaker on '81 Bible Quiz.
- Church News** 11-13
- Religious News** 14
- United We Fall** 15
Guest editorial
- With God as Head** 16
Emergency room meditations.



Rising above obvious handicap to find

LIFE ANEW

by Frances Ulery

"Praise God, my legs are gone" might be the song of Arthur Replogle, 79 year old resident of Messiah Village who only a few months ago had both legs removed above the knees. Although he has been told by the doctor he can never wear artificial limbs and thus will never walk again, he calls his disability an asset rather than a liability.

Born in Bedford, Pa., Arthur joined the church at an early age and thought of himself as a good Christian man; but it wasn't until he faced the grim reality of losing both legs that he experienced a very real and personal relationship with Christ. Now, this close relationship so far outweighs his loss that he can't help but sing songs of praise and thanksgiving.

For so long he suffered so much pain, pain that kept him from seeing the hurt and suffering of others. This pain is now gone and in its place is developing a love and deep concern for the pain and suffering of others. Before the amputation he spent much of the day sitting in his room feeling sorry for himself. Now he can be seen in the nursing care corridors playing his harmonica for the pleasure of those confined to their beds; and in the evening, he and several other residents go door to door singing hymns that bring comfort to others. He says God has given him the ability to sing and he intends to spend the rest of his life using this talent to bring joy and happiness to others.

A visitor to the Village need feel no embarrassment when seeing Arthur, for

his face shines with the love of God and he imparts happiness rather than gloom. When asked if it bothers him when people stare, he and his wife both laughed and she said, "Not at all, we have a lot of fun about the way he looks."

After only a short period of time in the nursing care area of Messiah Village he was able to rejoin his wife, Eva, in their sheltered care room where he takes complete care of himself, including getting in and out of the shower. He is fast developing a set of arm and chest muscles that would be the envy of men 40 years his junior.

Arthur is frequently seen with the children from the Children's Family Center, showing them his stumps and explaining to them what happened to his legs. Sharing his experience in this straight-forward, unemotional way with no trace of bitterness, is proof positive that God's amazing grace can transform even the most distressing situation into something beautiful—if only we let him.

Arthur and his wife thank God they were at Messiah Village during this emotional crisis. They felt surrounded by love and uplifted by the prayers of many people. He says, "So many people were praying for me. I am convinced that the ability God gave me to deal with this difficult situation can be attributed only to the prayers of my wonderful friends."

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Women in the Brethren in Christ Church

by Laurie Frey



In several decades a new generation will be leading the community of the Brethren in Christ Church. The deaths of several beloved and gifted leaders within the past year drive this reality home. Who will be the new leaders? Where will they come from? These are two valid questions felt by many in the Church. As a young person I am especially concerned about these questions because now is the time I must decide whether to take an active or passive role in the Brethren in Christ Church. Furthermore, as a woman I find myself faced with the question of what positions are open and what positions are closed to me.

The role of women in society has rapidly changed in the last twenty or thirty years, and it continues to change today. The Women's Liberation Movement has upset almost every area of our lives—both male and female. Regardless of our wishes, the attitude change toward women taking place within our culture will not pass by our church community without affecting us. How the Brethren in Christ deal with this unsettling issue will be a crucial variable in the future of the church. And it is an issue better dealt with than avoided.

Traditionally, women in the Brethren in Christ Church have fulfilled the roles of missionary, Sunday school teacher, nursery coordinator, and flower committee member. The questions in my mind are, "Am I restricted to these duties?", "If I continue my education through seminary, will I be able to utilize such training?", or "Is it expected

that I as a Christian woman play a subservient role in the Brethren in Christ Church?" Although simple answers will not be found, such questions must obviously be dealt with openly, sincerely, scripturally, and of course, lovingly—in short, in good Brethren in Christ fashion.

We can take our direction from Jesus and Paul. They viewed men and women as people with special talents and gifts equal to the church's needs. To treat women in this way was radical in the perspective of their culture, thus they can be seen as liberators of women. Jesus and Paul lived during the time when rabbinical law dictated a man's thoughts and actions. Men were to thank God each day that they were not a woman. The rabbinical law also degraded women by claiming that it was more reverent to burn the Torah, the Jewish scripture, than to allow a woman to defile it with her touch.

Our Brethren in Christ Church must take care to continue the spirit with which Jesus and Paul regarded women.

In contrast to rabbinical law, Jesus did not deem women as inferior to men. At Bethany we find Him discussing theology with Mary. Jesus rebuked Martha for being concerned first with the kitchen duties, but He commended Mary for seeking first the things of which He spoke (Luke 10:38-42). Jesus' openness to women was also illustrated after the resurrection when he revealed Himself first to a woman (or women), thus refuting the low status assigned to women (Mt. 28:9ff; Mk 16:9ff; Jn 20:11ff).

Jesus also accepted and loved women as people with relevant needs. When the woman who had bled for twelve years touched the hem of his garment, Jesus did not turn and rebuke her as his culture expected and demanded. Instead, Jesus healed her and commended her on her faith (Mt. 9:20ff; Mk. 5:25ff; Lk. 8:43ff). One of the most striking examples of Jesus contradicting the harsh laws toward women is the account of the adulterous woman about to be stoned. Jesus acquitted her when he was the only one who could have justly stoned her (John 8:3ff).

Paul followed the spirit of Jesus' actions toward women. In Paul's culture a woman was seen as a piece of property useful for marriage duties and child bearing. If a woman was not married her status was even lower. Paul was bold enough to encourage women to take an alternative to marriage; he encouraged them to serve the Lord before they served a husband (1 Cor. 7:8). He showed his openness toward women when he depended on Lydia's help and home to start the first church in Macedonia. Consequently, the gospel was spread to all of Europe. Paul also utilized the gifts of women to help bring stability to the early church by giving them active roles such as prophet and deacon. Romans 16 gives ample evidence of Paul's affirmation of women leaders in the church.

Our Brethren in Christ Church must take care to continue the spirit with which Jesus and Paul regarded women. A look at the action of our church seems to show that we are not entirely in conformity with that spirit. For example, women have constituted the large percent of our number of missionaries, yet their insights have only limitedly been shared on the Board for Missions. A reverse situation is that the abilities of men have too often been neglected in the

Women in the Brethren in Christ church...

areas of nursery, primary department, and church kitchen. When filling roles, individual abilities and talents should be considered, not gender. Sex should not determine duty.

I realize that my preceding statement will undoubtedly stimulate a variety of strong reactions. Our culture has so aptly defined roles on the condition of sex that it is difficult to discover each other's unique abilities before placing gender restrictions on people. But I believe that Jesus perceived people as individuals before he classified them as male or female. Paul stated that we are "all one in Christ Jesus" (Galatians 3:28, NIV). That oneness must be the basis on which we determine our attitudes toward each other, on an individual level and within the whole body of the Church.

A junior at the Philadelphia campus of Messiah College, Laurie Frey is a co-editor of NETWORK, a recent newsletter exploring the roles of women in the Brethren in Christ Church.

For more information about NETWORK, write to Wanda Thuma-McDermond, 28638 Yarian St., Rt. 4, Napanee, IN 46550.

What did he say?

I am not out on the ERA bandwagon, but my puttering in history keeps me on track sometimes. In response to the fellows who keep quoting Paul, I think of the story about Daniel Anthony—father of Susan, the early women's rights activist (1820-1906). He was discussing a women's rights convention at the dinner table, a convention which he himself had attended. One of the speakers, Elizabeth Cady Stanton, had been taken to task by a married clergyman. "The Apostle Paul recommends silence to women. Why don't you mind him?" scolded the minister. Whereupon Stanton retorted, "The Apostle Paul also recommends celibacy to clergymen. Why don't you mind him?" (1 Corinthians 7:7, 8)

(From a letter written by George Stoneback of San Luis Obispo, CA to The Mennonite. Reprinted by permission.)

A Meetinghouse Article

God created male and female

"I just dashed off a letter to . . . Press. Getting ready for summer Bible school reminded me of their grade seven course I taught last season. A two-page spread of pictures of prophets—from Abraham to Billy Graham. You guessed it—room for Billy Graham but *not one* woman. We are brainwashing our youngsters from the day they begin Sunday school and Bible school that God can use *males only*."

I received this letter in 1975, a time when *The Foundation Series* was in the planning stages. Many persons were becoming aware of the negative role modeling for girls they saw in school texts and church literature. And they were concerned.

Not all people, however, were convinced that the issue of sexism was a serious one. For some who were developing *The Foundation Series* it was a fad which would pass away. Only when they were convinced that sex role stereotyping might lose some sales did they decide to pay attention to this issue at *The Foundation Series'* writers' orientation at Laurelville in June, 1975.

I showed writers the slides "Images of Males and Females in Elementary School Textbooks."¹ I chose the slides because they so accurately portray what Diana Lee Beach had documented in her study of the Seabury Series and the Covenant Life Curriculum, entitled *Sex Role Stereotyping in Church School Curricula*².

Beach says that girls are usually portrayed as passive, waiting, weak, needing help, timid, alone, sick and unhappy, while boys are shown as active, powerful, working in groups, brave, protective of women, adventurous and shaping their environment. There were 2993 men to 725 women, and 769 boys to 496 girls

(What does Sunday school teach the girls?)

by Herta Funk

Herta Funk, Newton, KS, is director of adult education for The General Conference Mennonite Church.

in the curriculum. This raises the question: Is there a subtle message to girls that they and their activities are not very important?

At the writers' orientation I had suggested that some nonstereotypical characters, like the father washing dishes and the mother working outside the home, the boy taking music lessons and the girl roughhousing, could be included in the curriculum. "These stories are not artificial," I said, "they are based on observable reality. The goal is not a loud anti-sexism which draws attention to itself, but a quiet equal treatment of the sexes which communicates in its stated and in its *latent* content to boys and girls: You are of equal value in God's sight and in ours."

In the course of the development of *The Foundation Series* I had the opportunity to read over 40 manuscripts for sexism. I asked three questions: (1) Is the language inclusive? (2) Does the biblical material do justice to the women mentioned in the Bible? (3) Is there a fair distribution of male and female characters in the extra-biblical stories?

There are several generalizations which I can make from reading practically all *The Foundation Series* manuscripts:

1. The language question was relatively easy to solve. Writers and editors did an outstanding job in making the language inclusive in a way that was unforced and natural. Only occasionally did they have to resort to the somewhat awkward "he/she" or "him/her" construction. Even though there was an awareness that the essence of God went beyond masculine images, none of us knew how to avoid the masculine pronoun traditionally used for God without alienating many people.

2. The biblical question was somewhat more difficult. There was no way that the Bible, coming out of a patriarchal society, could yield an equal number of stories about males and females. The unequal distribution emerges out of the biblical text. A quick rundown of the tables of content in the individual quarters reveals that many of the headings which mention individual people refer to males. Many of the Old Testament quarters are predominantly about the men. Quarters dealing with the nativity generally have a good deal of emphasis on women. However, writers generally picked up well the references to Bible



**Is there a subtle message to girls
that they and their activities
are not very important?**

women who acted and were treated differently than women in their day. In other words, writers stressed that the Bible indeed is good news for women.

3. The most serious difficulty was related to the extra-biblical stories. Writers chose male characters predominantly. In one grade 7-8 quarter in which each Sunday had a modern story, there were only a few references to women or girls, the first of which came in lesson 10. The songs talked about "faith of our fathers" and recited the history of the patriarchs on the move. My reading of *The Foundation Series* manuscripts pointed out the fact that there is a woefully inadequate pool of stories about women to draw from. The female experience in our Anabaptist history has almost been lost, even though we have a glorious tradition of women witnesses who were faithful unto death. In the *Martyrs Mirror*, for instance, a third of the stories are about women.

Christian educators are agreed that learning does not take place only by hearing words, but also by observation. That makes modeling in church school curriculum very important. What happens if a Sunday school curriculum offers a few models for girls? What if the typical model for girls is standing with hands behind their backs watching boys race by? What does that do to girls' feelings of worth?

The German theologian Jurgen Moltmann says of sexism: "Sexism, like racism, is more than a group phenomenon: It is also a male means of waging psychological warfare against dominated females. Masculine feelings of

superiority thus produce permanent inferiority complexes in women who feel that their dependence is willed by God and determined by nature."³ He interprets the meaning of sexism for men: "Male identity is always defined by discriminating against the other sex. Sexist identity is a negative, aggressive identity: A man defines himself by saying that he is 'not a woman' and by not allowing himself to be feminine. . . ." Then he points out the destructive power of sexism: "Whoever identifies being human with being masculine destroys himself. Because He compensates for his self-anxiety through aggression toward the woman, he destroys the human community between man and woman. Masculine sexism is basically self-hatred."

There is still a tendency to snicker when the issue of negative modeling, especially as it relates to girls, is raised. But anyone who has been close to the pain of women who grew up wishing they were boys knows the destructiveness of these negative images. Language is changing to be more inclusive, although not without resistance. However, changing the language alone can be an illusion. The reality behind the language must be changed. That calls for a conscious effort to expose girls to good faith models in their Christian education.

¹National Foundation for the Improvement of Education, Suite 918/1156 Fifteenth Street, NW, Washington, DC 20005).

²John Knox Press, 341 Ponce de Leon Avenue, NE, Atlanta, Georgia 30308.

³"The Liberation of Oppressors," *Christianity and Crisis*, 25 December 1978.

Is missions awareness slipping away from our congregational life? Someone recently described as a "wheel chair" congregation one without a current cross-cultural missions involvement. By "missions" we mean "... carrying the gospel to *all* those who owe no allegiance to Jesus Christ, encouraging and persuading them to accept his salvation and become responsible members of his church." A careful look at our congregational budgets, church board agendas for the past year, special programs featured the past twelve months and the themes of the pastor's last forty sermons will give some indication whether we are on target for missions or not.

God's highest concern since the week of creation was for fellowship with man. His ministry of reconciliation began at the time of the Fall. Running concurrently with redemptive history has been judgment for evil. Is it overstating the case for missions to say that the thrust of scripture is concerned with warning and winning? That the Bible is primarily a book on missions and secondarily a book on theology? The role of Israel in Bible history has been as a "light to the nations." The life and ministry of Jesus was to be the Saviour of the world. The Acts and Epistles of the New Testament are all missions literature.

How then can we deliberately design forty-five or fifty of our Sundays per year for nurture and survival and one to two for the lost world? We take on a twenty-year indebtedness for facilities that are comfortable, durable, efficient, convenient and beautiful but our commitments of money and recruits for reaching over two-thirds of the world's unsaved population is embarrassingly small. What is needed to get our vision "up" to see "beyond?"

It is estimated that in the world today there are at least 16,750 different social or cultural sub-groups of people without any Christian witness. Missiologist Ralph D. Winter has calculated that there are approximately 2.5 billion non-Christians in the world who can only be reached by cross-cultural evangelism. Other startling figures have been shown to us in earlier articles. For example, 17% of the non-Christians have the attention of 91% of the North American cross-cultural missionary force and 83% of the unreached have only 9% of the missionary force.

Keeping Missions Alive in the Local Congregation

by H. Frank Kipe

A glance at the figures of our own denominational overseas and cross-cultural workers for two separate years in the 1970's is interesting:

Fields	1972	1979
Zimbabwe (Rhodesia)	55	6
Zambia	49	33
India	15	6
Japan	11	6
Nicaragua	6	4 (later 2)
Navajo (USA)	37	21
Montreal Lake (Canada)	19	17
	192	93

Before the end of 1979 those figures rose by a few persons. 1980 has already seen a big thrust forward. Our Board for Missions is sending out recruits, but on the wings of faith and prayer. They are incurring large operational deficits because we are not backing our personnel with adequate funds.

We will recall that General Conference of 1978 authorized, "... the Board for Missions to further pursue the opening of new mission ministries . . . to move into new fields. . . ." Further actions called our congregations to increased commitments—in giving, in supplying personnel and in creating local missions committees and further that, "... our people in their prayer gatherings and family worship dedicate their lives and their means to Great Commission service withholding no person or funds that the Spirit will call." (General Conference *Minutes*, 1978, pp. 109-110).

The Women's Missionary Prayer Circle (WMPC) churchwide was restructured to become the Missions Prayer Fellowship (to include men). A recent survey of one of our largest regional conferences shows an alarming number of congregations yet without a missions

committee or MPF, two years after our 1978 commitments.

Our Board for Missions has vigorously pursued our objectives. They untiringly keep before us their research, reports and projections for entering new fields. But our response often shows less than enthusiasm. Our congregations should be pushing our Board for Missions with all the resources they require instead of the board trying to motivate us and to convince us that there is a lost world to be won for Christ.

So what? Yes, *so what?* I, for one, believe we can and will do more. My wife and I have committed ourselves to a continual state of sacrificing for the missions needs of our denomination in particular, and for a very few carefully selected other causes in missions. We believe our missions dollars go further to the right places of need in our church than in most others (and we've seen a few in our short experience).

Congregationally, let's tool-up for a war-time level of preparedness and sacrifice. Wilbert R. Shenk, in an editorial for a leading church periodical some months ago, observed four marks of a missionary congregation. First, it is a fellowship where people discover and experience the meaning of community. Second, the church is a community of gifts. Third, it is dedicated to mission rather than self-preservation. And fourth, the missionary church insists that it will use its structures in the service of mission rather than binding the church to structures, forms and traditions.

Recommendations may be helpful, if considered, adopted, adapted, revised and discarded for better ones.

1. Pastors, let's take seriously the

Evangelical Visitor

information sheet sent to us from the Missions Office entitled "Communicating Missions in the Congregation." This is a summary of the recent General Conference workshop on that subject.

2. Let's call our people to prayer for a vision of the condition of lost men and our responsibility to them. Action will result from our knowledge of the imperative of the Great Commission, the impelling force of the gospel, empowerment of the Holy Spirit, and the implications of the Second Coming.

3. Keep abreast of the harvest fields. We need to sift and select from the mail-bag that wealth of information that tells us where the harvest is ripe, where church planting is succeeding, where doors are open, when dislocated people are receptive, where false religions are cracking, where governments are willing. Let's be informed, mobile and tuned for action.

4. We need to discover, develop and use all the spiritual gifts among us for the effective, fruitful functioning of the Body. Church growth leaders tell us that a healthy church will likely have about one person in each twelve or fourteen with the gift of evangelist. That is about eight in a congregation of 100. If two or three of these had the gift of missionary and were sent, can you imagine the growth that should be experienced? Read and study C. Peter Wagner's book, *Your Spiritual Gifts Can Help Your Church to Grow*.

5. Let's try to shape all our local ministries and activities to mission-minded objectives.

6. Delegate: Let's get that missions committee organized and let loose. In the United States there is now a nationwide association of church missions committees. They have an extensive workbook and guidelines for use to make the committee effective.

New fields already studied and waiting are exciting. Others are yet to be located. The cost will be high; if we can't afford it, who can? The sacrifice may take our own children; why not? Casualties, problems, persecutions, discouragement, waiting, rejection—they are all part of the redemptive plan.

I close with a favorite line: "The church has no reason for existence outside of mission to the world."

The author, with his wife, Blanche, were missionaries in Zambia and Zimbabwe for twenty-six years. The Kipes now reside in Waynesboro, PA; Frank teaches part-time at Messiah College.

October 25, 1980

Aid To Zimbabwe Increased

Plans to provide seed and tools to help get a new crop in the ground and a shipment of grain to see people through until the crop is harvested, highlight Mennonite Central Committee's current involvement in the new nation of Zimbabwe (formerly Rhodesia).

Twenty-five hundred metric tons of Canadian Food Bank wheat, valued at \$730,000, arrived in South Africa on August 23. In an arrangement negotiated by MCC material aid coordinators Steve and Gloria Houston, who recently transferred to Zimbabwe from Zambia, the Zimbabwean government will exchange that wheat for an equivalent amount of maize in Zimbabwe itself. A savings of approximately \$100,000 in avoided inland freight costs will result.

At its September 19 and 20 meeting, the MCC Executive Committee designated \$24,000 for purchase of seed, tools and fertilizer within Zimbabwe. In addition the Committee approved \$20,000 for ocean freight costs to ship mixed material aid and \$6,000 for the reconstruction of Ekuphileni Bible Institute.

The assistance to farmers comes at a crucial time. Besides resulting in over 20,000 deaths, years of fighting between the white-ruled Rhodesian Army and Patriotic Front guerrillas left nearly one million people uprooted from their homes. With the peace settlement reached last December and Zimbabwe's official independence in April, thousands of rural Zimbabweans have been returning to their farms.

Sorghum and maize seeds, fertilizer, hoes and axes purchased with MCC funds will help many farmers who might not otherwise have the means to plant a crop during this October's planting season. For many it will be the first in two, three or even more years.

MCC Secretary for Southern Africa Nancy Heisey, who spent some time in Zimbabwe last March, noted: "This is a one-time effort to get people back on their feet. It's a chance for MCC to help

churches help people become self-sufficient again."

In October Christian Care, an agency of churches in Zimbabwe, including the Brethren in Christ, expects to begin distributing the food, seed and agricultural implements. Maize will be available on the basis of need from any one of 28 designated depots throughout the country. It will help some of the estimated 600,000 who need food to get through the hungry months until harvest time in April.

Christian Care will handle the mixed material aid shipment as well. Samuel Mlotshwa, Brethren in Christ staff representative to Christian Care who is under salary to MCC, is coordinating its transport and distribution. Items in the shipment to be sent from North America include 5,400 pounds of bedding, 11,500 pounds of used clothing, 2,600 pounds of soap and 20,000 pounds of canned beef and pork chunks.

The Ekuphileni Bible Institute was one of many schools and hospitals heavily damaged during the fighting. With the \$6,000 designated by MCC, major rebuilding can proceed for the institute, which trains pastors for Brethren in Christ churches.

The expansion of MCC involvement in Zimbabwe comes at a time of increasing tension in the country. Hostility between parties of former Patriotic Front allies Joshua Nkomo and Prime Minister Mugabe grows. Many blacks express frustration that their situation is no better than when Mugabe took office. The September 17 *Christian Science Monitor* reported the reluctance of many of the former guerrillas "to swap their guns for their hoes." Whites fearing the instability and the possibility of renewed fighting are leaving the country in large numbers.

Steve Houston observes that without the aid MCC and other agencies and governments provide, tensions between hungry blacks and affluent whites would only increase. The result would be an exodus of whites to South Africa "followed by a downward economic spiral—a chain of events which would hardly serve to motivate nonviolent change elsewhere."

He stresses: "What happens in Zimbabwe cannot but be a test-case with an incalculable influence on the future of race relations in southern Africa."

—MCC News Service

Teachers for Missionary Children

CHILDREN'S MISSIONS PROJECT 1980-81

Creative means for educating children of missionary parents are developed to meet the variety of circumstances in which these families are assigned. In some locations children attend local elementary and secondary schools. Boarding schools for missionary children have provided rich educational experiences and a unique social environment for many years. International schools exist in some countries where children of expatriate diplomats, businessmen and missionaries are educated. Some missionary parents have been able to provide tutoring for their children for the first years of school.

These options are still available to some Brethren in Christ missionary families. For others, however, it has seemed best to provide tutors. In Nicaragua and Zambia a missionary teacher has been assigned. Now children are able to live with their parents and be involved with the life of the mission while still attending school.

In the accompanying article Elsie Bechtel, in Nicaragua, describes in delightful terms the setting and manner in which she teaches and Charity and Christian Musser learn. Gail Brubaker teaches children of several families living near Macha Hospital and Secondary School in Zambia. Christopher and Kimberly Bert, Rebecca Spurrier and Prem Kurien attend classes in Gail's home.

The Children's Missions Project for 1980-81 will help provide tutors and school supplies for missionary children. The Missions Prayer Fellowship invites Sunday schools, junior church groups, vacation Bible schools and families to support the project. Send project money to:

Lucille Ulery (USA)
Box 188
Elizabethtown, PA 17022

Mary Sider (Canada)
R.R. 1
Wellandport, Ontario L0R 2J0



Coconut Trees, Butterflies and Books

by Elsie Bechtel, Managua, Nicaragua



Can you picture a school with only two students, where the desks are on an open patio surrounded by shrubs and a coconut tree with butterflies flitting in and out and birds flying overhead?

It sounds great—but there is inconvenience too. At times the wind blows dust over books and papers and into eyes. It can also rustle leaves so loudly that it is hard to think. Some days the excessive heat takes away the pleasure of learning. Moreover, some activities are impossible because there are not enough children to participate.

This is how Charity and Christian Musser go to school every day. Since they are the only Brethren in Christ missionary children in Nicaragua and there is no English school they can attend, a tutor has been assigned to them by the Board for Missions.

Aside from the setting, Charity and Christian have a quite conventional school day. Classes are more personalized and intense since the teacher can devote her whole time to two instead of twenty-two pupils.

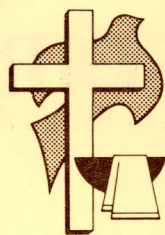
Classes run from 7:30 to 12:00 a.m. (It is too hot to have classes in the afternoon.) Since the schedule does not include time out for extra-curricular activities, more time is spent in creative writing and art. Both Charity and Christian have done some worthwhile things.

And what does the teacher do with such an easy schedule? Contrary to what you may think, a great amount of preparation is necessary because there are less materials and facilities than in a regular school.

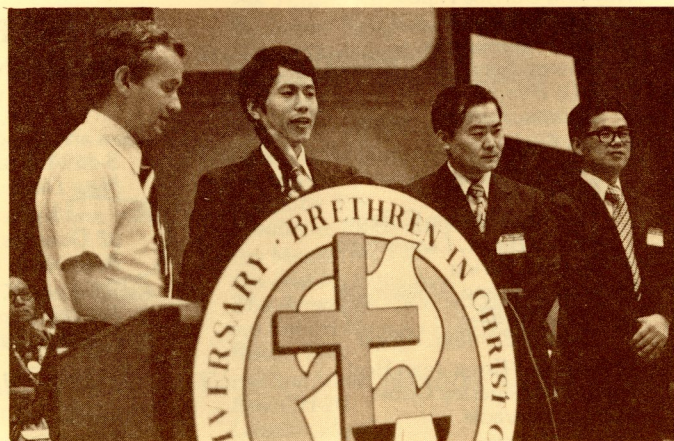
Part of the teacher's afternoon is taken up in Spanish study or in giving English lessons. Hopefully, this year I will be able to work with children in Sunday school.

All in all, the experience has been wonderful. The Lord has supplied all needs and has given victory in the difficult times.

Brethren in Christ



INTER-



-DEPENDENCY



***Brethren in Christ Missions Personnel:
Linking the Church in Five
Continents***

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1980

Fourth Quarter

the DIRE

Addresses of BRETHREN

MISSIONS - OVERSEAS

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N.E. Railway, Dist. Purnea
Bihar, India

William and Mary Hoke
M-96 Greater Kailash I
New Delhi 110048, India (TWR)

Joseph and Marietta Smith
12/A Underhill Lane,
Delhi 110054, India

Japan

Marlin and Ruth Zook
(Country Representative)
Ray and Winifred Hock
(Country Representative)
309-15, 4 Chome, Hana Koganei,
Kodaira, Tokyo, Japan 187
Mary Brubaker
Connie Lofthouse
Dora Myers
Nishara Bldg. 1-9
2 Chome, Nishihara cho
Fuchu Shi, Tokyo 183, Japan

London

Curtis and Leslie Book
22 Russell Rd.
Buckhurst Hill
Essex, England
Elias and Fadzai Moyo
(on study leave)
Fuller Theological Seminary
135 N. Oakland Ave., Box 1043
Pasadena, CA 91101

Nicaragua

Rev. Enrique Palacios, Executive Minister
Apartado 4663
Managua, Nicaragua, C. A.

Charles and Cara Musser
(Country Representative)

Elsie Bechtel
Eugene and Ruth Madeira
Apartado A257

Managua, Nicaragua
Marshall & Eleanor Pöe
(Language Study)
Instituto de Lengua Espanola
Apartado 100, San Francisco 2 Rios
San Jose, Costa Rica, C.A.

Venezuela

Anthony Chamberlain
(Language Study)
Instituto de Lengua Espanola
Apartado 100, San Francisco 2 Rios
San Jose, Costa Rica, C.A.

Zimbabwe

Bishop Stephen N. Ndlovu
P.O. Box 711
Bulawayo, Zimbabwe, Africa

Zambia

Bishop William T. Silungwe
P.O. Box 115
Choma, Zambia, Africa

Ira and Miriam Stern
(Country Representative)
Janette Engle
(seconded to Zambia Nurses
Christian Fellowship)
P.O. Box 32733
Lusaka, Zambia, Africa

Michele Arnett
Ray and Darlyss Kipe
Rachel Melhorn
Steven Popenhagen
Choma Secondary School
P.O. Box 92
Choma, Zambia, Africa

Phyllis Engle
Lois Jean Sider
David Livingstone
Teacher Training College
Private Bag 1, Livingstone,
Zambia, Africa

Dallas and Diane Wolgemuth
P.O. Box 83
Choma, Zambia, Africa

Samuel and Erma Jean Bert
Keith and Beverley Cober
Marilyn Ebersole

Shirley Heisey
Faith Musser
Virginia Nix
Eileen Sherk
John and Esther Spurrier
Lois Thuma
Macha Mission Hospital
P.O. Box 340
Choma, Zambia, Africa

Robert and Gail Brubaker
Edith Miller
Macha Secondary School
P.O. Box 316
Choma, Zambia, Africa

Emory and Jeanne Martin
Nahumba Mission
P.O. Box 173
Choma, Zambia, Africa

David and Janet Kipe
Fannie Longenecker
Sikalongo Bible Institute
P.O. Box 131
Choma, Zambia, Africa

Mary E. Heisey
Sikalongo Mission Hospital
P.O. Box 131
Choma, Zambia, Africa

Tom and Jill Miller
(Seconded to Eastern Mennonite
Board of Missions)
P.O. Box 7
Musoma, Tanzania, Africa

On Furlough

Mary Biser
c/o R. Bruce Bainbridge
R. D. 1
Mt. Wolfe, PA 17347

Mary Bricker
c/o Glen Bricker
Rt. 2
Manheim, PA 17545

Rachel Copenhagen
299 Bricker Lane
Lebanon, PA 17642

John and Lucille Graybill
137 W. Main St.
Annville, PA 17003
Mary Olive Lady
c/o Brethren in Christ Missions
Box 149
Elizabethtown, PA 17022

SELF-SUPPORTING MISSIONARY ASSOCIATES Overseas

Allen and Leoda Buckwalter
S-469A Greater Kailash I
New Delhi 110048, India

Roy and Esther Mann
32 Dorchester House, Jameson St.
Bulawayo, Rhodesia, Africa

Richard and Kathleen Stuebing
Private Bag RW13X
Lusaka, Zambia, Africa

North America

Kenneth and Jill Crider
3106 Mountainview Dr.
Farmington, NM 87401

Philip Frey
Star Route 4, Box 6000
Bloomfield, NM 87413

Sandra Lee Neyer
Star Route 4, Box 6000
Bloomfield, NM 87413

Richard and Deborah Sisco
118 New Alexander St.
Wilkes-Barre, PA 18702

Carroll and Esther Stottlemeyer
1202 Douglas Ave.
Des Moines, Iowa 50313

MISSIONS - NORTH AMERICA

Canada

c/o Montreal Lake Children's Home
Timber Bay, Saskatchewan S0J 2T0

Raymond and Sandra Sider

Dale and Judy Albrecht

Jonathan and Marie Alleman

Cheryl Bert

Mariagnes Boldt

George and Marlene Comfort

Donald and Diane Eby

Linda Epp

Juanita Gingerich

Daniel Hartman

Rosalyn Hiebert

Sherry Janzen

Francis Johnson

Duane Niesly

Vicki Rutt

Valarie Stump

United States

c/o Fellowship Chapel
246 E. Tremont Ave.
Bronx, NY 10457

Ray and Miriam Heisey
Janet Hykes Dick

Daniel and Sharon Farina
 Rebecca Fretz
 Bradford Hensch
 Laurie McMullen
 Steven Sides
 Douglas Slaymaker
 c/o Spring Lake Retreat
 R.R. 1, Box 361
 Wurtsboro, NY 12790
 Roy and Alva Newcomer
 Joseph Hyatt
 c/o Navajo Brethren in Christ Mission
 Star Route 4, Box 6000
 Bloomfield, NM 87413
 Lawrence and Linda Bomberger
 Ernestine Chavez
 Julia Chavez
 Glenace Frey
 Jean Heisey
 Edith Merkey
 Eldon and Nancy Rosentrater
 Donald and Marion Sider
 Benjamin and Eunice Stoner
 Stephen and Debby Tyson
 Anita Waldron
 Duane and Karen Weaver
 Annabelle Yazzie
 John Peter Yazzie
 c/o Brethren in Christ Ministries
 Box 150
 Pharr, Texas 78577
 LeRoy and Judy Eberly
 Donald and Margaret Frymire
 Kenneth and Geniece Frymire
 Roxanne Hess
 Joyce Poe
 c/o Life Line Chapel
 422 Guerrero St.
 San Francisco, CA 94110
 Paul and Evelyn Hill
 Beverly Bauman
 Donna Ginder
 Kevin Hade
 Susan Helfrick
 Charles Lauver
 Dennis and Carolyn Lehman
 Brengle Waldron
 c/o Life Line Mission
 917 Folsom St.
 San Francisco, CA 94107
 Robert and Carol Spangler

CHRISTIAN SERVICE MINISTRIES

Dave Brubaker (Missions Office)
 1860 Harrington Drive
 Lancaster, PA 17601
 Vera Walker (Missions Office)
 Box 149
 Elizabethtown, PA 17022
 Keith and Charlene Barr (MCC)
 512 Lime St.
 Lancaster, PA 17602
 Barbara Bossert (MCC)
 308 McLean Ave.
 Selkirk, Manitoba
 Marilyn Hallman (MCC)
 Box 132, Station F
 Winnipeg, Manitoba R2L 1A5

Tim and Cindy Gamber (MCC)
 6 St. Pirans Road
 P. O. Box 42
 Jos, Plateau State, Nigeria, Africa
 Sally Harmon (MCC)
 21 S. 12th St.
 Akron, PA 17501
 Evan and Linda Heise (MCC)
 298 Topsail Rd.
 St. Johns, Newfoundland, A1E 2B5
 Mark and Darlene Keller (MCC)
 Mennonite Central Committee
 P.O. Box 329
 Mbabane, Swaziland
 Jay and Lucille Kopp (MCC)
 Mennonite Central Committee
 P.O. Box 329
 Mbabane, Swaziland
 Becky Moyle (MCC)
 c/o Joel McElreath
 The American Club of Ostia
 via Fabbri Navali 11, 00122 Ostia Lido
 Rome, Italy
 Curtis and Violet Nissly (MCC)
 Box CH-99
 Lusaka, Zambia
 Richard and Martha Sider (MCC)
 Comite Central Menonita
 Apartado 1779
 Guatemala City, Guatemala
 Karen Strickley (MCC)
 Ev. Johannesstift Haus Heidiborn
 Schoenwalder Allee
 1 Berlin 20, Germany

BRETHREN IN CHRIST INSTITUTIONS

Kimberly Bert
 Mile High Pines Camp
 Angelus Oaks, CA 92305
 Mark and Grace Rutt
 c/o Kenbrook Bible Camp
 501 Pine Meadow Rd.
 Lebanon, PA 17042
 Kimberly Fox
 Upland Manor
 1125 W. Arrow Hwy.
 Upland, CA 91786

BRETHREN IN CHRIST PERSONNEL SERVING WITH OTHER ORGANIZATIONS

Stephen and Sonia Armour
 (New Tribes Mission)
 2446 Elk Lane
 Grants Pass, OR 97526
 David and Florence Carlson
 (Trans World Radio)
 P.O. Box 141
 Monte Carlo, Monaco
 Dana and Judy Crider (Woodstock School)
 Mussoorie U.P. 248179, India

Charles and Barbara Dederick
 (American Rescue Workers Mission)
 950 Sheridan St.
 Williamsport, PA 17701
 Premnath S. Dick (East Harlem Interfaith)
 2050 Second Ave.
 New York, NY 10029
 Ethel Doner (Unevangelized Fields Mission)
 Port-de-Paix, Haiti, West Indies
 Anna R. Engle (Sponsored by the Evangelical
 Alliance Mission)
 10 Devenish Court, Devenish St.
 Pretoria 0002, South Africa
 Leslie Engle (Mennonite Board of Missions)
 Out-Spokin
 Box 370
 Elkhart, IN 46515
 Bob and Carol Geiger (Redland Valley Church)
 CASA AGAPE, San Martin
 Metz, Columbia, South American
 Joe and Elaine Haines
 (Mennonite Board of Missions)
 Edinburgh Mission Medical Hospital
 P.O. Box 11
 Nazareth, Israel
 Howard and Margaret Hall
 (Operation Mobilization)
 c/o Send The Light
 9 London Rd.
 Bromley, Kent, England
 James and Ronda Helems
 (c/o Academia Los Pinares)
 Apartado 143-C, Tegucigalpa
 Honduras, D.C., C.A.
 Beverly Johnson (Bible Club Movement Inc.)
 408 E. 11th St.
 Ocean City, NJ 08226
 Howard and Ruth Landis (AMG International)
 Box 593
 Limassol, Cyprus, Europe
 Edward and Dayle Lauber
 (Wycliffe Bible Translators)
 D.P. 28 Niangoloko
 Upper Volta, West Africa
 Emerson and Ruth Leshner
 (Mennonite Board of Missions)
 135 N. Oakland Ave.
 Box 478
 Pasadena, CA 91101
 Gulabi McCarty (Youth for Christ)
 1 Wheeler Rd.
 Bangalore 560005, India
 Marcia Mellinger
 (Eastern Mennonite Board of Missions)
 223 Greenwood Place
 Syracuse, NY 13210
 Lois Raser (World Vision)
 Apdo. 190
 Jerez, Zacatecas, Mexico
 Donald and Mildred Ressler
 (Central Alaskan Missions, Inc.)
 Glennallen, Alaska 99588
 W. Edward and Martha Rickman
 (World Gospel Mission)
 1609 Chapel Pike
 Marion, IN 46952
 Betty Lou Sider (OMS International)
 Box 1739
 Port-au-Prince
 Haiti, West Indies

- Allen and Anne Wideman
(Wycliffe Bible Translators)
Jungle Aviation and Radio Service
Box 248
Waxhaw, North Carolina 28173
- Rhoda Winger (Campus Crusade for Christ)
A.C.P.O. Box 51
Quezon City, Philippines 3001
- Carl and Marilyn Wolgemuth
(Wycliffe Bible Translators)
7500 W. Camp Wisdom
Dallas, TX 75236
- Gaylerd and Marlene Miller (Knifley Chapel)
Rt. 1
Knifley, Ky 42753
- Ross and Betty Morningstar (Hunlock Creek)
Rt. 3
Berwick, PA 18603
- Irving and Peggy Parker
(Bloomington & (Millerfields)
Rt. 3
Columbia, KY 42728
- John and Ruth Pawelski (Dayton)
835 Herman Ave.
Dayton, OH 45404
- Lyle and Annie Roach (Lynchburg)
Rt. 5, Box 181
Lynchburg, VA 24501
- Levi and Beulah Troyer (Maple Grove)
Box 354
Mio, MI 48648
- Verle and Maralee Brubaker (Oak Park)
3840 W. 14th St.
Des Moines, IA 50313
- David and Loa Buckwalter (Phoneton)
4285 U.S. Rt. 40
Tipp City, OH 45317
- Ric and Leigh Ann Feeney (Moreno)
13831 Redlands Blvd.
Moreno, CA 92360
- Jack and Jeanine Finley (Waukena)
P.O. Box 82
Waukena, CA 93282
- John and Dorothy Fries (Highland Park)
32 Dalton Dr.
Dublin, VA 24084
- Atlee and Janet Hershberger (Amherst)
852 Amherst, N.E.
Massillon, OH 44646
- Earl and Lois Hess (Campbellsville)
Rt. 2, Box 23
Campbellsville, KY 42718
- Paul and Esther Hess (Western Hills)
2961 Aquadale Lane
Cincinnati, OH 45211
- Warren and Connie Hoffman (Oklahoma City)
5832 N. Harvard Ave.
Oklahoma City, OK 73122
- Daniel and Marian Hoover (Holden Park)
741 Holden Ave.
Orlando, FL 32809
- Richard and Jane Long (Frederick)
9407 Glade Ave.
Walkersville, MD 21793
- Kevin and Candy Longenecker (Open Bible Community)
12880 Heacock
Sunnymead, CA 92388
- Charles and Elaine Norman (Wichita)
336 Turquoise Lane
Wichita, KS 67209
- John and Velorus Shearer (URBAN Ministries)
56 Edison St.
Wilkes-Barre, PA 18702
- Larry and Reta Steffee (Pomeroy Chapel)
Rt. 3, Box 262
Smithville, TN 37166
- Orvin and Colleen White (Blue Ridge)
Rt. 3, Box K 30
Troutville, VA 24175

MISSION CHURCHES

Canada

- Eva Smith (Paddockwood)
Paddockwood, Saskatchewan S0J 1Z0
- Dan and Lynda Steadman (Kirkland Lake)
11 Hillcrest Dr.
Kirkland Lake, Ontario P2N 3M6

United States

- Gene and Joy Craighead (Adney Gap)
Rt. 1, Box 48
Callaway, VA 24067
- Bluford and Callie Davis (Beulah Chapel)
Box 393-A, Sano Rt.
Columbia, KY 42728
- William and Ada Fetrow (Llewellyn)
Box 117
Llewellyn, PA 17944
- Grafton and Grace Forbes (Pilgrim Chapel)
225 Sterling St.
Brooklyn, NY 11225
- Glenn and Joyce Ginder (Labish)
4188 Ward Dr.
Salem, OR 97303
- Richard and Florence Gordon (Bethel Springs)
Rt. 1
Reinholds, PA 17569
- Glenn and Ilona Hensel (De Rossett)
Rt. 9, Box 218
Sparta, TN 38583
- Richard and Joanna Lehman (Blandburg)
P.O. Box 55
Blandburg, PA 16619

EXTENSION CHURCHES

Canada

- Dale and Pauline Allison (Calgary)
168 Cantrell Dr. SW
Calgary, Alberta T2W 2M6
- Don Dearing (Prince Albert)
154 Johnson Crescent
Prince Albert, Saskatchewan S6V 6A1
- Philip and Judith Keefer (Westheights)
30 Somerfield Place
Kitchener, Ontario N2N 1S3
- Glen and Deborah Robitaille (Covenant)
13 Payette St.
Penetang, Ontario L0K 1P0
- Gerald and Jane Tyrrell (Meadowvale)
6053 Featherhead Cr.
Mississauga, Ontario L5N 2B5

United States

- Devon and Carol Bontrager (Northridge)
1400 Midland Rd.
Springfield, OH 45503
- Clarence and Mary Ann Brubaker (Van Leer)
2713 Buford Dr.
Williamsport, MD 21795
- Levi and Sandra Brubaker (Clearwater)
1918 Hastings Dr.
Clearwater, FL 33515

Commitment to People

Missionaries who represent the Brethren in Christ church have a unique responsibility. Since they are an expression of a church's desire to fulfill the Great Commission, they do more than many missionaries. Our missionaries not only minister to people's needs and spread the Good News, they also participate in an international body of believers. Those from other cultures who join this body then begin to minister and contribute to the church they've become a part of.

The support of our missions personnel, both home and overseas, represents the greatest portion of the missions budget. The vital functions the individuals listed in this directory perform are made possible only by the full participation of

the church. They deserve your support. They need your prayers. We think you'll want to continue to be a part of what they're doing.

Pictured on the front: Marlin Zook with leaders of the churches in Japan (top), and Marion Heisey with representatives of the Navajo church (bottom).

BRETHREN IN CHRIST MISSIONS

P.O. Box 149
Elizabethtown, PA 17022
(717) 367-7045

2519 Stevensville Road
Stevensville, ONT L0S 1S0
(416) 382-3144

sick

Health workers in Zaire want to travel to schools in isolated areas to treat children with worms, malaria and other problems. They need bikes to speed them on their rounds. \$100 buys one bike.

In mountainous Mombin Crochu, Haiti, many do not know the right foods to eat nor things to do to prevent illness. MCCers train Haitians to teach community health. \$8 trains one health worker.

Nurses in Northeast Brazil need medicines and syringes. \$10 will give rural children a shot in the arm.

In Indonesia TB patients lie sick at home, because they are too poor to pay fees for the several weeks of hospital care they need. \$35 buys medicines and hospital care for one patient for one week.

In Swaziland MCC assists a school for the physically handicapped and mentally retarded. The school needs screens to keep out malaria-carrying mosquitos; each patient needs a blanket. Give \$5 for screening or a blanket.

At an infant welfare center in the heart of Jerusalem's Old City, workers help pregnant women and new mothers. \$25 helps the center give a baby a healthy start.

Haitian refugees keep coming to already overcrowded shelters in Miami. \$3 will buy rice and beans or medicines for a refugee.

and you visited me

Anything you did for one of my brothers here, however humble, you did for me. (Matt. 25:40)

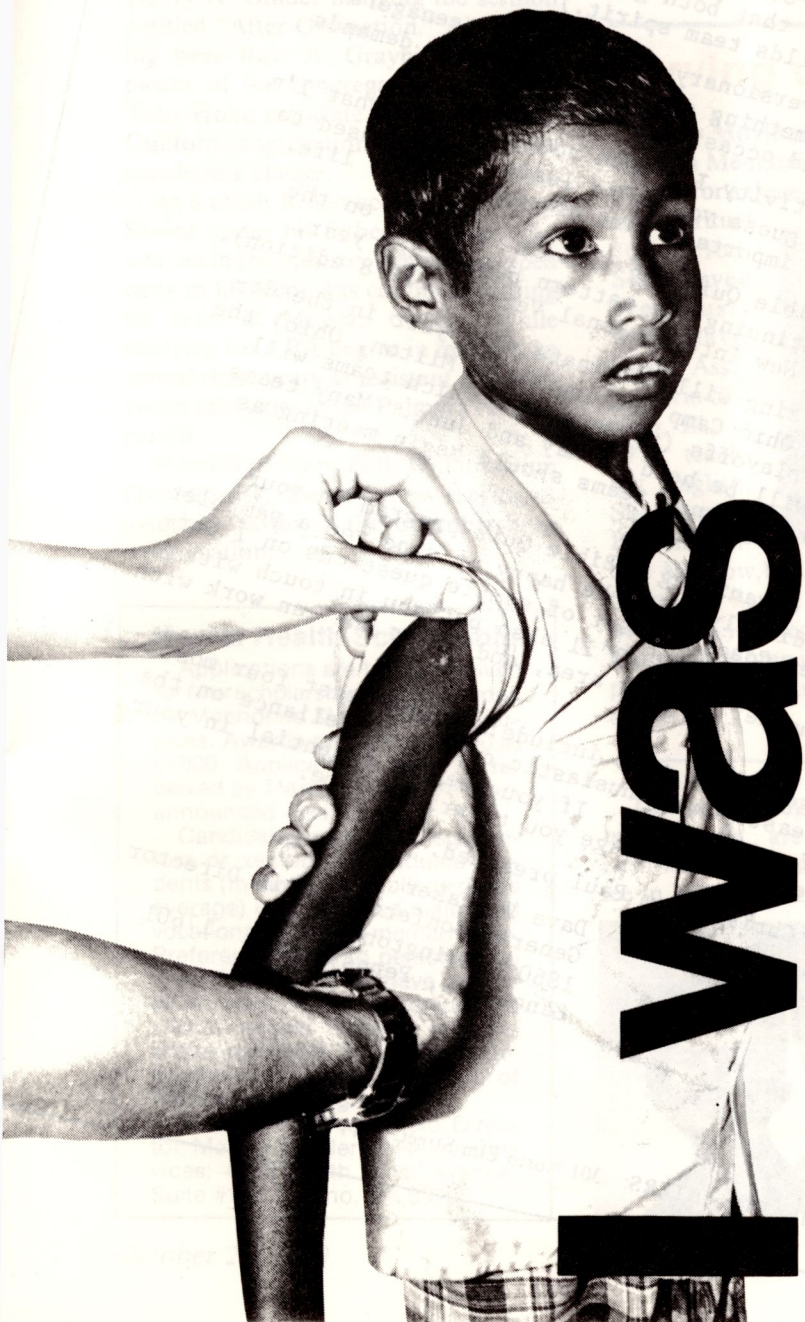
In the coming holiday season remember the sick in many lands, who need a visitor to bring medicines, information and a loving presence. Your gift to an MCC holiday health project can bring healing to a sick person.

MCC invites families, Sunday schools and churches to choose one of the above projects for holiday giving. Send gifts through conference offices or directly to MCC. Be sure to specify clearly for which project your gift is designated.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
MCC (Canada)
201-1483 Pembina Highway
Winnipeg, MB R3T 2C8

Provincial Offices:
337B-41 Avenue N.E., Calgary, AB T2E 2N4
Box 2038, Clearbrook, BC V2T 3T8
101-1483 Pembina Highway, Winnipeg, MB R3T 2C8
50 Kent Avenue, Kitchener, ON N2G 3R1
2206 Speers, Saskatoon, SK S7L 5X7

Regional Offices:
Box 235, North Newton, KS 67117
1108 G Street, Reedley, CA 93654





Board of Christian Education

Brethren in Christ Church

P.O. Box 127, Nappanee, Indiana 46550
(219) 773-3164

Duntroon, Ontario LOM 1HO
Res: 445-4172 Bus: 445-5892

EXECUTIVE DIRECTOR
Winifred Swalm

Open Letter to Individuals Interested in Teenagers:

I'm involved in something that I think you'll want to know about.

It's an activity for youth 13 to 19 years of age that develops enthusiasm, commitment, and a better understanding of the Bible. Teenagers who participate talk about the excitement and growth they experience while involved in it.

This activity is non-expensive, non-sexist, and non-individualistic. (That means it doesn't cost much to run, that both guys and girls can participate and do well, and that it builds team spirit.)

It's not just designed to be a diversionary activity for teenagers who might otherwise be involved in "something else." Instead, it demands extensive study, frequent practice, and occasional sacrifice.

If you've been a part of this activity I'm sure you recognize what I'm describing. If you've not been, I'd guess you've at least been exposed to it. That's because Bible Quiz is an important part of our church's life.

This year Brethren in Christ Bible Quizzing will be focusing on the books of I and II Corinthians. Continuing the pattern begun last year, quizzers will be studying from the New International Version (1978 edition).

Brethren in Christ Bible Quizzing will culminate this year in the denominational playoffs at Southern Ohio Camp Meeting (West Milton, Ohio) the week of July 19, 1981. Regional playoffs (to determine which teams will participate in denominational) will be held in May and June. Many teams have already been organized this year, new teams should begin meeting as soon as possible.

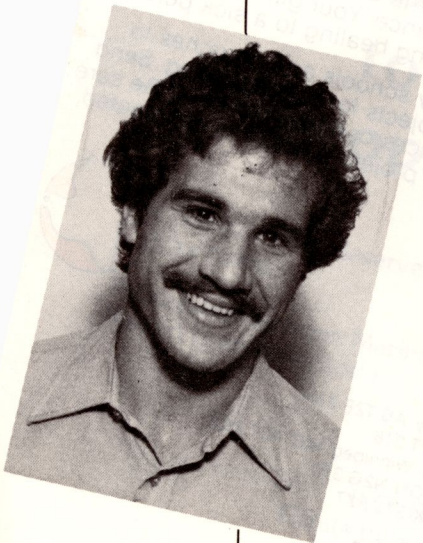
If you'd like to consider organizing a Bible Quiz program in your church, please contact me immediately. I'd be happy to send you a pamphlet on "Bible Quiz for the Beginner Coach," a set of sample questions on I Corinthians, chapter 1, or other resources. I'll also put you in touch with the regional conference quizmaster in your area, and he or she can work with you from there.

The ingredients for a good quiz team include: 1) at least four mostly dedicated quizzers, 2) at least one enthusiastic coach, 3) reliance on the Lord, and 4) the support of your church. If you see the potential in your church for all of the above, I'd encourage you to write to me.

Yours in the name of Christ whom Paul preached.

Dave Brubaker
General Conference Quiz Director
1860 Harrington Drive
Lancaster, Pennsylvania 17601

DENOMINATIONAL HEADQUARTERS: 301 North Elm Street, Nappanee, Indiana 46550



Church News



ORDINATION

Ralph E. Palmer, Jr., was ordained to the ministry on Sunday, August 24, 1980, in the Chambersburg, PA church. Bishop Alvin J. Book presided, with Dr. Henry A. Ginder bringing the sermon entitled "After Ordination." Also sharing were Rev. A. Graybill Brubaker, pastor of the congregation, and Rev. Terry Hoke, associate pastor of the New Guilford congregation, who brought the concluding charge.

As a child, Ralph accepted Christ as Savior under his father's ministry. An interest in the ministry which developed early in his teens was confirmed during his years at Messiah College. While studying for a BA degree in religion, he served three years as assistant pastor in youth ministries in the Palmyra congregation.

Married to Mary Beth Wilkins, from Orlando, FL, Ralph is now serving as associate pastor of the Chambersburg congregation.

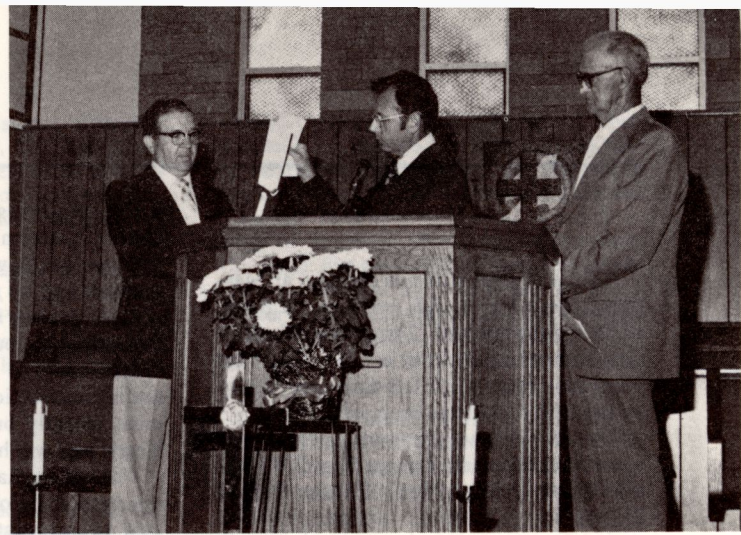
Mental Health Scholarships

Applications are being received for four scholarships to be awarded by Mennonite Mental Health Services. Awards range from \$500 to \$1000. Applications must be received by March 1, 1981. Winners announced April 15.

Candidates must be college juniors or seniors or graduate students (minimum C+ college grade average) with declared major and vocational interest in mental health. Preference given to persons who have financial need, have service experience, attend or attended a church-related college, and are active members in a Mennonite, Brethren in Christ or Church of the Brethren congregation.

Write to: Vernon Neufeld, Director; Mennonite Mental Health Services; 4905 North West Avenue; Suite #118; Fresno, CA 93705.

MORTGAGE BURNING



The Fairview Brethren in Christ Church, Englewood, Ohio, celebrated freedom from debt by burning the mortgage, Sunday, Sept. 7. Participating in the service with brief remarks were Byron Wenger, treasurer (left); Howard Hoke, chairman of trustees (right); and Henry N. Miller, pastor (center). At dedication time the congregation of 90 had contributed nearly \$100,000, and still owed \$122,000. Shortly thereafter the former place of worship was sold with the proceeds applied to the debt. Since then, regular contributions have wiped out the total interest and debt.

Serving with MCC

Becky Moyle of Carlisle, Pa., is serving with Mennonite Central Committee in Italy for a three-year term as a teacher and spiritual counselor. She served previously with Slavic Gospel Association in Chicago, Ill., in 1979, teaching English. She attended Pushkin Institute Moscow, U.S.S.R., and received a bachelor's degree in Russian at Bryn Mawr (Pa.) College. She is a member of Carlisle Brethren in Christ Church. Her parents are William H. and Jane Moyle of Carlisle.



Tim and Cindy Gamber of Chambersburg, Pa., are serving a three-year term with Mennonite Central Committee in Nigeria in agriculture and social



services. Tim received his bachelor's degree in agronomy from Pennsylvania State University, State College. He recently was employed as a store clerk.

They attended New Guilford Brethren in Christ Church, Chambersburg, where Tim is a member. Cindy is a member of Antrim Brethren in Christ Church in Greencastle, Pa. Their parents are Henry K. and Pearl M. Gamber of Yemen Arab Republic and Grace and Henry W. Thrush Jr. of Chambersburg.

With Eastern Board

Marcia Mellinger, Mount Joy, Pa., has begun a one-year term of Voluntary Service with the Eastern Mennonite Board of Missions & Charities, Salunga, Pa. She is serving as a program aide at a rescue mission in Syracuse, N.Y.



Marcia is the daughter of Mr. & Mrs. Harold Mellinger, Mount Joy, Pa. She is a 1974 graduate of Donegal High School, Mount Joy, Pa. Prior to her term of services she was employed by Kraybill Mennonite School, Mount Joy, Pa. She is a member of the Cross Roads Brethren in Christ Church.

Church News

Messiah College

A total of 1304 students enrolled at Messiah College for the fall semester. Of these, 1232 are full-time and 72 part-time. The full-time student equivalency is 1259. Thus, the long range goal of 1250 full-time equivalency by the fall of 1980 has been realized.

The following were renamed to three-year terms on the Messiah College Board of Trustees: Curtis O. Byer, Mark S. Hess, Donald L. Minter, Samuel F. Wolgemuth, and Robert K. Worman.

Dr. Dorothy Gish, Director of the Elder-hostel program, reported capacity attendance at three summer sessions. Two regular summer school terms, plus 49 conference groups ranging in size up to 2,000 people, kept facilities and staff busy.

Dr. Noel Falk, at Messiah College since 1969, has been appointed head of the Department of Natural Sciences.

Dr. Howard Landis is on a refresher leave to study ancient Aegean civilization and



Mark Wolgemuth receives clock upon retirement after 37 years of service at Messiah College, presented by Dwight Bert, trustee chairman.



Sara Herr receives clock upon retirement following 36 years of service at Messiah College.

work with refugees in Cyprus from September to December. From January through next summer he will teach at Sikalongo Bible Institute and do research in Zambia.

The Messiah College Board of Trustees authorized the building of a new townhouse apartment. The student residence, already under construction, will be similar to the one most recently built, but about one-fourth larger, and will house 172 students.

The college has chosen Raymond I. Jacobson, a sculptor from Northfield, Minnesota, to construct a work of art for the courtyard of the new Climenhaga Fine Arts Center, now under construction.

Conference News

Allegheny

The Antrim congregation hosted the MPF of the Allegheny Conference on Tuesday, Oct. 14. Guest speakers were: Mrs. Thata Book, Mrs. Ruth Dourte, and Rev. and Mrs. John Graybill. • The Grantham congregation enjoyed the ministry of Bruce Thielemann on Sept. 21-24. Rev. Thielemann, dean of Grove City College, has an extensive counselling, preaching and teaching ministry.

It has been announced by the Ridgevue congregation that their membership doubled when eight persons were taken into fellowship recently. • Rev. Andrew McNiven conducted revival services at the Spring Hope Chapel on October 14-19.

Atlantic

Angela Riggelman, who recently returned from service at Mile High Pines, shared in testimony and song with the Elizabethtown congregation. • A VBS Rally was held by those attending two weeks of Bible School at the Fellowship Chapel. The program consisted of skits, memory work and testimonies.

The Free Grace congregation held a Family Life Conference on Sept. 20 and 21. Special speakers for the conference, geared for the whole family, were Dr. Kenneth Markley, Karen Kline and Ben Kocker. • Each family from the Refton congregation was encouraged to bring a shovel to the Ground Breaking Service held on Sunday, Sept. 7.

Canadian

The Cheapside congregation celebrated its 50th anniversary on Sunday, Sept. 21. • A Family Life Seminar was conducted by the Houghton congregation on Sept. 26 and 27. Allen Peterson and Bruce Narramore were the resource people.

Central

A Ground Breaking Service was held by the Lakeview congregation on Sunday, Aug. 10. • The Morrison congregation reports holding its

annual church retreat on Sept. 5 and 6. The retreat was held in Amboy.

The Sippo congregation recently hosted a Sing-spiration service for the Northern Ohio churches.

Midwest

Beginning in September, the Church Board of the Oak Park congregation began home Bible Studies and visitation on Sunday and Wednesday evenings. Each Board member became a part of a Bible study.

A Ground Breaking Service was held by the Rosebank congregation on Sunday, Oct. 5. A noon meal was also served.

Pacific

A membership service was held on Sunday morning, Sept. 21, for the newly organized Irvine congregation.

Our apologies!

Joyce Oldham is a surviving daughter of Clement Oldham and not Ruth as printed in the Sept. 10 issue.

Births

Cober: Benjamin Lee, born August 14, to Keith and Beverly Cober, at Macha Mission Hospital, Zambia.

Coldsmith: Brandon Lane, born June 11, to John and Twylla (Crider) Coldsmith, Air Hill congregation, Pa.

Keefer: Dale Allen, born Aug. 13, to Luke and Doris (Bowman) Keefer, Harrisburg congregation, Pa.

Landes: Gary Michael, born Sept. 12, to Roger and Sue Landes, Souderton congregation, Pa.

McMullen: Taralyn Louise, born Aug. 12, to Steve and Diane McMullen, Bridlewood congregation, Ont.

Moore: Christopher Alan, born Sept. 12, to Tim and Anna Moore, Ridgemount congregation, Ont.

Musser: Ryan Benjamin, born Aug. 4, to Ben R. and Bev Musser, Mt. Rock congregation, Pa.

Pangel: Angela Marie, born July 17, to James and Sheila (Kipe) Pangel, Clarence Center congregation, NY.

Schierling: Lisa Marie and Jeffrey Roger, born Aug. 25, to Roger and Corrie Schierling, Massey Place, Sask.

Sider: Andrew James, born July 3, to Roger and Virginia Sider, Rosebank congregation, Ont.

Swingholm: Heath Robert, born Sept. 10, to Terry and Faith Swingholm, Fairland congregation, Pa.

Weldy: Kami Sue, born Sept. 19, to Bernard and Violet Weldy, Union Grove congregation, In.

Weddings

Detwiler-Schoenly: Diane, daughter of Mr. and Mrs. Lawrence Schoenly, Barto, Pa., and Gerald, son of Mr. and Mrs. Ernest Detwiler, Harleysville, Pa., May 17, in the Souderton Brethren in Christ Church with Rev. J. Andrew Stoner officiating.

Dietz-Miller: Sharon, daughter of Mr. and Mrs. J. Harold Miller and David, son of Mr. and Mrs. Sherwood D. Dietz, Sept. 20, in the Manor Brethren in Christ Church.

Elliott-Hock: Marsha, daughter of John and Verna Hock, and Philip, son of Harold and Martha Elliott, Ortonville, Mi., Aug. 2, in the Lakeview Community Church with Rev. Bob Verno officiating.

England-Christopher: Judy G. Christopher and Nelson England, May 17, in the Clarence Center Brethren in Christ Church with Rev. Richard Long officiating.

Gemma-Sauerbrey: Mary Joe Sauerbrey and Tony Gemma, Colleville, Pa., Aug. 9, in the Perkiomen Valley Brethren in Christ Church with Rev. Frederick Geib officiating.

Gross-Hess: Sharon, daughter of Mr. and Mrs. Raymond Hess, Souderton, Pa., and Rick Gross, July 12, in the Little Brown Church, Valley, Ca.

Hilsher-Hostetter: Cindy, daughter of Mr. and Mrs. Michael Hostetter, Lewistown, Pa., and Dale, son of Mr. and Mrs. Paul Hilsher, Elizabethtown, Pa., Sept. 6, in the Elizabethtown Brethren in Christ Church with Rev. James R. Smith Jr. officiating.

Kline-Harding: Sheila J., daughter of Mr. and Mrs. Earl Harding, and Rex Leroy, son of Mr. and Mrs. William Kline, both of Hopewell, Pa., Sept. 6, in the bride's home with Rev. Earl Lehman officiating.

Moore-Dodson: Lynn Jo, daughter of Mr. and Mrs. Clair Dodson, Hopewell, Pa., and Steve A., New Enterprise, Pa., Aug. 23, in the Shermans Valley Brethren in Christ Church with Rev. Earl J. Lehman officiating.

Rice-Pringle: Doris Pringle and Lin Rice, July 20, in the Souderton Brethren in Christ Church with Rev. J. Andrew Stoner and Rev. Paul Burkholder officiating.

Simmons-Wethington: Renee Anne, daughter of Mr. and Mrs. Jack Wethington, Ortonville, Mi., and David Simmons, Drayton Plains, Mi., June 21, in the Lakeview Community Church with Rev. Bob Verno officiating.

Sinninger-Herr: Bonnie Herr and Rodney Sinning, Sept. 13, in the Manheim Brethren in Christ Church with Rev. John L. Bundy officiating.

Winger-Cober: Catherine, daughter of Mr. and Mrs. Irvine Cober, Kitchener, Ont., and James Winger, Aug. 23, in the Rosebank Brethren in Christ Church with brother of the bride, Rev. James Cober, and Rev. John Day officiating.

Witter-Kinker: Wendy, daughter of Mr. and Mrs. Wendell Kinker, Ottsville, Pa., and Tom, son of Mr. and Mrs. Paul Witter, Perkasio, Pa., May 31, in Solomon's United Church of Christ with Rev. William E. Thomas and Bishop John Byers officiating.

Obituaries

Boyer: Mrs. Anna Ruth Boyer, Norristown, Pa., born May 13, 1915, died Aug. 17, 1980. She was the daughter of John D. and Annie Tyson. She was married to Charles W. Boyer who survives. Also surviving are a son, Harold; three stepdaughters: Mrs. Kyle Kirkpatrick, Mrs. Mabel Brunner and Mrs. Helen Glass; three grandchildren; and five brothers. The funeral service was conducted in the Perkiomen Valley Brethren in Christ Church by Rev. Fred Geib. Interment was in the Indian Field Cemetery.

Ford: Samuel Ellsworth, Hopewell, Pa., born May 18, 1906, died Aug. 16, 1980. He was married to Thelma Speacht who survives. Also surviving are twelve children; 40 grandchildren; and 22 great-grandchildren. The funeral service was conducted by Rev. Earl Lehman in the Shermans Valley Brethren in Christ Church. Interment was in the Shermans Valley Cemetery.

Herr: Mrs. Ethel M. Herr, born April 26, 1909, died July 4, 1980. She was married to Jacob Herr who survives. She is also survived by four sons and two daughters. She was a member of the Maytown Brethren in Christ Church. Rev. Benjamin Thuma officiated at the funeral service. Interment was in the Cross Roads Cemetery.

Lyons: Rev. Gary G. Lyons, born in Gormley, Ont., October 28, 1890, died August 18, 1980 in Alma, Mi. On September 23, 1914, he married Mabel Arvilla Downey who survives. He is also survived by two sons: Vernon A. and Clare J.; six daughters: Alice Cobb, Ruth Huntoon, Beulah Lyons, Rozella Lyons, Elva Bulgrien, and Loa Buckwalter; 18 grandchildren; three brothers; and two sisters.

In Tribute

Rev. Gary Gladstone Lyons, who died August 18, 1980, was a devoted husband, a respected father and a minister in the Brethren in Christ Church. The son of the late Bishop Jonathan Lyons, he was ordained in 1922 and lived most of his life and served the church in Michigan, pastoring both the Merrill and Gladwin churches. Retiring from active pastoral service at Mt. Carmel church (Gladwin) in 1970, he returned to Bethel (Merrill).

His quiet life and unassuming ministry hid a heart of greatness and firmness of purpose and commitment. It lives on in the lives and ministries of his family, his children, and his congregations.

David E. Climenhaga,
Central Conference Bishop,
for the Board of Bishops

Lady: Cornelius A. Lady, born Oct. 18, 1898, in Abilene, Ks., died May 20, 1980, in Camp Hill, Pa. He was the son of Samuel J. and Mary Olive Frey Lady. On June 12, 1925, he married Frances G. Lenhart. He is survived by a son: Myron; three daughters: Martha L., Mary Olive, and Mrs. Ruth Ann Engle; five grandchildren; one great-grandchild; two brothers; and two sisters. He was a member of Zion Brethren in Christ Church where the funeral service was conducted by Rev. Kevin Ryan. Interment was in the Livingston Cemetery.

Lady: Mrs. Frances G. Lady, born Jan. 6, 1900, in Abilene, Ks., died May 23, 1980 in the Messiah Village. She was the daughter of George H. and Martha Gish Lenhart. She was preceded in death by her husband, Cornelius A. Lady on May 20, 1980. In addition to her children, grandchildren, and great-grandchild, she is survived by two brothers and two sisters. She was a member of the Zion Brethren in Christ Church where she taught Sunday school class for many years. The funeral service was conducted by Rev. Kevin Ryan. Interment was in Livingston Cemetery.

Musser: Walter L. Musser, born Sept. 24, 1902, died Aug. 25, 1980, near Mercersburg, Pa. He is survived by a brother, Eber Musser. The funeral service was conducted by Rev. Lorne G. Lichty and Rev. H. Melvin Boose. Interment was in the Mt. Rock Brethren in Christ Cemetery.

Ruth: Mrs. Mildred C. Rosenberger Ruth, Hilltown Twp., Pa., died Jan. 18, 1980, at the age of 62. She was the daughter of William C. and Katie Clemmer Rosenberger. She was married to Leidy S. Ruth who survives. Also surviving are a daughter: Mrs. Margaret Pierce; a son, Richard R.; six grandchildren; three sisters; and two brothers.

Sallans: Calvin Guy Sallans died Aug. 12, 1980, at the age of 29. He is survived by his wife, Margaret Cober; two daughters; his mother; four brothers; two sisters; and grandmother. The funeral service was conducted in the Rosebank Brethren in Christ Church by Rev. Wayne Schiedel, Rev. James Sider and Rev. John Zuck.

Seymour: Thomas Henry Seymour, Ft. Erie, Ont., born March 18, 1906, died Sept. 13, 1980. He was married to Victoria Auger who preceded him in death in 1977. He is survived by three sons: Brian, James, and Robert; eight grandchildren; a great grandchild; and a brother. The funeral service was conducted in the Sherkston Brethren in Christ Church by Rev. John Young and Rev. John Day. Interment was in the adjoining cemetery.

Sherk: Austin Sherk, Sherkston, Ont., born April 14, 1918, died Aug. 31, 1980. He was married to Brenda Greene who survives. Also surviving are a son, Robert; two daughters: Mrs. Sharon Prentice and Mrs. Marilyn Bourassa; a brother; a sister; and two grandsons. A brother preceded him in death. The funeral service was conducted by Rev. Robert Rolston and Rev. John Young. Interment was in the Beaches Cemetery.

Thomas: Mrs. Lillian A. Thomas, Hopewell, Pa., born Oct. 16, 1904, died Sept. 9, 1980. She was married to William Thomas who survives. Also surviving are two sons and two daughters. The funeral service was conducted in the Albert Masood Funeral Chapel by Rev. Earl Lehman. Interment was in the Evans Cemetery.

'Let the Son Shine Through' Christian Ad Campaign Theme

Naegele Outdoor Advertising Companies has started an extensive advertising campaign with a message devoted to creating an awareness of Christianity.

Theme of the displays is "Let the Son Shine Through."

Robert O. Naegele, founder and chairman of the board, said the company will display posters and painted bulletins in all of the firm's 21 operating markets across the United States. The message "Let the Son Shine Through" will be displayed with a large cross against a background of darkness with sun shining through.

The posters will run as a teaser campaign in which the first posting will show only the word, "Lonely?" running for a period of two weeks. The answer will be posted: "Lo, Jesus is with you always," Matthew 28:20. The bottom of the poster will show the name and address of a religious sponsor.

Indian Parliament Considers Freedom of Religion Measure

A new "Freedom of Religion" bill, designed to repeal current restrictive state legislation, has been introduced into the Indian parliament.

Sponsored by Ram Jethmalani, an opposition member of parliament and civil rights activist, the five-clause bill seeks to provide unrestricted freedom of religion to all faiths, including the right to win converts.

It also seeks repeal of laws enacted earlier by three Indian states—Orissa (1967), Madhya Pradesh (1969), and Arunachal Pradesh (1978)—which prohibit conversion by "force" or "fraudulent means" and prescribe stringent penalties for offenders, including jail terms and heavy fines. A 1978 move by an independent member of India's Parliament to devise similar religious curbs for all of India failed in the wake of a massive protest mounted by all segments of India's minority Christian community.

The Jethmalani bill is titled "Freedom of Religion (Removal of Restrictions) Bill, 1980." A "statement of objects and reasons" accompanying the bill says that it "intends to remove the misgivings of India's Christian community," because the three state laws sought to be repealed "have created an intense feeling of dissatisfaction and persecution among the minorities, particularly the Christians." The key section of the Jethmalani bill declares that "every person shall have the right to persuade others to accept the tenets of any religion and to win adherents thereto." It also says that the bill "shall come into force at once."

'Born-Again' Becoming Cliche Which Billy Graham Won't Use

Evangelist Billy Graham said he will no longer invite people to be "born-again." But Mr. Graham isn't stopping his Gospel ministry, just changing some of the words.

Starting with his next crusade in Japan the evangelist will urge people to be "born from above." The change in phraseology, Mr. Graham told a group of college students in Wheaton, Ill., is due to media and commercial overuse of "born-again," depriving it of its original meaning and turning it into a cliché.

President Suggests Americans Apply Biblical Precepts to Modern Life

President Jimmy Carter suggested "Americans of all ages turn to the Bible for solace, strength and direction" in his annual message for National Bible Week. Mr. Carter pointed to "the good that can derive—for both individuals and families—from applying the timeless precepts of the Scriptures to modern American Life."

The President noted that this is the fortieth annual observance of National Bible Week and that "the cooperative interfaith effort to revive our interest in the Scriptures has enjoyed growing success in its goal of making more Americans aware of the positive influence Bible reading can have on our lives."

National Bible Week coincides with Thanksgiving. This year the dates are November 23-30. It is sponsored by the Laymen's National Bible Committee.

Madalyn O'Hair's Son Calls Atheist Movement a Failure

William Murray, son of Madalyn Murray O'Hair, says miracles have happened in his life since he denounced atheism and gave his life to God.

"I was with my mother's organization for two years and it nearly destroyed me," Mr. Murray, 34, says. "It is miraculous what God can do in lives through faith."

When he was 16, Mr. Murray was the plaintiff in his mother's court battle that resulted in the U.S. Supreme Court decision to ban state-mandated prayer in public schools. He stunned the Christian community recently when he said he was born again into Christianity and made a public apology for his role in his mother's suit.

Referring to his mother, he says, "Her organization could be called a ministry or a personality cult. But it's in trouble. If I headed the atheist movement for 20 years, and had only 1,240 members nationwide, I'd look around for something else in my life."

Ugandan Bishop Visits South Africa For First Time

In the midst of South African racial tension, student riots, black employee strikes and school boycotts, Bishop Festo Kivengere, a former exile of Uganda, made his first visit to South Africa to minister with evangelist Michael Cassidy, recently. Both are team leaders of African Enterprise, a Christian organization based in South Africa and East Africa.

"We have tried to arrange a joint engagement since 1972," said Cassidy, "the last being at the South Africa Christian Leadership Assembly in 1979, and we are thankful that our dream is now fulfilled."

The interracial ministry of Cassidy and Kivengere was especially effective in this time of racial tension. Over 20,000 people in 17 rallies throughout the week received the message of hope. More than 500 responded to the call to commit their lives to Christ. "Preaching together broadened our ministry," Rev. Cassidy said. "There were many things Festo could say as a black that I could never say as a white, and vice versa."

During the week's ministry, the evangelists urged blacks and whites alike to consider the possibility of impending disaster. "Will it be freedom or bondage, hope or despair in South Africa?" they preached. "It looks as if we are in a race between conversion or catastrophe. We firmly believe that unless South Africa experiences a mighty movement of the Spirit of God in terms of reconciliation, justice and evangelism, then we must face the consequences of civil war and bloodshed."

"The Lord gave us tremendous liberty in preaching in Soweto," Bishop Festo added. "It was absolutely fantastic. The Good News of our Lord Jesus Christ is the only hope for the sufferings in South Africa for the oppressor as well as the oppressed."

Communist Hungary Allows Teaching About the Bible

For the first time since the Communists took over Hungary in 1948-49, the country's teenagers will soon be able to study the Bible in school.

The "Bible as literature"—not as a "holy book"—is being introduced at the next semester of Hungary's lycee-type secondary schools. Even with this carefully defined stricture, however, introduction of the Bible in Hungary's high-school curriculum marks a unique step in Eastern Europe and the Soviet bloc at large. The Ministry of Education, announcing the new development, described the Bible as a "profound" cultural work.

United We Fall

by Stan Mooneyham

It seems that politics stands a good chance of replacing inerrancy as the issue most likely to divide evangelicals in 1980.

The fact that this is the year we elect a President has something to do with it. But what has more to do with it is that evangelicals, who are growing in number and strength to majority status, are sensing their clout. Television and other media have provided loyal and massive audiences for a number of Christian leaders. The names of some have become household words. There appears to be an increasing feeling that it would be a shame not to use just a little of all that accumulated visibility and influence for political purposes.

The strange thing about this is that less than two decades ago religious conservatives were scathingly critical of religious liberals who were political activists. Public pronouncements by clergymen, denominations, and ecumenical committees were regularly denounced and disowned. When the "liberal" National Council of Churches issued a statement with political overtones—as it frequently did—embarrassed conservatives in and out of the Council's constituency rushed to say, "They don't speak for me!"

Now one wonders if evangelicals are little more than liberals-come-lately.

Political power has long been recognized as a seductive secular temptation. It also must be seen as a seductive religious temptation. It requires no Biblical language expert to paraphrase into our modern evangelical mood the words of Israel in 1 Samuel 8:19, 20: "We will have a king over us; that we also may be like all the nations." Simply substitute "President . . . congressman . . . senator . . . governor" for "king," and translate "all the nations" into "power blocs."

I sense that is the mood of some of my fellow evangelicals in 1980, and it scares the daylight out of me. The Israelites discovered, after they got what they wanted, that power, even with anointed

beginnings, has an unfortunate way of turning in upon and magnifying itself. I see little to convince me that evangelical power—past or present—is less immune to that kind of misuse than any other kind of power.

Failure to adopt a hard-line political position—right or left—and to mobilize behind the appropriate party or candidate seems to have become the evangelical cardinal sin. I know I already have alienated friends on both sides by declining invitations to endorse their respective positions. It is no longer enough, I have learned, to support a candidate who is simply a Christian. He or she must also carry the appropriate modifier of "liberal" or "conservative."

Fragmentation is sure to occur as support of a particular political position or candidate becomes more the litmus test of Christian authenticity than the Apostles' Creed. Surely Jesus' prayer for His disciples and for us that we might all be one did not necessarily mean pulling the same voting machine lever.

There is a subtle but real danger in this grasp for Christian power and influence, not only for those of us who are

being pushed but also for those doing the pushing (and who, presumably, earn prestige credits and maybe more if their candidate wins). During Jesus' temptation in the wilderness, the devil, playing kingmaker, offered "all the kingdoms of the world, and the glory of them." I used to think this temptation to raw power left Jesus cold. But maybe not. Maybe He was tempted to rationalize a positive answer in the same way that some of His followers today can make it all sound so reasonable and right.

One difference between then and now is that Jesus recognized who the tempter was.

I am as scared of an evangelical power bloc as I am of any other. Worldly power in religious hands—Islamic or Christian—has hardened into more than one inquisition. That God has delivered us from the hands of zealous but misguided saints is all that has saved us at times.

Although it is not impossible to harmonize the two in some situations, there is actually a basic conflict between Christian commitment and political power. The strength of faith is in its avalanche of powerlessness, its tidal force of love. If politics is the art of achieving the possible, faith is the art of achieving the impossible. Politics says, "Destroy your enemies." Christian faith says, "Love your enemies." Politics says, "The end justifies the means." Christian faith says, "The means validates the end." Politics says, "The first shall be first." Christian faith says, "The last shall be first."

I plan to vote, and I hope you will. I will vote with care and a sense of responsibility, as I believe you will. That is all that either of us have the right, as Christians, to request of the other.

And when I get to church, I expect to be looking up at the pulpit for pastor, teacher, friend. Not for a ward heeler.

Stan Mooneyham is editor of World Vision magazine. Reprinted with permission from World Vision magazine.

**Jesus' prayer
that we all
be one
didn't mean
we all
have to vote
the same way.**

3

RICHARD E THUMA 1-87/92
R 1 BOX 87
MARIETTA PA 17547

With God as Head

Sally E. Stuart

The recent unnerving experience of nearly cutting off the end of my little finger taught me a valuable lesson in how God cares for his children. It was 8:30 on a Sunday morning when my husband rushed me into the emergency room of a nearby hospital. I was grimacing as I contemplated the inevitable stitches, and chiding myself for being so careless, when suddenly I realized we had a more pressing problem—we were due at Sunday school in an hour. The family wasn't ready and I would have a class of teenagers waiting for me.

My husband, sensing and sharing this concern, left me with the nurse and dashed home to fix breakfast and dress the children. Church attendance has always taken precedence with us, even over Mother's little calamities.

Once in the care of the emergency room staff, my finger was washed, stitched, and bandaged in a painful yet brief 15 minutes, and I retreated thankfully to the waiting room. My fleeting sojourn into the world of medicine left me a bit shaken, and I dropped quickly into the nearest available seat. The nurse assured me my husband would soon return for me.

After waiting for ten or fifteen minutes, my husband's last words before leaving popped back into my head, "You will probably be in emergency for an hour or an hour and a half." That was only half an hour before! The anticipation of an unnecessary wait prompted me to find a phone where I could call him, but a quick search of my purse failed to produce the necessary dime. Reluctantly I settled back in my seat,

resigned to the fact that I would just have to wait helplessly as those precious minutes slipped away.

As I sat staring at the big clock on the wall, it occurred to me how seldom I ever found an opportunity to just sit quietly without a child's voice bursting into the silence; the phone ringing; or another chore calling relentlessly for my attention. Even though the constant ticking of the clock reminded me that the Sunday school hour was fast approaching, I was actually thankful for a few quiet moments alone with my thoughts.

My first inclination was to pray for my Sunday school class. However, as my thoughts ceased to race and I settled into a prayerful stillness, my attention was quickly drawn, not to God or my class, but to the unmistakable throbbing of my bandaged finger. No matter how hard I tried to keep my mind on the class my attention magnetically returned to the source of the painful throb.

What was it my old Biology prof used to tell us? "Pain is the means by which our attention is drawn to that part of our body in need of care." Though I could do little about that pain in my finger, it was a constant reminder to handle it with tender, loving care.

The more I thought about it, the more convinced I became that the same principle holds true in our relationship with God. The Bible says we "are all one in Christ Jesus" (Galatians 3:28 RSV) and again in I Corinthians 10:17, "We who are many are one body" (RSV). So if we think of God's people as one body with God as our head, the parallel becomes

evident. As members of God's body, every time the pains of life come into our lives, God feels the pain and his attention is drawn to the one in need of his special attention and care. Just as I will take particular care of my finger until it is fully healed and back into service, so God will give individual care and attention to that needy member of his body until all is well again.

I was secure in the knowledge that God's natural plan for healing of the human body would restore my cut finger. But what greater depth of security in knowing that, no matter what problems or trials beset my personal or spiritual life, God will be concerned and give his loving care until each problem is cleared up and I am again free to serve! Such a clear-sighted understanding of God's love and care convinced me of his awareness of me (even in the midst of a multitude of Christian brothers and sisters) when those inevitable times of special need creep into my experience.

Just as I was becoming overwhelmingly compelled to shout this good news to the other unfortunate souls entering the emergency room, my husband's face appeared at the door and jarred me out of my thoughts. A whole hour had passed, but certainly not time wasted. Before my finger healed there were many throbs to remind me it needed special care, but each one was also a reminder that Someone was taking special care of me.

The author is a freelance writer living in Portland, OR.