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## Evangelical Visitor - March, 1988 Vol. 101. No. 3.

Glen A. Pierce

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evangelical  
**VISITOR**

March 1988

*Four of the best  
things you can do  
for your youth*

*Involving youth in  
outreach and service*

*Let YOUth Care  
convention report*



## Checklist

- Have a real faith yourself
- Be consistent
- Communicate openly
- Love one another

# Four of the best things you can do for your teens

by Steven A. Lehman

It was half-past midnight and I was returning from a youth activity. Suddenly the car ahead of me stopped. There, lying in the middle of the road, was a body!

I could hardly believe my eyes. I got out of the car and walked up to discover a teenage girl lying doubled up, sobbing, and shaking uncontrollably. Bit by bit, a tragic picture was painted for me that I'm sure could fit thousands of teens.

The other driver told me he saw a man standing over the girl, but his approaching car apparently caused the man to flee the scene on his bicycle. While the other driver went to call an ambulance, I stood alone watching over this 15-year-old girl.

As I tried to comfort her, she told me what happened. She and her boyfriend were arguing. She claimed he beat her, threw her to the ground, and left. She couldn't finish, for we noticed her boyfriend had returned. Not knowing what to expect, I was ready to restrain him, if need be.

His version of the incident claimed that they were arguing, she threw herself to the pavement and hurt

herself. He said he left to get help. She called him a liar and the utterly profane shouting began again. The argument focused on these facts: she was three months pregnant and he wanted her to have an abortion; he expected her to do as he said because they were married; she didn't want him around and she hoped he'd go back to jail (he was released six days earlier).

Finally, the police came to "talk" to the boy and an ambulance took her to the hospital. I left that scene with a broken heart. I thought, O God. That could easily be any of the teens in the youth group. I can't let it happen! My heart became intense with desire to do what I could so my youth would never have to face what those two teens faced that morning. During my years of youth ministry, I have come to believe that I must minister to teens and to their parents. I have these observations to share with parents about teens.

Chapter six of Deuteronomy says, "Impress them (the commandments from Deut. 5) on your children." Parents, you are making an *impression* on your children. But what kind of impression are you making: bad, worst, or best?

The bad impression is made by the parent who has no regard for

Christ in his life. Believe it or not, this is a "real" impression because the parent lives what he is. The teen in this situation can believe in Christ because he has only experienced the "bad," and the goodness of Christ will be sweet to him.

The parent who makes the worst impression is the one who claims Christ on Sunday, but doesn't live him the rest of the week. It's the person who says, "I love God, it's just his people I can't stand." The teen in this situation is confused because she is searching for reality. She's looking for something that's real—something she can grasp. She doesn't find it in parents who say one thing and do another.

Teens can read God's word and discover for themselves what it means to be a Christian, then they see parents who claim to be Christians, but don't match up to Scripture. It's unfortunate when teens see the "unrealness" of their parents. A teen is not likely to challenge them, but will probably decide against Christianity.

The first way to help your teen is to make the best impression by having a real faith. The parent who makes the best impression is the one whose faith is enacted in every aspect of life. His faith is real. The teen, in this situation, can easily believe in

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Steven Lehman is the associate pastor of the Mechanicsburg (Pa.) Brethren in Christ Church.

Christ because he has seen faith work.

Secondly, be consistent. This ties closely with being real. Deuteronomy 6:7 says that faith needs to be involved in all of life (when you walk, sit, lie, or rise). Faith and life go hand-in-hand. One's faith affects one's play as well as one's work. Teens need to see this consistency and stability in their parents.

A teen's world is one of inconsistency, instability, and upheaval. The changes teens face in seven years of "teenhood" are incredible. Their bodies change as they go through puberty. Their interests turn, for the first time, toward the opposite sex. In school, they begin to learn to handle concepts, as well as facts. They learn to drive and they think about being on their own. They think about and make some career choices to prepare to enter the work world. No wonder the suicide rate is so high among teens! Teens desperately need consistency and stability, and they need to see it at home.

Another way to help teens is to communicate with them. Parents communicate well with infants. Preschoolers are fun, too! They say the cutest things. It's fun to talk with elementary age children since their world is coming alive and it's so exciting to listen as they talk about the new things they've learned today!

Tragically, when children get to be 11, 12, or 13, a communication breakdown happens. Teens begin to reason for themselves and they begin to ask "why?". Some parents feel questioning is rebellion. They become defensive and rigid in their communication, or they avoid meaningful communication.

The teen is not rebelling! He genuinely wants to know! Deuteronomy 6:20-25 says, "In the future, when your son asks you, 'What is the meaning of the stipulations, decrees and laws the Lord our God has commanded you?' tell him: 'We were slaves . . . in Egypt, . . . God brought us out. . . . [He] commanded us to obey. . . . And if we [do,]' " . . . that will be our righteousness!"

The point is that teens need mean-

# evangelical VISITOR

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## FEATURES

- 2 **Four of the best things you can do for your teens** Steven A. Lehman
- 5 **Let YOUth Care convention report** J. Daniel Houck
- 6 **A board member's perspective** Gail Ryan
- 9 **Involving youth in outreach and service** Brian Lofthouse
- 11 **A mother's reflections:**  
**The Timber Bay missions trip** Peggy Hadley
- 12 **Culture stress: Thailand** Shirley Johnson
- 13 **Relationships for Christ** Jay Smith
- 16 **The ordination** Raphael Mtombeni
- 17 **African women now can hear stories of other church women**
- 19 **Worship: in spirit and in truth** Robert B. Ives
- 20 **JEF—growing resources for kingdom building** Peter H. von Keyserling
- 26 **Canadian Conference Vignettes from the Past:**  
**Of hospitality, soup, and faith**
- 26 **"That the world may believe . . ."** Henry A. Ginder

## DEPARTMENTS

- |  |                                |
|--|--------------------------------|
| 4 <b>Book Review:</b><br>"Straight Talk . . ." | 24 <b>Money Matters</b>        |
| 14 <b>God at work in our world</b>             | 27 <b>Messiah College News</b> |
| 17 <b>A/V Review:</b><br>"When you disagree"   | 28 <b>Daystar Diary</b>        |
| 18 <b>General Conference Information</b>       | 29 <b>Phoebe's Journal</b>     |
| 22 <b>Church News</b>                          | 30 <b>Onesimus</b>             |
|  | 30 <b>Pontius' Puddle</b>      |
|  | 31 <b>Editorial</b>            |
|  | 32 <b>Bishops' Column</b>      |

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ingful communication. They need you to tell them why! They really want to know. The breakdown comes when meaningful communication is avoided.

Finally, parents need to love each other. One of the 10 commandments is "Do not covet your neighbor's wife." This is a command not only to "not covet your neighbor's wife," but to genuinely love your own spouse. Teens desperately need to see genuine love between Mom and Dad. Statistics show teens are less and less likely to witness a genuine love relationship between their parents.

—By age 18, 45 percent of all children will live in a family that has experienced divorce.

—One-parent families are growing 20 times faster than two-parent families.

—By 1990, only one third of all American families will be the traditional family unit.

When teens don't witness genuine love at home, they look for it elsewhere. Perhaps this is the reason the percentage of young people who have had sexual intercourse before high school graduation is estimated to be as high as 75 percent of boys and 65 percent of girls. Dr. Tony Campolo says as many as 33 percent of evangelical youth have sex before marriage. Youth are looking for love.

Dr. Jay Kesler, past president of Youth For Christ, believes this breakdown of the family structure threatens Christianity. He says that the only consistent metaphor of God's relationship to humanity is the family. If the enemy can destroy the proper understanding of the Scriptures related to family, generations to come won't be able to understand God's relationship to humanity. He shares the example of an experience he had while counseling with a young

person. Dr. Kesler asked, "Don't you know the heavenly father loves you?" The youth couldn't accept this love. Later Dr. Kesler learned the only "father" the teen knew was one who beat and raped his mother and beat him. Now Dr. Kesler was proposing a "great big" one of these for this teen. To avoid this tragedy, teens desperately need to see a genuine love relationship modeled between Mom and Dad.

The account I shared earlier didn't end when the girl was taken away in the ambulance. A week later I saw the couple shopping together as if nothing violent had ever happened. I thought to myself, "The tragedy goes on."

It doesn't have to happen to your teen. You can make a difference! Being real, being consistent, communicating openly, and loving each other can help you make a difference. ■

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## Help for teen problems

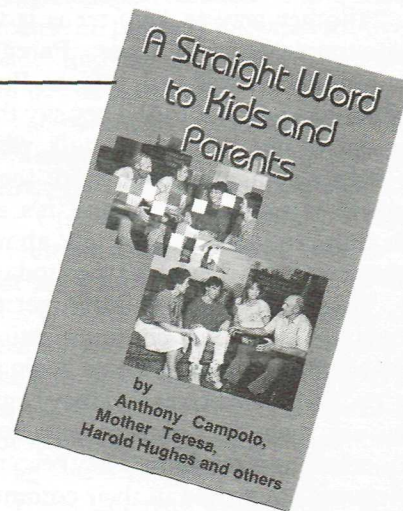
*A Straight Word to Kids and Parents* is a collection of Christian readings which offer advice on such topics as drugs, dating, television watching, suicide, homosexuality, and crime. The readings are edited by The Hutterian Brethren and are a factual compilation of help for all who are interested in today's young people.

"Don't give in. Every day in our lives we are faced with choices. Often the pleasures of the moment seem so much more real than God's promise to sustain us through the temptation. You wouldn't be the first Christian to see an occasion to sin and then long to give in 'for just a

little while.'" So begins the chapter entitled "Healing for the Homosexual—Helpful Guidelines." In his excellent presentation on this timely subject, Ed Hurst gives his personal testimony and then follows with helps to overcome temptation.

In his usual candid and thought provoking style, Tony Campolo writes a chapter on "Breaking Out of the Dating Game." "We have a dating system," he says, "that glorifies the kids who are already glorified by our society and puts down the kids who are already put down. . . . Jesus was committed to affirming those who were rejected by society. He didn't exactly choose the most popular and attractive people to initiate his involvement."

The section on depression and suicide abounds with statistical information and presents vignettes of desperate teens. Included in this section are warning signs and six things to do if you think someone might be suicidal.



As the introduction suggests, the book is not intended for cover-to-cover reading, but is a ready handbook on a variety of topics.

I was disappointed there were no Christian organizations listed in the "Where to go for Help" section on drugs and alcohol. Perhaps it says more about the Christian community than a lack on the part of the book editors.

As Jay Kesler, President of Taylor University, stated on the back cover, "This book is an excellent help to youth workers." I also think it should be a valuable resource for parents and teens. ■

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*A Straight Word to Kids and Parents*, by Anthony Campolo, Mother Teresa, Harold Hughes, et. al. © 1987 by Plough Publishing House. Published 1987 by Evangel Press. Paper, 150 pages. Reviewed by Pauline Allison, Elizabethtown, Pa.

## YOUTH CONVENTION REPORT

# L·E·T·Y·O·U·T·H *Care*

by J. Daniel Houck

They came from the East and the West. They came from the North and the South. Some came by bus, some by plane, and some by car. A few came with piles of luggage, others brought just one bag. But, no matter how they came, the fact is, they came and they came and they came. They came with expectations: of good times, of interesting speakers, and of spiritual growth! Over 750 strong, they came to the Let YOUTH Care Convention at the

Tamiment Resort in the Pocono Mountains of Pennsylvania, December 27-30, 1987.

There were laughter and hugs, and squeals of delight, as old acquaintances were renewed and new relationships were formed. The inconvenience of waiting in registration lines was far overshadowed by the sheer joy of seeing so many kids coming together for a common cause.

There were large general sessions for input and worship. There were

smaller discussion groups and seminars to deal with contemporary, pertinent issues. There were hours of free time to take advantage of the many recreational opportunities, such as tobogganing, horseback riding, swimming, tennis, weight lifting, volleyball, basketball, and shopping. There were times for high voltage entertainment, as when the contemporary Christian singing group "Glad" ministered to the convention or when the young people presented their own dynamic talent show. But there were also times for quiet reflection and prayer. Times to laugh together; times to cry; times to "act-up"; times to listen and learn.

This particular youth convention was the largest gathering of persons from Brethren in Christ congregations across North America, with the exception of General Conference. Seventy-eight congregations sent representatives to the convention, with the Houghton congregation from Ontario sending the most—39. Sherkston was second with 34, Lancaster 31, Manor 29, and Massey Place 27.

The Massey Place youth group from Saskatoon, Sask., was just one



For many, the Glad concert was the highlight of the convention.



Teens attended small group and seminar meetings.

of the many who had to make a significant sacrifice to get to Let YOUTH Care. They had to raise \$17,000 to send their group to Tamiment. Ruth Ann Nigh of the Springvale congregation, Hagersville, Ont., may have made the single most costly personal sacrifice to attend. She gave up the opportunity to carry the Olympic flame as it passed through her town on its way to Calgary for the Winter Olympics.

There were 147 adult advisors present at the convention. Many had responsibilities such as leading discussion groups, presenting seminars,

## *A board member's perspective*

by Gail Ryan

Excitement levels were high at Tamiment Resort in the Poconos as the planning committee completed last minute details—hanging banners, attaching helium balloons, and organizing the registration tables. After months of preparation, the big event was about to begin! Let YOUTH Care, the third youth convention I've attended, was the first one I actually participated in from an organizational vantage point, and it proved to be an enriching experience for me.

As the General Conference Board for Congregational Life meets this February, once again the questions will be asked, "Was this past youth convention a success, and should we plan and budget for another one in the future?" As a board member, my response will be a hearty "yes." This is why I believe youth conventions are worth the expense, time, and energy required to sponsor them.

First, teens are afforded the op-

portunity to meet and make friends from across the North American Brethren in Christ brotherhood. An affirmation of this came from the evaluation forms completed by the teens at the end of this convention. Responses to "What did you like most about the convention?" frequently related to interpersonal relationships established there. "I liked meeting new people, making better friends with old friends, seeing how the Brethren in Christ care for each other . . . it just feels warm and comfortable." This sense of relatedness allows youth to realize that the church extends beyond their own immediate community and enables them to feel good about being a part of the church.

There is also evidence that this convention provided a time of spiritual growth for teens. During the last session, 76 youth made a new or renewed commitment to loving and serving God. Evaluation responses likewise confirmed this as teens said, "I reaffirmed my commitment to God," "I want to better use my gifts to serve God," and "I renewed my

call to serve Jesus and care for others."

Finally, the convention served to remind us as adults that tomorrow's church is alive and open to new experiences with God. Both the convention staff and the staff at Tamiment were impressed with exemplary behavior and congenial attitudes displayed by our youth. Gary Lambert, Tamiment's sales manager, wrote, "It was our pleasure to have you here . . . I couldn't think of a better group to have at Tamiment at such a blessed time (Christmas). It was exciting for all of us, and our staff is still talking about how beautiful your group was!"

I, too, was proud of our youth and felt gratified as they seemed to enjoy and grow from this convention. Surely this is a well-established tradition that should continue in the life of the Brethren in Christ Church. One teen summed it up well: "Thank you for caring enough to put time into all the planning. Many times youth are forgotten or overlooked. Thank you for making all of us accepted and wanted. Thanks for caring!"

*Gail Ryan is a member of the Board for Congregational Life. She lives in Souderton, Pa., where her husband Kevin pastors the Souderton congregation.*

or helping with program details. All the adults were privileged to be assigned "hall duty." From 11:30 p.m. to 6:00 a.m. every night the halls were monitored by shifts of blurry-eyed adult advisors. Security was tighter at Let YOUth Care than at Alcatraz. Rumor has it that all attempts to "go over the wall" were peacefully thwarted.

Let YOUth Care was also a time for dealing with important spiritual issues. During the Glad concert on Tuesday night, 30 persons responded to an invitation to accept Jesus Christ as their Savior and Lord. Adult advisors took the teens aside and counseled with them about their walk with Christ. Glad's invitation song was entitled "Pierce My Ear," a reference to the Old Testament custom of piercing the ear of a man who voluntarily submits himself to a master for the purpose of being his lifelong servant (Ex. 21:5-6). The touching words set to a most worshipful melody say:

*Pierce my ear, O Lord my God,  
Take me to your door this day;  
I will serve no other God.  
Lord, I'm here to stay.*

*For you have paid the price for me,  
With your blood you ransomed me,  
I will serve you eternally,  
A free man I'll never be.*

On Wednesday morning, after a challenging message by Warren Hoffman, 76 persons stood to crown Christ "Lord of their lives." In doing so, these people were saying (some for the very first time), that they were prepared to do whatever God wanted them to do with their lives. Needless to say, it was an incredibly moving experience. There was a special sense of God's power and presence among us. The world-changing potential of that moment is staggering to consider!

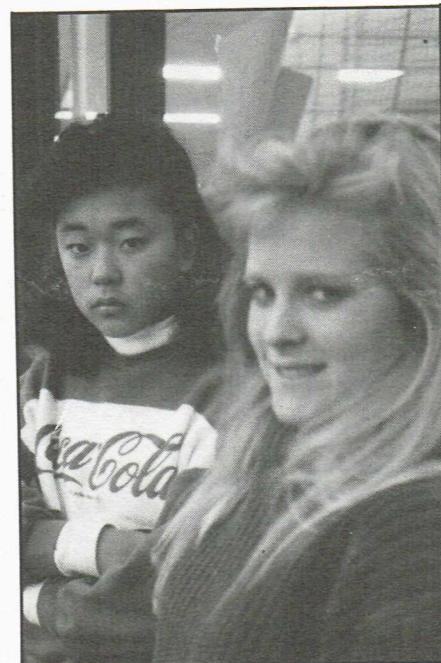
Warren's message from Matthew 9:35-38, entitled "A Call to Care," caused us to ask three important questions: (1) For whom do we care?, (2) Why do we care?, (3) How do we care? We responded to his inspiring message by praying a prayer

**Two of the more than 750 people attending Let YOUth Care.**

of commitment which he led us in praying:

*Jesus, my life is yours.  
I'll go anywhere.  
I'll do anything.  
From this moment on,  
My life belongs to you—  
Unconditionally, unreservedly,  
and irrevocably.  
Use me in any way you want!  
Amen*

At Tuesday's supper hour, the convention was treated to "Dinner around the World." The dining hall was decorated with more than 500 brightly colored helium balloons, and each table was adorned with a



## A letter to a friend

*Bonjour!* I'm back from Let YOUth Care. (The French is in honor of all the Canadians I met). Let YOUth Care was great! Too bad you couldn't come. You are going in three years and that's an order, so mark your calendar *now!* Guess how many kids were there. About 800! Whew! And more than a quarter of them were Canadians (scary thought—just kidding!). Actually, getting to know a few Canadians was a lot of fun for me! With so many people there, you can imagine how good the singing was. I learned a bunch of new songs; the best was "No, No, Never, Never" during which they made the bishops go up in front of everyone and do the motions. It was so funny! (I'll show you the pictures when I get them.)

Well, I ended up not getting a chance to ski, but the Lord did send a little snow, and I did do some tobogganing (for the very first time). It was fun, but a bit wet if you wind up in the front, like I did. It was also rather cold, especially if you didn't have any gloves—like Nathan didn't, or like me after Nathan borrowed mine! Oh, well. We also played volleyball. Our team was great! We must have had people from four or five different churches playing on it at the same time.

Even the sessions were interesting. The guy who talked to the whole group in the morning "plenary" sessions (I learned a new word! Wonder if it'll ever show up on SATs?), was an author named David Augsburg. Instead of preaching, he made his points by telling stories (which was nice for those of us who had gotten only four hours of sleep the night before). I'm proud of myself. I didn't doze off once and I actually learned some neat things.

The best part of the whole retreat, though, was the people. I must've met at least 125 people (of which I have forgotten 75 names). Plus, I got to see so many of the people that I know already. It was great! You *have* to go next time. Well, see ya in two weeks. Adios!

Love,  
Karen

*Karen Pertusio is a member of the Palmyra (Pa.) youth group.*





centerpiece of international flags. The menu consisted of fresh fruit with coconut representing our mission work in Africa. French croissants represented our work among the French speaking folks of Quebec. Curry roasted chicken stood for our work in India. Spanish rice reminded us of the mission work in Central America. Japanese vegetables reminded us of our brothers and sisters in Japan, while English fudge cake focused our thoughts toward the new work in London, England. It was a creative and enjoyable way of raising our mission's conscious-

ness. Following dinner there was even a spontaneous national anthem sing-off.

There were several significant changes in this year's convention that may have added to its success. This was the first time the convention was held at the beautiful Tami-ment Resort. The year-round resort facility is nestled alongside a scenic 90-acre lake and it offers almost any conceivable recreational opportunity.

Another change was that Let YOUTH Care was the first convention to use a nationally known speaker. Dr. David Augsburger,

author and teacher, delivered two stirring addresses to the group. His artful skill of story-telling kept us riveted to his messages.

The use of a contemporary Christian singing group was also a first. For many, the Glad concert was the biggest highlight of the convention.

Finally, 83 persons benefited from a travel fund that was established for the convention. This fund, which was created from personal contributions, a large grant from Mennonite Mutual Aid, and the regular giving to Cooperative Ministries, offered travel expense rebates to those traveling great distances to Let YOUTH Care.

Of course, the usual informative seminars and discussion groups were led by qualified adult advisors. Just a partial list of subjects include: constructive confrontation; communication skills; mending relationships; forgiveness; teenage suicide; the risks and rewards of caring; peer counseling; learning to listen; sexuality; youth group issues; witnessing; Christian lifestyles; caring for our neighbor; opportunities for voluntary service; and spiritual gifts.

The emphasis of the convention was three-fold: "Caring about Ourself"—the basis for our relationship with Jesus Christ; "Caring About Friends"—focussing on building constructive relationships with others; and "Caring About Neighbors"—dealing with learning to care for those who are different from ourselves.

The planning committee obviously dedicated many hours to tedious and prayerful preparation. Their spirit-guided efforts were blessed and anointed of God to make this year's convention the whopping success that it was. Those who served on the committee were: John L. Attwood, Rod Chamberlain, Frank Fimiano, Mike Frey, Sue Gilmore, Bishop and Mrs. Glenn Ginder, Sandi Hannigan, Heidi Haselhorst, Tom Kershner, Rachel Kibler, Ken Letner, Lana Main, and Luanne Zercher. ■

## Let YOUTH Care Tapes

### Main Sessions

- "Getting Outside Yourself" (Dr. David Augsburger)
- "Discovering Your Reason For Being" (Dr. David Augsburger)
- "A Call to Care" (Dr. Warren Hoffman)

### Seminars

- "Tell It Like It Is"—Confrontation (Dave Brubaker)
- "Making a Fresh Start"—Reconciliation (Rachel Kibler)
- "Who Gives a Rip"—Suicide (Dave Zercher)
- "Me, Care? Ouch!"—Caregiving (Dr. Augsburger)
- "Being There"—Peer Counseling (Sandi & Mike Hannigan)
- "Sex: Why Care?"—Sexuality (Wayne Kenney)
- "The Youth Group" (Scott Miles)
- "Caring Enough to Share the Very Best"—Witnessing (Vern Burgess)
- "The Care Life"—Lifestyle (Ed Kessler)
- "Caring For Those Close By"—Serving the community (Lenora Stern)
- "Caring Across Our Borders"—Missions (Bishop H. F. Kipe)
- "Too Young to Serve?"—Spiritual gifts/Serving (Dale W. Engle)

The cost of each tape is \$3.00. Order from: Board for Congregational Life; P.O. Box 163; Mt. Joy, PA 17552.

*Dan Houck is Associate for Field Services (Atlantic Conference) of the denomination's Board for Congregational Life.*



# *Involving youth in outreach and service*

by Brian Lofthouse

Three years ago I began an adventure as a full time youth pastor. One of my main goals was to get the youth of our church to shift the focus of their attention from themselves to others.

Here are some practical ideas and ways you can institute a program for your youth to learn service and outreach. Each idea that I suggest has been tried and proven effective either by myself or by other youth leaders.

One of my first goals as a new youth pastor in 1985, was to change the attitude of the youth toward fund-raising. I believe it should not be something we do just for ourselves. Your first reaction might be, "Oh, your church must budget a very large amount for youth." The answer is no. In 1985 our youth budget (monies given from church council) was \$200; in 1986, \$300; and in 1987, \$500. "Your group must be pretty small." We average 40 to 50 youth on our Wednesday night "Issues Night." I believe that to pay

for everything the youth do is basically to bribe them to come to the program. Some activities are free, but youth also need to invest in their evening.

In addition to not providing them with everything free, we usually raise funds for other things than ourselves. In 1985 we raised \$1,000 which helped pay for a new church organ. In 1986 we raised about \$3,200 which we gave to various ministries. In 1987 we have been fund-raising toward "Let YOUth Care." Because only a fourth of our group could afford to attend this convention, we needed to help raise money to subsidize their costs.

Another way of teaching youth about outreach and service is in the group setting. We used the "Compassion Project" which directs thoughts toward our needy world. In so doing we began to sponsor a child. The compassion project is a mini course with films, videos, music, and lessons outlined for easy teaching. It is a free, dynamic teaching tool. It can be obtained by writing to

Compassion International, P.O. Box 7000, Colorado Springs, CO 80933. In Canada write: Compassion of Canada, P.O. Box 5591, London, Ontario N6A 5G8. Ask for information about "Compassion Project."

"You Can Make A Difference" is an exciting and challenging four-part film series by Tony Campolo. Dr. Campolo states,

Young people are not attracted so much by a church that tries to entertain them as they are attracted to a church that challenges them to do things for others. If your church provided concrete ways for young people to minister to the needs of others and to effect social change in the world, they would find your church very attractive.

You can also teach and reinforce the idea of outreach and service using Sunday school material and discipleship lessons.

While youth grasp and retain only a small portion of what they hear and see, they learn better through doing. Don't begin to teach youth

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*Brian Lofthouse is the associate pastor of the Houghton Brethren in Christ Church.*

about being involved, unless you intend to get them involved in practical ways. The teaching and practice must go hand in hand. The following ideas are about outreach and service. Remember you do not need a large group or a large youth budget; you only need dedicated youth leaders and willing teenagers.

The following are examples of what our youth group has done and also what other groups have done.

This past summer three of our teens went to Saskatchewan to help Timber Bay Children's Home rebuild dormitories. One went for a month, the other two for a week each. Some money came from interested church people, but most came from the teens themselves. It was a great experience for each teen.

For the past several summers, youth from our church have been hired to work with underprivileged children. These children range in age from 2 to 13. Last year the church took over this program and also received money from the government to pay the salaries of four youth.

Each summer, children's camps are in need of workers. Last summer we sent 11 youth to Camp Kahquah as counselors or to help at the camp. Each sacrificed valuable time and the money they could have earned elsewhere in order to go to camp. Each year more and more of our youth want to serve.

After his summer service, Trevor Main, Wainfleet congregation, wrote:

Counseling at Kenbrook was a practical experience. It was a place where opportunity to share Christ abounded. I did not need to look for needy people; they came right to my cabin door. The responsibility to impact every camper towards Christ was a reality. I wanted to see them return home changed people. Praise the Lord that many were able to experience this change. I am so glad that I had this opportunity to join in God's work.

In 1986 a young lady came to me asking about short term mission projects. She contacted Compassion

Young people are not attracted  
so much by a church  
that tries to entertain them  
as they are attracted  
to a church that challenges them  
to do things for others.

International and went to Mexico for the two weeks she had available. She raised her full support in about three weeks from friends, relatives, church folk, and the youth group. This experience has revolutionized her outlook on missions.

During a recent summer, our youth had used a local ball park. As a thank you, we obtained permission to paint the bleachers. So, one evening our group went to the park, not to play, but to paint.

We have visited, had services, and led singing in local hospitals and nursing homes. This was very hard for some youth, but a great experience.

A very interesting and fun project was "Serve someone night." When the youth arrived at our regular Wednesday night meeting, we defined the guidelines and rules and sent them out in carloads to serve someone without pay. While the people did not know we were coming, the teens had a rewarding time serving them.

We make ourselves available for work in the community and find this a great experience for the youth and people in the area.

The Wainfleet youth group this past summer also had teens go on overseas mini-mission terms. Sandy Heise shares her experience:

Going on a summer missions team with Missions Outreach Inc. has really changed my life. . . . My summer in Germany really provided me with an opportunity to grow in many ways. I learned a lot

about others through meeting new people, and I also learned to depend more on the Lord for strength. I know that my summer in missions will never be forgotten, and I am very thankful to have had the opportunity to go and serve.

The following are ideas for outreach and service that fellow youth pastors have used effectively.

Last summer Mike and Leana Frey took a group from the Zion Congregation to Timber Bay Children's Home for a work camp. Twelve junior highs, four adults, and a bus driver helped construct the new buildings. After four days of training, they left on June 19th and arrived back July 18th for debriefing. It was a good experience for the youth.

A neighbor church youth group runs a one week Daily Vacation Bible School in July. The staff is comprised of 18 youth as teachers and two adult leaders. About 50 children from the community come to the program each evening.

Teen Camp at Camp Kahquah is planning a youth clean-up weekend at the camp in May 1988. This will be open to youth who wish to get involved.

The list could go on and on. You probably have some ideas that have worked for you. One of the best books in this area of outreach and service is Tony Campolo's book *Ideas for Social Action* published by Zondervan. I suggest any youth leader interested in service and/or outreach read this book.

The following anecdote reinforces the fact that we must do more than talk about getting our youth involved. We must get them involved.

Soren Kierkegard tells about a make believe country where only ducks live. One Sunday morning all the ducks came into the church, waddled down the aisle, waddled into their pews, and squatted. Then the duck minister came in, took his place behind the pulpit, opened

the Duck Bible and read, "Ducks! You have wings, and with wings you can fly like eagles. You can soar into the sky! Ducks! you have wings!" All the ducks yelled "Amen!" and then they all waddled home.\*

Without providing them with a chance for action, we deceive the youth of the church. Don't play games with your youth. Don't teach them without giving them an oppor-

tunity to practice what you have preached. Let's make it a goal to get young people involved for Jesus Christ. Get them involved in the service of the church, in outreach and service to their community, their country, and their world. ■

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*\*You Can Make a Difference*, by Tony Campolo, Waco, Tex., Word Books, © 1984, p. 74.

### A mother's reflections

## The Timber Bay missions trip

by Peggy Hadley

Giving up my only child for six weeks last summer was a nervous thought. He would have to leave only two days after school was out; the cost was well over \$600; and his father had already been working on other plans for our son's summer activities.

I had attended the Midwest Regional Conference in Dallas Center, Iowa, as a delegate for my Wichita, Ks., congregation in March. I heard from the Board for Congregational Life report that Mike and Leana Frey had completed leadership training and were qualified to be Teen Mission leaders. (Teen Mission is an organization that trains couples to take teens to service projects all over the world.) As I listened to Mike discuss the Timber Bay Mission trip, my thoughts centered on my son Rocky. But when the cost of \$790 was given, and the length of stay a month and a half, I pretty much set the issue aside.

During our next business break,

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*Leon and Peggy Hadley, with their son Rocky, are members of the Wichita Brethren in Christ Church.*

Mike came and introduced himself and said he'd been told I had a son who fit the age group for this trip. I remember giving him the excuses that I just knew my husband would be set against it and that my son probably wouldn't be interested. Mike, of course, was kind and did not seem discouraged.

During the next business session, the Lord either shook me or comforted me in his arms, and I began to seek him. I truly wanted this experience for our son's "life development." After all, \$200 per child was going to be contributed by the Board for World Missions. Also, Mike said that no TV, no daily distractions (like nagging moms), and no jam boxes were permitted; but that for six weeks the youth would have pure saturation of the Word of God and be surrounded in fellowship with people dedicated to God's work.

So, during our next break, I looked for Mike and handed him the registration fee. As I did, I said it was really in faith that I was going ahead without first discussing it with my family. On the way home to Kansas, the other delegates excitedly planned

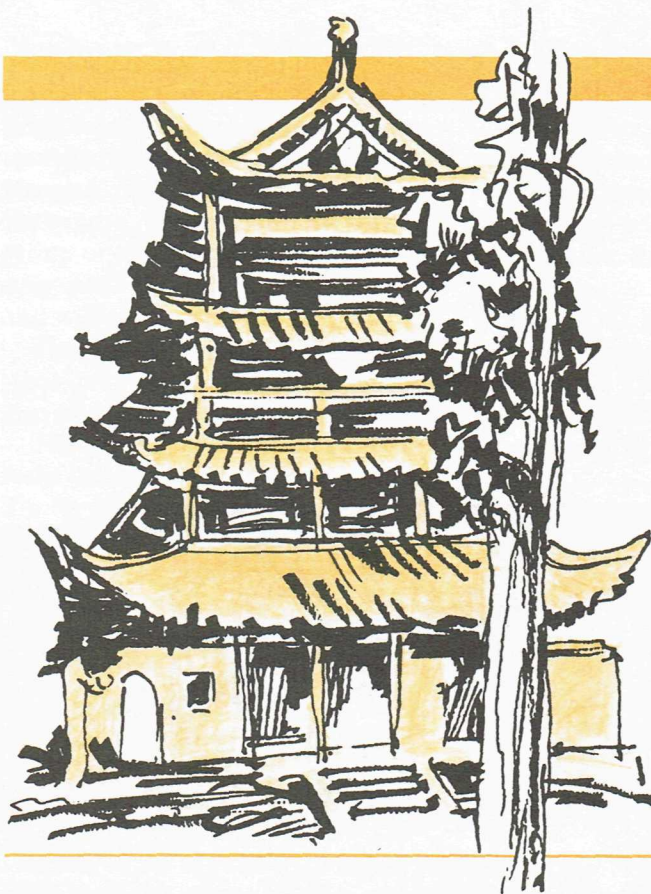
how we would generate funds to send those of our youth who would be interested in going. I began to praise the Lord for answering so quickly; he is so faithful. (Three garage sales and one car wash raised over \$1,100.)

After training camp, we saw Rocky at the commissioning service at the Zion church. I immediately felt a sweetness of spirit about him. I must admit that during our two-hour drive there, the thought crossed my mind: what if he had a rough time and wants to come home now? Those feelings vanished as I watched him in fellowship with the other youth. As the evening wound down, Rocky came and we bid our farewells. Soon after, we saw him happily playing basketball in the parking lot.

Not long after conference, we had heard a missionary speak at our church. If I recall correctly, she said in the 14 years she served in missions, she only went home twice to see her family. I was comforted. Surely I could give up my son for just six weeks!



The Hadleys at the commissioning service.



# Culture stress: Thailand

by Shirley Johnson

Although at this writing I have only been in Thailand for three months, I think I have an insight or two to share on initial culture stress. At least I have had my share of it.

As I looked out the airplane window somewhere between Los Angeles and Tokyo, I realized I was surrounded by all foreigners. I tried to spot another American, but could not. I panicked. Lord, is this what it is going to be like? "Better get used to it, Johnson," I thought to myself. I thought I would be more excited, but I felt isolated. I thought it would be a bit more dramatic, but somehow it was all too normal. So normal, in fact, that it did not seem real anymore.

Let me share some of my journaling from August 28th, my first full day here in Bangkok:

*My twenty-four hour trip was strange—so normal. Here I am. Bangkok, Thailand. I wandered out "alone" amidst the ten million Thai and many "farangs" (foreigners). I*

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*Shirley Johnson of Moose Lake, Minn., was assigned to Bangkok, Thailand, in August 1987. She is a Teacher of English to Speakers of Other Languages (TESOL).*

*found a park and sat for a while. It was pretty much what I expected to see. No real surprises yet. As I stopped at this park, in utter amazement I said aloud, "What are you doing here?" Somehow it doesn't feel like reality.*

The question "What am I doing here?" plagued my mind. I felt so disoriented. I checked my plane ticket: one way. Shirley, you can't go back for three years. After shopping for apartment furnishings that day I wrote:

*It all somehow seems like a game I play. I have play money and do play things with play people. I'm an outsider just playing. I feel so separated from reality.*

Play money eventually became Thai currency; play things became everyday life occurrences; play people became Thai nationals, the people with whom I interact daily. But it took a week before I felt like my mind and reality met again.

Let me describe a bus ride I took a week after I arrived—a true taste of that "missing reality." I decided to go out alone to a market to buy more apartment furnishings. I grabbed my trusty map and trotted off in the

90 degree weather. My initial feeling of smugness and success for catching the right bus was immediately followed by immense insecurity. I asked the person next to me where the market "Klong Toey" was, and if he would show me where to get off. I discovered my broken Thai did not do the trick, as I was soon on a two hour bus ride instead of a ten minute trip. Of course the direction I was heading was off my map. Not a soul spoke English. I found out we were going out to a university. "Okay Lord, if this bus got me out here, will it get me back?" After the bus stopped, everyone got off except me. The driver and his helper looked at me. I didn't want to know what they were thinking, but "stupid foreigner" was my first guess. I somehow communicated where I intended to go, and they laughed. I laughed, too, not because the situation was hysterically funny, but I didn't want to cry. Two hours later, the bus driver motioned for me to get off—my original destination. Within five minutes, rain began to pour down. My umbrella was on my dresser.

After the frustration of shopping around for the best prices, I made

my purchases. At one shop I understood enough to know they were talking about "the farang." I told them I understood and they all laughed. It didn't leave me feeling very good.

I walked two miles back to the Bangkok Christian Guesthouse; the traffic was so jammed it was quicker. I arrived "home" hot, sweaty, hungry, and exhausted. A bad day? That's what I originally thought. Now as I look back I don't see this experience as bad. Culture stress in a bundle is a more accurate description. In a short time I encountered snowballing stressors:

- isolation/lack of friends.
- language and communication difficulties
- insecurity (What are they saying about me? Why do they laugh in front of my face?)
- verbal harassment from a group of five men who followed me

around the market and kept asking me questions.

- lack of control (bus, pollution, weather, traffic).
- time orientation (What did I actually accomplish?)
- feeling cheated after bargaining for a price.

Culture stress allows me to magnify these difficulties because I see them through my "old culture glasses."

Granted, not all days are like this, but often I encounter similar stressful situations. In these times I need somehow to pull myself out of the situation and identify what is causing the stress. It's the frequent dealing with stressors and bringing them before the Lord that prevents the so-called "culture shock."

For example, the harassment I feel is not considered harassment in Thai culture. It's normal. But having men ask for my age, my marital status, my phone number, and a date

are not viewed as appropriate through my old culture glasses. I need lens replacements! And I'll need several lens replacements before I share even a similar cultural vision. My acculturation will never be complete, but I hope to understand the people the best I can.

Often I see the negative side of things, but as I am in Bangkok longer and get to know some Thai people, I appreciate and enjoy it more. Yes, the pollution is bad, but there is enough air to go around. Yes, the traffic is awful, but I always get where I am going. And yes, perhaps it is an undesirable location in some respects, but 10 million call it home. And maybe that will be 10 million and one. I followed God's commandment, not just a nice idea, to come here. I follow a living God who wants to share his Son with Thais in Bangkok. I thank God for calling me here. ■

## Relationships for Christ

by Jay Smith

Quite a number of young fellows come in and out of our house. They love to discuss anything, even religion—especially religion—and become quite evangelistic about it. I sometimes wonder who is trying to convert whom. Sadly, however, their minds are set to enjoy the argument more than to question what they already know. Because Senegal is only 10 percent literate, most of the fellows do not know exactly what the Koran says, and so accept that which the *Marabout* (religious leader) gives out, which can be quite a melange. They all read the Koran in Arabic without understanding a

word. It is the act of reading itself which gives one grace, much like the reciting of prayers.

A few, however, do feel free to question what they believe. These are mainly the young who have had some western education and so have been introduced to the western way of thinking. Three have spent qualitative time with us.

The first is a 17-year-old who is moving to Dakar to continue his studies. He is quite disillusioned with the Islam he sees in Senegal—the *Marabouts* getting richer and the common people supporting the tastes of the rich. Though he sees Christianity as "the white man's religion," he is willing to discuss openly the ramifications for his life.

The second youth is studying in Dakar and comes here on weekends or for vacations. He is the first fellow

who has been willing to read the Bible with me, and we are now doing a weekly Bible study course together. He is eager to learn, and takes a full page of notes each time we are together. He asks a lot of questions concerning sin and the prophets. Pray that this eagerness will continue. I can't give him a Bible to take home yet because of his strict Toucouleur family.

The third young man is also 17, and he spends much of his free time with us, and occasionally comes to the church in town. He is not, however, willing to admit outwardly where he stands—again, because of the reaction of his parents. He knows the gospel well, and is openly critical of Islam. So we wait patiently for a public commitment. Pray that the Lord will give him courage. And pray for each of the others. ■

*Sponsored by International Christian Fellowship in cooperation with Brethren in Christ World Missions, Jay and Judy Smith work with two other couples ministering to the Muslim Wolof tribe in Senegal.*

# God at work in our world

## Zimbabwe Church Growth

*Bishop Stephen N. Ndlovu (from the November 1987 Good Words magazine)*

We thank God for the continuing growth of the church. On December 3, 1985, our membership stood at 7,694 communicants and 2,180 inquirers' class members. On December 31, 1986, our membership stood at 9,255 communicants and 2,750 inquirers' class members. Now we have already exceeded 10,000 communicants.

To cope with the above challenge of those ministered to by 12 ordained ministers and 10 licensed ministers, five more young blood ministers were ordained during our last General Conference, August 26-30, 1987.

The pastor of Lobengula Church is Rev. Albert Ndlovu, assisted by Mr. Albert Sibanda. Some things which have contributed to the church's growth:

- (a) Two services are held in order to care for all the people.
- (b) Every person is important.
- (c) Visitors are welcome and an interest is shown in them.
- (d) Newlywed couples are given a special welcome.
- (e) Young people's progress and achievements are recognized and supported.

## Camp Lakeview Workers Needed

1 Water Safety Instructor and 1 Health Person. Must be 18 or older. Must have an up to date certificate. Training is available. The Health Person can be an R.N., L.P.N., E.M.T., or special training. Dates of work are from June 10 thru August.

## Volunteer Adult Help

If you would like to help one week or more at Camp Lakeview, we could use you in the Spring, Summer, or Fall. You tell us what you can do, and we will tell you when we can best use you. We have rooms or if you have your own trailer or mobile home, there are 4 hook-ups that include water, sewer, and electricity for workers.

If you are interested, contact Homer E. Bassett, 5868 Tody Road, Goodrich, MI 48438. Phone (313) 627-2530.

(f) Little children receive a message through an object lesson.

(g) Prayer is very important. Instead of a mid-week service, members hold organized prayer meetings at many different homes during the week. New converts are won for Christ.

(h) Music is important. Many groups have their own directors, including lady directors. There is also a young people's band.

(i) The offering is an important part of worship, as people are encouraged to give for the work of God.

(j) Leaders of different ministries of the church meet to pray and plan for their future service.

The urban churches are growing rapidly in Zimbabwe.

*Lobengula Church in Bulawayo is the largest Brethren in Christ Church in the world, with a total attendance of 1,700 at the two services on a Sunday morning.*

## Godly priorities

*Bob and Carol Geiger—Colombia*

Through all of Carol's painful back problems, God has been reorienting our priorities, and we have begun to practice being in Christ instead of doing things for him. We now realize that our goal is not to live 900 miles per hour for Jesus until we drop, but rather to work hard at being yielded to him, so that he lives his life through us. We have begun to make our top priority those things which cause a greater openness to the Spirit of the Lord: prayer, Bible study, heart and attitude changes long overdue, etc. Although this is not a new teaching, we just have not been putting it into practice the way God desires.

God has also been teaching us something many of you have long been practicing—keeping the Sabbath (a day of rest). We used to try to take a day off, which we must admit we didn't do successfully. But when we did, we tried to do something special with the children. We normally came back more exhausted than if we had just worked that day! God used the movie, "Chariots of Fire," to talk to us about the Sabbath. As we shared with each other, we discovered in each of us a desire to take a day to draw apart, relax and spend time with the

Lord. Since we started in August, we have found this day to be especially refreshing. We find ourselves being renewed in a way we never were before.

## Biracial blessing

*Curtis Byers—London, England*

We enjoy working as a team (Curtis and Marti Byers, Elias and Fadzai Moyo, and Bryan Sollenberger). Many people have commented on the magnificent advantage we have in working in this area as a biracial team. It was beautiful that a young man that I met in one context could be led to the Lord in a different one by Elias. The Asian community is very difficult to break into, yet Elias seems to establish a rapport with Asians with relative ease. Asian men are a very tough group to work with, yet Elias has several ongoing relationships with Asian men. With one storekeeper the customers can find themselves waiting while he and Elias have a "proper cup of tea."

## Sikalongo Bible Institute

*Mary Olive Lady—Zambia*

Moving into the fourth year program in January has been a step of faith for Sikalongo Bible Institute and the church. Funds and adequate staffing continue to be a concern. Transferring a gifted young pastor from a growing church on the Copperbelt to teach at Sikalongo is an example of the kind of choices the church has faced. Our newly elected bishop, Enock Shamapani, is doing well in dealing with the Bible Institute issues as well as other areas of church life. His enthusiasm and warmth of spirit have put spring in our steps.

## Moses Marandi

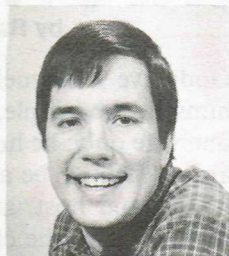
*Erma Sider—former missionary to India*

Moses was raised in a Christian home, one of a large family of seven or eight living children. His parents were converts from spirit worship, the ancestral worship of the Santal tribal people. His father would have been a leader in the tribe had he continued in the animistic culture. Instead, he became a leader and preacher in the church of Jesus Christ.

*Evangelical Visitor*

## Cobers, Kisha begin MCC assignments

Mark Kisha of Johnstown, Pa., most recently of Mount Joy, Pa., has begun a one-year MCC assignment in Akron, Pa., where he is a warehouse worker with SELFHELP Crafts.



Kisha received a bachelor's degree in accounting from Messiah College in Grantham, Pa. He was last employed as an accountant and bookkeeper with Brethren in Christ World Missions in Mount Joy.

Kisha is a member of Cross Roads Brethren in Christ Church in Mount Joy and is also associated with Emmanuel Baptist Church in Johnstown. His parents are Doris and Robert Kisha of Johnstown.

Elroy and Rhoda (Jantzi) Cober of Guelph, Ont., have begun three-year Mennonite Central Committee assign-



ments in Kabwe, Zambia. Elroy will be working as provincial oilseed officer and Rhoda as general health worker.

Elroy received a master's degree in plant genetics from the University of Guelph. Rhoda received a diploma in nursing from Conestoga College in Kitchener, Ont., and was last employed as registered nurse in Kitchener-Waterloo, Ont.

The Cobers are members of the Cross Roads Memorial Brethren in Christ Church in Cambridge, Ont. Rhoda is also a member of Riverdale Mennonite Church in Millbank, Ont.

Rhoda's parents are David and Lavinia Jantzi of Milverton. Elroy's parents are Miriam and Roger Cober of Baden, Ont.

Moses attended Barjora Mission School and then attended his local high school, where he spent more than the normal number of years because his parents refused to bribe his teachers to pass him in the exams. He went on to study at Allahabad Bible Seminary in the Hindi language program. After graduation, he was accepted as a church planter by the Brethren in Christ Church in Bihar. He is active in evangelism and preaching, going out for periods of up to several weeks in witnessing camps. His wife is employed as a nurse at the Madhipura Christian Hospital. Moses is fervent in his love for the Lord and fearless in witnessing. The church sees him as a worthy leader.

## Encouraged and Challenged

John Graybill—Japan

This has been a fruitful and productive Christmas in answer to your prayers. The Ladies' Meeting attendance was 56 plus 5 children, and we all had a wonderful time. When they left, several said they had received a new hope in the meaning of Christmas. Others remarked that from the New Year they want to begin coming to church. Praise the Lord!

Several years ago, one of Lucille's best friends said that she will never become a Christian. Through her getting sick with cancer, the church really prayed, and now the doctors say she is cured. She has been coming to the seekers' class and says that in the New Year she too will begin coming to church. We have seen many prayers answered recently and miracles performed. We just thank God for every victory.

A new challenge is facing us. Four couples have come with the same problem. Their children have become Moonies and the parents are very distressed. We are trying to lead them to the Lord first and have begun a Bible study in their homes, rotating each week. All four couples have begun coming to church. It has been a real challenge to our young group to lead these troubled parents to salvation, and then to try to get their children out of this cult. We really need your prayers.

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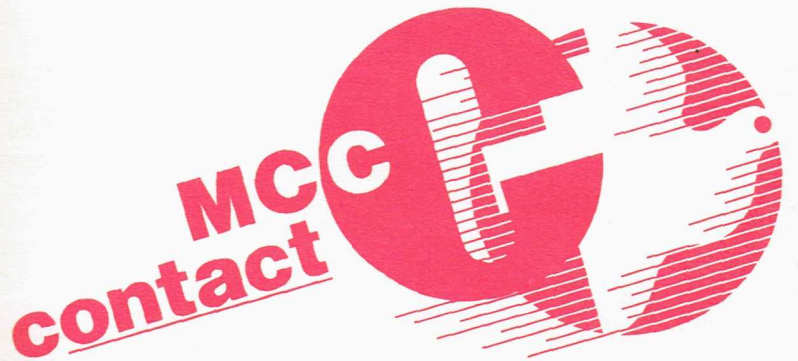
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## Mennonite Central Committee 1987 Annual Report

Deb Luper of Allentown, Pa.,  
and local associates installing  
rower pumps in Somalia.



"It is often the poor who give most generously," reflected Mennonite Central Committee (MCC) workers in Chile, who saw members of a local earthquake rebuilding team in one community collect food and clothing for members of a nearby community with still fewer resources.

"Despite the powers that be and the seeming hopelessness we sometimes feel that positive change will occur in Chile, one often sees such signs of the kingdom that give hope. For this we are grateful," they wrote.

In the Gospel of Matthew, Jesus tells His followers that when the King comes in glory He will say to those who have ministered to others: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me."

The King continued, in words familiar to us: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Matt 25:31,34-40). In the church we are both the hungry and those with food, the stranger and those who open their homes, the sick and the prisoner and those who visit.

In 1987 MCCers were joined by many others, including the earthquake rebuilding team in Chile, in the task of sharing time and resources with those in need "In the name of Christ." Ministry took place in North America and in 52 countries overseas.

**"Lord,  
when did  
we see you?..."**

## I was hungry

At year's end Mokbul Ahmed of Bangladesh could nearly support his family year-round on his half-acre plot of land. He supports a family of eight—himself, his wife, four children and his elderly parents.

It was not always so. Before Ahmed joined MCC's "subsistence farmer" program, he could only meet his family's food needs half of the year. The other six months he had to work as a sharecropper or daily laborer to buy rice.

MCC nursery worker Wilson Guillaume (left) and local Haitian farmer Mercurieu Delius (right) replanting seedlings at the ceremony marking the planting of the millionth tree in the Artibonite Valley, Haiti, forestation project.



In the subsistence farmer program Ahmed learned how to cultivate irrigated vegetables such as cauliflower and cabbages during the dry winter months. Next year Ahmed plans to raise fish in the small pond on his farm. He will then be a true "subsistence farmer." He may even move into the "surplus farmer" category, and so graduate from the MCC program. In 1987 MCC agriculturists in Bangladesh and national staff members worked with Ahmed and 1,190 other farmers in its subsistence farmer program.

In Buhera, Zimbabwe, MCCers worked with the Christian Care agency to help village committees develop small, irrigated gardens by installing handpumps. Enthusiasm for the MCC pilot garden was overwhelming in Buhera, an extremely hot, dry place. The pilot garden was the only source of greens within 20 miles. Working in shifts, the women pumped water by hand for 10 hours a day to keep their 1.5-acre plot growing.

In Haiti, loss of trees has brought soil erosion and declining harvests. MCCers encouraged farmers to construct contour barriers and plant trees along the barriers to stop erosion. MCCer Keith Hess of Bryan, Ohio, visited the fields of one farmer, Frere Exius, after a few months to see how the "living contour barriers" were developing. The barriers were full of soil and the trees were doing well, he noted. "But even more amazing was that where last year Frere Exius had planted corn and sorghum, this year he had planted rice! And the rice, which has a much higher market value, was doing absolutely great. He beamed as I fumbled for the words to ask how he got the idea," Hess reported.

In San Jose Guayabal, El Salvador, displaced farmers learned improved agricultural methods and the value of cooperatives. The president of a small cooperative, Miguel, was chosen to attend the training course and share the new information with his neighbors. Miguel related, "Before, I felt nervous talking in front of groups; I didn't feel like a leader. But now, I can feel comfortable sharing my views. We've analyzed our situation here and know that planting only corn and beans isn't enough. We have to look at other crops to improve our lives."

Many cooperative workers were harassed and arrested and some murdered in El Salvador. Yet, despite the risks, people continued to work toward their freedom. Miguel summed up the situation this way, "We have so many needs here in El Salvador. We can do much more working collectively than we can by ourselves."

MCC's work with the hungry included 26 summer gardeners in 16 Native communities in Canada. The program, now in its 10th year, was praised by a Member of Parliament from Canada's north in the House of Commons. Over the years, 181 volunteers have served in 41 communities and helped plant thousands of gardens. Wrote one volunteer: "MCC's approach to Native communities is ideal. It is sensitive and caring and performs. It gives instead of taking."

1987 included animated discussion on the role of shipping material aid. When millions were hungry in Asia and Africa, and North American grain elevators full, people were eager to send surplus food overseas. MCC overseas staff worked to help people understand that shipping large amounts of food aid for an extended period of time not only creates dependence, but drives down local food prices, hurting local farmers and actually adding to long-term hunger.

MCC worked to help increase local food production, when possible. When emergency needs existed, MCC continued to send food aid. MCC sent food aid to 17 countries during the year. The largest shipments went to India, which suffered from flooding and drought, to Bangladesh, hit hard by floods, and to Nicaragua, Ethiopia and Sudan, countries suffering from war.

Where possible, MCC purchased food in-country or in nearby developing countries for distribution. For example, MCC purchased sorghum from surplus stocks in northern Sudan to help meet a severe food shortage in southern Sudan. In Jamaica, MCC purchased food from local farmers in addition to shipping North American canned beef for feeding programs in the capital city, Kingston. In India, Canadian-donated oil was exchanged for surplus Indian wheat.

In many places people were hungry because of war. Hungry people were also among the sick, those who needed education, and the homeless. In the following reports on the homeless and sick, you will read about those who also are in need of food or education. The categories in this report do not stand alone; the various kinds of needs and the responses the church makes are interrelated.



**Worker orientation for MCC  
Canada Native gardening  
program.**

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Two of the 4,313 Salvadoran refugees who boarded buses for home in October.

## I was homeless

A special joy in October was the opportunity for MCCers in Honduras and El Salvador to be present when 4,313 Salvadoran refugees, displaced by ongoing war in El Salvador, returned to their home communities. They had lived, some as long as seven years, in the Mesa Grande refugee camp in Honduras.

In February, the refugees had submitted a proposal to the Salvadoran government, stating their desire to return peacefully in five groups to settlements near their home communities. They asked that their sons not be forcibly recruited to fight on either side of the civil war, that the new settlements not be bombed and that international agencies be allowed to work with them.

After months of negotiations, they finally left for El Salvador on 50 buses and 50 trucks, accompanied by international workers and Honduran Mennonite Church members.

El Salvador MCCer Susan Byler Ortman of Slatington, Pa., went with the group from the border to their new homes. She reported that the morning after all safely arrived, a worship service was held: "Music, singing, prayers and tears all combined to make it a memorable time. I was grateful for the privilege of being able to be with these people who have suffered so much and worked so hard to return to their homes. They know the road ahead will bring more suffering and yet they're joyful in their choice to come home, come what may."

The return home of the refugees was a bright spot in an otherwise grim year for church workers in El Salvador. El Salvador saw the heaviest fighting yet in its 8-year-old civil war, along with an increase in human suffering. MCCers there and across Central America, working with local church partners, continued to assist displaced people in many communities. Their programs included health care, agriculture and providing material aid.

An MCCer in Israeli-occupied West Bank wrote after a visit to a Palestinian refugee camp in nearby Gaza Strip: "It is painful to watch how the consequences of five wars in the last 40 years are destroying dreams. These people have nowhere to go. They open their camps to those who are willing to learn how political and social injustice wrecks their lives. The scenes of the refugee camp do not lie. How long will we let our sisters and brothers eat bullets and bombs and barbed wire? When will we hear their words beseeching us to listen? Will we say to the Suffering Servant, 'But when did we see you?...'?"

In the West Bank, MCC workers focused on education, agriculture and economic development, including programs to help farmers survive on limited land, and employment development programs for refugees.

Many displaced people have sought asylum in Europe, and MCC assisted European Mennonites in programs for asylum seekers. One refugee, arrested and tortured in his home country after making some bold political remarks in a café, told his story: "After release, I was able to go to Mexico on a study scholarship. [Afraid of rearrest] I tried to flee to the United States to claim asylum. But I was caught and was sent back to my country. In Frankfurt, en route, we had to change planes, and I left the airport and asked for political asylum." In May his application for asylum was turned down and he feared he would never see his wife and children again. MCC worked to find a sponsor in North America. "A telex from MCC that a sponsor had appeared was my first good news in two years," he related.

In Thailand an MCC couple worked at the Phanat Nikhom Refugee Camp, orientating refugees bound for Canada and serving as advocates for hard-to-resettle refugees. A bitter experience was the death of MCC's Khmer interpreter, who, after repeated denials of Canadian medical clearance, took his own life rather than prevent the rest of his family from being resettled. In both Canada and the United States, workers assisted undocumented aliens and attempted to find homes for refugees seeking resettlement.

In Chile MCC helped construct and repair homes after earthquake and flooding. In Belo Jardin, Brazil, 28 families moved into new homes, joining 65 who had already built homes in a community housing project. A large material aid shipment of blankets and clothing went to Mozambican refugees in Swaziland. In Southern Sudan an MCC couple worked in community extension in seven Ugandan refugee camps. Other MCCers worked with displaced Sudanese in health care.

Last year Mennonites and Brethren in Christ provided 6,000 grocery bags for U.S. poor. Menno Wiebe of MCC Canada was visiting Philadelphia in winter when he saw homeless people gathering on heat grates outside a hotel to warm themselves. As he watched, he noticed that "some people in a van stopped, hopped out and shared a bag of something with these people." When he passed the group



Haitian women in Belle Glade, Fla., applying for temporary residence status. At right is MCCer Jeff Kroecker of Kelowna, B.C.

later he saw "the MCC dove and cross on the brown bag. So the food really does get to people who need it," he wrote. "These people are deserted. It seems they are without families. They are jobless. Keep on filling the brown bags with the Lord's goods for those who need it."

Among MCCers who helped the homeless was a worker who volunteered three afternoons a week at a shelter for homeless women in Miami. In Kentucky volunteers helped construct houses for low income people. In Minneapolis an MCCer was project director for Twin Cities Habitat for Humanity, which provided housing for low income people.



Mentally handicapped adults in a training program at Suf Refugee Camp in Jordan.



## **I was caught in conflict**

The shortage of peace in the world was responsible for the shortage of food and for homelessness in many places. Countries such as Nicaragua, Ethiopia and Sudan required emergency aid because of war.

In Mozambique, war since 1975 and drought in the early 1980s have made hunger increasingly severe. "More and more malnourished and sick people in rags are escaping across the borders with horror stories of atrocities, lack of food and intense suffering," reported Hershey Leaman, MCC Food Aid coordinator. One in three people in Mozambique were at risk because of the famine, and MCC arranged for a wheat-for-corn exchange to send corn for Mozambique.

In Chad, Mozambique, Haiti, Nicaragua and other countries, efforts to help were hindered by political insecurity. In Guatemala MCC had a special fund to aid those displaced by political violence. Workers in Lebanon wrote: "There is a chance that many projects undertaken by MCC here will be hampered or destroyed in the coming year due to fighting. But the projects are vital because they give hope to people today. If MCC waits until the situation is stable enough for long-term success, it will be too late for many people."



**Claire Ewert of Drake, Sask., right, and Philippine women plant a FAITH garden in Barongis, the Philippines. Top photo, blankets and clothing are sorted for Mozambican refugees in Swaziland.**

MCCers underscored the need to stand by those caught in violence. In Chad many workers experienced violence firsthand and recognized anew the vulnerability of their neighbors. Their key program goals were listening to and helping the local church in its programs. Workers received affirmation when a Chadian friend said: "MCC works in the realm of friendships, and they do some rural development besides."

In East Africa, MCC provided financial support to the Nairobi Peace Group, a group of African church people working at peace dialogue and initiatives. Another peace initiative related to Africa was the Ontario-based Horn of Africa Project, in which MCC staff provided analysis and dialogue on conflicts in the Horn.

In India a book of stories, drawings and poetry on peace, *My Vision*, was printed. The project, which received much attention in Calcutta, was initiated by an MCC India staff person, as a way to encourage young people to think about peace. In the West Bank, an MCCer worked at encouraging communication between members of conflicting groups.

Peacemaking and standing with those in conflict were also part of MCC's witness at home. The Office of Criminal Justice produced *The Purple Packet*, stories and information about spouse abuse. "Growing up Mennonite, I was taught early in life that we were called to be peacemakers in the world. Cruel reality has tested all my beliefs, and I have learned more about violence that I ever wanted to know. A beating is a hard thing to describe. It's a hard thing to remember, because the memories are so clear and painful. I felt an inexpressible fear, my arms pinned immobile on the bed by the knees of the man I loved, his fist coming toward my face," wrote one woman.

The packet was created to help victims of domestic violence and their families, pastors and congregations. It contains information on how pastors and congregations can help those caught in the cycle of abuse.

At 100 Mile House, B.C., MCC worked at Spring Lake Ranch with teenage boys who had family problems or were in trouble with the law. Boys coming to the ranch were asked, "How do you like it here?" The usual reply: "I hate it." A few months later, however, the boys usually agreed that the ranch was doing them some good. Near the end of the usual six-month stay, staff asked them: "What would you change at the ranch?" The answer: "Nothing." That exchange was typical, reported MCC volunteer Marcia Holsopple of Hesston, Kan., who worked at the ranch. Ranch workers aimed to model the Christian faith and to teach work skills, good habits and regular school attendance.

In Ft. MacMurray, Alta., and Winnipeg, Man., volunteers served in group homes for young offenders. In Winnipeg and in Kamloops, B.C., volunteers worked at centers for women who faced unwanted pregnancies. In Saskatoon, Sask., and Halifax, Nova Scotia, volunteers worked at sexual assault centers with women and children who were victims of rape, assault or incest.



**MCCer Marv Braun, left, of Winnipeg, Man., with a resident of Youth Orientation Units, a residential program for young male offenders in Warburg, Alta.**

In Blue Diamond, Ky., a volunteer worked to help children avoid sexual molestation. In Atlanta, Ga., workers volunteered at a crisis hotline for abused children and a rape crisis center. In Louisiana, volunteers worked with prisoners on death row.

Through the programs of Victim Offenders Ministries (Canada), Office of Criminal Justice (U.S.), and Mennonite Conciliation Services (U.S.), volunteers mediated disputes between individuals and sought to heal broken relationships. Across North America, more than a thousand grassroots volunteers joined MCC workers in prison visitation and mediation/reconciliation programs. MCC supporters across Canada joined others to help defeat a call in Parliament for a return of capital punishment.

MCC Peace Office, MCC Canada Peace and Social Concerns Committee and MCC U.S. Peace Section worked at peace education and provided resources to help MCCers be peacemakers while in service. Special projects included placing peace literature in libraries around the world, ecumenical dialogues on peace theology, and studying military-related employment in selected Mennonite communities.



**Gimba Kudan, nursery supervisor at Faith and Farm tree nursery in Nigeria. Top photo, Ruth Kroeker of Boissevain, Man., teaching nursing techniques at Harpur Memorial Hospital in Menouf, Egypt.**

## **Our church needed assistance**

“Priests in the Coptic Orthodox church are responsible for the entire life of the members in their diocese,” observed Vern Ratzlaff, who completed a term as MCC country representative in Egypt in 1987. “Their jobs are not finished when prayers are said. They help the members with their family problems, their job problems.”

Ratzlaff pointed to the work of Father Sarabamone, an energetic engineer-turned-priest serving in Ain Shams, one of Cairo’s working class neighborhoods. Father Sarabamone has been drawing the Christian community together and a dynamic new church was emerging. The church complex was a hive of activity from 7 a.m., when the first children arrived, until midnight. The church offered day care, family counseling sessions, catechism classes, meditative retreats, youth clubs and job training programs.

Whenever Father Sarabamone visited Christians in the area, he left an Arabic New Testament or Bible that MCC helped him purchase, and encouraged families to read it between his visits. MCC supported the church by sending teachers and nurses to its schools and hospitals and providing powdered milk and canned meat to church day-care centers.

In Miami, Fla., Simon and Carmen Daux, Haitian refugees, have thrown all their energies into enabling a vibrant Christian fellowship, the *Eglise du Nouveau Testament* (The New Testament Church) to emerge on the northern edge of Miami’s Little Haiti. With dynamic preaching, bold outreach and financial sacrifice, the Dauxes have seen the church grow to some 50 people.

“Each person in the church has to have a job,” said Simon Daux. “Otherwise it is not their church.” Care was taken in making assignments so that each person was prepared for and supported in the role he or she was given. Sunday School classes were started in February with MCC workers in Miami, Joy and Walter Sawatzky of Quakertown, Pa., helping to train the teachers.





**Recent nursing graduate Pedro Pop, center, of the K'ekchi' Mennonite Church in Guatemala, helps another health promoter, Abelino Pa, examine a baby.**

In many places, MCC was able to assist the work of the local church. MCC Zimbabwe financed the visit of an Ethiopian church leader to Zimbabwe, for the annual Brethren in Christ church conference. In Botswana, where MCC and Mennonite missions worked in one program, volunteers taught Bible classes along with other community development projects. In Ciskei, a black homeland within South Africa, one MCCer operated a printing press for the Reformed Presbyterian Church.

MCC also supported a pastor in Mexico City who assisted Central American refugees. A Mennonite couple from Mexico City directed MCC's health and development work in Gomez Farias, a community hard hit by the 1985 earthquake. MCC assisted two young North Americans who participated in a Baptist work camp in Cuba.

In Brazil an MCCer worked full time with the General Conference Commission on Missions in a young church, teaching Sunday school, doing home visits and leading worship services and youth groups. In El Salvador, an MCC nurse and pastoral worker began sharing in the life of the local Baptist congregation in Sesori; they participated in biblical reflections that moved the church to respond to local education and health needs.

1987 was the 40th anniversary of the European Mennonite Bible School at Bienenberg, Switzerland. MCC was instrumental in the school's creation and has supported teachers at the school for many years. An MCC couple in Germany traveled regularly into East Berlin to maintain contacts with the Mennonite congregation there. MCCers taught at the Biblical-Theological Institute in Osijek, Yugoslavia. In the Israeli-occupied West Bank, the president of Bethlehem Bible College was an MCC worker.

MCC and the Baptist World Alliance received permission to ship 5,000 sets of the 15-volume Russian-language Barclay Bible commentary series to the Soviet Union. The books, which arrived in December, are to be distributed to Soviet pastors.

Building bridges between nations by bringing international church youth to spend a year in North America was the goal of the International Visitor Exchange Program; 92 young people from 26 countries came to Canada and the United States.

In Nain, Labrador, a Native community, a volunteer served as a youth worker with the Moravian Church. Youth met weekly for games, singing and Christian education and the MCC volunteer hosted a weekly Christian rock radio show that he considered his "pulpit" in the community. At the University of Alberta in Edmonton, a volunteer who served with Inter-Varsity Christian Fellowship's international student ministry led Bible study and fellowship group meetings.

Walter Sawatsky met weekly with Simon, studying the Bible, praying and discussing Mennonite beliefs. "Early on," Walter said, "the church thought I should lead and preach. But preaching is not my gift, plus my leading the church would not have been helpful. That strategy has paid off. The church has grown; Simon has solidified his role; the church council has chosen its own course."

Many MCC workers assisted in development projects of local churches around the world. Murray Nash of Pickering, Ont., MCC agriculturist, worked in church-sponsored tree nurseries in central Nigeria. He wrote, "Although growing trees was important, the most rewarding part of my work was developing relationships with Nigerian people. Gimba Kudan, the nursery supervisor, was selected by a local church for his spiritual leadership, a quality I came to deeply appreciate.

"Gimba did not dictate orders but set a good example by his work," Nash said. "He took great pride in the nursery work. Gimba always did his share of manual labor along with the other workers. Although Gimba was nursery supervisor, his salary was the same as that of the other workers. I came to respect Gimba's judgment and made virtually no decision related to the nursery without consulting him."

MDSers Janet Weaver of Ephrata, Pa., left, and Esther Martin of Terre Hill, Pa., clean up after fall flooding in the Ephrata area. Photo below, rice distribution for Lao drought victims.



## **I was a victim of natural disaster**

The May to July drought was the worst in major rice-producing Asian countries in decades. In many areas of northern Laos farmers planted two or three times, only to have all rice seedlings wither and die. MCCers Lois Foehringer and David Merchant of Washington, D.C., reported seeing many seedbeds that were "only dry, cracked earth." In the fall, MCC purchased 750 metric tons of rice for Laos in neighboring Thailand, as well as fertilizers and pesticides to increase production in the next growing season.

Kampuchea also had a severe crop loss due to drought. MCC shipped fertilizer to that country for the November planting season. In both Laos and Kampuchea MCC supported water development projects and provided agricultural tools to farmers. In Laos's capital, Vientiane, more than 200 families received blankets, soap, food and used clothing after they lost possessions in a major fire.

In Bangladesh, flooding struck a quarter of the country. Millions of families lost homes and the major rice crop was lost. MCC provided rice seed for 550 small-scale farmers, helped some families rebuild their homes and provided funds to four Bangladeshi organizations that gave emergency aid to flood victims.

After three good years of rain, drought again hit northeast Brazil. MCC workers there were involved in dam projects, rainwater cistern construction, housing, nutrition and health care. In Argentina MCC responded to the worst flooding in that country in 60 years by channeling funds to an inter-church agency that provided food, blankets and housing materials to flood victims.

On July 31 a tornado struck Edmonton, Alta., killing 26 people and causing millions of dollars of damage. In the weeks following, about 50 Mennonite Disaster Service (MDS) volunteers reported for work each day. They removed debris from grain and hay fields so farmers could harvest their crop and later rebuilt homes and farm buildings.

"Our house was destroyed by the tornado in Edmonton," one woman wrote. "Some MDS volunteers came by and helped tear down the remains of the upper floor and cleaned up the yard. To have such wonderful help offered so generously, by people we had never met before, just overwhelms me."

In the United States, MDS volunteers helped victims of a heavy flood in Maine, and of tornadoes in Jones County, Miss., and Saragosa, Texas.

## I was sick

Last summer MCCers led a seminar on traditional medicine for 30 tribal Manobo, Muslim and Christian women from the barrio (village) of Barongis in Mindanao, the Philippines.

The women eagerly learned how to prepare common grasses and leaves for use in treating diarrhea and colds, two frequent health problems in this rural community, reported MCC community worker Claire Ewert of Drake, Sask.

Many of the participants were landless peasants who live below the poverty level. Trips to the doctor are usually impossible for these women, who have trouble finding enough food for their families. Home remedies are the only available form of health care. This was the first in a series of classes on health and nutrition at the barrio level.

MCC worked in Hazelton, B.C., where a volunteer was a pharmacist in a hospital serving a community of about 6,000, half of whom were Native Canadians. In Miami, Fla., MCC worked through a health crisis network to support people with AIDS and to carry out a grassroots community AIDS education campaign.

Health work in Indonesia was part of broader community work. There ducks, whose eggs add nutrition to the local diet, were given to nearly 1,000 children in mother-child health groups. In Laos MCC assisted a leprosy center and provided materials for hospitals and rural health posts. In Vietnam MCC funded the printing of a Vietnamese-language translation of *Where There is No Dentist*, a manual for lay health workers.

In Lebanon, MCC helped distribute medicine to clinics in areas hard hit by war. In Zaire, publication of a simple illustrated booklet on nutrition was begun in several languages.

MCCers worked with the K'ekchi' Mennonite Church in Guatemala in health promotion, including well-baby programs. As part of the nutrition component of the program in Las Casas, Guatemala, an MCCer introduced goats, beginning with a few goats and asking families to return the first offspring for another family. By year's end more than 40 families were drinking goat milk.

Mennonite Mental Health Services (MMHS) continued to support the men's rehabilitation ward at the National Mental Health Hospital in Asuncion, Paraguay. It also helped bring a mental health care student from Indonesia to study at Claremont School of Theology in California and to train at Prairie View in Newton, Kan., one of the eight MMHS centers in North America. Two other centers, Oaklawn Psychiatric Center in Goshen, Ind., and Kings View Corporation in Fresno, Calif., opened major new hospital facilities to serve the mentally ill in their communities. In a new program, Kairos, MMHS helped its member centers locate Brethren and Mennonite mental health professionals.

## I was handicapped

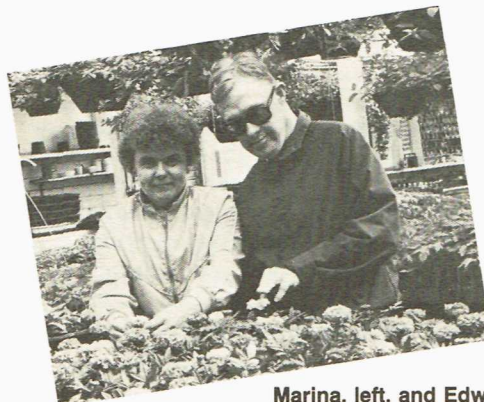
When Dave Dueck of Steinbach, Man., learned of the lack of accessible transportation for people with disabilities in Honduras, he bought a van, added a wheelchair lift and drove the van and MCC-donated used wheelchairs, crutches and walkers to Honduras in July. Dueck, who is partially paralyzed and walks with a cane, took the van to the Christian Fellowship for the Sick and Handicapped in Honduras. This group counsels newly handicapped people struggling with practical problems as well as anger and depression.

Wheelchairs were also sent to Cuban churches for distribution. The 30 chairs, donated by members of the Clearbrook, B.C., Golden Age Society, were repaired by local volunteers Peter Funk and Peter Neufeld.

MCC provided resources on disabilities to North American congregations through publication of *After We're Gone: Estate and Life Planning for a Disabled Person's Family* and *Invited to the Banquet*, a collection of stories about disability.

In the United States, 10 constituent congregations started supportive care groups that intentionally surround persons with a disability and their families. In New York, a new family support group began in the Conservative Mennonite Conference.

Henry Enns, Disabled People's Concerns staff person, visited programs for the disabled in 10 African countries during his first year as consultant for MCC overseas programs. MCC programs for people with disabilities included support for a center for the disabled in a Palestinian refugee camp in Jordan, assistance for the Mangu Rehabilitation Centre in Nigeria, purchases by SELFHELP Crafts of items made by people disabled by leprosy in Asia and Africa, interpreting for a deaf student at a vocational school in Miami, and teaching life and employment skills to mildly mentally handicapped offenders at the El Dad Ranch in Manitoba.



Marina, left, and Edwin, residents of Twin Firs, a home for mentally handicapped adults, trim flowers in a greenhouse project of the MCC British Columbia Supportive Care Services program.



## I needed a job

When Vietnamese refugee Minh Luong Nguyen arrived in Canada in 1981, she used her training as a pharmacist at a nursing home in Edmonton, Alta. But she wanted, more than anything else, to have her own pharmacy. She asked Dave Hubert, MCC Canada Employment Concerns director, to help her design a business plan and negotiate credit with a bank. That was three years ago. At the end of 1987 Minh's pharmacy had five employees and filled a crucial need in Edmonton's Vietnamese community by serving people in their own language.

Minh's story was one example of how MCC helped people find work in Edmonton. In 1987, with a federal government grant, the Employment Concerns Program gave job training to 24 formerly unemployed people who learned construction skills while renovating condemned city-owned houses. A MCC Canada survey revealed that about 100 Canadian jobs have been created through the placement of volunteers since 1975.

In India MCC gave financial assistance to local agencies that provided job training. An MCC grant of 35,000 rupees (\$2,700) to one agency, SUCHI, was used to train 20 women in Chittoor, Andhra Pradesh, to make palm-leaf handicrafts that were sold locally. The women also received basic community health training.

SUCHI also used MCC wheat in food-for-work projects in which "harijans" dug wells and reclaimed land. Harijans are the people who are considered "untouchables" in India. Mohatma Gandhi first gave them the name "harijans" or "children of God."

In Bangladesh, MCC employed rural women to plant 27,000 trees along roadsides in the Noakhali area, on land recently deposited by the evergrowing delta of the major rivers. The seedlings were supplied by farmers in the MCC subsistence farmer extension program, thus creating additional employment. In another job creation project in Bangladesh, MCC purchased 6,500 home-sewn quilts from poor women, and distributed them to hospitals and orphanages.

Lebanon MCCers reported an increase in the number of beggars, homeless and hungry people due to ongoing war



Top left, George Garry of Fayette, Iowa, teaches fifth and sixth grades in Barrio Lindo, Bolivia. Above, Bangladeshi woman cuts pieces for quilts, which are purchased by MCC and given to hospitals and orphanages.

there. A high priority was assisting farmers and providing job training. MCC-sponsored training programs in refugee camps included sewing, typing, barbering and appliance repair. At a community center in the Suriya Camp in southern Somalia, MCC offered jobs and training to refugee youth. MCC plans to turn the center over to local leadership in 1988.

MCC also worked with unemployed people in Labrador, where volunteers taught building skills to Native people. In the United States, 70 minority youth gained job experience and leadership skills in the Urban Community Development Summer Service program. The largest job creation program in MCC continued to be SELFHELP Crafts, whose marketing program provided employment and a fair income to about 30,000 craftspeople in 37 countries.

## **I needed an education**

Two years ago Bill Shouse of Jackson, Ky., decided to learn to read and write. That was not so unusual in Appalachian Kentucky, where between a third and a half of the adults are considered "functionally illiterate." What was different about Shouse was his age. He is 98.

Shouse's progress has not been fast, but he can now write his name. "It tickles him to death that he can sign his own checks," declared Lois, his tutor. He can also recognize and write words that are meaningful to him—the names of children and friends, days and months, words like "honey," which he sells, and "love."

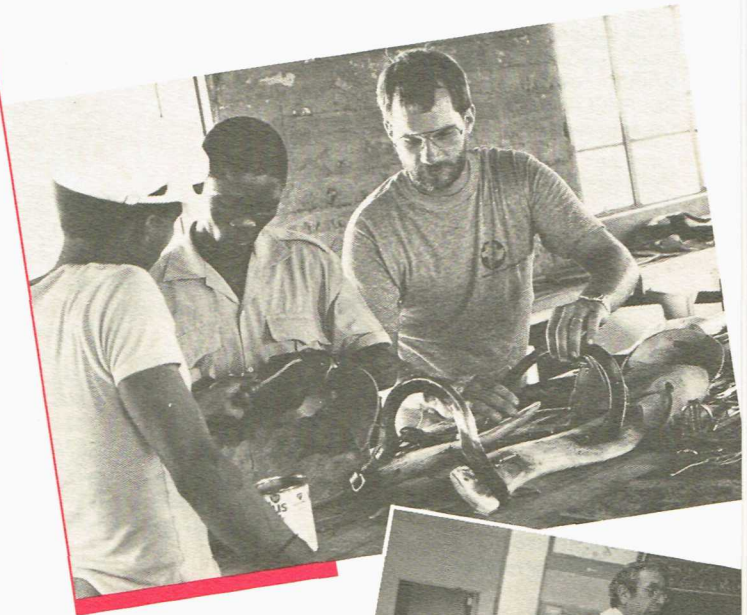
Lois believes that Shouse's health has improved since she began tutoring him. She considers that a result of her caring, and of Shouse knowing she cares. Lois recorded stories Shouse told from his long life and Melanie Zuercher, MCC U.S. worker in a local literacy project in Harlan, Ky., arranged for four of Shouse's stories to be made into a small booklet to be distributed to literacy and adult basic education students in the area. She hopes more materials can be produced that are relevant to eastern Kentucky readers, including stories about unfair tax laws, water quality and land ownership.

The largest number of MCC education workers were in Africa. Many worked in church schools or church programs to help students gain employment skills. But the blocks to a completed education were many.

"Benji Chepa was one of our brightest students," reported Jeff Yoder of Apple Creek, Ohio, who in 1987 completed a three-year teaching assignment at the Ebenezer School of the African Methodist Church in Zambia. "A few weeks before it was time for Benji to take the examinations, the government announced it was raising the cost of taking an exam from 30 kwacha (\$3.85 U.S.) to 77 kwacha (\$9.80). Many students were stuck, because they did not have the money," Yoder said. They had to take exams in five or six different subjects, so fees totaled up to 462 kwachas (\$59.23), when their parents' salaries were only about 350 kwacha (\$44.87) a month.

Benji traveled to his home village, about 300 kilometers (186 miles) away, but could not raise enough money. Benji's dilemma and that of other students like him, inspired Yoder to set up an MCC scholarship fund. In 1987 Benji and 14 other students from poor families received scholarships for exams. Passing these exams is the equivalent of receiving a high school diploma. "The students want to learn," Yoder wrote. "They work hard for their education."

Among the more than 100 MCCers who worked in education in five continents were four who helped the Tsulquate Indian band near Port Hardy, B.C., establish an alternative school for Native children. In Florida, MCCers tutored Haitian refugees. In Kentucky they led parenting classes and counselled students in a dropout prevention program.



**Above, Dcatsou Daa, center, and Kurt Neuenschwander of Orrville, Ohio, right, craft a saddle in a self-help leather workshop in D'kar, Botswana. At right, Karen Hedenstrom Rois of Roseville, Minn., interprets for Emelly Perez, deaf student in a Miami, Fla., technical school.**



Fourteen MCCers taught English in China through the China Educational Exchange. In Haiti two MCCers taught music at a mission school; an advanced music seminar there was cancelled due to political turmoil. Adult literacy, accounting and establishment of community libraries were part of community development work in Bolivia. In Vietnam, an MCCer conducted a four-week library management course for staff at Cantho University.

Through the 34-year-old MCC Sponsorship Program, North American contributors have provided scholarships to students in four continents. In 1987 MCC decided to expand the program to include more sponsorships and to provide broader assistance to the communities where sponsored young people live.

## MCC financial\*

Income	
Contributions	
U.S. constituency	\$9,240,478
MCC Canada**	3,638,355
Other	232,850
	<u>13,111,683</u>
Other income	
Grants — Canadian agencies	2,768,105
Grants — other	1,055,040
SELFHELP Crafts	3,562,731
Other revenue	1,067,845
	<u>8,453,721</u>
Material aid in kind	
U.S.	3,431,541
Canada	2,940,081
	<u>6,371,622</u>
<b>Total resources</b>	<b>27,937,026</b>

Disbursements	
Africa	4,993,265
Asia	4,968,623
Europe	476,812
Latin America	5,574,287
Middle East	1,359,427
MCC U.S.	2,133,259
SELFHELP Crafts	2,861,558
Administration & constituency relations	3,086,698
Other	540,652
<b>Total expenses</b>	<b>25,994,581</b>
Excess of income over expenses	1,942,445
Funds applied to long-term assets	1,971,334
Net decrease in operating balances	(28,889)

\*In U.S. dollars

\*\*Forwardings from MCC Canada for overseas work

### Material aid in 1987

MCC shipped 31.5 million pounds (14.2 million kilograms) of material aid to 29 countries, up from 25.1 million pounds (11.3 million kilograms) in 1986. Of that, 30.7 million pounds (13.8 million kilograms) was food aid, including wheat, corn, beans, oil and canned beef. Both food and other commodities were given by Mennonites and Brethren in Christ across Canada and the United States. Non-food items shipped were: 40,738 quilts and blankets, 7,838 layette bundles, 3,507 sheets, 5,980 towels, 18,510 health kits, 10,140 school kits, 4,054 sewing kits, 7,556 pounds (3,400 kilograms) of fabric, 152,271 pounds (68,522 kilograms) of clothing, 222,264 pounds (100,019 kilograms) of soap and medical supplies.

## Personnel

	Agriculture	Economic & technical	Health	Education	Religious/social services	Study assistance/SALT Int'l	Admin./support services	Total
<b>Africa</b>	48	20	17	25	24	2	38	174
Botswana	5	2		2	8		5	22
Burkina Faso	2	8	4	2	2		2	20
Chad	3				3		2	8
Ethiopia	3						2	5
Kenya	1	1	1		3		5	11
Lesotho			1	5	2		2	10
Mozambique	1				1			2
Nigeria	5	2	1	2			3	13
Somalia	6	1					2	9
South Africa	2	1					3	6
Sudan		1	4		4		3	12
Swaziland	1	2		4			3	10
Tanzania	2	1			1			4
Uganda	2		1	4			2	9
Zaire	8		4	1			2	15
Zambia	6	1	1	2		2	2	14
Zimbabwe	1			3				4
<b>Asia</b>	31	12	7	17	11	4	21	103
Bangladesh	20	9	1	1			4	35
China				14		1		15
India				1			1	2
Indonesia	4		2				5	11
Kampuchea							2	2
Laos							2	2
Nepal	4	2	2				3	11
Pakistan					1			1
Philippines	1	1	2		8		2	14
Taiwan						3		3
Thailand	2			1	2		2	7
<b>Europe</b>				2	20		6	28
East Germany					2			2
England					1			1
Hungary					2			2
Ireland					6			6
Poland				2				2
Switzerland					1		1	2
West Germany					6		5	11
Yugoslavia					2			2
<b>Latin America</b>	44	12	33	24	15	5	30	163
Bolivia	8	3	7	12	6	1	7	44
Brazil	6	1	1	1	1	3	2	15
Chile	2						2	4
Costa Rica					2			2
El Salvador	5	1	4	1	1		2	14
Guatemala	4	1	7				2	14
Haiti	13	2	9	3			5	32
Honduras	5	1	1	1	1		3	12
Jamaica		3	2	6	1		3	15
Mexico					3		2	5
Nicaragua	1						2	3
Paraguay			2			1		3
<b>Middle East</b>			2	28		1	6	37
Egypt			1	23		1	1	26
Jordan							2	2
Lebanon			1					1
West Bank				5			3	8
<b>North America</b>	2	26	5	18	105	24	341	521
Canada* volunteer	2	6	2	2	51	16	26	105
*local VS		7			14		39	60
*salaried		5		1	7		79	92
*other						1		1
United States* volunteer		8	3	13	29		67	120
*local VS					1		11	12
*salaried				2	3		119	124
*other						7		7
<b>Total</b>	125	70	64	114	175	36	442	1,026

## MCC U.S. financial\*

<b>Income</b>	
General contributions allocated	\$2,145,000
Designated contributions	443,914
Grant income	79,423
VS unit income	562,945
Refugee Resettlement income	23,249
MMHS member hospital contributions	81,865
SWAP/DOOR	58,331
Other income	41,283
	<hr/>
Less interdepartmental transfers	306,578
<b>Total income</b>	<b>3,129,432</b>

<b>Disbursements</b>	
U.S. Program	1,353,239
U.S. Peace Section	314,045
Mennonite Disaster Service	219,634
Mennonite Mental Health Services	219,521
Development Education	32,300
Farm Community Issues	47,058
Material Aid	304,730
West Coast MCC	160,802
MCC Central States	156,877
MCC Great Lakes	72,239
MCC East Coast	44,169
Executive Office	63,468
Headquarters expense	281,969
Funds applied to long-term assets	170,060
<b>Total</b>	<b>3,440,111</b>
Less interdepartmental transfers	306,578
<b>Total disbursements</b>	<b>3,133,533</b>

Net decrease in operating balance (4,101)

\*Does not include SELFHELP Crafts; in U.S. dollars

## Voluntary Service workers in the U.S.

Reedley, Calif.*	2
Washington, D.C.	9
Belle Glade, Fla.	5
Miami, Fla.	6
Atlanta, Ga.	8
Blue Diamond, Ky.	6
Cumberland, Ky.	2
Harlan, Ky.	7
Hindman, Ky.	3
Whitesburg, Ky.	8
New Orleans, La.	9
Minneapolis, Minn.	4
Akron, Pa.	51
<b>Total</b>	<b>120</b>

\*Not administered by the U.S. VS Program

Barry Kehler, left, of Altona, Man., and Cory Leppa of Kindersley, Sask., work in an MDS project rebuilding a home in Saragosa, Tex., after the May tornado.



## MCC Canada financial\*

<b>Income</b>	
Contributions	
Constituency	
General and designated	\$4,890,845
Canadian Foodgrains Bank	1,034,878
Nonconstituency	179,235
Grants	
CIDA	
General and designated	3,911,283
Canadian Foodgrains Bank	2,647,870
Other	547,285
Other	
Voluntary Service	756,390
Interest	785,249
Other	206,523
<b>Total</b>	<b>14,959,558</b>

<b>Expenditures</b>	
General administration	714,295
Canadian programs	1,528,711
Ottawa Office	88,812
Overseas services	13,555,670
Other programs	23,210
<b>Total</b>	<b>15,910,698</b>
Excess of expenses over income	(951,140)
Income from investment in SELFHELP Crafts (Canada)	284,972
Net decrease in operating balances	(666,168)

\*All in Canadian dollars

## Voluntary Service workers in Canada

	VS	LVS	SALT	Total
British Columbia	15	9	5	29
Alberta	9	3		12
Saskatchewan	10	6		16
Manitoba	23	14	6	43
Ontario	14	28	5	47
Québec	3			3
Maritimes	6			6
Nfld./Labrador	9			9
<b>Total</b>	<b>89</b>	<b>60</b>	<b>16</b>	<b>165</b>

## A message from the MCC executive secretary

The theme of this report comes from the well-known story of the great judgment found in Matthew 25. This story concentrates on the deeds of those who will inherit the kingdom. These people feed the hungry, offer drink to the thirsty, welcome the stranger, clothe the naked, care for the sick, visit the prisoner. The wholeness of the gospel includes public, tangible action responding to the needs of poor and suffering people.

Equally interesting in this story is the question of the blessed: "When did we see thee" hungry, thirsty, as a stranger, naked, sick, in prison? Positively, their doing was practical, lacking in self-consciousness, unaware of who they were ministering to. But they failed to see the least of these as persons receiving God's love and salvation. The wholeness of the gospel includes a seeing dimension. All too often in the hustle of life we fail to see the out-of-sight, who are shunted to the out-back of human affairs.

This report emphasizes the doing side of Mennonite Central Committee. The stories, pictures and graphs report work on five continents and 54 countries. If there were more space, we could mention all the names of volunteers, church partners and local communities. MCC work also includes a seeing dimension. Without vision, commitment, prayer, congregational discussion, committee deliberation and staff initiative, there would not be any doing. In order to do, we must see. In order to see, we must do. Doing and seeing are God's way. It is the ministry of MCC.

This report is a concise account of our work. Please write or call if you desire more information. You are an important part of this worldwide community of seeing and doing.

••• John A. Lapp  
Executive Secretary

A detailed financial statement and an MCC Resource Catalog listing printed and audiovisual materials about MCC and MCC concerns, are available from all MCC offices.



Ben Newcomer of Kalona, Iowa, left, with K'ekchi' ag promoters Efraim Tzub, center, and Louis Alfredo Caal, in Guatemala.

# "No one is too poor to give and no one is too rich to receive."

—Mr. M. Michael,  
friend of MCC in India

### Cash projects

••• (April) Apricot, cherry, fig seedlings, West Bank: West Bank farmers have traditionally grown olive trees. Olives continue to be an important crop. But MCC is encouraging farmers there to grow other crops as well by selling 7,000 apricot, 500 cherry and 3,000 fig seedlings at a subsidized price. Total cost of the work will be \$6,130. \$8.60 covers MCC's cost for 10 cherry seedlings. \$5.70 covers MCC's cost for 10 apricot or fig seedlings. Please include project number B865-12 with your contribution.

••• (May) Implements for Manobo farmers, Philippines: Tribal Manobo farmers in the mountains of southcentral Mindanao want to plant wetland rice instead of the traditional upland rice. Upland rice is lower yielding so people are often hungry a few months before harvest. In 1988 MCC will provide Manobo farmers with sprayers and water buffalo-drawn harrows and plows, so they can grow wetland rice in spring-fed valleys. A gift of \$325 buys five harrows, five plows and two sprayers. \$25 buys a harrow or a plow. \$37.50 buys a sprayer. Please include project number B718-11 with your contribution.

### Material aid projects

••• (April) Hand and bath towels: In 1988 MCC plans to send about 15,000 bath and hand towels to Bangladesh hospitals and orphanages and to Haiti's Hospital Albert Schweitzer. MCC prefers sending dark-colored, good quality towels.

••• (May) Yard goods: This year MCC needs fabric, particularly cotton, to send to countries overseas where cloth is expensive or hard to obtain. MCC will ship 2,000 yards of cloth to Nicaragua, for example, where it will be used by women's groups organized through the Mennonite church in Managua. MCC will also send 45,000 yards of cloth for sewing classes in Vietnam.

Please include the following information with all contributions for Contact cash projects:

Name of project: \_\_\_\_\_

Your name: \_\_\_\_\_

Address: \_\_\_\_\_

Conference or church affiliation: \_\_\_\_\_

Project no.: \_\_\_\_\_



# The ordination

by Raphael Mtombeni

August 29, 1987, dawned bright and clear in Zimbabwe. The temporary cold spell had eased and there was excitement in the air, as well as a certain stillness which made one stop and think. Yes, this was going to be a great day in the history of our church. It had been many years since the church had seen the ordination of so many leaders in one day. There were four ministers and one overseer to be ordained.

Though excited, the people were subdued during the ordination. As Rev. P. M. Khumalo preached the ordination sermon, it was as though he was inviting us all to search our souls according to God's invitation to serve Him. The challenge was great. The five men and their wives were announcing publicly their intention to serve God and the church. It was thrilling but frightening because the call was being made by God. The congregation played a significant part because they, too, promised to support the newly ordained in their chosen ministries. Based on the Scriptures, the message helped the ministers realize their responsibilities. Each was admonished: have a heart like

God; live a blameless life; respect himself, the people, and God; have one wife only; be holy, not a drunkard or fighter; be a good husband, father, and host; and have a good reputation in the church and community. The five candidates and their wives were counseled, prayed for, and strengthened with the laying-on of hands.

Meet the newly ordained. Rev. Albert Ndlovu, aged 38 years, is currently pastor of the Lobengula Church. Because of the rate at which this church is growing, there are now two Sunday services and also mid-week prayer cells at private homes. The Ndlovus feel small for such a call but are willing to trust the Lord for continual guidance.

Rev. Eliot Msipha, aged 41, is a school teacher at Dekezi Primary School in the Filabusi area. He has a great call to minister to the youth. He intends to serve the church as a self-supporting minister.

Rev. Bruce Khumalo, aged 42, is a teacher at Ekuphileni Bible Institute. In line with his training, he hopes to serve the church in a variety of ways. He hopes to help other church leaders by training, planning, organizing, and goal-setting in the various church ministries.

Rev. Cneva Ncube, aged 38, is presently an evangelist at Wanezi. He and his wife are willing to be sent anywhere the church has a need.

Rev. Raphael Mtombeni, aged 32 years, serves as overseer in the church's largest district. Although it is large, this district has the smallest number of full-time Christian workers. Mr. Mtombeni and his wife feel that more could be achieved if people would come forward to serve in this district.

Read what some other people said about the ordination. Rev. P. M. Khumalo: "It is exciting to see young people giving their lives to God's service at such an early age. We need more people such as Rev. Msipha

who are willing to support themselves while also serving the church."

Bishop S. N. Ndlovu: "There is a lot that needs doing in the church. We are thrilled to have all these young people willing to give the best of their years to service. We will pray for them and teach them. I hope they will be willing to be counseled and guided to maturity."

Maria Tshuma (evangelist and church planter): "These people who have been ordained may seem young but they are not. They are great because God has very big plans for them. I don't doubt that they will serve faithfully because the church will support them."

Mr. Robby Mtombeni (brother to Raphael): "I am amazed that God does not choose only the great to serve him. He has even chosen someone from my family—my own humble family—my brother. I can't stop marvelling. Even my ancestors never saw such a thing." ■

*Raphael Mtombeni has served as an overseer in the Brethren in Christ Church in Zimbabwe since 1986.*

## Need ideas for vacation Bible school?

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Akron, Pa. 17501  
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# “When you disagree”

Disagreements happen whenever two or more persons are relating to each other. They happen at work, in the family, and in the church. We do not have an option as to whether we will experience disagreements, but we can choose whether we manage them constructively or allow them to be troublesome. The reality of disagreement causes us to look for resources that can help us.

One such resource is a learning package called *When You Disagree . . .*. This resource consists of six cassette tapes and a notebook with study materials for 10 to 13 sessions. The purpose of the resource is “to get participants thinking about conflict and how they respond to it.” Each session has teaching from a cassette tape, group exercises, and discussion. Role playing by numerous persons, on the tape, increases the resource’s teaching effectiveness.

The progression of the sessions moves from personal issues relating to dis-

agreement, to a biblical perspective, and then to disagreement in the congregation. Three sessions help in identifying personal styles of conflict, learning how to speak so as to reduce tension, and learning skills that will turn disagreement into growth. There is one session on the biblical view of conflict. The tape presents a list of scriptural passages showing Scripture’s view of conflict and how to respond in the midst of disagreement. This section would be stronger if it had fuller development of these passages.

The majority of the sessions deal with the turning of group disagreement into stronger relationships. These sessions speak about the types of groups we encounter and the role we take in the group. It examines unhealthy habits that tend to develop in congregations in times of disagreement and suggest healthier ones. An important part of healthy disagreement is how decisions

are made and the way tensions are mediated. The final segment discusses the role of power in times of disagreement.

*When You Disagree . . .* is produced by Mennonite Conciliation Services in Akron, Pa. David Brubaker, a staff associate, is the interviewer on the tape. Ron Kraybill, Director of Mennonite Conciliation Services, is the primary resource person.

The material can be secured from Mennonite Conciliation Services, 21 South 12th Street, Box M, Akron, PA 17501. The cost is \$45.00, but that is the only cost required.

The good balance of interview questions, role playing, and actual cases makes the resource easy to use. While the writer found listening to the tapes helpful, the study guide adds definite benefit. It is a resource that every congregation should have in its library. If used and taken seriously, it can bring renewal to the congregation.

*When You Disagree . . .* is reviewed by John A. Byers, bishop of the Atlantic Regional Conference of the Brethren in Christ Church.

## African women now can hear stories of other church women

The stories of 20 African women, all of whom are prominent in Mennonite and Brethren in Christ churches, have been collected and recorded by Mary Lou Cummings.

The stories, translated into eight different languages, will be shared with other African women and will eventually form a book for North American readers.

Cummings, of Quakertown, Pa., traveled to 18 communities in five countries, interviewing women with the help of Mennonite Central Committee (MCC) and mission workers. “I listened to about 70 stories and then picked 20 I thought were representative,” she explains.

This MCC-sponsored project is important, Cummings says, because it is inter-African. Some of these women “know more about Lancaster County (Pa.) Mennonites than they know about other Mennonites in Africa. They have

had little exposure to each other because there is so little inter-African communication.”

At the end of the year-long project, she asked eight “story-tellers,” seven women and one man, all church leaders, to translate the stories into their parent tongues—Lingala, Tshiluba, Kipende, Kituba, Ndebele, Tonga, Kiswahili, and Luo. This group of eight then spent the month of April in Nairobi, Kenya, putting the stories on tape.

The stories feature women from Tanzania, Kenya, Zaire, Zimbabwe, Zambia, and Ghana. Those who hear the tapes will meet Naka Gininda, a 76-year-old evangelist from Zimbabwe with lots of energy, a sense of humor, and a flair for story-telling. They will meet the tall, thin, grandmother Roselita Ong’ala from Kenya whose prayers fill the audience with electricity.

They will meet Esther Werema from Tanzania whose witness brought her husband and three co-wives to the Lord. And they will meet Kidinda Minjila of Zaire who was cured of depression and is now secretary of the 200-member women’s group of the Zaire Mennonite Church and who works with a local Youth for Christ group.

“I selected the stories of church women because I wanted to build on the link that we are sisters in Christ, women with a common ground,” Cummings says. “It was humbling to see the spiritual depth and maturity of these women. They have less to work with, and more tragedies in their lives. Yet their joy was tangible.”

The women were excited about the project, she says, because it was done for and by women. The story-tellers told Cummings: “So many times the men in the church get sent to international conferences, while the women stay home. When we hear the tapes, it’s almost as good as visiting with these women in other countries.”

The tapes will be distributed by the women’s groups of the churches involved. North Americans will get to read the stories later, in a book that Cummings is writing. Several of the stories may also appear in church periodicals.

Cummings edited the book, *Full Circle: Stories of Mennonite Women*, a 1978 collection. She has also written articles for “Story Friends,” “On the Line,” and numerous other Mennonite publications. ■



## General Conference Information

General Conference is for the whole family. Activities will be provided free for children through age 11. Their programs will parallel General Conference sessions except that all children need to be picked up for meals at 11:30 and 4:30. They may be taken to their meeting places 15 minutes before each Conference session.

The Board for Congregational Life, which is directing children's activities, also has a full program planned for youth aged 12 and over. In previous years the charge has been about \$25 for each youth. Costs may be higher this year. More details on all these programs will be forthcoming, if not already in your hands.

If you plan to attend one or more of the sessions (missionary orientation, evangelism and missions convention, or General Conference), fill out **Form A** of the registration blank printed in the January issue of the *Evangelical Visitor*. Air travelers who need transportation from or back to the Ontario or Los Angeles airports, be sure to fill out **Form B** of the registration form, and send it to *Asa Bert*. PLEASE NOTE: "Arrival Airport" and "Departure Airport" on Form B both refer to *California* airports.

It is extremely urgent to purchase air tickets early because of the holidays. Do your best to arrive at the Ontario airport for less cost and time in travel to Azusa.

MTS Travel, Ephrata, Pa., is the official travel agency for the Conference. Anyone booked by them to fly on United

Airlines between June 18 and July 10 will receive a 5% discount. Call MTS as follows: in the United States (except for Pa.), 1-800-233-0157. In Pa., phone 1-800-642-8315. Canadians, phone 717-733-4131.

The first General Conference session is on Saturday, July 2, at 1:00 p.m. Registration at Conference is on Friday evening, July 1, from 6:00 to 9:00 p.m., and on Saturday from 8:00 a.m. to noon. If you plan to arrive on Saturday, do your best to arrive by 10:00 a.m. You will need the time before lunch to move into your room and complete registration. The final Conference session is scheduled to conclude at noon on Thursday, July 7. If needed, an afternoon session will be called.

**Important**—every man, woman, and child should register on Form A, including those commuting from their own homes (one exception: people attending evening sessions only). And all persons 18 years old and older will need to pay the registration fee—even if they are not voting members of Conference. These fees help pay some General Conference expenses; the balance needs to be made up with Conference offerings.

When you fill out Form A, please fill out all the blanks which pertain to you. Please do not use question marks; the computer will need to regard such as "no" answers. Just wait to register until you are sure of your plans (but do so before June 1, 1988).

No services at Azusa on Sunday morning. You are encouraged to attend an area Brethren in Christ Church, especially a smaller or newer one. Transportation will be provided if you request it when you register. *Be sure* to indicate the church you plan to attend on Form A, whether you need transportation or not.

The following churches welcome you: Alta Loma, Chino, Chino Hills, Duarte Fellowship, Etiwanda, Gethsemane, Glendora, Lighthouse, Moreno, Morning Star, Ontario, Open Bible, Pomona, Riverside, Upland, and Walnut. The noon meal will be delayed to provide time for you to return to the Azusa campus.

The convention director will again be assigning space for exhibits. Please make your requests in terms of 8 foot modules. To cover rental costs, kindly include a check for \$15 for each 8 foot space needed. If you need an electrical outlet, include that information with your check (made out to General Conference).

Groups may submit requests to the convention director for meeting rooms to be used before and during the Conference. (No meeting should be scheduled during Conference sessions.) Reservations can be made either before or during the Conference. Give date and time, and the size of the group. These meetings can be booked for meal times, and such persons will be given priority in the regular dining room meal line.

From January through June, each *Visitor* will have General Conference information. You are encouraged to keep all these copies for ready reference. If you need additional registration blanks, ask your pastor for them, or simply make photocopies.

For more information, contact Paul Hostetler, Convention Director, Grantham, PA 17029. Phones: (office) 717-697-2634, (home) 717-766-2621. You can leave a recorded message at the home number. ■

**EVANGELISM & MISSIONS CONVENTION**  
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preceding  
 1988 General Conference  
 at  
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• Dr. Fred Holland	• Universal Principles of Evangelism
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# Worship: in spirit and in truth

by Robert B. Ives

In the summer months when I am on vacation, I frequently take the opportunity to visit other churches. I am no doubt a critical visitor, asking such questions as—what are they doing that helps people worship? how do they handle visitors? how do the ushers perform? how do the parts of the service fit together? what is happening in the services that distracts me?

This past summer I worshipped one Sunday in an Episcopalian church. The first time I knelt down to pray I found myself nose to nose with a ten-year-old who was leaning over the pew in front of me. He proceeded to slide on his stomach down the pew onto the floor. Everytime I knelt to pray after that I had one eye open.

Since we claim that we get our cues from the cue cards of Scripture, I wondered what the Scriptures had to say about correct worship. I found in John 4 this idea: those who worship God must worship him in spirit and in truth. Jesus had been discussing worship with a woman from Sychar and he said that God wants a particular kind of worship rather than worship in a particular place.

One of the people who has been thinking about a particular kind of worship is Robert Webber. He is a professor at Wheaton College in Wheaton, Illinois, who has made a journey from fundamentalism (his parents attend Bible Baptist Church in Shiremanstown, Pa.) to the Episcopal Church. But Webber has not only made that journey, he has become an advocate for what Epis-

copalians do, as I am an advocate for what the Brethren in Christ do. Of course, the question is, what do we do? Frankly, not all our churches look so alike as Episcopalian churches do. Further, we seem prone to worship that is distorted by the age in which we live.

## How is worship distorted by our age?

1. When worship is trivialized. We have a member of our church living in the Philadelphia area while he does graduate work. He has had trouble finding a church in which to worship. He liked the people in one church he visited for a while, but he thought the pastor saw complex problems as black and white. They sang only well-known hymns and choruses and gave the same invitation to the same people week after week. So there was no fresh vision of God.

2. When worship is self-centered. At times, the church becomes a branch of the Esalin Institute or part of the self-awareness movement. The basic question people are asking as they come to worship is, what do I get out of this?

3. When worship becomes entertainment. I was talking with a fellow pastor after a recent pastor and spouse retreat. "What did you think of the music?" I asked. "It was entertainment, not worship," he said. Worship isn't supposed to be the same as Saturday Night Live.

4. When it is overly emotionalized. The same person asked me what I thought of another one of the music presentations. "It was overly emotionalized," I replied. It was trying to create a mood in people by

singing certain kinds of songs. Emotions are part of what we are, but, like love, need to be dealt with tenderly and with integrity, not manipulated.

5. When worship centers around non-Christian events. I decry this as much as Webber does. I went to a church service one fourth of July weekend where, in the music and the sermon and the prayers, what was worshipped was America, not God. Now I love America, but I go to church on Sunday to worship Almighty God. One further example is that I resist celebrating Mother's Day at Grantham. It's not that I'm against mothers; I'm not. I loved mine and miss her still, though she died five years ago; but Sunday morning worship isn't for worshipping mothers. It's for worshipping God.

In all these ways, the church can let the world squeeze us into its mold.

## What is true worship?

Well, if there are distractions from worship, what should true worship be like? In John 4:23, Jesus gives us a general hint by saying that God seeks a certain kind of worshiper who "will worship *the Father* in spirit and in truth." What kind of worship is this?

1. First of all, let us look at the words *truth* and *spirit*. To worship in truth means to worship with integrity. In short, that means what the Brethren in Christ have long believed—that what one confesses so ardently Sunday morning is proved true by how one lives Monday morning. Secondly, to worship in spirit is illustrated by what happens in Mark's gospel after Jesus' baptism. He is driven by the Spirit into the wilderness. The Spirit works like that on us on Sunday morning. We wake up and the Spirit nudges us and says, "Hey, it's time to get ready to worship."

2. To worship in the right way means to worship with a sense of wonder, for we worship the wonderful and glorious heavenly Father. He is grand; we are lowly. He is Lord; we are not. When we come to wor-

Dr. Robert Ives is senior pastor of the Grantham, Pa., congregation.

# JEF—growing resources for kingdom building

by Peter H. von Keyserling

The Jacob Engle Foundation began in 1972 through an act of General Conference. At the time there were many hopes and dreams for the Foundation. Some thought that it would eventually reach a point that it would fund many of the administrative functions of the brotherhood, perhaps like the Ford Foundation or the Carnegie Foundation with their large benevolent gifts. Others perceived it more as a banking function which would manage the growing financial resources of the denomination. The brotherhood definitely did need a place to receive and hold gifts for the church that would then be disbursed according to the donor's wishes. The brotherhood also needed a central loan

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

fund to draw from for church planting and expansion.

In order to provide the Foundation with adequate resources to begin operations, all the regional conferences placed their loan funds in the hands of the Foundation. Some conferences provided real estate assets as well. The total assets thus accumulated were a little over two hundred thousand dollars. Compared to today's assets, the beginning was indeed a small scale.

The Foundation represented a new kind of church board activity. Not only did it demand astute financial management minimizing risk (which was true of some board activities before), but state regulations for foundations soliciting investments and making loans require a compliance to which the church was not accustomed. Operating licenses were

required in each state where the Foundation intended to solicit investments. There needed to be individual persons who passed the state examining boards and become licensed to operate within each state.

The Jacob Engle Foundation has grown to serve the church in many ways. These ways are not precisely what was envisioned at the Foundation's inception. Nonetheless the ministry of the Foundation has grown to touch many areas of church life. It is carrying the mortgage on a number of pastors' homes, and assisting missionary families, and other full time church workers, with loans and mortgage money. In this sense it is a small friendly bank, servicing the requirements of the church family. In addition, it operates on a somewhat larger scale by making money available for church expansion loans at as competitive rates as possible. Churches are often not an attractive loan risk for local lending institutions. It would not be a popular move in a small community for a bank to demand payments from a church that was going through an adjustment period.

Another area of service by the Found-

## Worship . . .

*from page 19*

ship, we need to keep that distinction in view.

3. There must be form and content to worship. For some years now we have had a four-fold order to our worship. The purpose of the order is to draw people into worship, to have a number of exercises which help people worship and then to help people respond. Here are our four parts:

a) The beginning of worship. The beginning is the organ prelude. We don't put the prelude *before* the first part. It is the first item under the first section of worship. In our time-conscious day, people want to treat worship like MacDonalds. They can drive into the narthex, order a Big Mac sermon, a side order of prayers, and a drink of hymn and drive off. But it takes anticipation and some preparation to worship. Still, it's all a sad decline from the days of our grandparents when Sunday began with Saturday night baths, then in-

involved going as a family to worship, and then being together as a family on Sunday. You didn't go shopping on Sundays (the stores weren't open then anyway) nor did you work around the house. Sunday was a worship day.

b) Worship and praise. This includes all those acts which help us think about God: hymns, reading Scripture, prayers, responses of various kinds, and an offering. These are the acts which help us think about God and what we owe him—left-brain activities so that we can respond in right-sided ways.

c) The sermon. In the larger picture of Brethren in Christ life and worship, building up one another is the prime focus of our lives; but the sermon is usually the center of our Sunday worship, around which the worship and communion move. Preaching needs to be expository; at least that's the only way I know that the agenda becomes biblical, rather than cultural.

d) Responding in faith. There needs to be a way to allow people to

respond to having met God and to respond to the sermon. In this time we normally have prayers of petition for people; we sing a particular kind of hymn; we might have an invitation of some sort; and we go out into the world with the assurance of God's care, the sort of thing that a benediction provides.

Yes, God wants a particular kind of worship. Jesus, in verse 23, says that means to worship in spirit and in truth. Perhaps that will be the kind of worship in the new kingdom, for verse 23 says, "a time *is coming* when you will worship God this way." So we'll be there with the four living creatures and the 24 elders, bowing and singing in celestial harmony. Only that's not exactly what verse 23 says. It says, "a time *is coming and has now come . . .*" That time refers to that time when the Holy Spirit comes and works in worship.

What worship ought to be is rarely what worship is. But learning what worship should be is likely to push the two closer together. ■

dation is financing new church construction with an initial low interest period, giving the church an opportunity to become established with a comparatively low overhead. Not all new church plantings work out according to the initial plan and timetable. The Foundation has worked with the parent conference and the church to provide a flexible situation in which the church has every opportunity to succeed.

Recently the Foundation has undertaken some financial counseling to churches which were not satisfied that they were utilizing all the avenues of financial management available to assist them in their growth and adjusting to changing conditions. These opportunities have come from either the bishop and/or regional conference. The Foundation is pleased to offer this service. The purpose of the Foundation is to serve the needs and requirements of the Brethren in Christ Church and thereby serve and glorify God.

Jacob Engle Foundation has been able to return all funds and properties that were furnished by the regional conferences at its inception. It has been able to achieve this return because of the individual church members who have placed their personal funds in the Foundation. There is something special about these members of the brotherhood that have been willing to sacrifice a point or two in interest in order to put their resources to work in Jesus Christ's mission for his church. It is each of these individuals with their commitment of time, energies and offerings to their local church community that have benefitted each home church. However, they are also fully committed to the work of the whole brotherhood by harnessing their resources directly to the church through investments in the Foundation. The Foundation has made many programs available to the investors which have helped them to prudently increase their investments and to help the church at the same time. It is surprising how many of our brothers and sisters in the faith instruct the Foundation to mail their interest checks to the general church treasury or a specific ministry they wish to support. Some give all their interest and some who wish their investment to keep pace with inflation instruct the Foundation to send all the excess interest above the inflation rate to the church ministries. Both of these approaches are an excellent help to the church.

A number of our people have lived frugally, worked hard and made pru-

## The ministry of the Foundation has grown to touch many areas of church life.

dent investments over their lifetime. They would like to be sure that the church in general and often a specific ministry of the church receives a portion of their estate when it is distributed. The Foundation provides a planning service to those special people who wish to remember the church in their estate planning. The Foundation is able to set various financial arrangements to accomplish the desires of these families. The Foundation has been asked to hold, manage, and distribute the resources for the benefit of the church according to these often specific wishes. The Foundation itself has been the recipient of a few of these gifts and it has been a great help to the operation of the Foundation. The Foundation does not own the funds which people invest with the Foundation. The investors loan their money to the Foundation, and the Foundation in turn loans it to churches, pastors and church workers. The Foundation pays interest to the investors for the use of their resources just as those who borrow from the Foundation pay interest to the Foundation. The small difference between the amount the Foundation pays the investors and the amount the borrowers pay the Foundation is the amount that the Foundation has for the operation of staff and services. Because of the firm support of the brotherhood, the Foundation has always been able to operate safely with a very small margin. The Foundation is required to maintain financial reserves to protect the interest of the investor by state regulations. This reserve insures that an individual can withdraw his or her invested resources at any time. Gifts of resources to the Foundation have made it possible for the Foundation to maintain slightly more than the minimum reserves required by these state regulations. The more reserves the Foundation has, the more of the invested money it can loan out for the work in God's kingdom.

As you have the opportunity to invest and borrow from the Jacob Engle Foundation, questions arise. The Foundation is trying to meet your expectations of

prompt courteous service about your investments, loans, and opportunities for gifts to the church by developing a well trained staff and appropriate support equipment. The Foundation has tried to maintain a fine balance of adequate staff and equipment to achieve this goal. It is currently going through additional training and equipment upgrades to restore a satisfactory level of service. The rapid growth of the past several years has placed an enormous strain on staff, facilities, and equipment. Your patience has been noticed and greatly appreciated as the staff has worked to provide you with accurate reports and answers. Please keep the Foundation in your prayers as these improvements are brought into service through the dedication and long hours of the staff.

It has been a comfort to many people to know that the resources they place in the care of the Jacob Engle Foundation are well managed and that they are not invested in any operation that manufactures or owns facilities which manufacture or support products used in fighting wars. It is difficult with the multiple ownership of companies by large corporations to know which ones do and which ones do not support war products. The Foundation regularly reviews this area to insure that the invested funds are supporting peaceful activities while they are waiting for an opportunity to be invested in a church or ministry. This often means that the Foundation does not invest for the greatest possible gain, but each investor can rest assured that they are not inadvertently supporting an activity they find unattractive. In spite of this cautious approach, God has blessed the Foundation with sound management, sound and fruitful investments, and an opportunity to serve His kingdom. This is all made possible because each of you is committed to serving the Lord with your whole heart, all your energy, and a deployment of your resources in behalf of His work. Not only is it true that where your treasure is, there lies your heart also. But where your heart lies, it is there you should place your treasure also. How much of the treasure you have laid up on earth is employed in kingdom work? Let the Jacob Engle Foundation help you to put your treasure to work where your heart truly lies. It is a ministry of the church to help each believer achieve a full commitment to the Lord. The Jacob Engle Foundation is serving you toward that end. ■

## Allegheny Conference

In early January, Alice Dourte spoke about her mission work in Japan to the **Big Valley** congregation, Belleville, Pa. • The youth of the **Carlisle**, Pa., congregation held their annual spaghetti supper and auction Jan. 15 with proceeds of \$2,080. The junior highs had a winter retreat Jan. 22-24. • Elbert Smith, Brethren in Christ representative for Mennonite Mutual Aid, spoke about his ministry in January to the **Cedar Grove** congregation, Mifflintown, Pa. A young married couples retreat was Feb. 5-7 at Camp Hebron. • The film "Twice Given" was shown Jan. 10 to the **Chambersburg**, Pa., congregation. Early in February, the children had their Pinewood Derby and Pioneers Girls bake-off.

On Jan. 10, the **Cumberland Valley** congregation, Dillsburg, Pa., began a continuous, eight-week new believers class which is a prerequisite for membership classes. • Ken Letner spoke recently to the **Fairview** congregation, Waynesboro, Pa., on assimilation—helping new families to feel at home in the church. • On Jan. 10, Ken Markley led discussion after the first of the "Turn Your Heart Toward Home" films at the **Grantham**, Pa., church. • The Antrim Singers presented a concert for the **Hanover**, Pa., congregation on Jan. 10. • Ken Letner spoke on Jan. 18 to the Sunday school staff of the **Hollowell**, Pa., congregation on "Why do teachers teach?" and "Feeling good about teaching."

On Feb. 14, the **Locust Grove** congregation, York, Pa., began the Chapel of the Air Spiritual Adventure: 50 Days for Christ to Transform My Daily Work. • Henry and Martha Ginder were guests of the **Marlyn Ave.** congregation, Baltimore, Md., on Jan. 10. • In January, the **Martins-**

**burg**, Pa., congregation started an "On Being Brethren in Christ" class on Thursday nights. • Jay Barnes from Messiah College spoke at the Feb. 13 sweetheart banquet of the **Mechanicsburg**, Pa., congregation. • Guest speakers in January for the **Montgomery** congregation, Mercersburg, Pa., were Devon Bontrager and Richard Heckman. The Antrim Singers gave a program on Jan. 24.

On Jan. 3, Bryan Sollenberger gave an update on church planting in London to the **Mt. Rock** congregation, Shippensburg, Pa. Jan. 10 was the kick-off dinner for the eighth annual Living Cross. • Average worship attendance for 1987 at the **New Guilford** church, Chambersburg, Pa., was 206, up 26 from 1986. • Ralph Halter was honored in a Jan. 3 service at the **Rosegen** church, Shermansdale, Pa., for his 31 years of dedication to the Brethren in Christ. "The Calling," a true story of two missionaries to Peru, was shown on Jan. 24.

Daryl Bundy was installed Jan. 17 as pastor of the **Uniontown**, Pa., congregation. • Bishop Kipe shared an evening message with the **Van Lear** congregation, Williamsport, Md., on Jan. 10. Pastor Hoke recently attended a seminar on "Death, a Pastoral Challenge." • The **Wesley** congregation, Mt. Holly Springs, Pa., had character studies on Cain, Cyrus, Cyrinius, Caleb, and Cornelius on Wednesday nights in January. • Charles L. Lehman spoke at the midweek service, Jan. 20, of the **West Shore** congregation, Enola, Pa.

## Atlantic Conference

On Jan. 4, the men's fellowship of the **Community Bible Chapel**, Sarasota, Fla., viewed the Edwin Cole video, "Maximize Manhood." The

Brady family from Ontario, Can., gave a concert on Jan. 31. • "Making War in Peace," a slide presentation about the United States arms build-up and the effects of war on Laos, was shown Jan. 17 by Titus and Linda Peachey to the **Crossroads** congregation, Mt. Joy, Pa. • The **Elizabethtown**, Pa., congregation is participating in the 50-Day Adventure, Feb. 14-April 3. A seminar on reconciliation was planned for Feb. 13 with David Brubaker and Board for Brotherhood Concerns members. Youth Sunday activities Feb. 7 included speaker and singer Roger Cooper.

Twelve members were received Feb. 21 into the **Fairland** congregation, Cleona, Pa. Pastor Bosserman preached a series in January on Romans: "Freedom in Christ." • The Dobson film "A Winnable War" was part of the Jan. 24 services of the **Free Grace** congregation, Millersburg, Pa. The congregation had a teacher training day Feb. 6 with Ken Letner and Dan Houck. • Two encore performances of "Psalty's Christmas Calamity" were given by the **Hershey**, Pa., congregation's children and friends: Jan. 14 at Lebanon Valley Brethren Home, and Jan. 19 at Philhaven Hospital. • Henry Ginder spoke to the **Holden Park** congregation, Orlando, Fla., on Jan. 24. Four persons were baptized in January.

On Jan. 10, Arthur Climenhaga spoke to the **Hummelstown**, Pa., congregation on world missions. • The youth of the **Lancaster**, Pa., congregation attended a concert by "The Revelation" on Jan. 10. • The **Manor** youth, Mountville, Pa., held a "Compassion Project" lock-in and fast on Jan. 15-16. The Women's Ministries sponsored a Jan. 18 evening by Dr. Keith and Cindy Price on the health and well-being of women. • Average 1987 worship attendance at the **Mt. Pleasant** church, Mt. Joy, Pa., was 132. The Hetrick family sang in the Jan. 10 evening service. • Jan. 24, Sanctity of Human Life Sunday, was celebrated by the **Palmyra**, Pa., congregation with Paul and Lela Hostetler sharing testimonies of people who have found abundant and eternal life.

On Jan. 9-11, the **Pequea** congregation, Lancaster, Pa., had photo sessions for their new pictorial directory. Jan. 17 was VS Emphasis Night, with Duane Niesley, voluntary service coordinator for the Board for Evangelism and Church Planting. • On Jan. 17, a dessert social preceded Variety Night at the **Refton**, Pa., church. The film "Witnesses of Jehovah" was viewed in January. • General Secretary Donald Shafer was scheduled to visit the **Silverdale**, Pa., congregation on Jan. 31. • On Jan. 10, the **Skyline View** congregation, Harrisburg, Pa., voted on a theme for their 25th anniversary celebration.

Grace Holland gave a video presentation, "To All the World," on Jan. 3 at the **Stowe**, Pa., church. The congregation co-sponsored a Christian education workshop Jan. 30 at the **Perkiomen Valley** church. • The **Summit View** congregation, New Holland, Pa., met for the first time in their new building on Jan. 10. A gathering of 95 people—the largest ever for the congregation—heard an evening concert by Cornerstone. The youth group had their first social event on Jan. 23. • The **Venice**, Fla., congregation hosted a Board for Congregational Life (BCL) Festival on Feb. 21. • A Marriage Enrichment Weekend was held at Kenbrook Camp on Feb. 5-7, also sponsored by the BCL.

## Upland, Lancaster

### One bookstore closed, another opened

After 33 years of service to the Upland community and the Southern California Brethren in Christ churches, the Board for Media Ministries decided to merge the Christian Light Bookstore in Upland with the Christian Light Bookstore in Pomona. Financial losses at Upland over the past several years was the main reason for this decision.

The board encourages members of the Pacific Conference churches to look to the Pomona store for all their Christian literature needs. Those churches not in the area are invited to shop by phone or mail. The address of the store is: Christian Light Bookstore, 183 West Holt Avenue, Pomona, CA 91767. The

phone number is (714) 622-3011. Frances Ulery is the store manager.

The building located at 343 North Second Avenue in Upland is being listed for sale with a local realtor.

As of February 1, another Christian Light Bookstore has been established in the Lancaster, Pa., area. The store previously operated as God's Own Creation Bookstore. The owners found it necessary to sell their business, and contacted Christian Light Bookstore management with this opportunity. The Board for Media Ministries, through its executive committee, authorized the purchase. This store will operate initially as a branch of the Elizabethtown Christian Light Bookstore, with Dan Bert providing management. The address of the new store is: Christian Light Bookstore, East Towne Mall Shopping Center, Lancaster, PA 17602. The phone number is (717) 394-4032.

### A reminder for correspondents:

We begin compiling church news on the 25th of each month. Your most recent month of bulletins, newsletters, as well as birth, wedding, and death notices, should be in our office by that date.

## Canadian Conference

On Jan. 13, Yeshitilla Megister, Ethiopian church leader, focused on that country's current situation at a service of the **Bertie** church, Stevensville, Ont. • The **Cheapside** congregation, Nanticoke, Ont., recently had a mortgage burning ceremony celebrating completion of payments on the parsonage. Lester Fretz and Bishop Sider were present. • The Pioneer Club of the **Falls View** congregation, Niagara Falls, Ont., planned a pancake supper for Feb. 16. • John Walker explained the Supper-Eight program to the **Heise Hill** congregation, Gormley, Ont., at a carry-in dinner on Jan. 10. • Associate Pastor Brian Lofthouse of the **Houghton** church, Langton, Ont., recently was honored during official Olympic torch ceremonies in Courtland for his contributions in coaching area sports teams.

The **Lakeside Community** church, Calgary, Alb., initiated new studies in January: "Discovery" classes on acquaintance with the church as preparation for membership; "Living on the Ragged Edge," a study of Ecclesiastes; and "The Thrill of Discovery," Bible study skills. • "Putting Priorities in Place" was the title of Pastor Doug Sider's January sermon series at the **Massey Place** church, Saskatoon, Sask. • Two January evening services of the **Oak Ridges**, Ont., congregation zeroed in on moral issues: respecting the life of others and of the helpless. • *Loving God* by Chuck Colson was the subject for a winter Sunday school class at the **Port Colborne**, Ont., church.

The **Wainfleet-Port Colborne** quiz teams faced off in the Jan. 17 evening service at Wainfleet. • The **Ridgemount** congregation, Hamilton, Ont., received four new members on Jan. 10. • An open house and tour of the new **Rosebank** parsonage, Petersburg, Ont., was held Jan. 3. • The Latin American Ministry Team led by Monique Tute reported to the **Sherkston**, Ont., congregation on Jan. 3. • Robert Leadley was installed in January as Associate Pastor on a volunteer basis of the **Welland**, Ont., congregation.

## Central Conference

Fifteen young adults from the **Amherst** congregation, Massillon, Ohio, recently spent four days in a voluntary service project in Washington, D.C. The final check eliminating the mortgage indebtedness was sent recently to Jacob Engle Foundation. • Nineteen persons, aged 22 to 94, from the **Bethel** congregation, Merrill, Mich., received perfect Sunday school attendance awards. Nine persons completed reading the Bible through in a year. • The **Christian Union** congregation, Garrett, Ind., had a "Growing in Love" workshop on Jan. 17.

"Getting It Together" was the theme of a retreat Feb. 19-20 for the leadership of the **Fairview** congregation, Englewood, Ohio. It was led by Pastor Hollingsworth and Bishop Alderfer. The congrega-

tion turned back the clock to the 1880s on Jan. 22 as persons gave reenactments of the lives of Ira Sankey and Fanny Crosby. • The group Spirit Sound from Messiah College presented a musical program Jan. 31 for the **Highland** congregation, West Milton, Ohio. • The ladies of the **Lakeview** congregation, Goodrich, Mich., had a "day apart" Feb. 6 with speaker Dotty Schmitt on the theme "Set Free to Love." • Several new attenders were introduced Jan. 31 at a fellowship meal of the **Nappanee**, Ind., congregation.

On Feb. 7, Shirley Blease of Agape Counseling Center spoke on "The Healing of Relationships" at a dinner for the **Pleasant Hill**, Ohio, congregation. • Members of the **Sippo Valley** congregation, Massillon, Ohio, went to Miami, Fla., in January to help at the Shueys Cuban refugee mission. • The **Union Grove** congregation, New Paris, Ind., is listing daily Bible readings in their 1988 bulletins, allowing for completion of the Bible in a year. The Juniors Sunday school class sponsored an all-church roller skating party on Feb. 4. • Ken Letner ministered to the **Western Hills** congregation, Cincinnati, Ohio, on Jan. 31.

## Midwest Conference

The **Abilene**, Ks., congregation had a reception service for seven new members on Jan. 10. On Jan. 17, Luanne Sutherland spoke about her ministry to those experiencing stress and grief. Abilene hosted the January fifth Sunday service with the **Rosebank** and **Zion** congregations. The film "Greater Than Gold" was shown. • On Jan. 21, Ken Letner led a Sunday school teachers and workers meeting for the **Bethany** congregation, Thomas, Okla. The congregation is taking part in the 50-Day Adventure.

The **Mound Park** congregation, Dallas Center, Iowa, delivered meals for Meals on Wheels in February. • The hosts provided meat, vegetable, and rolls, and the guests provided salad and dessert for the "guess who's coming to dinner" on Jan. 10 of the **Rosebank** congregation, Hope, Ks. A Gideon representative shared in the Jan. 24 service. • The **Zion** congregation, Abilene, Ks., is also learning about bringing Christ to the work place in the 50-Day Adventure. Ken Letner met with the Zion Board for Congregational Life on Jan. 23.

## Pacific Conference

J. Cal Morey began his pastorate on Feb. 15 with the **Chino Hills** congregation, Chino, Calif. • The **Moreno Community** congregation, Moreno Valley, Calif., held a membership class in January. Bill and Mary Hoke visited on Jan. 24. The congregation had a chili cook-off with the **Open Bible** congregation on Jan. 31. • The **Ontario**, Calif., congregation is celebrating 25 years of ministry in 1988. The adult choir has a Bible study along with its Wednesday night rehearsals. Testimonies from the Camalu, Mex., missions team were heard Jan. 10.

The Sunday school of the **Pacific Highway** congregation, Salem, Ore., is distributing inspirational literature from the Focus on the Family organization. A 15-minute fellowship time has been initiated between the Sunday school and worship hours. • Ron Sider dialogued with the **Riverside**, Calif., congregation on Jan. 16 as he met with them and Pacific Conference leaders for a continental breakfast. A high school group, "Search," began on Jan. 20. • On Jan. 10, the new Minister of Music, Al Hawker, and his family

were welcomed with a potluck lunch to the **Upland**, Calif., congregation. The congregation had a children's missionary conference on Feb. 7 with Mary Hoke and the Ritchey family from Navajo Mission.

# For the Record

## Births

**Brown:** Natasha Maria, Jan. 4; Robert and Gloria Brown, Free Grace congregation, Pa.

**Brubaker:** Angela Marie, Dec. 28; Doug and Tonda Brubaker, Cedar Grove congregation, Pa.

**Christner:** Amos John, Dec. 31; William and Joan (Engle) Christner, Zion congregation, Ks.

**Diehl:** Adam James, Dec. 22; Brian and Jennifer Diehl, Grantham congregation, Pa.

**Furr:** Matthew David, Jan. 18; Karl and Lisa Furr, Hanover congregation, Pa.

**Grove:** Andrea Elizabeth, Jan. 5; Jay and Peggy Grove, Mt. Rock congregation, Pa.

**Illman:** Daniell Lee, Dec. 9; Philip and Diane Illman, Westheights congregation, Ont.

**Keagy:** Joshua Paul and Ryan Paul, Dec. 12; Paul and Anita (Wingert) Keagy, Manor congregation, Pa.

**Kiss:** Justine Barbara, Dec. 4; Frank, Jr., and Kathleen (Hogan) Kiss, Wainfleet congregation, Ont.

**LaSala:** Cantley Joseph (C.J.), Dec. 31; Bruce and Lorie (Nagel) LaSala, Manor congregation, Pa.

**Lauver:** Matthew Thomas, Jan. 14; Dwight and Lori Lauver, Cedar Grove congregation, Pa.

**Makila:** Nicholas Ian Lauri, Dec. 27; Pentti and Margi Makila, Lakeside Community congregation, Alb.

**McHose:** Katie Elizabeth, Nov. 27; Ron and Lynn McHose, Mound Park congregation, Iowa.

**Messick:** Lucas Evan, Jan. 7; Ken and Marian Messick, Elizabethtown congregation, Pa.

**Morrill:** Amanda Renee, Nov. 29; Virgil and Deanne Morrill, Mound Park congregation, Iowa.

**Musser:** Katlyn Marie, Jan. 1; Daryl and Dana (Kraybill) Musser, Manor congregation, Pa.

**Reaman:** Joshua Robert, Dec. 19; Lloyd and Sarah Reaman, Fordwich congregation, Ont.

**Reigel:** Tabitha Janelle, Dec. 22; Dwyllan and Jean (Morton) Reigel, Fairland congregation, Pa.

*continued on next page*

## Change of Address

The address for the Board for Evangelism and Church Planting has been changed to:

4411 Bee Ridge Road  
Suite 444  
Sarasota, FL 34233

The phone number remains the same: (813) 923-3275.



**Smith:** Derek Andrew, Jan. 12; Mark and Dana (Burkholder) Smith, Manor congregation, Pa.

**Smucker:** Kara Danielle, Jan. 23; Loran and Jill Smucker, Amherst congregation, Ohio.

**Sollenberger:** Megan Margaret and Molly Ann, Jan. 20; Larry and Carol Sollenberger, Mechanicsburg congregation, Pa.

**Souders:** Cameron Lee, Jan. 12; Michael and Margaret (Brandt) Souders, Manor congregation, Pa.

## Weddings

**Fowler-Reid:** Janette Catherine, daughter of Thomas and Jane Reid, Fort Erie, Ont., and David Johnson, Jr., son of David and Lynda Fowler, Fort Erie, Dec. 11, at the Sherkston Brethren in Christ Church with Rev. Leonard Chester officiating.

**Marr-Pollard:** Marjorie Pollard and Lloyd Marr, Dec. 25, at the home of the bride's niece, with Rev. Robert Rolston officiating.

**Murray-Harnish:** Julia, daughter of I. Paul and Mae Harnish, Pequea, Pa., and Dale, son of

J. Lawrence and Alma Murray, Willow St., Pa., Dec. 26, in the Manor Brethren in Christ Church with Rev. John Hawbaker and Rev. Warren Tamkin officiating.

**Stutzman-Morris:** Melody, daughter of Mr. and Mrs. Richard Morris, Lancaster, Pa., and Scott, son of Mr. and Mrs. Dwayne Stutzman, Akron, Pa., Dec. 5, at the Lancaster Brethren in Christ Church with Rev. Earl Musser officiating.

**Wolfe-Kramer:** Jodie Ann, daughter of Mr. and Mrs. Earl Kramer, and David H., son of Mr. and Mrs. Roland L. Wolfe II, Dec. 26, in the Palmyra Brethren in Christ Church with Rev. William R. Hess officiating.

## Obituaries

**Baker:** Cora Mae Baker, 89, died Jan. 10. Preceding her in death were her husband, Rev. Charles L. Baker; a brother, Fred Lebeck; and three sisters, Elizabeth Cober, Fanny Holt, and Myrtle Smith. She is survived by her children, Orville, Marshall, Lila Osburne, and Lois Ruegg; 13 grandchildren; 24 great-grandchildren; one great-great-grandchild; a brother, Allen Lebeck; and two sisters, Louise McDonald and Ruth Pat-

field. The funeral service was held at the Stayner Brethren in Christ Church with Bishop E. J. Swalm, Rev. George C. Sheffer, Rev. Harvey Stickley, and Bishop Harvey Sider officiating.

**Beachy:** Rufus M. Beachy, 73, died Jan. 25. Surviving are 6 daughters, Viola Millsock, Arlene Tarez, Ruth Millsock, Naomi Eck, Mable Bryson, and Anna Mae Beachy; 2 sons, Menno and Rufus, Jr.; 3 sisters; 18 grandchildren; and 12 great-grandchildren. Rufus was a member of Community Bible Chapel, Sarasota, Fla. Graveside services were at Palms Memorial Park, Sarasota.

**Denton:** Rachel Denton, born Nov. 5, 1904, died Dec. 16. She was the widow of Arnold Denton and is survived by four brothers, Bob, Marshall, Tommy, and Clifton (Vaughn); five sisters, Inez Riggins, Myrtle Smith, Ethel Hutchinson, Betty Ballou, and Reba Wright; and nieces and nephews. She resided at Messiah Village and was a member of the Campbellsville, Ky., congregation. Services were held at the Lyon and DeWitt Funeral Home, Campbellsville, with Rev. Steve James and Rev. Ray Roberts officiating. Interment was at Hill Haven Cemetery, Columbia, Ky.

**Forry:** Theda Mae Forry, born Nov. 26, 1934, died Jan. 6. Surviving are her husband, Henry; two daughters, Teresa Ann Weinmueller, and G. Yvonne Sarson; two sons, Jon R., and Brian H.;

## Money Matters

*Our Board for Congregational Life, although perceived as being involved mostly with nurture, is actually very much engaged in evangelism as well. I urge you to walk through a few paragraphs with Ken Lerner, executive director of the Board, who continues to give good leadership in these areas.*  
—Paul Hostetler

In 1985-86, scientists, astronomers, and backyard skywatchers zeroed in on Halley's comet. That large mass of dirt particles, ice, and gas speeding through the heavens was gazed at, photographed, and squinted at by many. Binoculars and telescopes focused and refocused to get a glimpse of this natural phenomenon that shoots through our skies once every eight decades.

In much the same way, the Board for Congregational Life observes and listens to congregations and their leaders with the intent to aid in the process of meeting the needs of the body of Christ.

Let me point out just a few ways we are addressing some of the needs in your congregation and the larger brotherhood.

**Youth and other singles.** Concerned people have been saying, "We're not ministering to the needs of our young adults. We're losing them!" Other singles—widowed, divorced, single parents, and older singles—are being overlooked in our couple-oriented society. The Board for Congregational Life is working to help local churches address this need.

## What's

Singles conferences were conducted in Southern Ontario, Eastern Pennsylvania, and Southern California in the past two years. The theme was "Celebration, Inspiration, and Integration." The attendance was good, and singles came away sensing the church's concern for them. Singles conferences will be a part of our 1989 programs. Look for details in the coming months.

**Enhancing Congregational Life Through Cooperative Ministries** has met with favorable comments: "This is a useful tool; we've been wanting something like this for awhile." The booklet helps people understand how they can benefit from the various agency ministries of the church such as Media Ministries or World Missions.

**Resources for Congregational Life Manual.** We first distributed this to each congregation in late 1985. It helps church leaders to develop programs and discover the many resources available in already existing ministries. Our goal is to complete this manual soon, allowing for regular updating.

**Identity with the church.** Another

two grandsons; and two brothers. She was a member of the Mt. Pleasant Brethren in Christ Church, Mt. Joy, Pa., where services were held with Rev. Jerel Book officiating. Interment was in the church cemetery.

**Harnly:** Willamene (Billie) Harnly, born Sept. 27, 1902, died Jan. 4. She is survived by a sister, Irene Gottfried; and two nieces, Mary Hicks and Dorothy Taylor. She was a member of the Upland Brethren in Christ Church, California. Officiating at the funeral were Rev. John Snook and Rev. Alvin C. Burkholder. Entombment was in the Bellevue Mausoleum.

**Kiesling:** Charles Kiesling, born Dec. 7, 1900, died Dec. 28. Surviving are a daughter, Rose Secor; two grandchildren; and nieces and nephews. Charles was formerly of the Brethren in Christ Chicago Mission and lived at Messiah Village. A graveside service was held at the Hummelstown, Pa., cemetery with Rev. Jay Sisco and Rev. Martha Lady officiating.

**Miller:** Kathryn E. Miller, born Oct. 9, 1917, the daughter of David and Cora (Shaffer) Slagenweit, died Jan. 12. She is survived by her husband, John S. Miller; two children, Harold W. and Joan M. Detwiler; six grandchildren; and four brothers and sisters, Ada Clapper, Andrew H. Slagenweit, Dorcas Climenhaga, and Mark E. Slagenweit.

Kathryn was a member of the Woodbury Brethren in Christ Church where the funeral service was held with Rev. Glenn Blackstone and Rev. H. Lee Ritchey officiating. Interment was in the Dry Hill Cemetery, Woodbury, Pa.

**Pepper:** Lucille B. Pepper, born April 23, 1922, died Dec. 24. She is survived by her husband, Dr. Rollin E.; a son, Roger R.; two daughters, Barbara Moquin and Susan; and five grandchildren. She was a registered nurse and an active member of and Sunday school teacher at the Elizabethtown, Pa., Brethren in Christ Church where services were held. Interment was in Glens Falls cemetery, Glens Falls, N.Y.

**Riley:** Glen E. Riley, born April 8, 1925, died Dec. 10 in Chambersburg, Pa. Surviving are his wife, Betty (Guyton); two sons, Terry G. and Randy Joe; two daughters, Cheryl Reed and Anna Mattingly; and four grandchildren. She was a member of the New Guilford Brethren in Christ Church where the service was held, with Rev. Maurice Bender and Rev. Robert Verno officiating. Interment was in the New Guilford cemetery.

**Rosenberger:** Martha L. Rosenberger, born Nov. 26, 1908, died Jan. 19. Survivors include five sisters, Mary Freed, Katie Rosenberger, Emma, Elizabeth Gilmore, and Ida Flewelling; and three stepbrothers, Claude Harley, Paul Harley, and

Isaiah Harley. A brother, Norman, preceded her in death. Martha was employed for 33 years as a nursing aid at Messiah Home, and for five years at Pleasant View Nursing Home. She moved to Messiah Village in 1983. The funeral service was held at the Silverdale Brethren in Christ Church with Rev. Omer King officiating. Interment was in the Silverdale Cemetery.

**Sider:** Calvin Henry Sider, born Jan. 31, 1903, died Dec. 13. He is survived by his wife Mildred (Gilmore); two sons, John R. and Ralph; and five grandchildren. The funeral was held at the Wainfleet Brethren in Christ Church with Bishop Harvey R. Sider and Rev. Robert Rolston officiating. Interment was at Maple Lawn Cemetery.

**Sollenberger:** Barbara A. Sollenberger, born Mar. 19, 1895, died Dec. 30. She was the daughter of Samuel and Catherine Wenger Sollenberger. Also preceding her in death was her husband, David N. Sollenberger. Surviving are 2 sons, Glen S. and Clyde S.; 2 daughters, Catherine E. Buckwalter and Gladys L. Stickle; 14 grandchildren; 22 great-grandchildren; 3 brothers, Ezra A., S. Irvin, and Reubin C.; and 2 sisters, Mary C. Sollenberger and Mabel E. Grove. She was a member of the Air Hill Brethren in Christ Church, Chambersburg, Pa., where the funeral service was held with Rev. Roger N. Witter and Rev. J. Richard Sisco. Interment was in the Air Hill Cemetery. ■

# going on out there?

by Ken Letner

need in our brotherhood is for young people to establish an identity with the church. By giving the bigger picture of the Brethren in Christ, we purpose to help youth feel positive about their church. The triennial youth conventions, beginning in 1987 (our most recent one—Let YOUth Care) have been high points in church identity, vocational choices, moral decisions, and accepting Christ.

**Leadership Training.** We're seeing an increasing need in our regional conferences to give more direct input into local church leadership training and the development of regional ministries. To bring about the latter, we're working with the regional boards to establish "Associates for Regional Services." This is an expansion of programs already working in three conferences.

**Training in Education.** Probably the greatest need we observe or hear expressed is the need for training and resource in education. The Great Commission encompasses both evangelization and education. We work at addressing the educational part by providing

direct services to congregations for training teachers and leaders who in turn teach and direct the gathered Body.

Recently, I was teaching a combined adult Sunday school class of teachers and students. It was an exciting time of discovery—how the teaching/learning process works—and also a time of inspiration and challenge.

Afterwards, one of the participants declared, "This is just what we need—to be involved. Thanks for your help. Keep the training coming." This we do by initiating contacts and responding to invitations for consultations, evaluations, teacher training, and leadership development in all areas of congregational life.

We don't know everything about Halley's comet (not even how to pronounce it!), but the astronomers, scientists, and backyard gazers are working at finding out about it. The Board for Congregational Life doesn't know all the needs nor how to meet all the needs of our churches, but be assured we're working at it by making ourselves available to you and your church.

*On alternating years the Board for Congregational Life picks up the heavy assignment of providing leadership for all children's and youth activities at General Conference, and they have been doing a great piece of work. This year Brian Lofthouse of Ontario and Karl Hostetler of California will head up the action for youth. Carole Engle, also of California, will organize the children's program. Whether you attend General Conference or stay with the work at home, give thanks to God for the many ways your Cooperative Ministries dollars are being used to make good things happen through Ken Letner and those who work with him. —ph*

## Of hospitality, soup, and faith

edited by Doris L. Cober

Hospitality and sharing seem to have been woven into the very warp and woof of the fabric of the daily lives of the earlier Brethren in Christ. Sometimes, when finances were limited, hospitality involved a definite element of faith and trust, of firmly believing that God would indeed supply needs, just as his Word promised.

\* \* \* \* \*

In the early 1890s, a horse-driven carriage hired in Niagara Falls came rolling up the driveway of the David Climenhaga home near the Bertie Church. A man got out of the hack and knocked at the door. As soon as Sister Climenhaga, dressed in her white head covering and plain dress, opened the door, the man turned and motioned the cab driver to

leave—before he had even introduced himself. The stranger, a Bro. Sherk from Indiana, had never seen the Climenhagas before, nor they him; but such was the hospitality and church family spirit among the early Brethren in Christ people that Bro. Sherk knew he would be welcome as soon as he saw Sr. Climenhaga's plain dress.

\* \* \* \* \*

Irvine and Olivia Cober of the Rosebank Church served as a deacon couple of that congregation for 42 years, raised a family of 12 children, often struggling to make their money "reach"—and were known far and wide for their hospitality.

They entertained many visitors, preachers, bishops, missionaries, and love feast guests. The family always enjoyed the times of conversation, getting to know the leaders and work of the church.

One time a carload arrived just as the family was ready to have their dinner of beef noodle soup. Olivia's sister who was there at the time giving some needed help, asked, "Are you going to serve that soup to visitors?" "Oh, yes," answered Olivia. After the meal, Sr. Annie Steck-

ley (missionary to India) took the serving bowl and cleaned it out, saying, "Best noodle soup I've had for a long time!"<sup>1</sup>

(Moral: Soup, served with a generous spirit, is as satisfying as a fancy meal.)

\* \* \* \* \*

Home mission workers Myrtle and Ruth Steckley and Luella Heise, in Houghton Centre, wanted to have guests for Thanksgiving Day. They did not know what to serve them because money was scarce, but they did want to have a nice meal. Myrtle and Luella decided to order a goose and trust the Lord to provide the money to pay for it. Ruth said she had faith that the Lord would just send a turkey or fowl of some kind and was praying to that end. The day before they were to pick up the goose (with no money to pay for it), some friends brought them a turkey! They thanked God for it, but what were they to do about the goose? When they went to the farm, the farmer had forgotten about the order, so the Lord worked it out for them.<sup>2</sup>

<sup>1</sup>As related by Olivia Cober.

<sup>2</sup>As related by Myrtle Steckley Hogan.

## "That the world may believe . . ."

by Henry A. Ginder

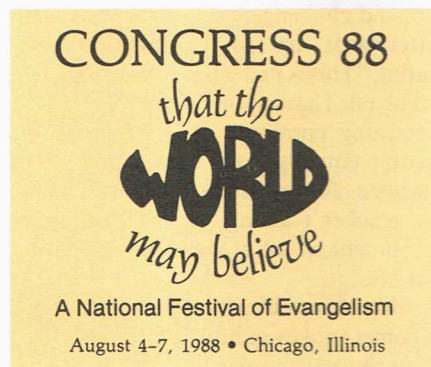
This portion of John 17:21 is the scriptural theme for a great Congress on Evangelism scheduled for August 4-7, 1988. Titled "Congress '88," it relates well both to our 1988 General Conference theme of renewal and the 1986 General Conference theme, "Energized to Evangelize."

The various world and national congresses on evangelism in recent years have been very important in the life of the church. It was my good fortune to attend a number of these. As the first director of evangelism for our church, I was invited to sit in on sessions of Key '73 planning. I said to our Board of Bishops, "If we work with Key '73, we will work with some churches with whom we would not agree on a number of issues. But we are evangelistically motivated, and should we not now share with others who are interested?" The

*A longtime bishop in the Brethren in Christ Church, Henry A. Ginder continues an active speaking ministry. He and his wife Martha live at Messiah Village, Mechanicsburg, Pa.*

Board of Bishops responded, "Keep us in there."

As I shared on the national executive committee of Key '73, I worked with Dr. Paul Benjamin. He carries a real prayer



concern for the lost of our world, especially of our continent. Dr. Benjamin is executive director of the coming congress as well.

Congress '88 has a broad base and a clear vision. It is motivated by a strong commitment to reach the 90 million unchurched persons in the United States.

It is hoped that 15,000 Christians will attend the congress in Chicago.

The Brethren in Christ Church has committed itself to participation. Rev. Dale Shaw, executive director of the Board for Evangelism and Church Planting, and his board are committed to it. The Board of Bishops has endorsed it. I plan to pay my own way and attend because I also believe that we as a church will be helped by the congress, and that we have something to share with other leaders.

Each pastor has received a packet of materials (including a registration form) from our Board for Evangelism and Church Planting. For more information, write to Rev. Dale Shaw, 4411 Bee Ridge Road, Suite 444, Sarasota, FL 33583.

Our church has joined with the Mennonite churches in reserving rooms at the Travelodge motel near the convention center. For motel reservations, write to Travelodge, 3003 Mannheim Road, Des Plaines, IL 60018, phone (312) 296-5541. Submit a \$10 deposit per night.

I believe a good representation from your congregation will influence the future of your church for God and for good.

# Messiah College News

## "Here Am I, Send Me" is missions conference theme

"I think the interaction that took place was very good. Most of the reps were pleased with the student interest, and a lot of people were being worked on by the Lord. I feel pleased."

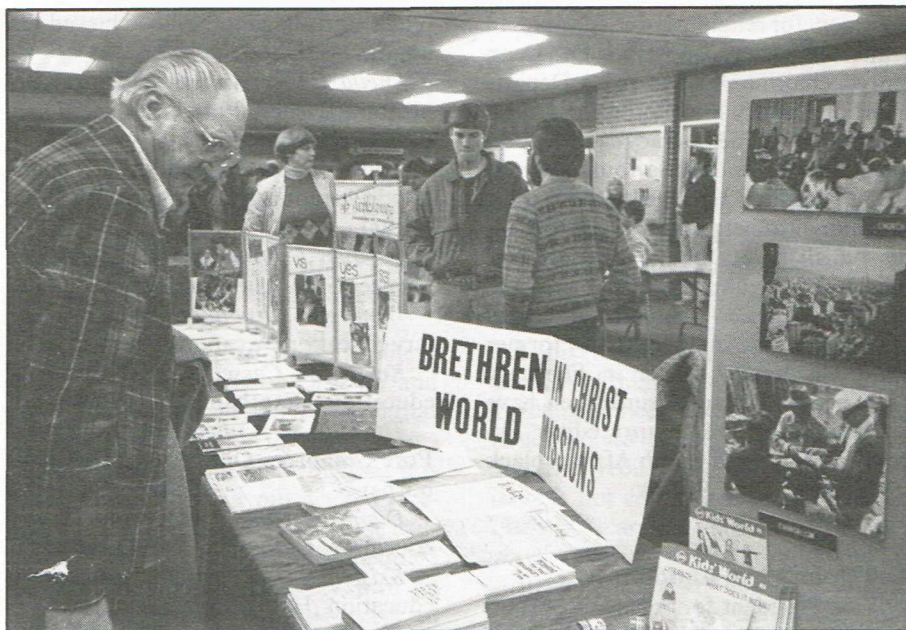
Those were the reactions of junior Ruth Miner, a family studies major from Cumberland, Me., when asked how she felt the 1988 Missions Conference was received. Sponsored at Messiah each January by World Christian Fellowship, this year's conference featured speakers and representatives from nearly 30 missions organizations. Miner and senior pre-med major Lore Eby, Westminster, Md., co-chaired the conference.

"I really appreciated getting to know the representatives, putting faces to the names and realizing that these people are real," Miner added. "I know the Lord was at work through the whole thing, so I can't take any credit."

Some missionaries were housed on campus by students, while others stayed in faculty homes. Many students volunteered to take one or more missionaries out to lunch. In addition to browsing through the various displays set up in the Eisenhower Campus Center and chatting with missionaries stationed there, students learned about missions through seminars and panel discussions held two evenings. Topics included "How Do I Know If I'm Called," "Short Term/Summer Opportunities," and "Tent Making—Undercover Missionaries."

The conference came only three weeks after 164 Messiah students attended Urbana '87, a five-day missions-oriented conference held at the University of Illinois. Messiah College Campus Ministries Director Eldon Fry noted an advantage for these students. "Some students that went to Urbana were able to think of some really good questions to ask the missionaries when they were here," Fry said.

Missionaries included Don Zook for Brethren in Christ World Missions, who was very pleased with student attitudes



shown, and Penny Storms of South America Mission, who said, "The students were wonderful, and did special things for me. They have made me feel loved, and I thank them."

Africa Evangelical Fellowship's Joe Faber pointed out that isolated incidents of violence often scare young people away from the foreign mission field. "It's a tremendous hurdle young people have to overcome. They read all those magazines that tell what crazy people in other countries are doing, and they get scared. The news media has distorted things for us. Our summer program, though, is a popular introduction for the young missionary without entailing a long-term commitment."



Neuhaus

Also a part of the January Term Missions Conference were chapel speakers who addressed home missions. They were Dennis Bakke, President of Applied Energy Services, and Lisa Chinn, of International Students, Inc., Colorado Springs, Co.

## Rev. Richard Neuhaus to give religion and society lecture March 24

One of the most significant voices on shaping religious and political opinions today, Rev. Richard John Neuhaus, will deliver the third annual Lectures on Religion and Society at Messiah on Thursday, March 24, at 9:45 a.m. and 8:00 p.m. in Eisenhower Campus Center.

Dr. Neuhaus is Director of the Rockefeller Institute Center on Religion and Society in New York City. He is editor of the monthly *Religion and Society Report* and editor-in-chief of the quarterly *This World: A Journal of Religion and Public Life*. He is also religion editor for *National Review*, and has authored numerous books, including *Freedom for Ministry* and *The Naked Public Square: Religion and Democracy in America*.

A Lutheran clergyman, he was pastor of a low-income black and Hispanic parish in Brooklyn, New York, for 17 years, and has been at the forefront in issues involving civil rights, peace, international justice, and religious ecumenism. He has received the John Paul II Award for Religious Freedom, and is a board member of the United States Institute of Peace.

"In *The Naked Public Square*, he presents a powerful and provocative

argument for religiously-based values in American society," observes Dr. Dean Curry, chairman of Messiah's Department of History and Political Science. "He argues that democracy cannot operate effectively without a foundation in religious values. He's well respected for his thoughtfulness and balance by people on all points of the political and religious spectrum."

The Lectures on Religion and Society at Messiah were inaugurated by former President Jimmy Carter in February 1986. Annual lectures since then have featured *Christian Century* editor Dr. Martin Marty and South African black leader Rev. Allan Boesak.

### Fall Dean's List Announced

Vice President for Academic Affairs and Dean of the College Dr. H. David Brandt reports that 248 Messiah College students achieved the Fall Semester Dean's List, meaning they had a grade-point average of at least 3.6 on a 4.0 scale, and carried a full-time load of at least 12 credits. Following are the Breth-

ren in Christ students who achieved the honor:

*Sheila Cober Anderson*, senior, behavioral science, Port Colborne, Ont., Can. (Port Colborne)

*Kathy A. Besecker*, junior, early childhood education, Waynesboro, Pa. (Five Forks)

*Stephen J. Brandt*, senior, computer science, Grantham, Pa. (Grantham)

*Winifred S. Brubaker*, senior, elementary education, Arcanum, Oh. (Fairview)

*Kevin W. Cassel*, senior, Christian education, Grantham, Pa. (Grantham)

*Timothy K. Cober*, junior, history, Port Colborne, Ont., Can. (Port Colborne)

*Diane D. Donat*, junior, elementary education, Columbia, Pa. (Crossroads)

*Kristen S. Garis*, junior, elementary education, Hatfield, Pa. (Souderton)

*Roger A. Gramm*, freshman, undeclared, Orlando, Fla.

*Kristen S. Hoffman*, junior, dietetics, Palmyra, Pa. (Palmyra)

*Rebecca S. Kreider*, senior, biology, Lancaster, Pa. (Lancaster)

*Layne A. Lebo*, senior, Bible,

Mechanicsburg, Pa. (Mechanicsburg)

*Thomas A. Mann*, senior, mathematics, Elizabethtown, Pa. (Elizabethtown)

*Hanford Ndlovu*, senior, chemistry, Bulawayo, Zimbabwe

*Lita L. Oberholser*, freshman, mathematics, Mechanicsburg, Pa. (Grantham)

*Janet M. Peifer*, senior, religion, Willow Street, Pa.

*Vicky L. Seibert*, junior, accounting, East Berlin, Pa. (Morning Hour Chapel)

*Mary Rydock Smith*, junior, nursing, Elizabethtown, Pa.

*Michelle R. Smith*, sophomore, elementary education, Laura, Oh. (Highland)

*Merris A. Stambaugh*, freshman, music and Bible, Winchester, Va. (Winchester)

*Bradley K. Steinbrecher*, junior, pre-med, Greenville, Oh. (Pleasant Hill)

*J. C. Trussell*, senior, pre-med, Grantham, Pa. (Mechanicsburg)

*Cathy J. Weiland*, junior, elementary education, Port Royal, Pa. (Cedar Grove)

*Brent T. Whitesel*, junior, mathematics, Mifflintown, Pa. (Cedar Grove)

## Daystar Diary

*Daystar University College is a liberal arts college in Nairobi, Kenya. Its undergraduate degrees and accreditation are conferred by Messiah College. Messiah College faculty member John Yeatts, with his wife Amy and their two children, are in Nairobi this year, representing Messiah on the Daystar faculty.*

Some time ago, I mentioned that Roy Sider was visiting Daystar on behalf of the Board for World Missions. When I was in Zimbabwe last week, one of the missionaries mentioned that she looked forward to the next "Daystar Diary" and information on Roy's trip. Well, he did arrive and we had a delightful visit with him and the five Brethren in Christ students here at Daystar.

As a result of that evening, I have reflected on the fellowship of the Brethren in Christ. There are many good Christian students at Daystar, but there is something special about the Brethren in Christ students. Even though we are from different languages and cultures, there is a feeling of kinship that is differ-

ent from my relationship with the other Daystar students. The Brethren in Christ can feel proud of the students here—Emerson Mudenda from Zambia, and Denisa Ndlovu, James Mpofo, Jephthah Dlodlo, and Hlongwane Khumbulani from Zimbabwe. They will certainly be able church leaders.

Another related issue that I have faced living here in Nairobi is where to go to church. We have always solved the issue before by attending the Brethren in Christ Church closest to where we lived. We had lived within walking distance of a Brethren in Christ Church for 15 years. Now, the closest one is at the other end of the African continent.

We tried to solve the problem by attending several churches in the area. First, we attended the large, predominantly missionary Nairobi Baptist Church right beside Daystar. In the five weeks that we attended, not one person in the congregation talked to us. That was probably due also to our inexperience in relating in a church where we knew no one. We also went to the prestigious, largely black St. Andrews

Presbyterian Church. There they pinned a flower on us, many people spoke to us, and some invited us to tea. Yet, in this church, our children are not comfortable, due to the long services and the many children who stared at them because of their whiteness. Finally, we have settled in a small church where our children's friends go, but which still does not feel like home.

During our trip to Zimbabwe last week, I had the opportunity to preach in the Mpopoma Brethren in Christ Church. I felt very much at home, even though we spoke different languages and I needed to communicate through an interpreter. The church felt like home and the people like family.

Frankly, I am unable to explain the feeling. Yet, I know that there is an international Brethren in Christ Church in which I feel like a part of the family. That family is being educated at Messiah College in the U.S.A. and at Daystar University College in Kenya. I am truly grateful to be a part of that.

John R. Yeatts

# Phoebe's Journal

## Handling conflict and controversy

In a committee meeting, we were talking about how to raise consciousness in our congregation about an issue of national and local importance. The issue in question is also an extremely sensitive one which tends to bring out people's strongest feelings. We argued in the committee with one person who felt that because it is a sensitive issue, we ought not deliberately bring it out in the open. "Why cause conflict unnecessarily? Why stir up people and make them angry?" he said.

\* \* \* \* \*

Beth planned to do a social science project on a topic about which she cares a great deal. In order to do the project, she needed the cooperation of school officials. However, when they found out what she wanted to do, they wouldn't permit her to do it. "The topic is too sensitive, too controversial," they said. "It might stir up feelings that would get out of hand."

\* \* \* \* \*

Another committee discussed who to invite to speak at a workshop. From a list of varied, well-qualified speakers, they chose two they decided would not be too controversial. "Some of those others," they said, "would only make people angry. We don't want to turn people off."

\* \* \* \* \*

A pastor, while preaching through a particular book of the Bible, reached a passage which has been one of the most difficult and controversial passages in the Bible to understand and interpret. He confessed as he spoke that he was "afraid to preach" on that passage. But he tackled the issue head-on, and offered an interpretation that surely made some people uncomfortable and even angry. "I know some people aren't going to like what I said," he said, "but that's the way I see it."

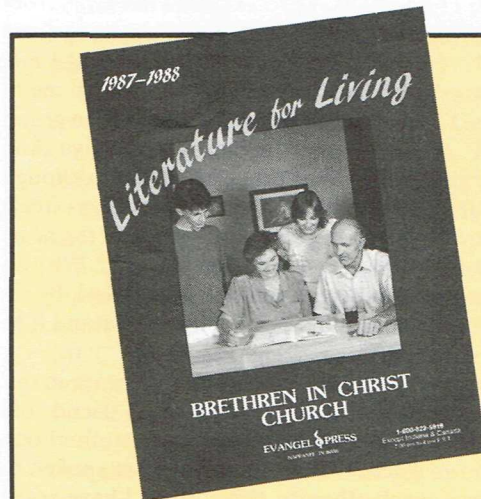
These are all real situations, but they're relatively minor compared to other conflicts I know about. When I think about them all, I find myself asking some hard questions:

Is it appropriate to tackle a potentially controversial issue head-on and out in the open, knowing full well that some people are bound to be uncomfortable and angry, but believing that it is better to get the issue out where everyone can see it? Or is it better to be cautious, private, considerate of people's feelings, and not deal openly with an issue, but instead try other ways to resolve it? When is it better to deal with a problem by *not* dealing with it? Will people who have wrong attitudes ever change if they are not confronted, if we passively wait for them to "see the light"

in other ways? Or isn't it our place to decide that someone else's attitude is wrong? What if we are protecting one person's feelings at the expense of someone else's?

I don't have the answers to these questions. As I think about some situations, I am convinced that not tackling an issue resolves nothing but only perpetuates the wrong. In addition, when an issue is not confronted head-on, it frequently "rears its ugly head" in other ways—gossip, back-stabbing, power struggles, behind-the-scenes manipulation, etc. On the other hand, sometimes perhaps it is better to be cautious because people's feelings are too intense and barely controlled for them to be able to deal openly with a controversial issue.

I don't deal well with conflict—my



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stomach goes into knots at the thought of conflict and I frequently back off rather than tough it out. And yet, I've sometimes deliberately put myself in a conflict situation because I believed strongly that the issue was too important to ignore. However I handle conflict, I tend to maintain the naive, idealistic and unbiblical notion that in the

church there shouldn't be conflict because we should all be getting along with each other as sisters and brothers in Christ. The reality is, of course, that conflict is part of life, part of being human. Jesus had conflict; there was conflict in the early church. We cannot avoid it.

What concerns me most is that people

are hurting or are harboring deep-seated and long-standing anger and resentment because conflicts have not been dealt with and the real issues have been ignored. That, not the conflict itself, is what should not happen. What will we do about it?

Phoebe

## Onesimus

Grace and peace to you, Paul, from our Lord and Savior, who has taught us to forgive our brothers and sisters from our hearts.

I am writing to you after a time of contented rest. Since my last letter, I have not traveled to other areas, but have stayed here in my own congregation, listening carefully and deeply to the needs and hopes of these people. God is doing much to make known his many-faceted grace among us. This work of the Spirit has led to some deep wrestling by some individuals with the problem of forgiveness, I have found myself drawn into their intense struggle.

One young couple grieves the loss of their two-year-old daughter, killed by a man who could not control his vehicle because of the alcohol and drugs in his system. The sadness makes them wish they could somehow make that man pay for his actions. Indeed, the young husband stood before this man and demanded that he know the depth of their pain. The man sat, handcuffed, shackled, and completely broken at heart. He tried to communicate that he was sorry. It brought no comfort to the grieving family.

The rage that we feel at injustice runs deep, to our very bones. We face this

rage and feel small and useless against its power and intensity. This rage that burns within us for justice is a strange component within the human heart. It is in us all, only some of us are forced by life's circumstances to confront it more consciously. This young couple must wrestle with how to forgive, if they dare. So must we all, if we dare.

Paul, I have not found it easy to forgive, even though I have been forgiven so much. As you know, I ran away from my responsibilities and I ran away from God. I thank this same God that I met you and God used you to return me to meet the challenges of life lived in grace. Still, I do not find it easy to forgive. And I am discovering that others, although the language of forgiveness flows freely among us, do not forgive from the heart with ease or consistent success. Why do we expect things to be fair? God, by his grace, is not fair. Who could stand if he was?

Paul, there is an evil tolerance in our churches of unforgiving. A friend told me of one church in our brotherhood where two brothers have not spoken to each other for seven years. I have heard as well that some are turning to the court system to settle their differences. Forgiving is difficult indeed. The cry must go

out again and again against this tolerance of unforgiving. It makes our churches, not places of grace, but places like so many others in this world, where the rules matter more than hearts and where keeping in line and doing everything "right" is more important than love. Oh, how our Lord must be grieved by his children.

You, my brother, were absolutely clear in your instructions that a brother must never sue a brother (1 Cor. 6:6). But I find people saying that because so many claim to be believers today but act differently, they cannot take those commands seriously. As ministers of the gospel we dare not let that kind of thinking stand unchallenged! Jesus was vividly direct: "Forgive us our debts, as we also have forgiven our debtors" (Matt. 6:12). Everyone in every church must work to promote reconciliation between one another—everyone! There will not be real healing among us, nor a visible expression of God's kingdom as a witness in this dark world, unless we cling tightly to this plea: forgive, as you are forgiven.

We find so many excuses for actually not forgiving, while we say "I forgive you." We know it is our duty to forgive and therefore we give lip service to it, but when one offense is followed by another,

### Pontius' Puddle

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



the truth within our hearts is known. We are angry. We are hurt. These are the points that we focus on and seek to have resolved. It happens between friends, between sisters, between husbands and wives, between pastors, and between acquaintances in our churches. If we do not hold firmly to the call to forgive, we will not know the perfection of our love in Christ Jesus.

We have slipped into believing that we can easily forgive, but I am frightened of this ease. It seems false to me, Paul. To forgive is to grant free pardon—that is, a release from the penalty or the liability of an offense which is a violation or breaking of a law or rule. To forgive is to wrestle with our indignation until we can let go of this strong displeasure we feel at something we deem unjust. This, as I said, is not easy. It must be worked at in grace. Yes, *worked at*, in grace. It must be consciously worked at, in grace. We can't allow any excuse to stand against our wrestling with how to forgive our sisters and brothers. And we can't assume that just because we say so, we have completed the deep work of forgiving. God's grace works in our hearts to provide the ability to forgive. We can and must know that as a deeply personal and spiritual experience.

Underneath my struggle to forgive, I am finding that parts of my heart are still attempting to keep the law. The new law of Jesus is to forgive. So now I try to do this "right." When I can't, which is often, I hide this from myself and especially from my brothers and sisters. If instead I admitted my difficulty, I could find grace. But as long as I hide and pretend to forgive or make excuses for my lack of forgiveness, then I'm stuck again, living by the law and not by grace. If I seek to justify myself, how shall I know Jesus' saving touch? If I am intent on keeping the rules, how shall I be able to let anyone else off the hook when they fail to keep them as I think they ought. I struggle so to let them off the hook (to forgive) because underneath it all, I'm still on the hook myself, trying desperately to justify myself by my behavior. This is death!

Pray with me, my brother. Pray for our people, that forgiving becomes our way of life. Pray that we keep wrestling with this angel of God until we are blessed and forever changed—in how we walk, and in our very names and identities. I remain your servant, glad to be forgiven.

—Onesimus

## A Christian resource for meeting human need

"How do you account for the declining number of Brethren in Christ persons in Mennonite Central Committee assignments?" Reg Toews, a senior MCC administrator tossed me that question over lunch several months ago. "There probably are several factors," I suggested, listing a few which immediately came to mind.

Sometime later, still intrigued by his question, I telephoned the MCC office in Akron, Pa., and asked for the statistics on Brethren in Christ personnel over the past 15 years. (Had I realized just how poor our current participation is, I would probably have been too embarrassed to continue the conversation with Reg.)

From 1972 to 1974, there were 21 Brethren in Christ participating in MCC programs, virtually all of them in field assignments. The numbers fluctuated over the next ten years—one year bottoming out at 8, but more often running in the upper teens—building to a high of 24 in 1982. But then a decline: 18 in 1983, 13 in 1984, 7 in 1985. And of those seven persons in 1985, four were administrators, leaving only 3 Brethren in Christ in field assignments. That figure has improved slightly in 1986 and 1987, with 9 and 11 persons assigned—again, with 4 of them in administration. (To put our dwindling participation in perspective, the total MCC personnel roster grew from 759 in 1971 to 1,026 in 1987.)

How can we account for this dramatic shift? A major factor may be the restructuring several years ago of General Conference boards and agencies (known as Renewal 2000—Phase I). This restructuring carved up the various responsibilities (including voluntary service) carried by the Board for Missions up until then. The new Board for World Missions kept overseas missions responsibilities. Mission and extension churches were assigned to the new Board for Evangelism and Church Planting. Home missions were largely assigned to the new Board for Brotherhood Concerns. Voluntary service, which for years had played a major role in recruiting high school and college graduates for both Brethren in Christ and MCC programs (overseas and domestic), now became a concern of all three new boards (all of which had to discover their new roles in the church), together with the General Secretary's office (which itself was changing in nature and scope).

During the debate over the reorganization plan, there were those who predicted that the service dynamic would get lost in the shuffle. At least in terms of persons serving with MCC, they seem to have been right. Voluntary service, which formerly had been promoted and administered by one agency on behalf of the church, was put on the agenda of four separate offices—and largely has fallen through the cracks.

An ad hoc task force has been at work on the question of voluntary service—focusing the issues, and seeking to discover appropriate responses. Perhaps the problem is primarily a matter of communication—raising the visibility of service opportunities and developing channels for recruiting and placing volunteers. It may be that more staff time will need to be devoted to this aspect of the church's ministry. One hopes that our current level of MCC participation does not reflect a far more serious problem: a withering of our commitment to service as an integral part of our Christian faith.

This issue of the *Visitor* carries the MCC Annual Report as an insert. As you read it, remember that the Brethren in Christ Church is a constituent member of MCC. Our representatives sit on the governing boards; members of our church hold significant administrative positions; we provide funds for MCC ministries. MCC has an excellent record in terms of fiscal responsibility, genuine compassion, and an effective ministry in the name of Christ. We would do well to encourage all those interested in service, whether domestic or abroad, to put MCC high on their list of options.

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# Bishops' Column

## Celebrating birthdays

by Harvey R. Sider

Delightful memories were stirred recently as Erma and I reminisced around pictures of our children's birthday celebrations in India. Slides and photos showed them toy-less but thoroughly happy, sitting on straw mats with their Indian tiny tot friends, munching fried rice and sweets.

Parties . . . cakes decorated with candles . . . presents . . . friends . . . ! Most of us never outgrow the desire to celebrate birthdays and other special occasions. We may adapt the method, but everyone anticipates the joyous excitement of coming together in celebration. For the Canadian Conference, the 200th anniversary of the arrival in Canada of the first Brethren in Christ people is an event that deserves special attention.

The monthly "vignettes" in our church periodical *Evangelical Visitor*, October 1987—April 1988) have provided insights into our past. Additionally, these "sto-

ries" assist in preparing us for our bicentennial celebrations in April.

Our regional conference, April 15-16, becomes an excellent opportunity to highlight some of the significant developments of the past and point a direction for the future. "Bridges," a drama, focuses on some of the larger theological issues of the past 75 years. Emphases on conversion, peace, family life, love feast, separation, etc., are related to our current understandings of these cherished truths. As the drama moves us back and forth across different periods of our history, we wrestle with faithfulness in biblical interpretation and ministry to people.

We all enjoy pictures that remind us from whence we came, where we are, and where we are going. An audiovisual presentation recalls the trek from Pennsylvania to Ontario 200 years ago and depicts expansion across Canada. It shows how the involvements of our present ministries have increased our concern for the world in which we live, and concludes with a view to the future.

The denominational Brethren in Christ story has been told in *Quest for Piety*

and *Obedience* (Wittlinger, 1978). Some local congregational stories have been recorded. But now, for the first time, the new book, *The Brethren in Christ in Canada: 200 Years of Tradition and Change*, captures the drama of the birth and growth of the Canadian sector of the Brethren in Christ Church. Even more significantly, this work by church archivist and historian Dr. E. Morris Sider, a Canadian native son, unpacks the theological and sociological developments of the Brethren in Christ in the Canadian context.

During past months, the bicentennial committee has raised the awareness of the 200th anniversary by sponsoring contests to develop a theme, logo, and hymn. The theme, "Reflections for the Future," and logo, depicting brotherhood and mission, have been in use for some time. A choir is preparing to introduce the new bicentennial hymn at the Friday evening Conference Rally in April. Congregations are at work on banners which portray their own unique story. A banner parade will be featured at the opening of the conference sessions on Saturday morning.

A cappella singing throughout the conference will recall the days, not so long ago, when instruments were "worldly." The audience will be invited to participate in the celebration of love feast features, including one of the "traditional" meals.

The Canadian Conference family extends a warm invitation to everyone to share in our 200th birthday celebration which will be held at Niagara Christian College, Fort Erie, Ont., April 15-16. Those anticipating attendance and requiring overnight accommodation, please inform Rev. Ronald Thornton; Niagara Christian College; 2619 Niagara Parkway, R.R. #1; Fort Erie, Ont. L2A 5M4; telephone (416) 871-6980.

## *The Brethren in Christ in Canada: 200 Years of Tradition and Change*

The first published history of the Canadian Conference of the Brethren in Christ church has been written by church historian Dr. E. Morris Sider.

The book is being offered at a special publication price (before April 15). Softcover: \$8.75 (Canadian), \$6.60 (U.S.). Hardcover: \$12.50 (Canadian), \$9.60 (U.S.). Plus postage and handling. For orders postmarked after April 15, \$3.00 will be added.

*It is suggested that, if possible, orders be picked up at General Conference.*

Order from Harvey Sider, 1301 Niagara Parkway, Fort Erie, ONT L2A 5M4. Telephone (416) 8717769.



Harvey R. Sider is bishop of the Canadian Conference of the Brethren in Christ church. He and his wife Erma live in Fort Erie, Ontario.