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Glen A. Pierce

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evangelical

VISITOR

April 1991



The morning light,
the lily white,
declare their
Maker's praise.

—Maltbie D. Babcock



Almost everyone is able to tend a garden of one size or another. Unfortunately many people do not even bother with a garden. They apparently are unaware of the values of home gardening for themselves and the environment. Here are 10 reasons why gardening is important.

1 Gardening helps connect people with the natural world. It helps us see how nature, upon which we all ultimately depend, works. As we toil to grow our own food, we can understand that nature offers "no free lunch." One reaps only what is sown. Most modern lifestyles hide these important principles.

Art Meyer works with MCC U.S. Global Education.

2 Gardening allows people to reduce or eliminate use of pesticides and inorganic fertilizers. With garden plots, labor-intensive methods can be used instead of chemicals, reducing pollution of ground water.

3 Gardening helps conserve energy. Oil is conserved since gardeners do not need petro-chemical derived pesticides and fertilizers. Scientists calculate that it takes about 10 calories of energy input (mostly derived from oil) to produce one calorie of food energy in the commercial energy-inefficient U.S. food system. Raising produce at home using mostly hand labor, one calorie of energy input will produce more than 10 calories of food energy. Home gardening also eliminates energy needed to transport, process and package foodstuffs and

Ten reasons we should have a garden

helps solve landfill problems caused by over-packaging.

4 Gardening helps reduce global warming caused by the build-up of such "greenhouse gases" as carbon dioxide (CO₂). Industrial agriculture and other industry add CO₂ to the air in large amounts as fossil fuels are burned. Since vegetables and fruits use CO₂ in the food-making process, gardeners help to remove excess CO₂ from the air.

5 Gardening helps reduce air pollution. Food grown at home needs no distribution by transportation systems that pollute the air. Engine exhaust includes nitrogen oxides, sulfur dioxides, ground ozone, carbon monoxide and carbon dioxides.

6 Gardening helps conserve soil. Composting, using raised beds, and other similar techniques are easily done in home gardening. A properly maintained home garden leaves little chance for soil erosion and deterioration.

7 Gardening reduces your home food budget considerably. Money saved is available for church and mission support or other causes.

8 Gardening is good exercise. When so many people have sedentary and high stress jobs, gardening provides

Evangelical Visitor

ons to garden spring

by Art Meyer

needed physical exercise and is relaxing and rejuvenating.

9 Gardening produces food that tastes better, is more nutritious, and is free from toxic pesticides. You have probably tasted the difference between ripe, organically home-grown strawberries and hard, partly green pesticide-laced berries shipped in from miles away. Peas, sweet corn, and even peanuts and popcorn from home gardens are tastier than commercial varieties.

10 Gardening allows one to tend part of God's creation. As a gardener recognizes this fact, it can be a spiritual experience. Gardening helps a person follow the commandment of God to care for the earth garden as recorded in Genesis 1:29-30. "Then God said, 'I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food.' And it was so."

What a privilege for gardeners to participate in this divine plan. As you tend your garden this spring, remember that you are managing it for God and preserving God's good creation. ■

April 1991

evangelical VISITOR

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April 1991

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This little light of

WILL SUNDAY SCHOOL THE "ME" GEN

IT IS as much a part of the landscape as the church notice boards on which it is advertised: Sunday School at 9:30, Worship at 11:00. We grew up in it. We have been naughty in it. We have been bored in it. Its texture is strong in our deep memories.

Yet the bedrock institution of Sunday school is in trouble. Attendance nationally is flat or declining. Practically everyone involved, from curriculum publishers to ordinary Sunday-morning teachers, expresses frustration with its present and uncertainty about its future. Few expect Sunday school to disappear—one might as well expect hymnals to disappear from the pews—but nearly everyone says it has problems with no solution in sight. And this in a time when many believe that, more than ever, people need what Sunday school promises.

"There has never been a greater need for effective children's Sunday school, with all the negative forces affecting the development of kids," says Wes Haystead, a Christian-education consultant. "But the church

has never been less willing or less well-equipped to fill that need."

The need extends beyond children. Search Institute of Minneapolis recently published a Lilly Endowment-sponsored study of youth and adults in mainline denominations, concluding "Of all the areas of congregational life we examined, involvement in an effective Christian education program has the strongest tie to a person's growth in faith." They also found that only three out of ten youth or adults in the mainline churches regularly attended Christian-education classes.

Epochal change should not go unmarked, or unconsidered. Why is something that has worked so well for so long suddenly in trouble? What does the decline of Sunday school tell us about ourselves? Are we content to let it happen?

Literacy for the poor

To understand what is at stake in the Christian-education crisis, we need a historical perspective. How did the institution develop? How have the form and function of Sunday schools changed over the years?

The first American Sunday schools were started in the 1790s, modeled on British experiments. They aimed at offering the illiterate, urban poor

a basic education—reading and writing—with the Bible as textbook. Sponsored by philanthropic laypersons, these first Sunday schools usually had no institutional tie to the established church. Sometimes they met in a church building, but just as often they used a rented hall. Their teachers were usually paid professionals, and Sunday schools occasionally drew on government funds. They were, after all, fulfilling a secular purpose—education.

But in the first decades of the nineteenth century, according to historian Anne Boylan, the author of *Sunday School: The Formation of an American Institution 1790-1880*, Sunday schools changed dramatically. Their purpose became evangelistic—to prepare students for conversion. Bible knowledge became the basic aim, often pursued through contests of verse memorization.

The new evangelical Sunday schools spread like wildfire, as part of a vast outpouring of evangelical philanthropy in the early nineteenth century. Teachers—now volunteers—were typically in their late teens and early twenties, often recently converted in the Second Great Awakening and the revivals that followed. They gave tremendous energy to their cause.

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mine

SURVIVE ERATION?

by Tim Stafford

While the ABCs continued to be taught, the spread of free public schools made this less critical. Public schools chose to exclude Christian doctrine from their curriculum, opting for broader principles of civic morality and the providence of God. Sunday schools, Boylan suggests, thrived partly because they formed a symbiotic relationship with the public schools. Most Americans wanted their children to learn more than the watered-down civil religion of public schooling. Sunday schools made up the deficit.

As the Sunday-school curriculum changed, so did its institutional links to the church. Middle-class church members began sending their children. At first this was an act of piety—even the pastor condescending to send his children in with the ghetto kids—but it soon became normal as churches embraced the schools. The movement had begun interdenominationally, but as churches took over, denominational structures did, too.

For a long time Sunday schools maintained a strong missionary component. “During the 1860s and 1870s,” writes Boylan, “almost every large city in the country had . . . a large, service-oriented Sunday school, located in a poor neighborhood and



often operated in connection with a city mission.” In addition, Sunday schools in the settled East took up offerings to extend Sunday schools in the West, where roaming missionaries established them as a first step toward building a church. In any locale, the Sunday school’s reason for being was to prepare children (and some adults) for conversion.

After the Civil War, however, Sunday schools shifted their thinking. The new curriculums assumed, according to Boylan, “that students would remain in school for many years, that they should grow gradually in religious knowledge, and that conversion would be a minor aspect of the overall experience. (Individual schools and teachers could, of course, place greater stress on conversion if they wished.)” Revivals

had declined, and a more optimistic, less crisis-oriented view of children’s development had spread. But the shift also came because Sunday school had changed from a mission strategy to a church-nurturing strategy. The heathen were no longer its chief targets, but the children of the blessed.

Distinctives of the movement

By the late nineteenth century, Sunday school had settled into something quite recognizable today. As Christian-education specialist Jack Clark puts it, “Sunday school is one of the most stable institutions that there is. People know what Sunday school is. It has an identity. That’s one reason it’s so hard to change.”

When so many innovations last only a generation, why did Sunday

school endure? Why did every Protestant church embrace it?

Observers point to two characteristics: like nothing else in the church, Sunday school is lay led and is done in small groups. Lay-led small groups allow personal relationships to dominate. Sunday school became not only a place for nurturing believers, but also a primary doorway into the church. Outsiders, both children and adults, could find themselves in a small, friendly group taught by someone not terribly different from themselves.

In some places, this is still a successful formula for Sunday school. "Sunday morning still is the base," says Harry Piland, director of the Southern Baptist Convention's Sunday-school division. "We don't cash in our base."

Though Southern Baptists acknowledge the same problems that cause other churches to despair, and admit that Sunday morning classes no longer draw in unchurched people, their Sunday schools are growing—adding 600,000 participants nationally over the past decade. The reason is commitment, says Piland.

"Southern Baptists are committed absolutely, not just partially, to Sunday school. The strength of our church lies in the mobilization of lay people. . . . In a sense, for the Southern Baptist Convention the Sunday school simply is the church. It is the organizational structure of the church doing its work."

Such commitment is hard to manufacture, however. Most churches today lack such a vision.

A core problem

The problem with Sunday school starts at its very core: volunteers. Sunday school requires more lay leadership than any other program of the church—dozens, sometimes hundreds, of teachers, who must be highly reliable week after week. Says Marlene LeFever of David C. Cook Publishing Co., a leading curriculum publisher, "If you ask any director of Christian education, 'What's your number-one problem?' it's volunteers."

Wes Willis of Scripture Press echoes her: "Teacher recruitment is the single most common question I encounter. I was at a conference

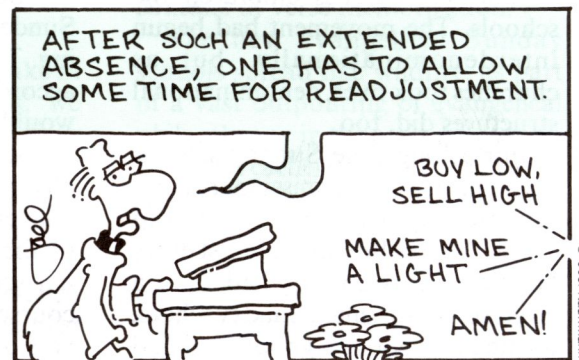
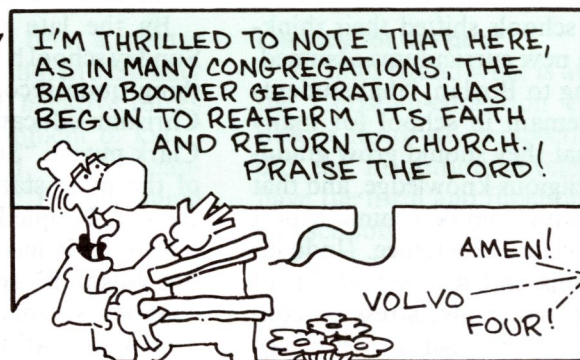
recently where one director of Christian education said, 'I'm recruiting my teachers to teach for just one quarter—they won't commit any longer than that.' Someone else said, 'I'm recruiting on a monthly basis.' Then someone said, 'I'm signing up teachers one week at a time.'"

The problem goes deeper than simple availability, claims Bill Barber, minister of Christian education for a huge Sunday school at Central Church in Memphis, Tennessee. "This is a 'me' generation. People just don't understand commitment. I had a meeting recently for prospective Sunday-school teachers, and I asked them, 'What are your fears?' One lady said, 'I'm afraid of making a commitment because something else might come along that I want to do.'"

Finding teachers was never easy; Boylan's historical study reports that nineteenth-century "complaints about 'instability and decay' in teaching staffs were frequent, as were remarks about being 'very much in want of good and permanent teachers.'" Nevertheless, "Sunday school succeeded for 200 years on the energy

Pontius' Puddle

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The best explanation for the decline of Sunday school may start with an unpleasant suggestion: we don't care enough about children.

and ability of massive corps of housewives," Wes Haystead says. Now housewives are in short supply.

"For the single parent out in the workplace, to give up that block of time is difficult," says Billie Baptiste, publisher of Gospel Light's Sunday-school curriculum. "If you have a divorced family, the child is often with a different set of parents on alternate weekends, so there is sporadic attendance. The parents are more prone to feel they are entitled to vacations, to time away."

Failing to find enough teachers who will make a year-long commitment, many churches are rotating teachers in and out. Such changes make Sunday school less satisfying for both students and teachers, because personal relationships do not have a chance to grow. "Nobody ever gets a sense of ministry out of it," says Haystead. "That kind of structure has killed a lot of interest."

For lack of vision

The problem of volunteers is matched by a subtler difficulty: a lack of pastoral concern. "For some time it hasn't been fashionable to be a Sunday-school enthusiast," Haystead says. He remembers attending the Congress on the Bible, a major conference of evangelicals. "In the whole program there was no mention of Sunday school, which is the largest forum for teaching the Bible in the world." He wrote a letter to the organizers, who apologized for their oversight. But, says Haystead, their forgetfulness is a "symptom of the fact that those leaders aren't involved in Sunday school in their own locale."

Sunday-school leaders often feel they are presiding over the decline of one of the church's most crucial

institutions—yet they cannot easily get the attention of the church's leaders, who are far more concerned with the visible, clergy-led Sunday-morning worship service than with the diffuse, lay-led Sunday school.

I asked numerous Sunday-school activists if they knew of any emerging models of Sunday school—some new approach that deserves examination. They all said no. "I see a lot of tinkering," Haystead said, "mostly out of desperation. Staff workers come to conferences with a look of desperation in their eyes, saying, 'Does anybody have any answers?'"

Some churches, concluding that times have changed irreversibly, are eliminating adult Sunday school entirely. Instead, they run children's programs concurrently with worship services and substitute home Bible studies or other midweek small groups for their adult Christian education program. It can work, as Bill Hybel's gigantic Willow Creek Church outside Chicago has proven by mobilizing hundreds of midweek Bible-study groups.

But programming during the week can lose as well as gain. According to Memphis's Bill Barber, "Lots of churches are into small groups every which night of the week. Most go for a while and then buzz out. They're up and down."

The changing mind of the church

It is not every day that an institution that has been stable for a century plunges into oblivion. The decline of Sunday school is not a seasonal change in fashion. It represents a shifting of tectonic plates, a shaking of the foundations. What does it say about the changing mind

of the church and the world?

We cannot blame the dangerous decline of Sunday school solely on a shortage of housewives. The societal shift to two-income families is significant in our generation, but it cannot be terribly important over a century. Women in the nineteenth century worked—worked longer, harder hours than we do. Yes, their schedules were flexible, but in the face of tremendous demands they made the choice to flex them toward Sunday school. Would we?

Nor can it be argued that Sunday school is outdated because of computers or video or new educational techniques. Sunday school is a broad way of putting people together on Sunday morning: It has changed a great deal, and it can again. It is flexible enough to deal with a changing world.

The best explanation for the decline of Sunday school may start with an unpleasant suggestion: We don't care enough about children.

Sunday school's mission, while extending to adults, has always been powered by a concern for children. By objective measures, children today are neglected in America. Of all age groups, children are most likely to live in poverty. They suffer from shattered families as perhaps never before in history, and few couples, whether rich or poor, are willing to stay together "for the sake of the children." Surely the entitlement of abortion says something about how children are valued. So does the decrease in stay-at-home mothers—perhaps the most immediate short-term cause of Sunday school's decline.

Of course, there is talk about children today. There are endless publi-

cations and seminars about family life. But these are mainly reactive. The interest is based less on enthusiasm for children than on fear of the demise of the family.

In the church, the fear seems strong. The breakup of the traditional family, the spread of drugs and premarital sex, are greatly voiced concerns. "The baby-boomer parents are concerned about their children," Gospel Light's Billie Baptiste says. "What they want is quality. They demand quality. Because of the crisis with families, there's a fear level with parents. They want their families to be strong. They are looking for values."

But if they seek "quality," Sunday school is the last place they are going to find it. Sunday school's lay leadership practically ensures that, however friendly and personable it may be, its quality control will be weak. This probably explains, as much as anything, why Sunday school has

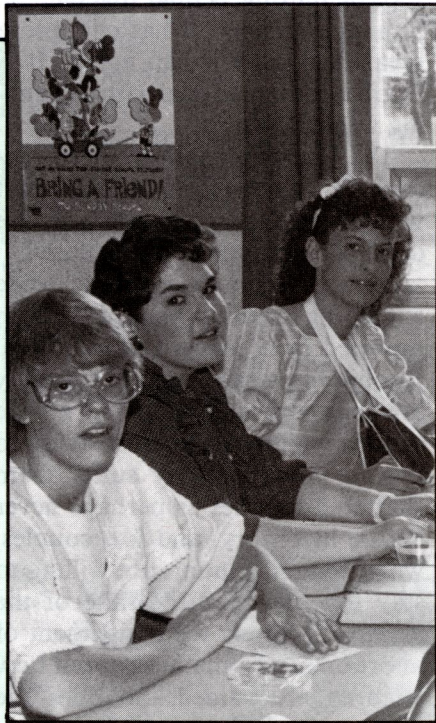
not been able to draw strength from fear over the demise of the family. Few people see that Sunday school is medicine for the disease the family has got. Sunday school, in fact, does not seem like medicine at all. It is not a six-week seminar you can pop in the VCR. You cannot take it in a dose. It is more like a way of life. And it is a way of life at odds with the pursuit of quality.

Today, quality-seeking American Christians are probably less centered in a local congregation than they ever have been. They will drive considerable distances to church, choosing their congregation on the basis of strong preaching and professionally led programs. To attract such members, churches must add professional staff. Today, most medium-sized churches have a professionally led youth group. Large churches are likely to have a professionally organized nursery. They are competing for members with the megachurch down

the freeway. Even more, they are competing with the many "quality" entertainments of a Sunday morning.

The modern American Christian has little denominational loyalty and only slightly more congregational loyalty. He or she is loyal to "quality." The loyalty of a consumer—consumers do have strong loyalties, to brands and chains and mail-order catalogs—is a different kind of loyalty from that of a family member.

No wonder Sunday school is in trouble. It grew up as a cause, as a way of bringing the gospel to children. It became inescapably part of small-town America, an extension of the family and the community: all of us gathering to teach each other, and each other's children. Family and community may not fit with competing "quality." But does "quality" substitute for whatever we are losing? ■



Marlene LeFever is the author of *Creative Teaching Methods*. This article was provided by David C. Cook Publishing Co., Elgin, IL.

Sunday school students are wonderful

by Marlene LeFever

I lost my voice, and croaked along teaching Sunday after Sunday. Each week my throat hurt more and my croaks got weaker. I never could have predicted how my lively, noisy senior high kids would respond to a whispering teacher.

They understood. They immediately took responsibility for the class's success. Suddenly it was truly "our" class. I watched them grow spiritually. They worked at answering each other's questions. They became more open to sharing their fears and hurts.

John shared, "We're moving and I hate it. Things will never be the same again. I'm scared, really scared." The class rallied around him. He turned to me, "You know," he said, "I

would have played macho man before you got sick. But you shared your hurt with us, and that freed me to be honest about mine."

For those difficult months, that class became my mini-church, my teenage support group. They told me that they were going to pray for me and confirmed that promise each week by telling me how often and for how long they had done just that.

I listened and they talked. I worried and they prayed. I fell apart, exhausted, and they boosted me: "Thanks for coming. Don't give up. Your voice will come back."

Sunday school students are wonderful people. ■

It had been five years since we had been to Miami, Florida, to visit my sister's family, Jill and Eduardo Llanes.

You know how it is when relatives haven't been seen for a long time; one often says, "My, how you've grown!" This time we were not referring to the children but to the vibrant Brethren in Christ churches that are growing in Miami among the Hispanic people.

We remembered our last visit when about 15 of us gathered for Sunday worship in Jill and Eduardo's living room. This time we met in a nice chapel of a nearby hospital. The 90 seats were filled and people were standing at the back. That's bursting at the seams!

The enthusiastic singing was accompanied by keyboard, guitar, tambourines and hand clapping. Everything—singing, prayers, testimonies, message—was in Spanish except Bishop Louis Cober's greeting in English, which had to be interpreted for the congregation. This was Bishop Cober's first visit to the Hispanic churches as the new bishop of the Southeast Conference.

We discovered there were three other locations in Miami where Brethren in Christ Hispanic churches were developing. Jill and Eduardo referred to them as Miquel's and Jose's Church, Mary's and Aner's Church, and Rene's Church.

We learned that Mary, a widow, had started a church in her home. The group grew so large that they were forced to get other facilities when they faced a \$200 fine because of parking problems it created around her house.

The four churches have a total attendance of nearly 300 with the membership at 151. Most of this growth has been in the last three years. "My, how you've grown!"



A time of fellowship with the Miami pastoral team. Adults pictured, left to right: Eduardo Llanes, Miguel Richardo, Moises and Margarita Hernandez, Mery Paranzuela, Julie Llanes, Jose Rodriguez, Jose Lopez.

We were impressed with the outreach of the churches via radio. A live, call-in radio program is aired for one hour every Saturday evening. Eduardo remarked that, after the program goes off the air, the men will sometimes stay until 2:00 a.m. taking calls, most of them dealing with prayer requests and questions.

Eduardo showed us a stack of letters from listeners in Cuba. Some letters came from as far away as 500 miles, from the eastern tip of the island. The Brethren in Christ Church in Cuatro Caminos, Cuba, for one, is being encouraged through this radio program. Also, there are over one million Spanish-speaking people right in Miami. My, what a mission field!

He shared another exciting aspect of their church planting efforts in Miami—the beginning of a Spanish seminary. Sponsored by the four churches, this is a

three-year Bible-training course. It began in January 1991, with 25 students enrolled in evening classes. These students, from the local congregations, work during the day and then study nights. That's a commitment! The vision and outreach of this ministry has great possibilities and growth potential. Pray for them.

The Sunday evening service that day was at Rene's storefront church. The place was packed (about 130 present), the atmosphere alive and warm. And what singing! We noticed, too, that Bishop Louis and Ruth Cober joined heartily into the hand-clapping and the toe-tapping singing.

Rene preached a fiery message in Spanish. People all around were agreeing and saying, "Amen!" How we wished we could know what he was saying.

After the evening service everyone was served a delightful cake and lunch. The Sunday school rooms were deco-

My, how you've grown

by Jennie Rensberry



rated and club members and leaders were in full uniform for the occasion. It was inspiring to hear some people originally from Cuba share how they had

known and appreciated Erma Hoke (Ulery) when she had been in Cuba. It is evident that the influence of Brethren in Christ missionaries in Cuba, who began

A time for sharing at the Kendall church.

mission work there in 1954, is still going on.

After this full, busy and inspiring day, Eduardo, Jill, Howard and I shared dreams, hopes, prayer requests, challenges and even some frustrations in regards to the growing pains of planting churches in Miami. For example, the rent alone for Rene's storefront church is \$1,500 a month.

What a privilege to pray for this vital mission outreach in the Brethren in Christ Church. We also challenge you, readers, to uphold this Hispanic mission on the cutting edge, right here in our own country. ■

Howard and Jennie Rensberry live in Northern Saskatchewan, where Howard teaches in a small Chipewyan village.

**South Suburban:
"A church for the 1990s"**

The promotional brochure says, "At last! A church for those who have given up on traditional church services." There must be quite a few persons like that in Littleton, Colorado, because 255 showed up for the opening service of the South Suburban Church on September 23, 1990. The leaders of this "church designed to meet your needs in the 1990s" are Pastor Bob and Barb Douglass; Aaron Stern, Director of Pastoral Care, and his wife Martha; Jeff Peckman, Director of Music and Concert Series; Bill Morgan, Director of New Directions Counseling Centre; Alan Reed, Director of Youth Ministries; Don Lynn, Director of Christian Education; and John Lewis, Director of Leadership Training.

South Suburban Church celebrated five months of worship on Feb. 17. The Arapahoe High School where they meet is in the heart of their ministry area. An 800-seat auditorium, classrooms, and cafeteria are available for the congregation's use. Besides that, the leadership enjoys 500 square feet of office space on the third floor of the United Bank building, fronted by large windows facing north and west.

January average attendance was 116, with a high of 144. Among these is a solid base of church-building families, including lawyers and two radio announcers. Music and prayer are becoming vital ministries of the church, as well as the "Donut Repair Club" children's church which operates complete with T-shirts, cassettes, videos and books. The goal of the club is to "prepare kids . . . so that their future will be happier and more meaningful." Accord-

ing to the church newsletter, the Sunday worship experience is "sharply focused to be a crisp, well-planned, relevant service."

"The basis for all of these growth opportunities," continued the newsletter, "is Jesus Christ." Aaron Stern reports, "Esprit de corps is extraordinary. Members of South Suburban Church are excited and enthused about our closely knit body of believers." ■

Evangelical Visitor

At Last!

A church for those who have given up on traditional church services.

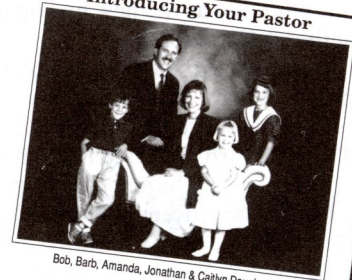
Let's face it . . . many people aren't active in church these days.

Why?

Too Often

- The sermons are boring and don't relate to daily living.
- Members seem unfriendly to visitors.
- Many churches seem more interested in your wallet than in you.
- Many churches are too demanding on your time.

Introducing Your Pastor



Bob, Barb, Amanda, Jonathan & Caitlyn Douglass

A Message from the pastor . . .

WE ALL NEED A PLACE along our spiritual journey where we can sense the presence of God and worship Him, where we can receive spiritual strength and guidance for the week ahead, where we can belong to a caring group of people who encourage us along the way.

As a pastor I have been touched by the love of God and have found in Jesus Christ a joy and purpose in living.

WHEREVER YOU ARE on your spiritual journey, it is our desire that you will experience this love of God Him.

THERE IS A PLACE for you in this growing fellowship. We look forward to the possibility of your becoming part of the South Suburban Church family. We invite you to come and grow strong with us!

An incident in peacemaking



The neighbor and the property line

by Granville Moyer

Some time in the summer of 1960, my neighbor bought a house next to my property and did not realize it was built so close to my property line—about three feet away. So he asked me to sell 10 feet of my property in order to have more room around his house. Since the acreage had been laid out into building lots before my time, I was advised by the zoning officer not to split up the lot.

This decision made my neighbor very unhappy, whereupon he planned to obtain his desires by force.

At the time, we were in the business of raising chickens and our common practice was to house them in summer shelters until they were ready to be put into the laying houses. Sometimes a few would wander around and get on my neighbor's property, and he would promptly shoot them with his rifle. Whereupon I put up a fence to keep them on my side. That made him exceedingly unhappy because I put it right on the property line, where it belonged.

His next complaint was "Take that fence down." So I replied, "You don't want my chickens on your side, do you? And I certainly don't want them over there either." To which he replied, "I

definitely do not want your chickens in my yard."

After this complaint we decided to put our chickens elsewhere and instead we decided to put a few sheep in the same fenced-in field. This action resulted in yet another complaint: the sheep chewed their cud at night and that grinding noise kept him from sleeping at night.

Finally the poor neighbor could stand it no longer, so he took drastic action: he promptly advised the local police officer to inform me that he would give me two days to take the sheep out of the field or he would take court action.

After this fiery ultimatum, I counseled with the chief of police. He reminded me that my farm was established before the neighbor's house was built and therefore I had the right to keep the animals right where they then were. Immediately after this statement I told the chief that I intended to move the fence over on my property 10 feet, but he advised against such a drastic move.

Soon after my interview with the chief of police, I made my way over to my neighbor and advised him that I would move the fence over on my property 10 feet, and he could use those 10 feet of my property exactly as he would use his own property—plant trees, lawn or flowers, etc.

This final offer broke his antagonistic spirit and he became very happy and was a most friendly person to me ever after. ■

Granville Moyer, who died in November 1990, was a long-time member of the Souderton (Pa.) Mennonite Church. His daughter, Ruth McMullen is a member of the Conoy (Pa.) Brethren in Christ Church.

April 1991

Restitution reduces crime

by Howard Zehr

Does the opportunity to make things right reduce crime? Apparently so, says a new study, when young offenders are positively rewarded for taking responsibility.

Reduction of recidivism, or re-offense, rates has not been a primary purpose of most Victim Offender Reconciliation Programs (VORP). VORPs usually put more emphasis on repairing harm and righting relationships. Still, recidivism rates are an important question, one that is often asked of those involved with VORP. Until now, good evidence has been scarce.

Researchers Anne L. Schneider and Laurie Ervin have looked at six juvenile courts that use restitution, one of which included victim-offender mediation as a component.

They discovered that young offenders who made restitution were less likely to recommit offenses than those who did not. However, it was through formal, organized programs that the effect was most pronounced. When restitution was informal, simply ordered by the court and attached to traditional sanctions such as probation, the recidivism rate dropped by 18 percent a year. When restitution was made through an organized restitution program, the rate of recidivism dropped 27 percent.

Why did this happen? Schneider and Ervin tested the theory that young offenders were deterred by the threat of this punishment, but the theory did not stand up. What emerged was that VORP and restitution, unlike traditional "punishments," required action on the part of the juvenile, and then gave concrete positive results. For each payment or service, there was a tangible reward.

Juveniles who complete restitution, the study concluded, have done something positive and tangible, providing a sense of success. Apparently they are more likely to experience this success in a formal program than in restitution that is informally connected to a traditional sanction such as probation. ■

Howard Zehr directs the MCC U.S. criminal justice program, which has helped develop VORPs in the United States.



Don't stop now

GROWTH IN GRACE

by Steve Harper

March 2, 1991, marked the two hundredth anniversary of the death of John Wesley, one of the "spiritual ancestors" of the Brethren in Christ Church. Growing out of an Anabaptist-Pietist heritage in the 1700s, the Brethren in Christ incorporated elements of Wesleyan theology into its life and thought in the latter 1800s.

John Wesley's theology is a theology of grace. No matter where we are in our spiritual life, we got there by grace and we can go on in grace. The call of the Christian is the call to grow. The Wesleyan equation is this: "Grace plus response equals growth." There is no point in life where we can say, "I have all I need."

But how do we grow? Wesley believed that God has provided certain experiences and means by which we may grow in grace. One of the major emphases in his ministry was to nurture people in their faith. Unfortunately, this dimension of his ministry has often been overshadowed by his role as a traveling evangelist. While it is true that Wesley traveled far and wide to win people to Christ, it is equally true that, having won them, he sought to make disciples of them. He wanted more than bare converts or spiritual infants. He wanted people who were able to live the Christian life day by day and who could in turn bring others to faith. Therefore, he emphasized elements that contribute to growth in grace.

First, he taught that we grow in grace out of a sense of assurance. An assured faith is one of the central themes in Wesleyan theology. Wesley's favorite text in this regard was Romans 8:16, "The Spirit himself testifies with our spirit that we are God's children." In the early days of his ministry he felt so strongly about assurance that he taught there was no authentic salvation without it. By the mid 1740s he had modified his position, saying that while assurance was not *necessary* for salvation, it was the "common privilege of all believers."

Here as at other times Wesley let experience be his teacher. In his ministry he had found those persons who could testify to a salvation experience but who were still plagued by doubts and questions. He came to see this as one of the tools of Satan to rob the new believer of joy, peace, and power. Consequently, he preached the doctrine of assurance all the more, but now for motivation to grow rather than as a condition for salvation.

We can understand this if we return to Wesley's understanding of Christianity as a relationship. Authentic growth takes place when there is security and love in a relationship. Wesley said this is what the Holy Spirit provides. He comes to our hearts to let us know that we are God's children. We do not have to live with a "hope-so, think-so, maybe-so" faith. Dr. Ed Robb has said that if salvation is so insignificant that you can have it and not know it, then you can lose it and not tell it. It is the ministry of the Holy Spirit to bear witness to us that we are the children of God.

Wesley taught
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Unfortunately, assurance has been misunderstood. Some see it as impossible. They maintain it is not part of what God chooses to give his children. The best we can do is live with a rather high degree of tentativeness. For such people, to speak of assurance undercuts any motivation to growth. But we have shown (and will demonstrate further) that Wesley himself preached assurance as a motivation to growth. Assurance was not Methodism's "eternal security." For Wesley, assurance dealt with one's *present* relationship; it was no guarantee for the future. Only continued obedience and faithfulness could take care of the future.

Still others have seen any testimony of assurance as an expression of pride. They say, "To speak of an assured faith sounds like spiritual conceit." To be sure, if one testifies to assurance based on any special experience or performance, it is con-

ceit. For Wesley, true assurance is *not* saying, "Look what a great Christian I am." Rather it is saying, "Look what a great Savior I have!" Here is the point of assurance: Christ has powerfully entered our lives, and it is his intention to stay.

Despite misunderstandings, a legitimate question remains. Is there anything on which to base assurance? Can we distinguish between true assurance and presumption? Is there a way to be sure we are not fooling ourselves? Wesley would answer yes to these questions. He provided a series of tests which a person could use to judge the authenticity of his assurance.

First, he taught as Paul said, that there is the witness of the Spirit. The Holy Spirit will not call us something we are not. Wesley wrote, "We must be holy of heart and holy in life before we can be conscious that we are so." The first movement is God's. We love him because he *first* loved us (1 John 4:10). Wesley wanted it to be clearly understood that assurance has an objective base. We do not dream it up. It is a gift from God, mediated to us through the Holy Spirit and on the basis of Christ's atonement. When the Spirit bears witness, he does so to something that has actually occurred.

Second, there is the test of the witness of our own spirit. When we examine ourselves, we can be aware of at least four elements that confirm God's grace in our lives. First, we know that we have repented of our sins. In the last chapter we showed that repentance does not happen apart from the exercise of our wills. It is a conscious determination to change. Therefore, Wesley said, we can know that we have repented. Second, we are aware of a change in our lives. Wesley called it a change from darkness to light, from the power of Satan to the power of God. Third, we are aware of a new character produced in us. Here is where the fruit of the Spirit comes in (Gal. 5:22-23). And fourth, we find joy in the service of God. Wesley said, "A true lover of God hastens to do His will on earth as it is done in heaven."

Through these tests, Wesley be-

lied any person could distinguish between true assurance and presumption. Having come to the conclusion that assurance is well founded, he believed we would be joyously motivated to grow in the grace and knowledge of Jesus Christ.

Wesley's second major teaching on growth in grace had to do with the practical ways in which such growth takes place. For him, it occurred through the use of the means of grace. The "means of grace" was a particular term in Protestant and Roman Catholic circles to describe the specific channels through which God conveys grace to his people. Wesley never limited God's grace to these "means," he only believed that the means of grace were the normal (ordinary) ways that God enabled the believer to grow in grace.

Before discussing the various means of grace, a general statement is in order. Wesley did not believe the means of grace had any power in themselves. Use of them alone did not guarantee growth in grace. The means of grace were just that: means, not ends in themselves. Therefore, when he advocated the use of the means of grace it was never in a legalistic or mechanistic sense. But he did believe that these usual channels were used by God to communicate his grace to people. He divided the means of grace into two groups: the instituted means (those ordained by Christ), and the prudential means (those ordained by the Church). The instituted means were his primary focus, but he also felt God has chosen to work through the prudential means as well.

The first instituted means of grace is prayer. This came first in Wesley's list because of his understanding of Christianity as a relationship. He called prayer "the grand means of drawing near to God" and felt that all the other means should be mixed with prayer. At the heart was Wesley's knowledge that all relationships—human and divine—require good communication. He recognized prayer as the means of that communication between God and man.

In one of my own revival meetings a man came confessing spiritual dry-

ness. Upon inquiring about his relationship with God, I discovered he had not prayed with regularity or meaning for over a year. As we talked further, I continued to sense that this was the heart of his problem. The lines of communication were down; consequently he was not receiving any fresh word from God or feeling that his words were reaching their intended destination.

Wesley called the lack of prayer the common cause of "the wilderness state" (a sense of spiritual dryness and purposelessness). He went on to say that the lack of prayer in one's life cannot be made up for by any other means. Believing in the indispensable nature of prayer as he did, Wesley urged his people to be faithful in private and public prayer. His own life was a model of discipline and regularity in prayer. The hours of every day were undergirded and saturated with prayer. As a result, he experienced growth in grace.

The second instituted means of grace is what Wesley called, "searching the Scriptures." He knew the power of the Bible. He referred to himself as a man of one book, and he wanted the Methodists to be Bible Christians. To aid his followers in the use of Scripture, he compiled explanatory notes for both the Old and New Testaments and made them available at reasonable prices. Wesley's emphasis upon the primacy of Scripture was based on the conviction that through the Bible God gives, confirms, and increases true wisdom.

Accordingly, he laid down certain principles that would increase one's knowledge of the Word and allow it to have its greatest effect. First, he wanted a person to know the whole Bible, not just parts of it. He advocated reading from both Testaments each day. Second, he did believe that a regular reading of the Bible was most profitable for spiritual growth. His own practice was usually to follow the suggested readings in the table of lessons in the Book of Common Prayer. However, he maintained an inner freedom to read wherever he felt God was directing

him. Third, he believed that one should carefully apply and immediately put into practice what was read. He had little use for a detached reading of Scripture. Instead, he wanted readers to ask, "What does this mean for me?" and "How can I put the truth of Scripture to work for the good of others?" In this way, the Bible served as an important means of grace.

The Lord's Supper stood third in the instituted means of grace. Wesley averaged communing once every four or five days. He exhorted early Methodists to practice "constant communion," which included being present whenever possible at the Holy Communion. On many occasions he personally led Methodists from their preaching houses to the Anglican parish churches in order that they might receive the sacrament. When Anglicans no longer welcomed Methodists at their altars, he found other legitimate ways of providing the Lord's Supper for his followers.

Why was he so concerned that the Methodists receive the sacrament at every opportunity? Because he believed the experience was more than a symbol, it was an opportunity to actually commune with Christ and receive the grace of God. He stopped short of any notion of transubstantiation, but he believed that Christ was present in the service. Normally, the Lord's Supper would be of greatest benefit to believers, an aid to growth in grace. But Wesley also believed the sacrament had a converting potential. Consequently, his invitation was an open one, extended to anyone who truly and earnestly repented of sin, was in love and charity with neighbor, and intended to lead a new life following the commandments of God. This being so, the Lord's Supper became the high point in early Methodist worship.

The fourth instituted means of grace was fasting. In the earlier part of his life and ministry, Wesley observed Wednesdays and Fridays as fast days. This was in keeping with the practices of the early Christians. Later on, he dropped Wednesday and exhorted his followers to faith-

The key to Christian growth is not feeling but faithfulness. God has expressed his faithfulness by providing means of grace. We express our faithfulness by taking advantage of them.

fully keep Friday as a day of fasting. It is important to see that Wesley did not see fasting as an act of mortification, or even as a lengthy experience. He did not believe the effectiveness of fasting lay in its duration or intensity, but rather in the commitment of time exclusively for God and spiritual concerns.

Normally, Wesley began his fast after the evening meal on Thursday evening and broke it with tea on Friday afternoon. In between he gave particular time to prayer and devotion. When the occasion demanded, he was open to longer fasts. But as an ongoing means of grace he felt this regular practice was sufficient. Through these weekly fasts he believed God mediated grace to enrich the Christian life.

The fifth instituted means of grace was group fellowship, or what Wesley called, "Christian conference." As it turned out, this means became the primary instrument of early Methodist renewal. Wherever Wesley preached, he sought to organize believers into bands, classes, and societies for their continuing nurture. In 1743, he organized these groups into the United Societies, a movement within the Church of England. Methodism remained as a "little church" within the larger body until shortly after Wesley's death.

It is interesting to see the various dynamics at work in these three units of Methodist nurture. The bands were groups of four to eight people of the same sex and as near the same maturity in Christ as possi-

ble. Wesley believed every Christian needed a small, intimate place to share the concerns of his life and to find commonality of experience and intensity of support. The classes were groups of about a dozen, mixed as to sex and levels of experience. In time the classes became the core of Methodist nurture, often being led by lay men and women. The class leader functioned as an "undershepherd" and was responsible for the spiritual and temporal welfare of those in the group. The societies were the largest group in Methodism per se, usually numbering above forty. This group met weekly as well for Bible exposition, singing, testimony, and prayer. When clergymen were available, they gave leadership to the societies, but often these groups were led by the laity as well. On each level, the dynamic was different, but the total experience provided a nearly comprehensive experience of nurture and discipleship.

The importance Wesley placed in this means of grace can be seen in two remarks he made. On one occasion he stated that "preaching like an apostle without joining together those that are awakened and training them up in the ways of God, is only begetting children for the murderer." This was his opinion after a visit to Pembrokeshire where there were no regular societies. His evaluation was that "the consequence is that nine of the ten once-awakened are now faster asleep than ever." He was fully convinced that wherever this dimension of discipleship was

lost, Methodism would cease to be a vital movement.

These then are the five instituted means of grace. Wesley believed God had ordained them as channels through which his converting and confirming grace could flow. In addition to these, Wesley recognized three prudential means of grace: doing no harm, doing all the good you can, and attending the private and public worship of God. He used these means as conditions for continuing membership in the Methodist Societies, and members were regularly examined to see how they were living up to such standards.

At the heart of it was Wesley's conviction that growth in grace is not accidental or automatic. One does not wander or stumble into maturity. On God's side, he does not save us and then tell us to do the best we can. Rather, he supplies specific instruments through which he can nurture us. To be sure, he is not limited to these means, but he has chosen to use them as his primary and normal means of effecting Christian growth. I have yet to meet a vital, growing Christian who did not use these means of grace in one way or another.

There will always be highs and lows, ups and downs, advances and declines. Christians have good days and bad days like everyone else. Not to admit that is to misrepresent the facts. There are mountain-top experiences, but they do not come every day. The key to Christian growth is not feeling but faithfulness. God has expressed his faithfulness by providing means of grace. We express our faithfulness by taking advantage of them. And in that God-human encounter, the connection is made, grace flows into our lives, and we are led to greater conformity to the image of Christ. ■

*J. Steven Harper is Professor of Spiritual Formation at Asbury Theological Seminary, Wilmore, Ky. Taken from the book **John Wesley's Message for Today**, by Steve Harper. Copyright © 1983 by the Zondervan Corporation. Used by permission.*

THE COST OF

Letting go

by Dick McClain

"Go! Let go! Help go!" This was the theme of a missions conference at the Christian college I attended. The implications of the three challenges were obvious. Some Christians were called by God to become missionaries—to "go." Others—family, friends, etc.—were called to "let them go." And those who were not personally called were to "help missionaries go" by supporting them with their finances and prayers.

As a young collegian I could appreciate the first and last admonitions, but I could not relate to the second part. After all, as an 18-year-old who had only recently left the nest myself, "separation from loved ones" wasn't hard at all. In fact it was a teenager's dream come true! I was free at last!

Now don't misunderstand me. I loved my missionary parents dearly. But I can't remember ever feeling very homesick, much less crying myself to sleep because I wasn't with my family. (Sorry, Mom and Dad. If it's any consolation, I miss you lots more at 40 than I did at 18.)

Well, now that I am a parent with three children of my own and involved with scores of missionary candidates, I'm starting to understand the "let go." Twenty years ago it was a piece of cake. Now that I see it from the other side, it can involve real pain. Even sacrifice.

Relinquishing children, parents, grandparents, or hardest of all small grandchildren to some distant land may not be

quite on a par with Abraham offering Isaac on the altar. But it can feel about the same!

In premarital counseling during my eleven years in the pastorate, I urged prospective couples to realize they are not only marrying a spouse but the spouse's family as well. More than two people's lives would be touched by their union.

The same principle holds true when God directs someone into missionary service. That usually means a move to a distant land, far from relatives and friends. The one going obviously has to say yes to God's call. But the ones who stay behind need to say yes, too. Giving our loved ones "permission" to obey God is tremendously important. Many of those whom God directs into missionary service never make it to the field due to the tremendous emotional toll exacted by friends and family. Their opposition often takes the form of harsh criticism, judgment, anger, or a reluctance to give their blessing. As a result, the missionary candidate finally decides not to go.

Here's my plea. If God is calling a member of your family or your church into missionary service and it's hard for you to let them go, don't wrestle with them. Do your wrestling with God. If you put the emotional screws on them, you're likely to win. But in the process everyone will ultimately lose.

Here's an important spiritual principle: When fighting God, it's always good to let him win! When you win, you really lose, but when you lose, you end up winning. (Didn't Jesus say something like that?)

There's real sacrifice involved in letting loved ones go off to far away places for extended periods of time. I sense something of that sacrifice when I preach at commissioning services for outgoing missionaries. The missionaries' parents are usually there. Those parents are often grandparents, too. They are saying goodbye to infant grandchildren whom they will not see again for four or five years. That's hard! But no one ever said that evangelizing the world would be easy or painless. Just worth it.

A reading from *My Utmost for His Highest* is titled, "What My Obedience to God Costs Other People." Oswald Chambers writes: "If we obey God it is going to cost other people more than it costs us, and that is where the sting comes in. . . . If we obey God it will mean that other people's plans are upset, and they will gibe us with it—'You call this Christianity?' We can prevent the suffering; but if we are going to obey God, we must not prevent it, we must let the cost be paid. . . . We can disobey God if we choose, and it will bring immediate relief to the situation, but we shall be a grief to our Lord. Whereas if we obey God, he will look after those who have been pressed into the consequences of our obedience. We have simply to obey and to leave all the consequences with him. Beware of the inclination to dictate to God as to what you will allow to happen if you obey him."

Yes, our decision to be a missionary costs others. The question comes, do I have the right to deny my parents access to their grandchildren? And what right do I have to subject my children to deprivation or hardship because of my choice?

Showing compassion for our parents and children sounds spiritual. But this sidesteps the simple matter of obedience to God. God has not called us to analyze all the consequences of our obeying him. Nor has he called us to be responsible for all the lives that are in some way affected by our choice. He just asks us to obey, and because he is God he can take care of all the rest.

And so to all missionary candidates I would say, letting go of your "responsibility" to family and friends may be harder than going itself. But where the cost is dearest, God's grace is the richest. The hardest struggles are often the doorway to his greatest blessings.

Say yes to God. Then let him be God to all those who are affected by your yes.

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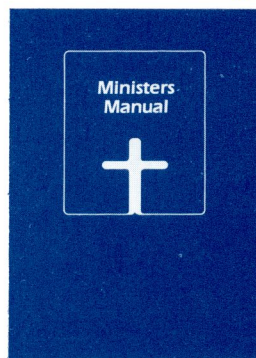
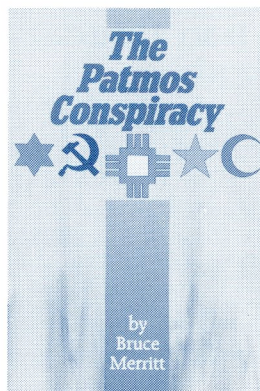
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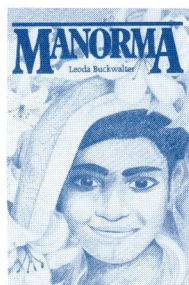


The Patmos Conspiracy

by Bruce Merritt

This exciting, action-filled, suspense novel is based on the book of Revelation. The intriguing mystery unfolds through a series of engrossing events occurring around the world that ultimately and inexorably climax with the second coming of Christ in the Holy Land. It's a book about choice and is guaranteed to hold the reader's attention from cover to cover.

288 pages. Paperback. \$9.95



Manorma

by Leoda Buckwalter

This well-written romance novel, set in India, has the message of the universal power of forgiveness and love. Manorma marries outside her Christian faith and must wrestle with difficult relationships with both her husband and in-laws concerning her faith. This is an exciting story of romance with a strong moral message. Manorma is an ideal book for youth and adults.

Reading *Manorma* is an emotional experience that will captivate your heart and renew your faith in the power of love.

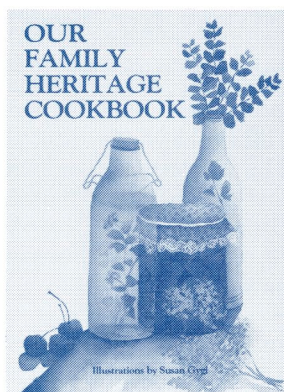
192 pages. Paperback. \$7.95

The Minister's Manual

(1991 Edition)

This is the new *Minister's Manual*, revised and updated. It has been reviewed by numerous denominational leaders and reflects current thought regarding Brethren in Christ approaches to worship and services. The ultimate goal of *The Minister's Manual* is to be a help to the pastor or worship leader. This is a vital tool that all BIC pastors, worship leaders, and congregational libraries should have.

192 pages. Hard cover. \$ 10.95



Our Family Heritage Cookbook

Illustrations by Susan Gygi

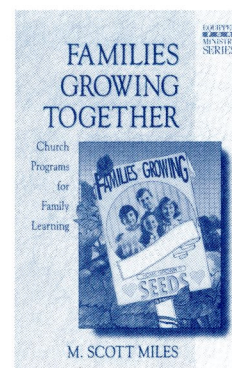
A unique gift destined to become a family treasure, *Our Family Heritage Cookbook*, is a blank cookbook with beautiful watercolor illustrations. Inspirational quotations add to the cherished experience of cooking family favorites.

Our Family Heritage Cookbook is an ideal gift for Christmas, weddings, show-

ers, graduation, or leaving home. It's appropriate anytime a parent or congregation wants to give a lasting part of the family heritage to children or friends.

This book is also available at a 30 percent discount for congregational fund raising projects. Call 800-253-9315 or 219-773-3164 for details.

96 pages. Loose Leaf Binder. \$14.95



Families Growing Together

by M. Scott Miles

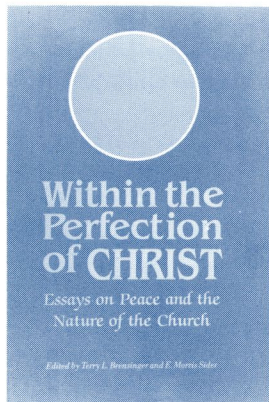
This is a very practical book on intergenerational learning in the church. The first chapters provide the vision as well as the "how to" information which lays a foundation and framework for intergenerational ministry. The second section of the book provides thirty-four family learning sessions which include:

- Celebrating God's Love (13 sessions)
- Intergenerational learning program (9 sessions)
- Parent-teen learning unit (9 sessions)

The book ends with a comprehensive resource guide to help bring the family back together in the church setting.

124 pages. Paperback. \$9.95

New Books

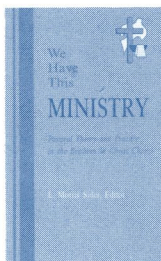


Within the Perfection of Christ: Essays on Peace and the Nature of the Church

Edited by Terry L. Brensinger and E. Morris Sider

This thought-provoking book is written for the serious Christian reader (not necessarily a theologian) wishing to gain a more thorough understanding of a variety of aspects of the Church. Although many of the authors are from an anabaptist persuasion, the sixteen essays cover a wide range of topics. Authors include: Ronald J. Sider, John K. Stoner, William Klassen, John H. Yoder, Harriet Sider Bicksler, and Owen Alderfer.

266 Pages. Paperback. \$12.95



We Have This Ministry: Pastoral Theory and Practice in the Brethren in Christ Church

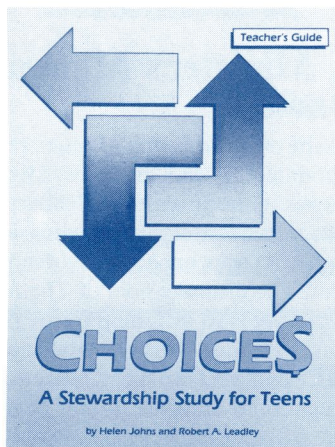
Edited by E. Morris Sider

This book covers the historical, theoretical, and practical aspects of pastoral ministry in the Brethren in Christ Church. Produced by the Board for Ministry and Doctrine, it shows how ministry is based on the Bible, how it developed in history,

and how it relates to the work of the church today. Chapter contents range from Old and New Testament pastoral models, training and licensing, to dealing with tensions that come with the office.

Brethren in Christ pastors, search committees, and anyone considering the call to become a pastor should read this book.

352 pages. Paperback. \$11.95



Choices: A Stewardship Study for Teens

by Helen Johns and Robert A. Leadley

A 32-page teacher's guide is written to facilitate use of the youth-oriented lift-off lessons. The study is made flexible enough to be either a six-week or thirteen-week course. Group activities are based on discussion of modern paraphrases of Scripture applicable to stewardship.

The beauty of this youth elective is that one need not be an economist or business person to teach it. The teacher's guide is comprehensive, easily understood, and easily applied to the lesson and class.

Every Brethren in Christ youth should have the opportunity to experience this study before they leave high school.

Teacher's Guide (32 pages) \$4.95
Set of 4-page lift-offs \$3.95

Christian Education Curriculum

The Board for Media Ministries distributes its curriculum items through the Christian Light Bookstores. Locations and telephone numbers of the Christian Light Bookstores are listed on the back page of this catalog.

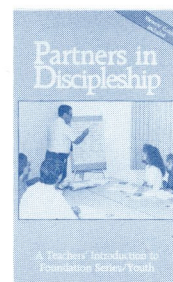
Curriculum products endorsed by the denominational publishing house are:

CHILDREN: *Foundation Series*
Wesley Bible and Life

YOUTH: *Foundation Series*
Wesley Bible and Life

ADULT: *Foundation Series*
Wesley Biblical Series

The diversity of products within each of these groups is too numerous to list in this catalog. For samples and a complete listing please contact your local Christian Light Bookstore or call 800-253-9315.



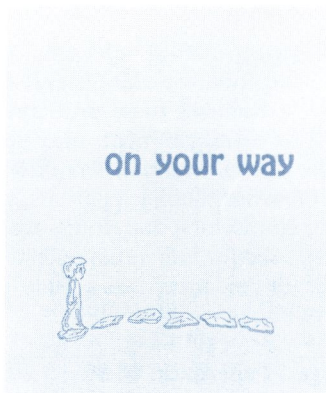
Partners in Discipleship

by Helen Johns

A video presentation to both introduce one to the Foundation Series/ Youth curriculum and be a teacher-training tool for those using the curriculum. All Brethren in Christ congregations with youth programs should review the video to see how the exciting NEW Foundation Series/ Youth curriculum and teaching method fits your congregation.

26 minutes long. Free to BIC congregations using the Foundation Series/ Youth curriculum.

Price for non F.S. users \$9.95

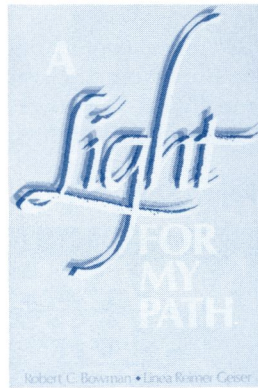


On Your Way

by Warren Hoffman

This book is designed to communicate the Brethren in Christ's understanding of the Christian faith to junior-high youth. It features biblical material, learning activities, and personal involvement.

Loose Leaf. \$4.95



A Light for My Path

by Robert C. Bowman and Linea Reimer Geiser

This is an outstanding adult study book that leads the reader through the Bible, maintaining the tie between the Old and New Testaments. Its aim is to help the reader discover, or rediscover, the Scrip-

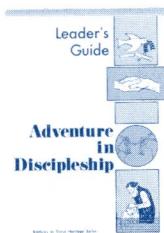
tures as a daily source of light for one's path. It can be effectively used by groups who contain people with a wide range of biblical knowledge and understanding. It's an ideal review as well as introduction into making the Word a way of living.

159 pages. Paperback. Teacher's Guide—\$7.95

Student's Guide—\$5.95

The Heritage Series

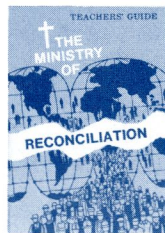
We all come into something and do not arrive into a void. This absence of nothingness and presence of history is our heritage. The Heritage Series is designed to create an awareness of what we come into by being Christians and Brethren in Christ. The series is comprised of five studies, each with a student's and teacher's book. The studies are:



Adventure in Discipleship, by Norman A. Bert. This is a historical perspective, based on Biblical interpretation, of the Brethren in Christ Church from the roots of the Protestant reformation to contemporary times.

112 pages

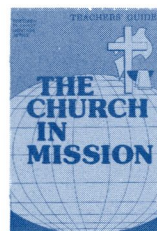
Price \$2.50 (Student)
\$1.95 (Teacher)



The Ministry of Reconciliation, by Martin H. Schrag and John K. Stoner. This book studies man's major problem, relationships, from a biblical perspective. How does God intend mankind to get along with each other? How does God intend mankind to get along with God? The answers to these questions become the foundation for the study of reconciliation.

124 pages

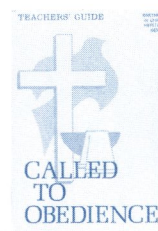
Price \$2.50 (Student)
\$1.95 (Teacher)



The Church in Mission, by Harvey Sider. The author maintains a balance between local and foreign missions. He examines the New Testament's teaching relating to the character and work—the nature and mission—of the church. Throughout, the book never strays from this biblical base.

152 pages

Price \$2.50 (Student)
\$1.95 (Teacher)



Called to Obedience, by Owen Alderfer. The book opens with the sentence, "This is a book about what it means to live as Christians in this present evil world." Chapters include: What's Right? What's Wrong?, Grounds for Moral Decisions, The Neighbor in Need, The Brethren and Politics, War and Peace, etc.

134 pages

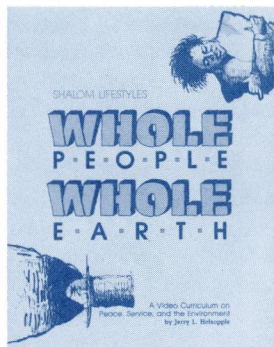
Price \$2.50 (Student)
\$1.95 (Teacher)



Everything Necessary, by Luke Keefer, Jr. This is an introductory study of God's grace at work in our lives. It affirms a view of God as the loving Father, who does not lay greater burdens on his children than they can bear.

156 pages

Price \$4.95 (Student)
\$3.95 (Teacher)

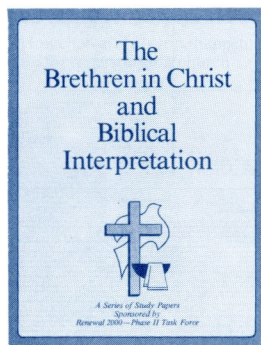


**Shalom Lifestyles
Whole People, Whole
Earth**

by Jerry L. Holsopple

A creative video study for youth programs. The video covers areas such as: The Old Testament concept of Shalom, TV Violence, New Testament Teachings, Military Recruitment, Choosing an Occupation, Caring for the Earth, and Risk-taking for Peace. The Bible, music, video, and print are woven together into simple, helpful lesson plans. It is solidly based on the Bible and a sensitive understanding for the needs and strengths of young Christians.

Video, Teacher's Guide & Student Pieces \$59.95

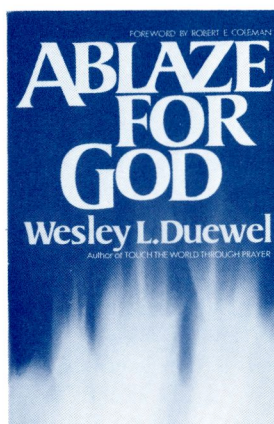


**The Brethren in Christ
and Biblical Interpretation**

This is a series of study papers sponsored by the Renewal 2000—Phase II Task Force. The study guide is designed for 10-13 weeks of study. Authors include: Owen Alderfer, Martin Schrag, Lawrence Yoder, Luke Keefer, Jr., and Henry Ginder. The guide may be studied in a variety of settings: adult Sunday school, Sunday or Wednesday evening classes,

small-group settings, or by interested individuals. Chapters contain interesting and thought-provoking discussion questions. This is a great way to get a more thorough understanding of the church.

29 pages. Paper. \$1.95

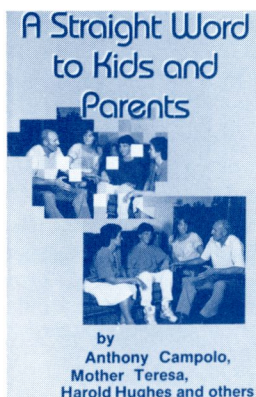


Ablaze for God

by Wesley L. Duewel

This is a book that speaks about the spiritual dynamics of leadership. You can be more of a person of God, aflame for God, anointed and empowered by God—truly a Spirit-filled leader. In this book there are answers regarding leadership you will read again and again.

327 pages. Paperback. \$7.95



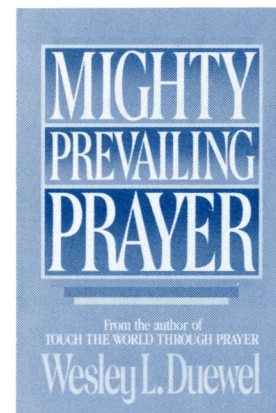
**A Straight Word to Kids
and Parents**

by Anthony Campolo, Mother Teresa, Harold Hughes and others

A collection of Christian readings which offer insight and help on such vital con-

cerns as drugs, dating, television watching, suicide, homosexuality, and crime. The book discusses these problems in a frank, non-judgmental manner. *A Straight Word to Kids and Parents* can be a major resource book for parents, youth, pastors, counselors, and youth workers. It can be used for individual reflection, as a source for guidance, or as a study-group resource book.

150 pages. Paperback. \$4.95



**Mighty Prevailing
Prayer**

by Wesley L. Duewel

This is a book for those who desire a more effective prayer life. This volume can open the door to wonderful answers to prayer. *Mighty Prevailing Prayer* will speak to your heart, take you to your knees, and help obtain answers in difficult and resistant situations.

336 pages. Paperback. \$7.95



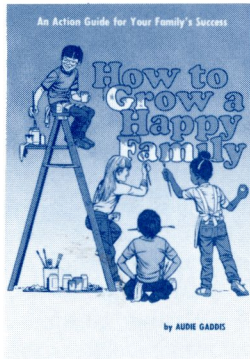
**Not A One-Way Street
A Video on Congregational
Literacy Programs**

This is a video about literacy and the role that the church can play in starting a literacy ministry in a community. The video is



produced by the Evangelical Lutheran Church of America and can be used both to develop enthusiasm for the project and as a resource for beginning congregational literacy outreach. The need is great. The opportunities for congregations to involve people of diverse ages and backgrounds are significant. Investment in the video can be the start of an enriching program of community and individual involvement that has proven to reap significant evangelical and outreach benefits for the learner, teacher, and congregation.

Video. \$16.50



How to Grow A Happy Family

by Audie Gaddis

Audie Gaddis has written a light-hearted, biblically-based book that has real value and practical ideas that work. The unique feature is the "Family Inventory Guide and Action Guide" with each chapter. These self-tests and activities help the reader move beyond concepts to action—action that will reap better relationships within the family.

This book is for the "average" American and Canadian family that is not deep into trouble but simply wants a better, more Christ-centered family life. It is written with a sense of humor that helps keep the reader's interest. It helps "lighten up" family relationships so members can have fun with each other.

This book could be the beginning of a new and enriching life for you and your family. Highly recommended.

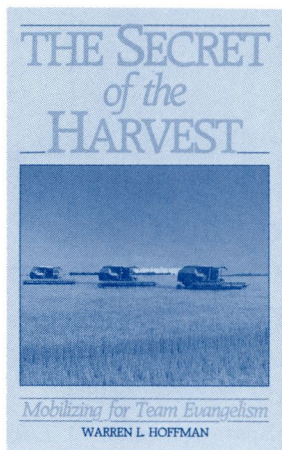
150 Pages. Paperback. \$6.95

Accent and Issues Brochures

These are contemporary brochures that give the Brethren in Christ stand on a variety of topical issues. Topics include: Abortion, Salvation, Violence, Sanctification, Singleness, Baptism and Belonging, The Simple Lifestyle, The Christian and War, and Sexuality. These flyers are about contemporary issues that tell where the Brethren in Christ stand in today's North American society. They should be a part of every congregation's outreach.

Study guides for the *Accents & Issues* papers are available from the Bishops' offices to facilitate congregational study and discussion. There is no charge for the study guides.

\$.08 each.



The Secret of the Harvest

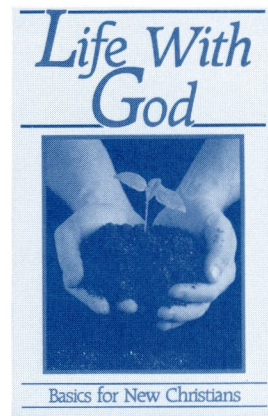
by Dr. Warren Hoffman

Drawing on Jesus' image of the harvest in Matt. 9, this book reveals the "secret" of evangelism: the readiness of all Christians to use their talents and personalities in the process of discipling. Hoffman discusses

biblical principles of evangelism. The book provides a step-by-step plan for bringing people in the congregation together so they can effectively work as a team to win people to Christ and the church.

This is an excellent book for a congregation interested in outreach, evangelism, and growth for the glory of God. It can be used effectively in a study-group setting and should be a part of every pastor's personal and congregation's library.

256 pages. Paperback. \$7.95

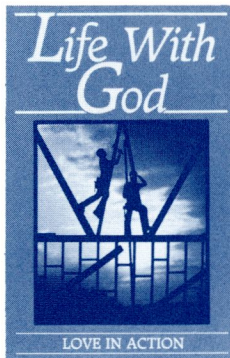


Life With God: Basics for New Christians

by Helen Johns

Seven short, down-to-earth sections, each followed with Bible-study questions, provide an excellent tool for discipling the new believer. The author includes topics such as prayer, Bible study, fellowship, worship, overcoming doubts and fears, and telling others about one's new-found faith. Primarily for one-to-one use with a new Christian, it can also be used quite effectively in a small-group setting for study and discussion.

64 pages. Paper. \$2.95

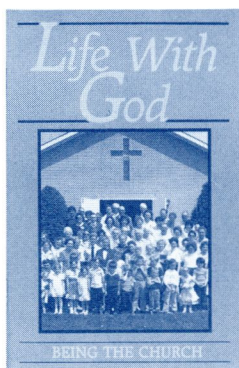


Life With God: Love in Action

by Helen Johns

This is the sequel to *Life With God: Basics for New Christians*. It is designed to lead the new believer into a deeper Christian commitment as well as a dynamic, active relationship with God and the community. Chapters include: Love in Action, Love Serves, Love Gives, Love's Power Source, Love Restores, and Love Prepares. Chapters are short, easily read, and include a Bible study and discussion questions. As with the first book, it is designed for use one-to-one or in a small-group setting.

64 pages. Paper. \$2.95



Life With God: Being the Church

by David Zercher

This is the last book in the *Life With God* series and is written specifically to lead one into a better understanding of the Brethren in Christ Church. *Life With God: Being the Church* is designed to lead

to membership in the denomination. The book is based on the Brethren in Christ covenant and goes into detail describing its two basic tenets: first, the kind of people we ought to be (chapters 1-3); and second, the kinds of things we ought to do to build a healthy Christian community.

The student book has value in being read on its own but is also designed for a class situation. The teacher's guide is quite extensive with resource sheets that can be copied and helpful information and suggestions.

Life With God: Being the Church was published in 1990 to update and be an alternative to **On Being Brethren in Christ** as the official membership study material for the denomination. The three books in the **Life With God** series are designed to bring a new Christian from conversion to membership in the denomination.

Teacher's Guide, 64 pages. Paper. \$5.95
Student Guide, 64 pages. Paper. \$2.95



La Vida con Dios: Elementos Basicos para los Creyentes Nuevos

by Helen Johns
 translated by Eduardo Llanes

This is a Spanish edition of *Life With God: Basics for New Christians* and is designed for evangelism and outreach ministry with Spanish-speaking people. It can be used in a one-to-one setting as well as small groups. Topics include prayer, Bible study, fellowship, worship, overcoming doubt and fears, and telling others about one's new faith.

64 pages. Paper. \$2.95



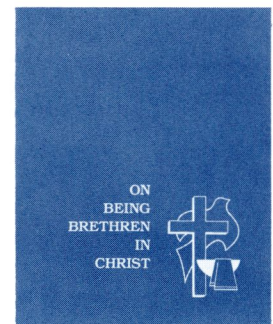
La Vida con Dios: Amor en Accion

by Helen Johns
 translated by Arnoldo Casas

This is a Spanish edition of *Life With God: Love in Action*, the second book in the *Life With God* series. It is designed specifically for evangelism and ministry with Spanish-speaking people. This book will lead the reader into a deeper understanding of Christian commitment and Christian community relationships. Chapters include: Love in Action, Love Serves, Love Gives, Love's Power Source, Love Restores, and Love Prepares. It is designed for one-to-one study as well as small group study and discussion.

The two *La Vida con Dios* books together constitute an entire Sunday school's quarter of study.

64 pages. Paper. \$2.95



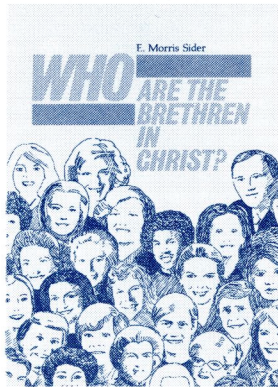
On Being Brethren in Christ

A tool for nurturing new believers and preparing them for church membership. It is geared primarily for persons of high-



school age and adults. The course contains six units and is designed for thirteen sessions. It can be used as a Bible school curriculum, Sunday school lessons, evening pastor's study, or for individual study. Its flexibility allows a great deal of individual latitude to adapt it for each congregation and setting.

Loose leaf. \$7.95

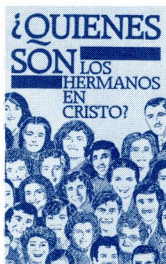


Who Are the Brethren in Christ?

by E. Morris Sider

This is a clear, concise, and informative overview of the Brethren in Christ Church. Starting with the story of how one family was helped and touched by a Brethren in Christ congregation, it moves into a brief history and discusses the main characteristics of being BIC. This book is designed to be a tool for evangelism and outreach, introducing the denomination to those wanting to know more.

32 pages. Paper. \$.50



¿Quiénes Son los Hermanos en Cristo?

Traducido por Eduardo Llanes
Editado por Arnoldo Casas

This Spanish edition of *Who Are the Brethren in Christ* is designed to intro-

duce the denomination to Spanish-speaking people. Starting with how the denomination touched a specific individual, it tells briefly about the history and characteristics of the Brethren in Christ. It is a concise overview of the denomination. Excellent for evangelism and outreach to Spanish-speaking people.

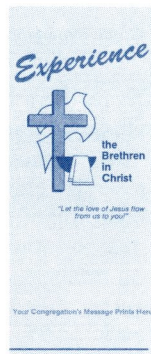
32 pages. Paper. \$.50



Discover the Brethren in Christ

A flyer that can be used with the *Experience* flyer to introduce someone to the Brethren in Christ Church. The *Discover* flyer gives a brief overview of the main tenets of the Brethren in Christ Church. The *Experience* flyer (to introduce the congregation) and the *Discover* flyer (to introduce the denomination) provide a congregation with two very attractive outreach tools.

\$.10 ea.



Experience the Brethren in Christ

This is an attractive, two-color flyer with a printed message on one side of the sheet that gives general information about the

denomination. The outside of the sheet is left blank (except for pre-printed Brethren in Christ logo and title) for imprinting locally with a message about the individual congregation. The *Experience* flyer is an excellent tool for evangelism and outreach to introduce someone to the local congregation.

50 flyers - \$10.00

100 flyers - \$20.00

250 flyers - \$45.00

500 flyers - \$90.00

Brethren in Christ Four-color Brochure

A letter-folded flyer designed as an eye-catching, general introductory handout for people newly interested in the Brethren in Christ Church. It is an attractive flyer that a congregation can use in evangelism and outreach.

\$.20 each.

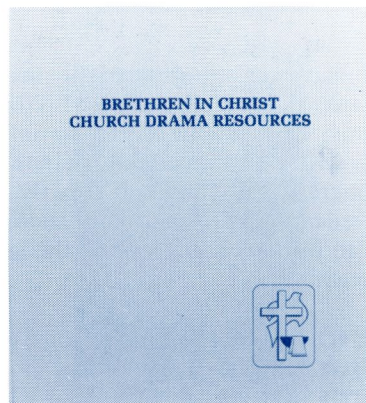


Congregation Brochure Holder

This is an attractive, full-color, congregationally personalized holder that organizes and helps to warmly present information pertaining to the congregation. Its size accommodates the *Experience* flyer, the *Discover* flyer, the *Who Are the Brethren in Christ?* booklet, sample Sunday bulletins, and other informational pieces that are 5.5 x 8.5 inches or smaller.

Price \$.53 ea.

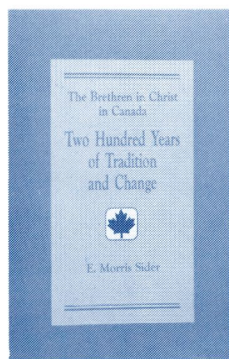
Imprinting \$8.00



Brethren in Christ Drama Resources

A loose-leaf publication of four scripts and stage setting information to help local congregations perform BIC related dramatic performances. Scripts include: *Pilgrimage: A Pageant About the BIC*, a musical by Norman Bert; *The Peaceful Warrior*, a one-act historical drama about Michael Sattler by Diane Zimmerman and Woody Wendling; *The Cost of Conscience*, a drama about the Viet Nam war by Woody Wendling; and *Sentence of Honor*, a play about the early life of E. J. Swalm by John Mowat.

Loose leaf. \$7.95



The Brethren in Christ in Canada: Two Hundred Years of Tradition and Change

by E. Morris Sider

This book gives an easy-reading, historical account of the founding and development of the Brethren in Christ Church in Canada. It is a story of people, places, and happenings that, when put together, weave

a very interesting and readable account of the growth of the BIC within Canada.

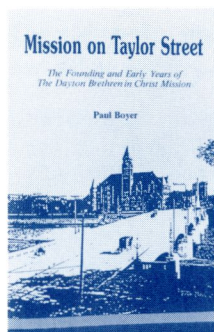
268 pages. Paperback. \$9.95.

Messiah College: A History

by E. Morris Sider

The author highlights the people and stories that are meaningful to the origin, history and development of this auspicious BIC institution. It has been reviewed as "An excellent study of an institution which . . . successfully transformed itself into an accredited liberal arts college." This book is a meaningful gift for Messiah graduates and those interested in its history.

314 pages. Hard cover. \$11.95



Mission on Taylor Street: The Founding and Early Years of the Dayton Brethren in Christ Mission

by Paul Boyer

This book gives the reader a sense of the personalities, social conviction, and deep religious faith of the mission founders, William and Susie Boyer. The reader will also get an understanding of the difficulties inherent in making the transition from rural to urban ministry.

176 pages. Paperback. \$5.95

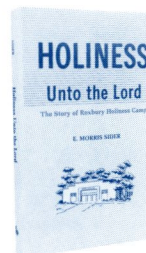
A Vision for Service: A History of Upland College

by E. Morris Sider

This book has been described by Ernest Boyer as "a well researched, thoughtful,

and warmly human narrative." The author describes the church context in which the college became an accredited liberal arts institution with innovative programs. Sider emphasized the role of people and the social dynamics of the story.

238 pages. \$7.95

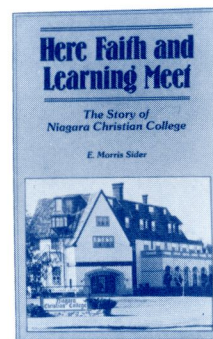


Holiness Unto the Lord: The Story of Roxbury Camp

by E. Morris Sider

The book tells of the special moving of God in the establishment of a holiness camp. This historical account is reliable, sensitive, enlightening and meaningful. This is a book that will have meaning to any one of the thousands of people who have been inspired or had their lives affected over the years through this important Brethren in Christ institution.

137 pages. Hard cover. \$5.95
Paperback. \$3.95



Here Faith and Learning Meet: The Story of Niagara Christian College

by E. Morris Sider

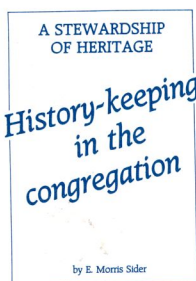
The book traces the story of Niagara Christian College from its origin in 1932.



The author provides a sketch of leading administrators and faculty, devotes much attention to human interest stories, and features many photographs.

Much has been said in recent years about the religious, social, and educational values imparted by Niagara Christian College. This book is a valuable, historical link for those interested in the Canadian Conference and BIC educational institutions.

180 pages. Hard cover. \$7.50
Paperback. \$4.95

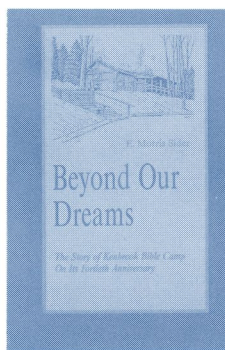


A Stewardship of Heritage History Keeping in the Congregation

by E. Morris Sider

A booklet of articles on keeping congregational history alive as a part of our stewardship of heritage for past and future generations. The booklet is a practical guide for interviewing, record keeping, writing congregational histories, celebrating anniversaries, writing the family history, and using the Brethren in Christ Archives.

32 pages. Paperback. \$1.00

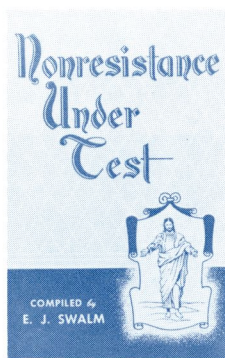


Beyond Our Dreams: The Story of Kenbrook Bible Camp

by E. Morris Sider

This is the story of the forty-year history of Kenbrook, a ministry that has touched the lives of many thousands of youth and adults alike. The book contains many pictures to enhance a text that describes the growth of the ministry from conception to its present expanded goals of outreach and service.

160 pages. Paperback. \$5.95

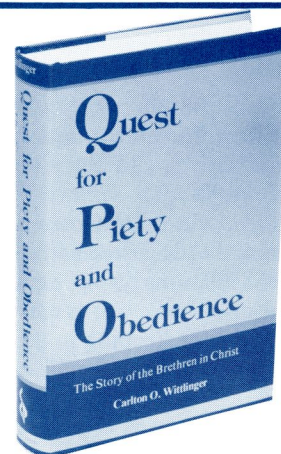


Nonresistance Under Test

Compiled by E. J. Swalm

A compilation of articles pertaining to the doctrine of nonresistance, peace and war. This book was first published in 1949. It has become a classic piece and still is relevant today.

276 pages. Hard cover. \$2.95

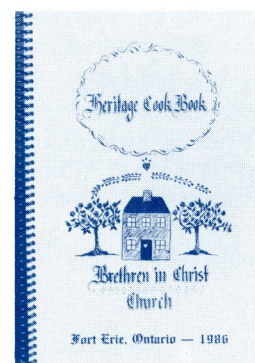


Quest for Piety and Obedience

by Carlton O. Wittlinger

Published in 1978, this is the most comprehensive and definitive history of the two-century existence of the Brethren in Christ Church. Wittlinger moves the reader from the theological and geographical beginnings in the reformation, anabaptism, and pietism in the Pennsylvania-German community to its present status of international denomination reaching out to the world through missions. It is a readable account of the journey from a small sectarian brotherhood, marked by a clear sense of self-identity, to a growing denomination characterized by diversity of thought and practice.

580 pages. Hard cover. \$12.95



Heritage Cookbook

Compiled by Erma Sider

Heritage Cookbook is truly a cookbook that gives flavor to Brethren in Christ traditions. Some recipes have been handed down for at least four generations (these are definitely time tested and family approved). Some are a bit more contempo-

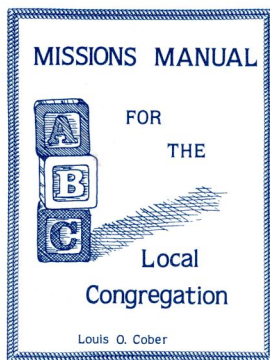


rary, but still tantalizing. Many of the recipes can be considered uniquely Brethren in Christ.

You will also find numerous exciting international dishes gleaned from Brethren in Christ missionary experiences. It is truly a fine cookbook worth using daily, giving as a gift, or keeping in the family for future generations to savor.

Along with the recipes comes tidbits of life and relationships of brothers and sisters in Christ. This book has historical value as well as the ability to richly satisfy the hungry.

176 pages, plus index. Spiral Bound. \$6.95

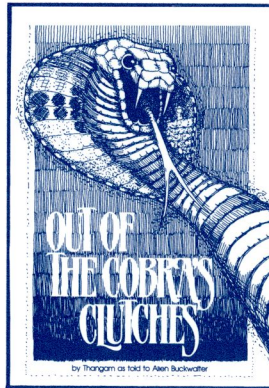


Missions Manual for the Local Congregation

by Louis O. Cober

This manual was developed primarily for small and medium-sized congregations. It will help the congregation develop and maintain an enthusiastic, strong commitment to involvement in world evangelization. Every person interested in missions could benefit from a copy of *Missions Manual for the Local Congregation*.

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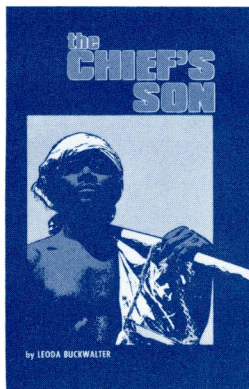


Out of the Cobra's Clutches

by Thangam as told to Allen Buckwalter

This true story tells of the fear, sacrifice, and trepidation experienced by an Indian village Hindu priest as he is confronted by the message of the living God. Through this confrontation and struggle he makes a commitment to Christ and gives up many traditional privileges associated with his influence and power as a Hindu priest. It gives vivid insight into the conversion experience through the eyes of a Hindu. It is truly a thrilling account of Christ in India. You do not have to be a missionary to thoroughly enjoy this book.

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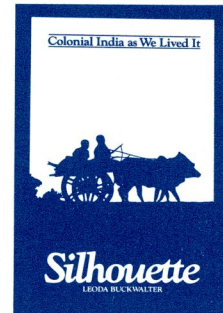
The Chief's Son

by Leoda Buckwalter

A true story set in village India of Benjamin, a converted witch doctor who became a Christian evangelist to his own people, and Pradham, the chief's son, who had a life-changing encounter with Jesus Christ. As this exciting story unfolds, the reader vividly experiences the

power of the gospel transforming the lives of Pradham's family and friends despite the persecution and ostracism they experience in the close-knit tribal setting of North India.

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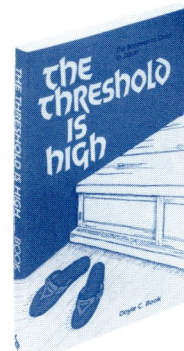


Silhouette: Colonial India as We Lived It

by Leoda Buckwalter

An exciting, true story of missionary life before, during, and after the tumultuous years of India's independence. You will walk with the Buckwalters as they begin missionary service in village India. You will experience the uncertainties and near tragedies of WW II, the turmoil leading to independence, the dangers caused by splitting the subcontinent into Muslim and Hindu nations, and, share in the excitement of a newly independent India.

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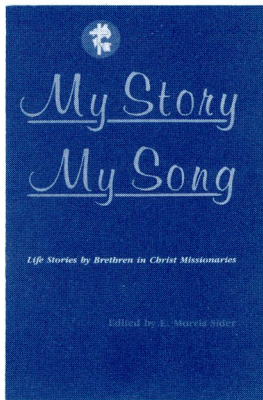
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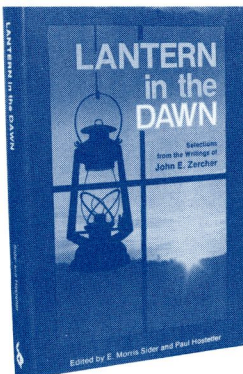


My Story, My Song

Edited by E. Morris Sider

This book contains the autobiographies of seventy Brethren in Christ missionaries during the twentieth century. Collectively they tell of the Brethren in Christ mission effort, the personalities involved, and give insight into the personhood of missions work. Individually the stories tell of commitments of missionaries and families serving Christ through our denominational missions overseas. We all know someone in this book.

574 pages. Paper. \$10.00

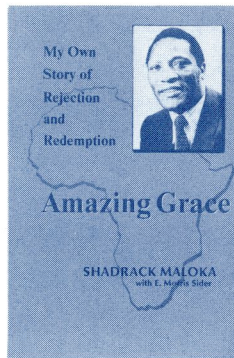


Lantern in the Dawn: The Selected Writings of John Zercher
Edited by E. Morris Sider & Paul Hostetter

This book of editorials by John Zercher, former editor of *The Evangelical Visitor*,

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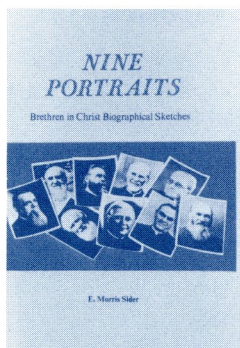


Amazing Grace

by Shadrack Maloka with E. Morris Sider

This is the story of Shadrack Maloka of South Africa, who at his birth was thrown away by his mother and abandoned by his father. In his teenage years he became one of the gangsters in the Johannesburg area. But, it is also the story of how he was redeemed from this violent life and how he became a widely used evangelist for Christ. It is a true story of rejection and redemption and the power of Christ to transform.

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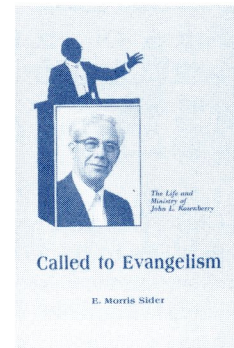


Nine Portraits: Brethren in Christ Biographical Sketches
by E. Morris Sider

The author gives an account of nine representatives of past Brethren in Christ

leadership. There are stories about two women and seven men. The biographies help catch some of the color, personalities, and dynamics of the denomination in earlier years. Collectively they assist in understanding some of the changes that have taken place in the life of the denomination.

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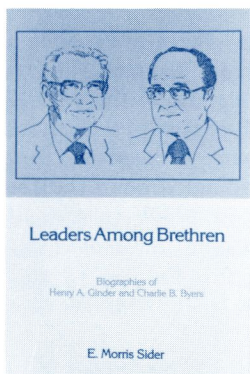
Called to Evangelism: The Life and Ministry of John L. Rosenberry

by E. Morris Sider

This is the story of one of the leading evangelists in the Brethren in Christ Church. The story begins with the strong spiritual influence of his mother, Frances. It covers the dynamic period of tent meetings from coast to coast, in Canada and the US. The book also gives insight into the era of camp meetings, the influence of holiness camps, and qualities widely held to be essential for successful pastoring.

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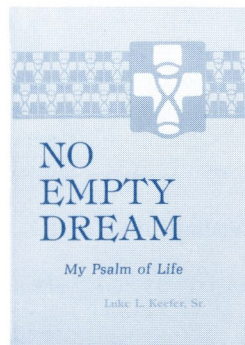
Leaders Among Brethren: Biographies of Henry A. Ginder and Charlie B. Byers

by E. Morris Sider

This is the story of two leaders in the Brethren in Christ Church whose careers span from the 1930s to the 1980s. Their biographies illustrate the church's movement over the past fifty years. Their ministries show how the church came to have a wider fellowship and how Brethren in Christ have given significant leadership in these circles.

Ginder and Byers epitomize the strengths of the denomination—evangelism, holiness, brotherhood, excellence in administration, commitment to historic doctrines and a certain flexibility in the application of doctrines. The book also shows the importance of the husband/wife relationship in the church's leadership.

258 Pages. Paperback. \$6.95



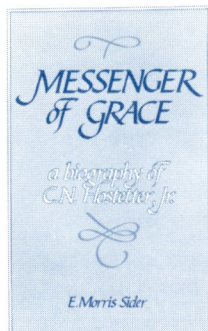
No Empty Dream: My Psalm of Life

by Luke L. Keefer, Sr.

The author shares experiences of more than fifty years of Christian service. As

pastor, teacher, evangelist, bishop and family man, Keefer recounts events with remarkable candor and meaning. In addition to his story, the author provides valuable insight on the history of the church during critical years of change.

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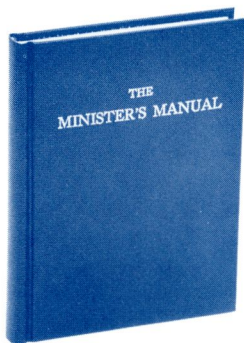


Messenger of Grace: A Biography of C. N. Hostetter, Jr.

by E. Morris Sider

A biography of one of the influential BIC leaders from the 1920's to the late 1960's. Hostetter was a man deeply dedicated to the denomination and its ministry. His story is well worth understanding in order to gain insight into denominational leadership, the person, and the times.

**272 pages. Hard cover. \$7.95
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The Minister's Manual

(1970 Edition)

This is the OLD *Minister's Manual* last revised in 1970. Even though well estab-

lished it is an excellent aid in preparing for a wide range of ministerial duties. In the words of the preface, "It is the hope of those responsible for the preparation of this manual that it will aid in providing services of worship that are meaningful to the worshiper and acceptable to God." This book can be a valuable resource for alternative service formats to add variety and interest to the pastor's presentations.

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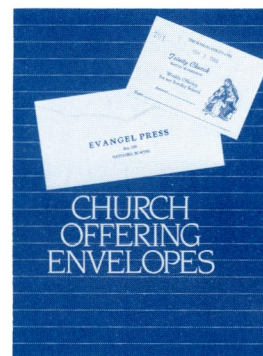
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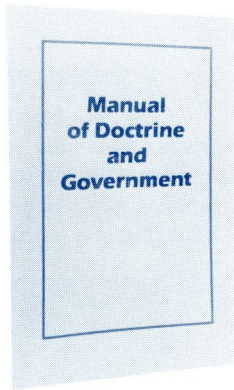
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Revised and updated in 1988

This publication sets forth the structure and methods by which the Brethren in Christ Church operates. It is essential to those active in congregational or denominational administration or operations. Anyone working in Brethren in Christ leadership should have their own copy of the *Manual of Doctrine and Government*. It should also be a part of each congregation's library.

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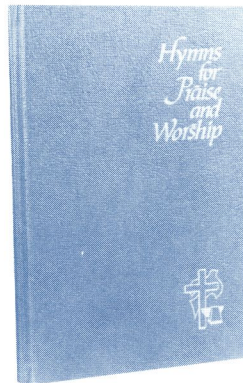
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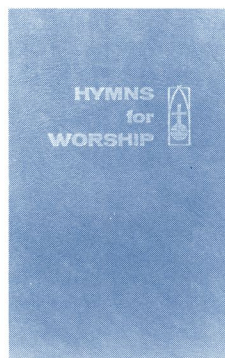
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Evangelical Visitor

For over 100 years the *Evangelical Visitor* has been the official publication of the Brethren in Christ Church. Each month the 32-page magazine brings the reader insightful articles, missions and church news, book reviews, words from church leaders, and editorial commentary. The *Visitor* is indeed a part of being Brethren in Christ and should be found in the reading rack of every home within the denomination.

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God at work in our world

Let's get acquainted

Scot White—Mexico City

Today we will introduce you to the first neighbor we met while manicuring our plants outside. Her name is Carmen, and don't ask for her last name; Carmen is all we know her by. She is a single woman living alone with her 104-year-old father. He fought in the Mexican revolution in 1921 as a lieutenant general under Mexican heroes. . . . Carmen calls him her "baby" for all he does today is eat and sleep. Carmen is a lovely lady in her 60s or 70s: retired and lonely. We have gone to her with some of our cultural questions and she has been very helpful in answering them and in introducing us to other neighbors. She gave a party in our honor so that we could become acquainted to more of our neighbors. Please pray that the Lord will destroy the scales that Satan has placed on Carmen's eyes. Pray that Jennifer and I will have the opportunity and ability to help the Lord in this task of bringing light to her darkened spirit.

Blessing and challenge

John and Lucille Graybill—Nagoya, Japan

1990 was a great year in our personal lives and public ministry:

*Both of us have experienced excellent health, enough work to keep us busy, and a new granddaughter added to our family.

*The Nagoya church has officially organized with four men elected as deacons who are now each shepherding a small group.

*Christmas and the month of December recorded the highest attendance figures during this seven-year period of the church's existence.

*It was unanimously decided to build a church in 1991 even though a small modest building will cost several hundred thousand dollars.

*Pastor Soma is gaining the confidence of the group, modeling personal soul-winning, discipleship training and home meetings.

1991 appears to be giving us at least three challenges:

1) Plans and blueprints are now being made for the construction of the church

building which should be completed by September. This project will occupy most of my time in the coming months as the church asked me to be in charge of the project and do as much of the carpentry work as possible ourselves.

2) This is the year which is planned for our active retirement from Japan as career missionaries. More details will be given as they become known in the coming months, but we do ask for your prayers as Lucille and I begin sorting, packing, and getting ready to leave this beloved land to begin a new career in America.

3) The publishing of our book which should be out in August.

After a long drought

Peter Guinther—Choma, Zambia

We are thankful for the rains which have started falling here in Choma, and have transformed the brown, parched earth into a lush, green panorama of life. Before I came to Zambia, I never had such an appreciation for rain as I do now. That may sound silly, but when you consider that from early May until late October we didn't get one drop of rain here, then it is not so silly. When that first good rain comes, you can feel a sense of relief and rejoicing in the people you meet and in the earth around you. It is as if everyone and everything was

Mission board announces administrative changes

The executive committee of the Board for World Missions met on Saturday, February 23, 1991, and considered the urgent matter of administrative staff needs in light of the recent release for health reasons of Dr. Roy V. Sider from the position of Secretary of Overseas Ministries.

Since it is evident that a long-term view and provision for administrative staffing is both preferable and possible at this time, the executive committee decided that effective March 9, 1991, A. Graybill Brubaker is to assume the position of Secretary of Overseas Ministries. Also as of March 9, 1991, Dr. Arthur M. Climenhaga is to be named acting Executive Director of the Board for World Missions.

A selection committee has been appointed by the Board for World Missions chairman to effect a permanent appointment in the position of Executive Director. A new Executive Director, in due course, would be responsible for the appointment in the long term of a new Secretary of Overseas Ministries.

It is believed that this scenario will provide for an orderly and measured transition from past administrative personnel and management to a long-term establishment of personnel and management resources which would provide for an orderly and resourceful Brethren in Christ World Missions program for the next extended period of time.

You are invited to suggest candidates for the position of Executive Director. We also welcome interested persons to apply for this position. Please send or call your response to the chairman or secretary of the Board for World Missions. Responses will be treated with confidentiality.

We request your prayers and welcome your counsel in the discernment of God's movement among us.

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Harold H. Engle, Secretary
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holding its breath in anticipation of that day, and then, when the rains come, everyone breathes a big sigh of relief and celebrates. We pray that the rains will continue so that Zambia will have a good maize harvest this year to help it through the many transitions it now faces.

Are doctors needed?

Dr. Arthur and Helen Dick—Zimbabwe

We hope to give you a small glimpse into the medical work here at Mtshabezi Hospital. As you already know, there are two doctors (Drs. Dick and Barlow) at a 110-bed hospital. In addition we treat approximately 100 outpatients daily. We deliver 800 babies per year and perform 80 C-sections. In 1990 we did nearly 400 major operations.

How did you spend New Year's Day? We had guests from Bulawayo. Fortunately one of them was a surgeon, as we had just admitted a patient with bowel obstruction. So he agreed to operate on her with me. We found a huge ovarian tumor, which was easily removed (she had been informed elsewhere that this

was a pregnancy). However, why the bowel obstruction? On further searching, we discovered a cancerous growth on the large bowel. We removed it. She has a temporary colostomy, but so far is doing well!

AIDS has become a serious and very depressing problem. When children are admitted and do not respond to our treatment, we often find the test for AIDS positive. We saw a young father recently—he is ill and HIV positive. The family has four children: the father, mother and two younger children are ill. The older two are well, but will soon be orphans.

Our chaplain is called on more frequently to counsel AIDS patients. This is a new field for him, but he is learning. A number of AIDS patients have been able to make their peace with God. Most patients go home to die. We felt it important to follow these up, but our chaplain had no means of transport. With the help of a Canadian friend, we were able to purchase a bicycle for the chaplain so he can go to villages to visit and encourage these patients and their families.

Some patients coming to us have their original illness complicated by traditional medicines. A week ago we admitted a two-week-old baby who was near death, breathing very rapidly and clearly having a severe chest infection. The original problem was a gastroenteritis with diarrhea. The family (usually the grandmother) took the baby to an African doctor. His treatment consisted of a fire on which he threw various herbs causing a dense smoke. The baby is then held over the fire, in the smoke, until it vomits or loses consciousness. We have had a number of deaths due to this form of treatment, but this one, thank God, is improving!

The Matabele among whom we work were a warrior tribe. We see and treat assault cases frequently. We have a patient in the hospital now who was accused of adultery. The accuser beat him up. He arrived at the hospital nearly dead, with multiple gashes over the whole body. Ribs were broken with lungs punctured, both arms broken. The patient was in shock, but is gradually recovering. . . . ■

Becoming a World Christian

by Victor Adrian

The term "World Christian" is often used today to describe a Christian who has made an important and exhilarating discovery in his life. World Christians have decisively made Christ's global cause the integrating and overriding priority in their lives! (David Bryant, *In the Gap*).

A World Christian is one who may "go" into other cultures or

nations—or he may stay at home. If he stays at home, he prays, helps train, encourages, supports financially those who go, and seeks to reach the unevangelized in his own country. If he goes, he is part of the company which disperses among the nations in order to bring Christ to them.

World Christians are those who have caught Christ's vision for the world. They seek to view the world as Christ viewed it—hopelessly lost. They harbour Christ's hope for it; they claim his promises to stand by them until the world-wide evangelistic task is done; they believe in the power of the gospel; they long to see the kingdom of God come on earth as it is in heaven!

World Christians obey Christ's world vision. They keep abreast of what Christ is doing in the world through listening, study and reading. They're open to God's guidance, and plan their lifestyle so that time and money may be devoted to Christ's

mission. They share their vision with fellow Christians to revive the church's interest in reaching the unevangelized.

World Christians have a clear sense of purpose which shines through all their activities, whether they live and work at home or whether they become pilgrims in other cultures. Paul sums up such personal awareness of outright commitment in his words to the elders of Ephesus:

"But I do not consider my life of any account as dear to myself, in order that I may finish my course, and the ministry which I receive from the Lord Jesus, to testify solemnly of the gospel of the grace of God" (Acts 20:24).

There is no higher purpose to which we can dedicate our lives than to pursue Christ and his vision for the world! ■

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Church News

Allegheny Conference

On Feb. 17, the **Abundant Life** congregation, Uniontown, Pa., held a vow renewal service for married couples. Two new members were received on Jan. 20. • The Covenant Players provided entertainment for the Feb. 15 sweetheart banquet of the **Air Hill** congregation, Chambersburg, Pa. Five persons were baptized on Feb. 24. • Lisa Carmelle and her seeing eye dog shared and Doris Ortman sang at the Feb. 17 evening service of the **Antrim** congregation, Chambersburg. • The new 60 Plus group of the **Chambersburg** church enjoyed a Feb. 16 Valentine breakfast at the Lighthouse Restaurant. Arthur Climenhaga led the Feb. 23-24 missions conference.

A children's ministry teacher training event took place Feb. 18 at the **Fairview Avenue** church, Waynesboro, Pa. The theme of the Mar. 2-3 family weekend was "The Christian Home in a Christless Society" with speaker Earl Summers. • The Home Builders class of the **Hollowell** church, Waynesboro, Pa., had a sweetheart party and couples' bake-off on Feb. 16. The February sermon series looked at various parts of the tabernacle and their significance. • Pastor Bender of the **Iron Springs** church, Fairfield, Pa., recently attended the National Religious Broadcasters convention in Washington, D.C. The Feb. 17 service theme was "Christians in an Age of War." • The Feb. 10 Omegans evening service was on the theme "Love Is?" It included a video presentation.

On Mar. 10 the children's choir of the **Mt. Rock** church, Shippensburg, Pa., presented the musical "Jehosphaphat." • On Feb. 17 John and Naomi Lederach led a seminar for the **New Guilford** congregation, Chambersburg, Pa., to deepen understanding of the functioning of healthy families and to increase ministry skills to the family. The Kids' Choir had a Mar. 1-2 overnight lock-in. They presented "God with a Capital G" on Mar. 24. • A representative from Hospice spoke Feb. 17 to the **Van Lear** congregation, Williamsport, Md., "Life With Spice" meeting. Linda Knepper had a special children's message on Feb. 3, "Family Sunday." • The **Springhope** congregation, Schellsburg, Pa., enjoyed a Feb. 16 sweetheart banquet.

Atlantic Conference

Janet Musser and Kim Dearthoff of Harrisburg recently shared a program of music and testimony with the **Conoy** congregation, Elizabethtown, Pa. • The **Cross Roads** congregation, Mount Joy, Pa., heard a February sermon series on the Lordship of Christ. • The Koinonia Class of the **Elizabethtown** congregation had a Feb. 22-24 retreat at Kenbrook Bible Camp with George Kibler speaking on "The Sandwich Generation." The church hosted a "Walk Through the Bible/New Testament" seminar on Mar. 1-2. • On Feb. 10, the **Fairland** congregation, Cleona, Pa., embarked on the "50 Days to Welcome Christ to Our Church" Spiritual Adventure.

In February the **Fellowship Chapel** congregation, Bronx, N.Y., participated in the Billy Graham Crusade, including a Feb. 7 life-style evangelism seminar. • Luke Keefer, Sr. was speaker at the Feb. 16 sweetheart banquet of the **Free Grace** congregation, Millersburg, Pa. • On Feb. 6 Leoda Buckwalter, author of numerous books about India, spoke to the **Hummelstown**, Pa., congregation. Church basement renovation has begun. • On Feb. 7, Omar Zook spoke to the ladies "Morning Break" meeting of the **Lancaster**, Pa., church about TV's impact on family life. Arthur Climenhaga led Feb. 10-13 discipleship meetings on "Power, Prayer, and Passion." • The Chapel of the Air 50-Day Adventure was the focus of the **Masterstown** congregation, Manheim, Pa., in February and March.

The **Millersville**, Pa., congregation had a bowling outing on Feb. 23, and hosted conference quizzing on Feb. 24. • Dan Houck spoke on Youth Sunday, Mar. 10, at the **Mt. Pleasant** church, Mount Joy, Pa. • Pastor Zook has accepted a new three-year term with the **Palmyra**, Pa., congregation. The Berean Sunday school class contributed \$125 from the Barnabas Fund for gospel cassettes sent to the Persian Gulf. Six members were received Feb. 24. • Bob Hempy led spiritual life meetings Mar. 10-13 for the **Pequea** congregation, Lancaster, Pa. In the Mar. 3 evening service, Jay Evans spoke on building self-esteem in children. • The **Refton**, Pa., congrega-

tion initiated five Sunday evening support groups for February through April: parenting teens, grief recovery, two Bible study and prayer groups, and a youth group. Council passed a recommendation for church restructure.

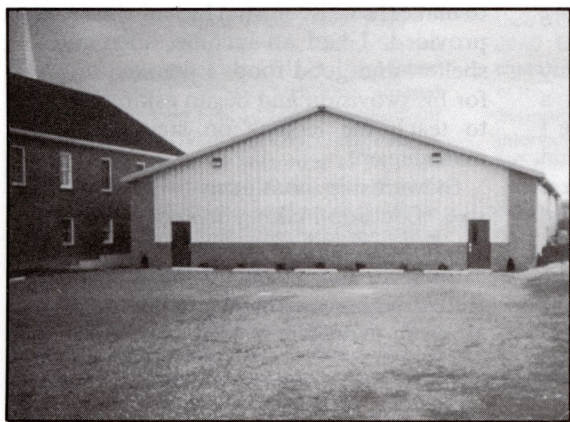
The **Shenks** congregation, Elizabethtown, Pa., reports good results from their 50-Day Adventure. • The Feb. 16 BucksMont youth event was a games night at the **Silverdale**, Pa., church. • Maxwell Bennett was recent missions speaker from the Gideon Church for the **Skyline View** congregation, Harrisburg, Pa. • Feb. 2 was a church board and board chairpersons retreat at Spruce Lake for the **Souderton**, Pa., church. • The **Stowe**, Pa., congregation hosted the Atlantic Conference church planters on Feb. 5. • Feb. 10 was a night of performance, hymn singing and hymn histories with Jan Stauffer at the **Summit View** church, New Holland, Pa. • Kevin Ryan led Feb. 24-27 revival services at the **Speedwell Heights** church, Lititz, Pa.

Canadian Conference

Pastor Kelly of the **Bridlewood** congregation, Agincourt, Ont., recently began a monthly chaplain ministry at Scarborough General Hospital. On February 3 he initiated a five-sermon series on TEAM: Together Experiencing A Ministry. • The Women Who Care ministry of the **Delisle**, Sask., church sponsored a box social auction on Feb. 14. • The River Brethren from Niagara Christian College gave concerts for the **Falls View** congregation, Niagara Falls, Ont., on Feb. 3, and the **Heise Hill** congregation, Gormley, Ont., on Feb. 24. On Feb. 3, Heise Hill saw the video "Iraq in Prophecy" by Elmer Towns. • The February sermon series at the **Massey Place** church, Saskatoon, Sask., was "The Stalking Strain of Stress."

Understanding the Bible Cover to Cover was a 12-week course initiated Feb. 3 at the **North East Community** church, Calgary, Alb. • Bishop Shaw ministered in the Feb. 10 evening service of the **Oak Ridges**, Ont., congregation and met with the church board and spouses afterward. • Bob Leadley recently completed a two-part stewardship challenge for the **Port Colborne**, Ont., congregation. Forty-six persons signed up for the Chapel of the Air 50-Day Adventure. • Bishop Shaw preached Feb. 10 to the **Ridgemount** congregation, Hamilton, Ont., on the book of Philemon. Feb. 17 was the first day of a missions emphasis, with the first speakers Allan and Karen Craig of Living Rock Ministries.

On Feb. 3 Trevor and Sherry Main were installed as interim pastoral couple of the **Rosebank** congregation, Petersburg, Ont. • Clyde and Tracy Milberry provided music for the Feb. 9 Christian fellowship banquet of the **Sherkston**, Ont. congregation. • On Feb. 10 the **South Edmonton**, Alb., congregation hosted Dr. S. Schuster and a music team from North American Baptist College. The management of Gateway Cinema has granted the congregation a month's free rent for being good tenants. • The **Springvale**,



On Feb. 10, the Montgomery Brethren in Christ Church dedicated a new building housing space for basketball, volleyball, fellowship meals, kitchen, stage area, and restrooms with showers. The service was on the theme "Courageous Action in Critical Times." Taking part were Rev. Curtis Bryant, Rev. Wilbur Benner, Rev. Barton Starr, and Rev. Charlie Byers. Music was by Kevin Martin, Kim Helfrick, and the Antrim Singers.

Modeling stewardship

by John A. Byers

Stewardship is life-encompassing for Esther and me. Our decisions about use of time, our abilities, our finances, and how we treat earth's resources are impacted by the belief that we are only managers of what is truly God's.

Responsible care of life's resources was modeled by our parents. Both of us grew up on farms where conservation was emphasized. For a long time I saw conservation as being frugal, but I have come to see that it is also good stewardship. The scraps of material our mothers saved, the leftovers from dinner, and the bolts and rods saved from junked parts were used to make quilts, tasty lunches, and to repair other machines rather than add to the mountains of trash we now struggle to control. There was also more money to give to the church.

Stewardship also impacted our use of time. A list was made of things needed in town to save both time and money. Recreation and vacations were good but *they did not unduly consume time from serving God.* Time was also given to care for hurting, needy people. I remember as a teenager challenging my father for spending so much time with people who required a lot of emotional energies just to be with them. He even brought them into our home. His response was to remind me that it was being a responsible steward to share not only our house and food, but the gift of friendship.

I well remember the many times my father went to Harrisburg, Pa., for a Messiah Home board meeting while I was required to do the field work and milking. Once again my protests were *responded to from the perspective of stewardship and service.*

I must hasten to say that stewardship did include our finances. It would be possible to tell of cash gifts my father gave to the church that went beyond the

tithe. I don't think he ever took reimbursement for his many trips to Harrisburg. His lessons about stewardship in all areas made it easier to include money when I became a wage earner.

Allowances were small when I was a youth, but it was expected they would be tithed. When I got my first job and pay checks, I did not give God near the tenth. A revival meeting was in progress. I do not remember the evangelist for his sermon theme, but God spoke to me about my failure to return to him a portion of my income.

I was obedient. It took a major portion of several pay checks, but my conscience was clear. I also learned the joy of obedience and began a journey of joyful giving. Esther and I married soon after this experience. Her parental leading gave her the same conviction and we continue to share in giving.

Across the years we have sought to be good stewards of God's gifts to us. *While farming we had the joy of sharing the bounty of earth, but we also gave our tithe even when sick cows and broken machinery made money in short supply.*

Stewardship has not given us unusual stories about money, but it has made us better caretakers of what we have. One time I was asking God for additional funds, and he reminded me that I needed to make the most of what he had already provided. I had an income, adequate shelter, and good food. I thanked him for his provision and began asking him to teach me lessons on stewardship management.

Stewardship continues to be inclusive. *Decision-making includes finances, time usage, and sharing of abilities.* Tithing is not "a point of arrival." Rather we constantly seek to be sure we are good managers of God's resources.

Dr. John A. Byers is Director of Bishops of the Brethren in Christ Church. This is the sixth in a series of personal testimonies on giving.

Ont., church recently hosted a retreat of about 80 youth. Guest speaker was Ron Moore. • On Feb. 10 Pastor Sider of the **Upper Oaks** congregation, Oakville, Ont., completed a five-part series on "How to Handle Life's Hurts." • On Feb. 3 the Christian Service Brigade of the **Wainfleet**, Ont., church led the service with Don Shafer speaking.

Central Conference

On Feb. 19 the **Amherst** congregation, Massillon, Ohio, had their Pinewood Derby race and bake-off. On Feb. 28 the Sunday school teachers, assistants, and officers met for business, training, inspiration, and refreshments. • Daryl Climenhaga spoke Feb. 10 to the **Ashland**, Ohio, congregation on Making Disciples in the '90s. The evening service concluded the missions emphasis with music by Dawn Dubois, ABC's Sunshine Patch Choir, and a drama "For Great Is Your Reward" directed by Mark Holland. • On Feb. 13-17 the **Bethel** congregation, Merrill, Mich., had youth services with Scott Ritchey, lay minister from Belleville, Pa. • The Mar. 2 sweetheart dinner theater of the **Highland** congregation, West Milton, Ohio, featured a candlelit Italian meal and the musical drama "Family Outings." The youth enjoyed a winter retreat Feb. 22-24 at the WMCA Camp Evergreen.

On Feb. 10 the ladies of the **Lakeview** church, Goodrich, Mich., provided a farewell luncheon for Mike and Sue Maturen to say thanks for their contributions to the youth and music ministries. • The youth of the **Nappanee**, Ind., congregation presented a moving evening Feb. 10 recounting their experiences at YOUTHQuest Ninety. The quiz team tied the adults in two Feb. 20 practice quizzes. • Bishop Ginder preached Feb. 24 at the **Peace Chapel** church, Ravenna, Ohio. A local music group, Fully Alive, also ministered in the service. • The **Phoneton** congregation, Tipp City, Ohio, enjoyed a Mar. 2 fellowship outing to Music Palace in Cincinnati. • On Feb. 3 Lois Book showed slides of the mission work from her recent trip to Venezuela. • The **Union Grove** congregation, New Paris, Ind., celebrated completion of renovations Mar. 2 with a chili supper and concert by the Grace Brass, and a dedication service Mar. 3.

Midwest Conference

The adult Sunday school class of the **Abilene**, Kan., church is planning to provide an artifacts display case for the church foyer through the Russell Brandt Memorial Fund. David and Flo Carlson spoke Feb. 17 about Trans World Radio. • The **Bethany** church, Thomas, Okla., hosted Regional Conference Mar. 15-17. • The **Mound Park** congregation, Dallas Center, Iowa, enjoyed a "Love" potluck on Feb. 10 and a bowling night on Feb. 23. • The **Oklahoma City**, Okla., congregation recently called for volunteers to paint the interior of the new church building. • On Feb. 17 Emil and Esther Carlson, members of the **Rosebank** congregation, Hope, Kan., were honored at a 50th wedding anniversary reception at the church hosted by their children: Fred Carlson, Sharon Flaherty, Mary Rohrer, and Anna Book. The Carlsons have 11 grandchildren. • The **Zion** congregation, Abilene, Kan., hosted a Feb. 8 meeting for all foster and adoptive parents of the Abilene, Rosebank, and Zion churches.

Pacific Conference

The ladies of the **Chino**, Calif., church recently had a baked potato bar luncheon, with potatoes provided and everyone bringing a topping. A Sunday school open house was Feb. 3. • Negotiations were underway recently at the **Ontario**, Calif., church with a Chinese church wishing to use the facility. • The **Riverside**, Calif., congregation had a Feb. 3 class: How to Sing (with worship in mind). The congregation planned their Lenten Desert Experience for Mar. 8-10. • On Feb. 16 the **Upland**, Calif., church planned an all-church hike in the hills of Claremont. On Feb. 24 a men's chorus sang, and the Tony Campolo video "Putting First Things First" was shown. • Pastor Floyd Speck of the **Wakana**, Calif., church taught a nine-week Bible survey course in Corcoran State Prison with 80 attenders.

Southeast Conference

All desserts were red at the Feb. 15 Valentine dinner sponsored by the Women's Missionary Prayer Fellowship of the **Community Bible** church, Sarasota, Fla. Former Bishop Charlie Byers preached on Feb. 24. • On Feb. 24 Norm Kase was speaker for the **Holden Park** congregation, Orlando, Fla. He has worked the past two years with the London church planting. • A surprise party was held recently at the **Pomeroy Chapel** church, Smithville, Tenn., for members Bertha Oyer and Myrtle Johnson, both observing their 82nd birthdays in February. The Temple Baptist Singers provided entertainment. • The **Winchester**, Va., congregation enjoyed a Feb. 17 noon meal and baby shower. On Feb. 24 the congregation experienced a "service of endings and beginnings," of grief and comfort for one mourning the loss of a marriage.

Susquehanna Conference

The Couples Alive group of the **Cedar Grove** church, Mifflintown, Pa., held a pizza party on Feb. 9. Pastor Shock began a sermon series in February on "The Seven Sayings from the Cross." • The **Colyer** congregation, Centre Hall, Pa., recently began children's church during the worship service. On Mar. 3 Anna Hoover spoke about cerebral palsy. • The **Cumberland Valley** congregation, Dillsburg, Pa., had two evening videos in February: "A Question of Worth" (Dobson); and "The God Makers" (on Mormonism). The Pioneer Clubs recently initiated a Pals program—adults who will pray, phone, greet, and meet with their child. • Ralph Hock was speaker for the Feb. 24-27 Christian Life Crusade at the **Fairview** church, Reesers Summit, Pa. • The Chancel Choir of the **Grantham**, Pa., church hosted an evening of Scripture songs on Mar. 10. Merle Brubaker interviewed several students who had attended Urbana '90 at the Feb. 20 MPF meeting.

The pastor's class "On Being Brethren in Christ" began Mar. 3 at the **Jemison Valley** church, Westfield, Pa. The congregation enjoyed a candlelight dinner and music by the Brungard Family on Feb. 23. • On Feb. 10 the teens were in charge of the evening service of the **Marsh Creek** congregation, Howard, Pa. The youth sponsored a spaghetti dinner on Feb. 18. • The New Life Sunday school class of the **Mechanicsburg**, Pa., church studied 13 weeks on *Lessons on Assurance* and *Lessons on*

Church news items must arrive in our office no later than the first day of each month. Please highlight special events in your bulletins or newsletters.

Christian Living. • The Bell Choir of the Elizabethtown congregation provided music for the Feb. 3 service of the **Messiah Village** congregation, Mechanicsburg. • Youth of the **Redland Valley** church, York Haven, Pa., came to their Feb. 8 Valentines party dressed as part of a famous couple, and brought a red food or drink. Revival meetings were Feb. 24-27 with Henry Ginder.

For the Record

Births

Catlin: Alyssa Morgan, Feb. 8; Terry and Jan (Byer) Catlin, Upland congregation, Calif.

Conrady: Rachel Kathryn, Jan. 27; Jeff and Lois (Robinson) Conrady, Harrisburg congregation, Pa.

Cunningham: Ashley Nichole, Feb. 13; Wayne and Donna (Wiles) Cunningham, Pequea congregation, Pa.

Fals: Kristy Joann, Feb. 19; John and Carol (Warner) Fals, Manor congregation, Pa.

Garratt: Emily Dawn, Jan. 26; Mark and Amy (Schult) Garratt, Nappanee congregation, Ind.

Gilson: Tessa Maria, Feb. 11; Greg and Kathy (Niman) Gilson, Cedar Grove congregation, Pa.

Tenth Annual Heritage Service

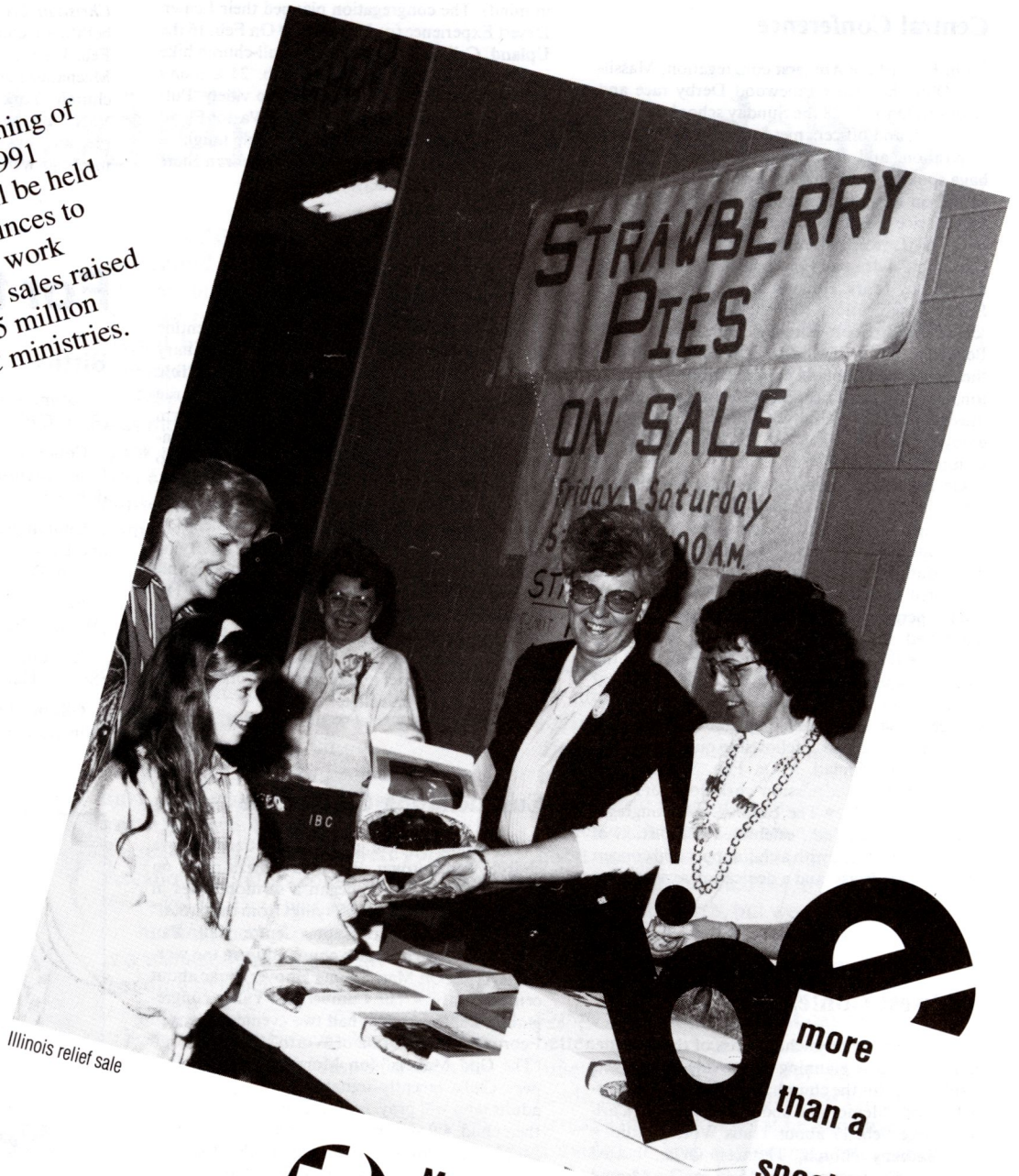
Historic Ringgold Meeting House

**Ringgold, Maryland
Sunday, June 2, 1991
3:00 p.m.**

Don Shafer will preach the sermon, with David Brubaker leading the singing.

Be more than a spectator. Donate an item to be sold at a relief sale near you, volunteer to work there or go to the sale with a friend.

■ March marked the beginning of the relief sale year. In 1991 some 34 relief sales will be held in 19 states and 5 provinces to raise money for MCC work overseas. 1990 relief sales raised \$4.3 million U.S. (\$5 million Canadian) for MCC ministries.



Illinois relief sale

do!
more
than a
spectator



**Mennonite
Central
Committee**

**Mennonite Central
Committee and MCC U.S.**
21 South 12th Street
PO Box 500
Akron, PA 17501-0500
(717) 859-1151
(717) 859-3889

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
(204) 261-6381

Glenny: Peter Robert, Jan. 9; Robert and Becky (Leverington) Glenny, Wainfleet congregation, Ont.

Hartman: Bradley James, Jan. 26; Scott and Sherry Hartman, Mechanicsburg congregation, Pa.

Heisey: Jonathan Tyler, Jan. 25; Scott and Mim Heisey, Fellowship Chapel congregation, N.Y.

Hess: Daniel Ray, Jr., Feb. 3; Dan and Vonnie (Martin) Hess, Antrim congregation, Pa.

Hickey: Christopher John, Dec. 19, 1990; Jonathan and Lillian (Monroe) Hickey, Souderton congregation, Pa.

Keck: Christopher Michael, Jan. 27; Christopher and Sheree (Garner) Keck, Mechanicsburg congregation, Pa.

Kibler: Truely Victoria, Feb. 21; Wendell and Patricia (Raush) Kibler, Manor congregation, Pa.

Mast: Karena Joanne, Feb. 1; Ronald and Waneta (Auker) Mast, Cedar Grove congregation, Pa.

McDermond: Malcolm Ian Douglas, Dec. 14, 1990; Jay and Wanda (Thuma) McDermond, Harrisburg congregation, Pa.

Meck: Brandon Scott, Feb. 18; John and Paula (Freeman) Meck, Five Forks congregation, Pa.

Moore: Ethan Paul Andrew, Jan. 17; Paul and Cheryl (Long) Moore, Wainfleet congregation, Ont.

Moyer: Justin Raymond, Feb. 13; Tim and Carolyn (Martin) Moyer, Mechanicsburg congregation, Pa.

Parsons: Ronald Lee III, Feb. 3; Ronald and Tammy (Vaughn) Parsons, Hollowell congregation, Pa.

Perry: Elizabeth Ann, Feb. 3; Michael and Laura (Taylor) Perry, Manor congregation, Pa.

Rohrer: Katelyn Ann, Feb. 20; David and Cathy (Cramer) Rohrer, Manor congregation, Pa.

Strunk: Justin Michael, Jan. 1; Kevin and Lori Strunk, Massey Place congregation, Sask.

Winger: Jesse Kenneth, Feb. 10; Kevin and Linda (Snider) Winger, Fordwich congregation, Ont.

Wingert: Vanedra Jeanette, Jan. 21; Ivan and Sandra (Meckley) Wingert, Antrim congregation, Pa.

Weddings

Arnold-Shenk: Lori, daughter of Rev. and Mrs. J. Clair Shenk, Sarasota, Fla., and Edward, son of Gene Arnold and Judie Lobb, Mechanicsburg, Pa., Feb. 2, at Community Bible Chapel with Rev. J. Clair Shenk and Rev. Larry Woomert officiating.

Ball-Embly: Darlene Embly and Alfred J. Ball, Feb. 2, at Montgomery Brethren in Christ Church with Rev. Curtis Bryant officiating.

Cober-Yantzi: Gloria, daughter of Mr. and Mrs. Elmer Yantzi, Tavistock, Ont., and Gerald, son of Mr. and Mrs. Donald Cober, Wellesley, Ont., Dec. 22, 1990, at Rosebank Brethren in Christ Church with Rev. Rick Silvestro officiating.

Guyer-Mower: Brenda Sue Mower, daughter of David and Gladys Hershey, McConnellsburg, Pa., and Bruce Norman, son of Norman and Hazel Guyer, Fayetteville, Pa., Jan. 20, at New

Guilford Brethren in Christ Church with Rev. Robert Verno officiating.

Hamstra-Mosher: Donna Mary Mosher, daughter of Mary L. Emerson, Mebane, N.C., and Arthur L. Mosher, Atkinson, N.H., and John Marvin, son of Mr. and Mrs. George A. Hamstra, DeMotte, Ind., Jan. 12, at Cumberland Valley Brethren in Christ Church with Rev. Ray Bert officiating.

Kobzowicz-Becker: Kasey, daughter of Anna Becker, Cape May, N.J., and Mark, son of Mr. and Mrs. Robert Kobzowicz, Gardeners, Pa., Dec. 22, 1990, at Harrisburg Brethren in Christ Church with Rev. Glen (Woody) Dalton officiating.

LeClair-Martin: Angie, daughter of Ethel and the late Larry Martin, Waynesboro, Pa., and Jerry LeClair, Waynesboro, Feb. 9, at Five Forks Brethren in Christ Church with Rev. Wilbur Besecker officiating.

McCormack-Crawford: Paula Gail, daughter of Paul Crawford and Wanda Mayfield, and Douglas H., son of William and Betty McCormack, McMinnville, Tenn., Dec. 29, 1990, at Rolling Acres Brethren in Christ Church with Rev. Elam O. Dohner officiating.

Pedroza-Rodriguez: Becky, daughter of Benjamin and Sylvia Rodriguez, Salem, Ore., and Baldo Pedroza, son of Israel and Carmen Ramirez, Mexico, Nov. 10, 1990, at Jason Lee United Methodist Church with Rev. Benjamin Rodriguez officiating.

Ridgley-Pittman: Michelle R., daughter of Mr. and Mrs. Gerald Pittman, Chambersburg, Pa., and Shawn A., son of Mr. and Mrs. F. R. Tim Ridgley, Fayetteville, Pa., Feb. 16, at Chambersburg Brethren in Christ Church with Rev. A. G. Brubaker and Rev. Kevin Witter officiating.

Yarde-Glaser: Julia, daughter of Mr. and Mrs. James Glaser, Ft. Wayne, Ind., and David, son of Mr. and Mrs. Eugene Yarde, Garrett, Ind., Oct. 20, 1990, at United Methodist Church with Rev. N. Dale Mendenhall and Rev. Elam O. Dohner officiating.

Obituaries

Danzberger: Daniel Danzberger, born July 29, 1959, son of Harry and Elnora Danzberger, died Nov. 19, 1990. Surviving are his wife Helen (Oberholzer), and a daughter, Tiffany. He was a member of the Paramount congregation, Md., where he was advisor of the youth group and teacher of the primary/junior Sunday school class. The funeral service was held at the church with Rev. James R. Stauffer officiating. Interment was in Park Lawn Cemetery, Chambersburg, Pa.

Garling: Mary Myers Garling, born Oct. 5, 1900, daughter of J. William and Emzie M. (Wingert) Myers, died Feb. 2. Preceding her in death were her husband, Walter A.; and a son, Glenn L. Surviving are two daughters, Arlene Lehman and Janet Brockmann; and a son, Lauren. Mary retired in 1971 from Wayne Sportswear Co. She was a member of the Fairview Ave. congregation, Waynesboro, Pa., where she taught Sunday school. She also had attended the Green Spring Church for several years. The funeral service was held at the Minnich-Miller-May Funeral Home with Rev. Lynn Thrush, Rev. Terry Burton, and Rev. J. Richard Lehman officiating. Interment was in Cedar Hill Cemetery, Greencastle.

Goins: Vada N. Goins, born June 16, 1929, daughter of Arnold B. and Naomi Meyer, died

Jan. 21. Surviving are her husband, Dwight; a son, Rodney; and three daughters, Patricia Kennedy, Cheryl Edwards, and Cecilia Goins. Vada was a long-time member of the Upland Brethren in Christ Church, and member of the Finance Board of the Pacific Conference. The funeral was held at the church with Rev. Walter Winger and Rev. Robert Hempy officiating. Interment was in Bellevue Cemetery.

Hartman: Robert A. Hartman, born Apr. 22, 1927, in Waynesboro, Pa., died Feb. 15. Surviving are his wife, Evelyn M. (Myers); a daughter, Miriam Baldwin; three sons, David R., John A., and Daniel E.; six grandchildren; two stepgrandchildren; a sister, Louise Ryder; and two brothers, Raymond K. and Paul E. He was a member of the Montgomery congregation and the Gospel Tide Hour Choir, and a five-year board member of the Christian Retreat Center. The funeral service was held at the Montgomery church with Bishop Frank Kipe, Rev. Curtis Bryant, and Rev. Charlie Byers officiating. Interment was in the church cemetery.

Herr: Amor R. Herr, born June 5, 1912, son of Orville and Mamie Herr, died Jan. 31. Surviving are his wife Mary (Thuma); two daughters, Winifred Knepper and Eleanor Poe; a son, Ronald; seven grandchildren, three brothers, Harold, William, and Millard; and two sisters, Marjorie Haines and Wilma Dourte. He was a member of the Pleasant Hill congregation, Ohio, where one of the funeral services was held with Rev. Tom Kershner officiating. Another was held at the Messiah Village church with Rev. Robert Lehman, Rev. Paul McBeth, and Bishop Owen Alderfer officiating. Interment was in Miami Memorial Park, Ohio.

Hoffman: Ruth E. Hoffman, born Dec. 13, 1895, daughter of Conrad and Adda Sue Hess, died Feb. 4. She was the widow of John H. Hoffman, Sr. Surviving are 3 sons, Clair H., John H., and Dr. Glenn H.; 2 daughters, Velma H. Light, and Gladys H. Books; two sisters, Beula Hostetter, and Ida Byers; 15 grandchildren; and 19 great-grandchildren. Ruth and her husband served as deacon and wife in the Donegal District, Lancaster, Pa., and attended the Maytown church. Ruth was a lover of hospitality. She was a member of the Messiah Village church where the funeral was held with Rev. Avery Musser and Rev. J. Robert Lehman officiating. Interment was in East Donegal Cemetery.

Kuhns: Jacob G. Kuhns, born Aug. 3, 1912, son of Jacob R. and Martha Grove Kuhns, died Jan. 5. Surviving are his wife, Mary (Wolgemuth); two daughters, Martha Eshelman and Marian Musser; a son, Dr. J. Robert Kuhns; and five grandchildren. He served many years as a Sunday school teacher and deacon of the Grantham Church. He was a former teacher at the Canadian Brethren in Christ School in Ontario, Messiah College, and Mechanicsburg Area Senior High School. The memorial service was held at the Grantham Church with Rev. Robert Ives and Rev. David Zercher officiating. Interment was in Grantham Memorial Park Cemetery.

Lahr: Elva Marie Mehl Lahr, born June 26, 1924, in Detroit, Kan., died Feb. 7. Surviving are her husband Everett; 2 sons, Eldon and Steven; 10 grandchildren; a sister, Edith; and 3 brothers, Laurence, Glen, and Clinton. She was a member of the Upland, Calif., church. The funeral service was held at Bellevue Mausoleum Chapel with Rev. Walter Winger and Rev. Alvin C. Burkholder officiating. Entombment was in the Mausoleum. ■

Judged a success

Unique meetings between offenders, adult victims of child sexual abuse

Unique "face-to-face" meetings between male sex offenders and adult female victims of sexual abuse in British Columbia have been judged a success by the victims and offenders who participated in the encounters.

The program, which brought together seven offenders and six victims between January and June of last year, was sponsored by the Langley, B.C., Victim/Offender Reconciliation Program (VORP). The meetings occurred at the Stave Lake Correctional Centre after Langley

VORP Co-Director Dave Gustafson was asked to put together a pilot project to sensitize sex offenders to the effects of their actions on victims.

An evaluation of the meeting, done by Simon Fraser University, was released in January.

"I had shivers up and down my spine just thinking about involving survivors of sexual abuse with sex offenders," says Gustafson. "I wasn't ready to do it until I was convinced that the women who participated would benefit from the expe-

rience. As it turned out, they may have benefited even more than the offenders did."

The "Face-to-Face" concept was pioneered by the Kitchener/Waterloo, Ont. VORP in the early 1980s. The purpose of the program is to give victims of similar, though unrelated crimes a chance to show offenders the effect of their crimes on people. The programs, operated by VORPs in St. John's (Nfld.), Kitchener/Waterloo, Winnipeg, Saskatoon, and Langley, usually deal with

Christian Peacemaker Teams plans post-war response

In the aftermath of the Persian Gulf War, Christian Peacemaker Teams has set in motion plans for two major projects to work for genuine and long-term peace and justice in the Middle East. These responses are seen to be in keeping with CPT's stated mission to be "a witness to Jesus Christ by identifying with suffering people, mediating conflicts and fostering justice through the peaceful, caring, direct challenge of evil."

The first project, "Capitol Sabbath," began March 17 in Washington, D.C., and will continue through April 17. Planned to coincide with Lent and Holy Week for Christians, Passover for Jews, and Ramadan for Muslims, Capitol Sabbath invites congregations and individuals to come to Washington for several days during that period to study, pray, and witness to government and religious leaders. This will be a time to think about the issues that need to be addressed in order to achieve genuine peace in the region and to learn more of the background of the present conflicts. Specifically, CPT will be suggesting that its constituency communicate to elected

officials our desire that the entire region be de-militarized and that arms sales be stopped, that the United States honor the 1967 United Nations resolution concerning the rights of the Palestinians, and that more serious consideration be given to the option of nonviolence as a means of international conflict resolution.

The second project is exploration of the possibility of sending a second CPT delegation to Iraq. This delegation would focus on re-connecting and rebuilding relationships formed during CPT's previous visit in November, 1990, and on reaching out in love and compassion to "the enemy."

Also discussed at the March meeting of the CPT Steering Committee was a new version of a proposal to create a "Christian Peacemaker Reserves," a non-resistant alternative to the armed forces reserves. Such a corp of people (probably mostly young people looking for challenging alternative service opportunities) would be trained in rigorous survival skills; techniques of mediation, conciliation, and nonviolent resistance;

and spiritual disciplines such as Bible study, prayer and fasting.

The Christian Peacemaker Teams vision is "one means of providing an opportunity for God's people to express a faithful witness to Jesus Christ, the Prince of Peace" (from the mission statement). There are many other ways as well. Some Brethren in Christ people have expressed ambivalence and discomfort with CPT's peacemaking methods, while others have affirmed CPT as one important piece of a wholistic commitment to biblical peacemaking. The Board for Brotherhood Concerns would like to know what you think. It's easy for people on boards and committees to make decisions about denominational involvement in various efforts without taking into account the opinions and ideas of laypeople. We'd like to know how *you* feel about Christian Peacemaker Teams. Perhaps you don't know enough to pass judgment, and you'd like to know more. Or perhaps you don't feel that your point of view has been adequately represented in discussions about the content and method of the Brethren in Christ peace witness in the world.

The Board for Brotherhood Concerns welcomes your questions and feedback. Write to Harriet Bicksler, BBC, P.O. Box 246, Mount Joy, PA 17552. ■

property crimes, although the Kitchener/Waterloo VORP brought a group of sex offenders and victims together in 1983.

According to the evaluation of the Langley program, the women indicated that the program had allowed them to show offenders the effect of their actions on victims. They felt that this information had a positive impact on the offenders. The women also said they not only discovered more about offenders by participating in the meeting, but also more about themselves.

One woman said that the meeting "made me face my abuse, and the effect it has had on my life. The program has been a beginning—a catalyst toward my healing." Said another: "The program has empowered me to help others in my situation."

A third added that the program is valuable because "offenders need to see what harm is really done. He needs to hear and see for himself what harm is caused, and maybe he'll think twice next time."

The women agreed that more meetings for sex offenders and victims of sexual abuse should take place.

Reaction from the offenders was also positive. Although initially apprehensive about participating in the meeting, the men agreed that they had gained an understanding of the consequences of their actions on victims. Said one offender: The experience brought victimization into a personal perspective. I could see the devastation resulting from the victimization. I could see the impact—it became immediate."

Said another: "I didn't realize the devastating effect upon victims. The program made me realize the harm that is done to victims of sexual offenses. I now have a better understanding of the consequences of my actions on others."

According to Gustafson, the program is the only one of its kind in Canada that finds currently-incarcerated sex offenders meeting victims of sexual abuse as part of their therapy. He hopes that provincial funding can be secured to run the program again.

The Victim/Offender Reconciliation programs across Canada are supported by Mennonite Central Committee. —John Longhurst, MCC Information Services ■

April 1991

The Way of Peace

a column for
Christian
peacemakers

What it means to be people of peace

by Harriet Bicksler

The Persian Gulf War (which, mercifully, seems to have turned out to be shorter than many people expected and feared) has raised questions about the kind of peacemaking that is faithful, effective, and in keeping with who we are as Brethren in Christ. These criteria are often difficult to determine given the pluralism in the church and the complexity of the issues.

Beginning with the assumption that "who we are" includes a commitment to nonresistance in some form and conscientious objection to war, I've sought ways to obey the biblical commands to be a peacemaker, seek peace, choose life, love my enemies, overcome evil with good, and be a minister of reconciliation in this most recent war. A number of my Brethren in Christ brothers and sisters have shared their ideas with me. I share them here as a challenge to the church to continue to talk in our families and churches about what it means to be people of peace. These ideas fall into five broad categories.

Service: Volunteer with MCC or other non-aligned relief agencies working with refugees from war zones. Care for wounded personnel and their families from all sides of the conflict, demonstrating Jesus' compassion for all people, regardless of nationality or beliefs.

Intervention: Develop a strategy for interjecting a nonviolent Christian presence in situations of potential or actual violence. Someone has remarked on the willingness of 500,000 American troops to die for the cause of freedom; are there also North Americans willing to die for their faith and their commitment to the nonviolent, suffering way of Jesus?

Public Witness: Just as we publicly confess our faith in Christ, so we ought to be willing to pray out loud in public places for peace and an end to fighting, violence and war. Communicate on

April 15 to the Internal Revenue Service and other government officials our sadness that so much of our tax money pays for war-making; contribute proportionate amounts to organizations that work for peace and reconciliation (e.g., MCC's "Bridging the Gulf" campaign).

Symbolism: Rather than either deny or unquestioningly accept national symbols of patriotism (e.g., yellow ribbons), develop our own symbols for peace—white candles, oil lamps, peace cranes, lambs, doves, etc. Symbols are powerful, as the yellow ribbon phenomenon has shown, and perhaps could be claimed effectively on behalf of biblical peacemaking.

Education: This needs to take several forms: 1) re-tell in our families and churches the scriptural basis for peace and nonresistance; 2) encourage all Brethren in Christ pastors to know, understand, respect, and teach the same; 3) help our young people to learn to articulate their convictions about war; 4) increase our understanding of the factors that lead to conflicts like the one in the Persian Gulf and think creatively about solutions that will contribute to lasting peace and justice and not just temporarily "solve" the problem.

I hope we will use the experience of this war to learn some lessons about peacemaking. Even though this turned out to be a popular and apparently "successful" war, thousands of people for whom Christ died were nonetheless killed. If we truly believe that God doesn't want anyone to perish but everyone to come to repentance and faith in Christ, then shouldn't we be doing much more to prevent wars like this one which eliminate forever their opportunities to hear and accept the gospel? ■

The Way of Peace column is a project of the Board for Brotherhood Concerns. All of the above ideas were submitted by Brethren in Christ pastors or laypeople. The BBC invites more dialogue on how we can effectively teach and model Christian peacemaking in the church. Write or call Harriet Bicksler, Board for Brotherhood Concerns, P.O. Box 246, Mount Joy, PA 17552; (717) 653-8251.

Development Council for Anabaptist Curriculum Project for Children meets

The Development Council for the Anabaptist Curriculum Project for Children met in Chicago for the first time Jan. 25-26. The council consists of representatives from the Brethren in Christ, the Church of the Brethren, the General Conference Mennonite Church, and the Mennonite Church.

The four groups, which claim a common Anabaptist heritage, have worked together on a children's curriculum project in the past. The new curriculum will be available in fall 1994.

The two-day meeting allowed council members to get to know each other and determine some direction for the project. Rosella Wiens Regier, executive director, led worship services based on the theme "woven together in love."

Each member added a piece of cloth or other material to create a large weaving. "We as this Development Council are the weavers, the creators of a new fabric for congregational communities," said Regier.

"We will weave a curriculum on this loom. It will have a richness in texture, a variety of color, a tension of old and new, a brand new pattern of design," she said.

Ron Guengerich of Hesston, Kan., serves as Bible consultant for the project. He presented a paper titled "Canon and Curriculum" and discussed perspectives from which to present stories. "Ron talked to us about how to tell 'story' effectively and joyfully," Regier said.

The council also considered the needs of children today, their vision for the curriculum, and possibilities for curriculum construction and design. The group will meet again May 30-June 2, 1991.

Development Council members include Brethren in Christ representatives John Yeatts, Mechanicsburg, Pa.; Ken Letner, Mount Joy, Pa.; Mary Jane Davis, Grantham, Pa.; and Glen Pierce, Nappanee, Ind. From the Church of the Brethren are Jean Moyer, Elizabethtown, Pa.; Donna Forbes Steiner, Union Bridge, Md.; Rene Calderon, Denver, Colo.; Julie Garber, Elgin, Ill. General Conference Mennonite Church representatives are Justina Heese, Steinbach, Man.; Norma Peters Duerksen, Hillsboro, Kan.; Chris George, Hammon, Okla.; Elizabeth Pankratz, Newton, Kan. Council members from the Mennonite Church are Eleanor Snyder, Kitchener, Ont.; Barbara Thomas, Goshen, Ind.; Wayne Welch, Elkhart, Ind.; and Marjorie Waybill, Scottdale, Pa. ■

Congregational caregiving training model discussed

Since May 1990, an interdenominational Anabaptist steering committee has been discussing effective congregational caregiving and how caregiving can occur in congregations.

They are developing a training proposal that will include a historical perspective on Anabaptist caregiving, the theological base for Anabaptist caregiving, implications of the proposed training plan on congregational care and specific recommendations regarding who should be trained and what should be taught.

"Church members recognize that caregiving should be a central task of the church," said Conrad Wetzel, conference minister of the Illinois Mennonite Conference, "but many lay persons and pastors have asked for help in knowing how to care for each other more effectively."

The steering committee was formed last spring after 30 North American delegates, representing five Anabaptist denominations, participated in a caregiving consultation sponsored by the Brethren/Mennonite Mental Health Awareness and Education (A&E) com-

mittee, the Association of Brethren Caregivers, and the Mennonite Brethren Biblical Seminary (MBBS).

At the consultation, Larry Martens and Al Dueck of MBBS and Dean Kliever, a psychologist from Fresno, shared preliminary research findings on congregational caregiving. The data, compiled from 328 respondents in six central California churches, showed that caregiving occurs on many levels.

Martens, president of MBBS, identified four major caregiving channels: lay informal (between church members); lay formal (deacons and elders); formal (pastoral) and formal (professional therapeutic services). Martens observed that professional caregiving is not necessarily better than informal support. Each channel provides necessary care for people in need.

The research also showed respondents considered families the primary place to receive care, and suggested that some are reluctant to turn to the church because of societal focus on individualism and professionalism. "We leave caregiving only to 'professionals' and give up our responsibility," said Wetzel. "The

result is that healing is hindered. The same things that impede us from community impede caregiving."

Many respondents saw families as the only "safe" place to turn with difficulties. This finding "has great ramifications for training congregational caregivers," said Wetzel. "We need to utilize the family as a caregiving resource. We also need to change our caregiving focus from familial in a traditional sense to the inclusion of all people in our pluralistic cultures. Many people no longer have strong family ties. The church must be the place where everyone can be cared for. The family of God accepts the stranger."

Consultation participants also learned about models of congregational caregiving training. Martens presented a paper highlighting Jesus' caregiving and the Anabaptist focus on community. The paper provided a good "theological and ecclesiological measuring stick with which to measure existing caregiving programs," said Travis Reimer, of MCC Canada's mental health program.

The committee met again in January to refine its work. In February, the A&E committee critiqued a draft of the proposal. The project will be completed in May and submitted to denominational representatives for action. — *Tim Jantz, Mennonite Health Services* ■

Messiah College News

Dean's List

Messiah College recently announced its Dean's List for Fall 1990. In last month's *Evangelical Visitor*, students from Messiah's Grantham campus were recognized. The following Brethren in Christ students, who have also been recognized for this honor, are from Messiah's Philadelphia campus:

David Pierce, senior, civil engineering, Nappanee, Ind.

Curtis Sisco, junior, theatre, Hummelstown, Pa.

Jeff Stoltzfus, junior, computer science, Loysville, Pa.

Soccer coach receives honor

Messiah College soccer coach and athletic director Layton Shoemaker was recently honored by the south central chapter of the Pennsylvania Sports Hall of Fame. Based on his accomplishments in 17 years of soccer at Messiah, Shoemaker was presented with a certificate of merit. He received the award at a dinner where he spoke to athletes from 14 high schools who were chosen as MVPs for fall sports in their region.

Shoemaker, who has coached soccer for 23 years at the collegiate level, has amassed an overall record of 276-98-29. In 17 years at the helm of Messiah, his teams have recorded a 223-69-23 record. He led the Falcons to the NCAA Division III semi-finals in 1986 and 1988, and has consistently fielded teams that rank in the top 20 in the nation. In 1986 Shoemaker was voted the NCAA Division III National Coach of the Year, while receiving the regional honor in 1983, 1986, and 1988. His Falcons had the 11th best winning percentage in all of collegiate soccer during the decade of the 1980s, and the 6th best in Division III.

Shoemaker graduated from The

April 1991

King's College in 1965 and received his doctorate in 1981 from Indiana University. A member of the Grantham Brethren in Christ Church, he and his wife Garie and their two sons live in Dillsburg, Pa.

1990-1991 Staley Distinguished Christian Scholar Lecture

Dr. Robert Stone will be this year's Staley Distinguished Christian Scholar Lecturer. He will speak at the Messiah College chapels at 9:45 a.m. on Tuesday, April 16 and Thursday, April 18.

Dr. Stone began his ministry to high school students in Detroit in 1959. In 1968 he began marriage counseling, and has since counseled over 20,000 people. He has led family life conferences and lectured at high schools and colleges. From 1975 until 1986 he served as pastor of counseling. In 1986 he founded Personal Relationship, an organization of which he is currently Executive Di-

rector. The author of the book *The Dating Dilemma*, Dr. Stone also co-hosts a daily radio program on family-life issues. He has a video series out on the family as well as numerous cassettes.

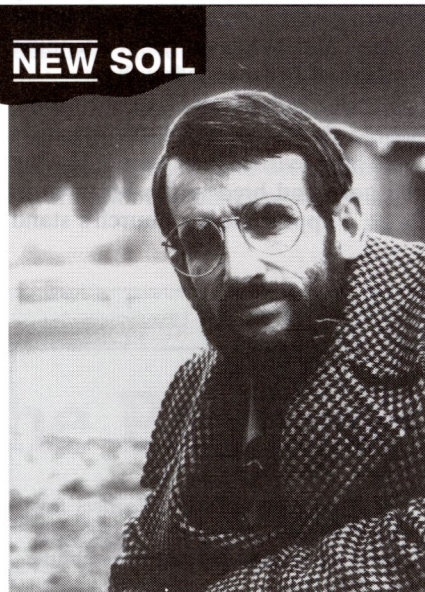
The Staley Distinguished Christian Scholar Series is a project of the Thomas F. Staley Foundation of New York. The lectureship was established in the fall of 1969 by Mr. and Mrs. Thomas Staley of Rye, New York, in memory of their parents, Dr. and Mrs. Thomas F. Staley and Judge and Mrs. H. H. Haynes of Bristol, Tennessee. The foundation is firmly persuaded that the message of the Christian gospel, when proclaimed in its historic fullness, is always contemporary, relevant, and meaningful to any generation. To this end they bring to college and university campuses of America distinguished scholars who truly believe in Jesus Christ and who can clearly communicate to students. ■

TILLING NEW SOIL

**"I served with MCC for three years in Bangladesh. While there I helped farmers increase their food production. I also learned firsthand invaluable lessons about sustainable agriculture."
Omer Brubaker, farmer, Lancaster, Pa.**

This year Mennonite Central Committee needs 24 agriculturists willing to serve and learn from Third World farmers in Bangladesh, Cambodia, Haiti and Nigeria.

For more information about MCC agricultural service opportunities, ask for our Agriculture Service Packet.



Mennonite Central Committee

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Re: Peace...

I hope that in the future you will spare us any more political diatribes by people who spend six days on peace missions. ("An Unlikely Journey," January 1991). The *Visitor* is not the place for political bias in *any* issue.

How do you think an Iraqi who had seen his family gassed or killed by Saddam Hussein's chemicals would feel as he read Ms. White's article—or a citizen of Kuwait who had witnessed the unspeakable tortures of the ruthless Saddam? Do you suppose they would be much interested in reading other articles in the *Visitor*? Could they respect a theology that "overlooks" these details in the name of peace? Furthermore, there are young Brethren in Christ men right now serving in Saudi Arabi who feel as strongly about injustice as Ms. White does about peace. By criticizing her own government and defending that of Iraq, Ms. White is truly offending members of her own fellowship.

With the collapse of Eastern Europe, I would think that quick-trip pacifists would have learned their lesson. Having been born and bred in the Brethren in Christ, I appreciate the church's stand

on pacifism. I suspect that some of my Swiss ancestors went to the stake for their beliefs. But pacifists must not defend aggressive systems or individuals who oppress, torture, or ruthlessly dictate (even if they do improve the schools and roads—as did Hitler). Ms. White can be admired for her peace efforts, but you, as an editor, should never print an article that could become such a stumbling block to another believer or to a person who might be hungering for the gospel. Politics weakens the pacifist stand.

I am wondering if Ms. White would accept my invitation to spend six days here at Fort Bragg where I could introduce her to many fine Christians who are also praying for peace—and waiting for their "peacemakers" to come home. She might also visit Israel, where she could see people who appreciate her country for destroying the chemicals, poison gas, and nuclear weapons that Saddam would most surely have used on them.

Marion Sandler
Spring Lake, N.C.

act out its loving intentions—healing the sick, feeding the hungry, and setting free the possessed . . . We're to be the living good news that the future of God has broken into human history."

Is "healing the sick, feeding the hungry" the main import of God's kingdom? If so, then the apostles were mistaken in their emphasis. Speaking under the unction of the Holy Spirit on the Day of Pentecost, Peter said, "Jesus of Nazareth, a man attested by God to you by miracles, wonders, and signs" and goes on to the main emphasis of His death, resurrection, and present place "seated at the right hand of God." This emphasis is continued throughout the Book of Acts and the New Testament epistles. Sine writes disparagingly of this emphasis and calls this emphasis as "those of us who have narrowed God's redemptive activity to that of rescuing our disembodied souls."

Sine also accuses "contemporary Christianity of finding ways to soften Jesus' radical teaching and ignore his compassionate vision."

Judging by the reaction of the crowds, the hardest sayings of Jesus are related to his own person as the Son of God. This is clear and plain in the Gospel of John. In John 6 the crowd that had eaten of the miracle bread the previous day left him when he declared that, "I am the living bread that came down from heaven." In John 8:58-59 it is recorded that they took up stones to throw at him when he said, "before Abraham was, I AM."

Yes, I want to see improvement in discipleship in our evangelical churches and I believe that it will happen if we emphasize what God emphasizes.

If I wanted to use the visions of Isaiah, I would begin in chapter 6 with Isaiah's vision of the holiness of God. My main emphasis would, of course, be on the Lordship of Jesus Christ. I would have us sing "He is risen from the dead and He is Lord."

I cannot see this happening by reading prophetic Scriptures about the millenium and falsely applying them to "this present evil age."

Glenn F. Diller
Grants Pass, Oregon

...and discipleship

I was both surprised and disappointed to find an article on discipleship by Tom Sine in the February issue. . . .

I heartily agree with much that Sine is saying in "Discipleship: a Whole-Life Policy." However, I cannot endorse his solution for the problem of weak discipleship.

Sine suggests that we begin by reading the visions of Isaiah and to help us he gives five references. All of these are Isaiah's visions of the millennial age when there will be no more war, death, tears—a new heaven and a new earth. Then he says we are to ask, "What impact will his compelling future have on the urgent challenges that fill our world today and tomorrow?" Is he suggesting that we are going to bring in the millennial age?

Next, he directs us to the Gospel of Luke to "listen to Jesus as he speaks to us of his Father's kingdom. Watch him

Contributions invited for *Dialogue* and *Readers Respond*

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

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

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

When people do bad things

What do you do when someone you trust violates that trust in a profound way? Can you ever learn to trust again? Does the abuse of trust, in some cases a grievous sin, negate everything good that person has ever done?

I've thought about these questions recently as I've thought about people on both sides of the questions. I've also been studying the book of Acts, and I've been intrigued once again by Paul's treatment of John Mark. His inability to trust Mark after he had left them on one of their missionary journeys led to such a sharp disagreement between Paul and Barnabas that the two parted company. The Scriptures are maddeningly silent about exactly what happened, and one is left to speculate: Why did Mark "desert" Paul? Were Paul's standards too high? Did Barnabas and Paul ever resolve their dispute?

Violations of trust are serious matters. From the young missionary who deserts his mentor Paul, to the spouse who commits adultery, to the teenage child who lies, to the counselor who betrays client confidentiality—trust is a difficult thing to rebuild once it is broken. In our anger, disillusionment and disappointment over such violations of trust, it is easy to adopt an "all-or-nothing" posture—if this person did this particular awful thing, then he or she can't be trusted about anything, and certainly not in the specific area of the violation of trust.

I think of our dog. Her worst vices are getting into the trash and stealing food off the countertop in the kitchen. We have repeatedly scolded and punished her for these infractions, and she's appropriately penitent at the time, but given another opportunity to steal, she's right back at it again. So we take precautions by putting food out of her reach, and when we forget and she steals, we blame ourselves for our own negligence even though she was clearly the one in the wrong. In between these episodes, we love and care for her as a worthy member of our household and don't constantly hold her misdeeds over her head as some kind of threat.

Now the analogy doesn't quite work, I know, because her brain is incapable of the kind of rational thinking and genuine repentance that we hope characterize human behavior. But there are some instructive parallels, I think. One is that our continuing care for our dog does not depend on her absolute obedience, and when she fails, we don't withdraw our love. Another is that we don't allow her repeated disobedience in one area to negate everything else that is good about her—she's housebroken, she's friendly and affectionate, she comes when she's called, and so on.

I wonder if we aren't called to something similar in our treatment of people who have abused our trust. Depending on the nature of the abuse, we seek appropriate repentance and restitution. When the violation of trust is related in some way to a moral or physical disability (say in the case of someone who battles addiction or compulsive behavior), we help the person set behavioral boundaries so that the opportunities for lapses don't present themselves until the person is ready to handle them. But we don't close off that person from ever functioning again, and we don't deny their genuine good qualities and skills.

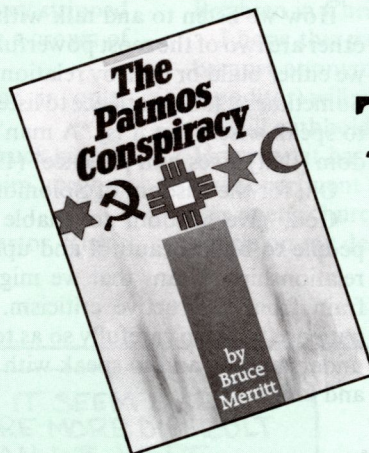
I believe that's what must have happened with John Mark. Remember that

Barnabas took Mark with him when he and Paul disagreed, meaning that at the very best Barnabas must have seen some potential in him. We don't hear about Mark again in Acts, but he shows up at the end of Paul's letter to Philemon: Paul sends greetings from Mark, one of his "fellow workers." In the intervening years, something must have happened to change Paul's mind about Mark; perhaps Barnabas' willingness to take a chance on Mark made all the difference in his life. Should we do any less?

* * * * *

I know that this may seem simplistic to people to have been hurt over long periods of time by the actions of others. I don't want to minimize their pain; to suggest that the process of forgiveness, rebuilding trust, and restitution should be quick and superficial; or to discount the potential for evil. I am suggesting that we not "throw out the baby with the bath water," so to speak, but try to separate not only the person from the behavior, but the bad behavior from the good. Perhaps in so doing we can both focus attention where it belongs (on a particular action) and act redemptively to bring about healing and reconciliation.

Phoebe



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by Bruce Merritt

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Paul the Christian Apostle
A Prisoner of Caesar
Rome

Dear Paul,

People in this neck of the woods spend a considerable amount of time discussing your "thorn in the flesh." They haven't given it as much attention as they've devoted to figuring out the identity of the antichrist or the timing of Jesus' return. But given the nature of us human beings, that's to be expected.

The debate over your affliction rages on, however. Study groups study on it. Scholars analyze it. Authors write books about it. If you were here to hear it all, you'd be amazed—and probably appalled—at the fuss we're making.

Some insist your ailment is just that—a sickness. "Infirmity" must mean a physical illness, they contend. This becomes a crucial theological point when this portion of your Corinthian letter is used to argue that believers should not expect to be healed of physical maladies.

I admit I'm glad for my excuse not to send off for one of those anointed prayer cloths or to stand in those long healing lines and have my skull thumped like a

watermelon by a well-coiffured preacher. It seems to me that healing ministries have just about ruined the ministry of healing.

Nevertheless I worry that our whole doctrine of healing may get scuttled by our making more of God's "no" to you than is warranted. And I grow weary of "medicine cabinet Christians" who moan over every hangnail and heartburn and call them their thorns in the flesh. Such people are thorns in everyone else's flesh.

Another school of thinking treats your problem as a purely spiritual battle. It couldn't be a physical ailment, this approach contends, because God promises to heal the Christian's every physical illness. In fact, anyone who is infirm must have a subpar faith according to these advocates, and they certainly don't want to assign you to that category (don't you wish the Corinthians themselves were so generous?). So your suffering is spiritualized by the assumption (or presumption) that Christ promises that true believers will be neither puny nor poor.

So the discussion continues, everyone offering his/her own perspective on

your problems. I suspect that we treat your situation like so many other people's needs: we do a lot more philosophizing than empathizing; more pondering and pontificating than praying.

Well, I've been thinking about it and I've come to some conclusions of my own. As the saying goes, free advice is worth about that much. My observations may have little value but here they are anyway.

1. I need to remember that my problems will almost always seem bigger than they are, and the other fellow's difficulty will usually not seem as tough as it really is. Therefore I should work at complaining less and empathizing more.

2. While I'm sorry for your troubles, Paul, somehow I'm encouraged by them too. Your witness of your affliction, given the enormous stature of your life and ministry, speaks powerfully and hopefully to me.

3. I'm glad you didn't mention in your letter the specific nature of your "thorn." Idolatrous as we humans are, we'd soon be building a shrine to that particular malady and denigrating all the others. Your ambiguity universalizes your message of coping hope.

4. I appreciate the reminder that answers to prayer don't always come overnight, and that even when God's response becomes clear, it may not be at all what we expected or wanted.

5. Your relating of your thorny problem and the many speculative discussions about it are teaching me not to treat complex problems with simplistic answers (see observation #1).

6. I'm learning that when things just refuse to go my way, even though I pray, I must choose how to react (and my reaction, not the problem, often becomes the most crucial issue in my spiritual development).

7. God can work through my weaknesses as well as my strengths (maybe we should add a new chapter to the books on spiritual gifts!).

Well, Paul, the more I know the more I realize how little I know. I've a long way to go in the school of suffering and obedience, but your example reminds me to stay enrolled.

Your admiring servant,
Onesimus

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continued from page 32

to let its destructive forces enter a family, church or community.

The best way to deal with gossip is simply not to repeat it: "Without wood a fire goes out; without gossip a quarrel dies down" (26:20). What an apt description! Sometimes it is necessary to rebuke a gossip. Never will I forget when my wife said to a person attempting to spread slander about another, "That's not true. I never want to hear you repeat that to anyone." The malicious words were extinguished.

Using the oft-repeated refrain of wisdom and understanding, Solomon summarizes the use of our tongues this way, "A wise man's heart guides his mouth, and his lips promote instruction" (16:23). "A man of understanding holds his tongue" (11:12).

How we listen to and talk with each other are two of the most powerful ways we either build or destroy relationships. Sometimes it takes patience to listen and to speak wisely but it is, "A man's wisdom [that] gives him patience" (19:11).

Oh, for the wisdom of Solomon!

God, give wisdom to enable your people to build beautiful and uplifting relationships. Grant that we might refrain from destructive criticism. Give patience to listen carefully so as to gain understanding and to speak with grace and kindness.

Harvey R. Sider is Moderator of the Brethren in Christ Church. He and his wife Erma live near Fort Erie, Ontario.



A front row seat

Sunday morning, 11:00—Four of us are sitting in the front pew during worship service. Terri is at one end, her brother John at the other, while J. R. and I hold down the middle. Terri and John started attending our Wednesday evening children's activities about six months ago, then began coming on Sundays. J. R. has been coming with us to church activities for perhaps five years (except for those weekends when he's visiting his father or sleeping in on Sunday morning.)

An extremely sharp 11-year-old, J. R. borders on hyperactivity, and can distract others if he begins rocking back and forth, or playing with his coat, or talking to a neighbor. I've found that lightly rubbing his shoulder or touching his arm often helps him to calm down, so I usually try to sit close to him.

This morning he's spent a fair amount of time leafing through my Bible. So, when the pastor announces the Scripture reading, we look up the passage in Matthew 27 together.

Weston, a member of the congregation, steps to the microphone and begins to read in a soft yet dramatic voice, "Early in the morning, all the chief priests and the elders of the people came to the decision to put Jesus to death. . . ." His voice increases in intensity as he continues, "What shall I do, then, with Jesus who is called Christ?" Pilate asked. They all answered, 'Crucify him!'

J. R. looks up at me, eyes and mouth wide open.

Weston continues reading. " 'Why? What crime has he committed?' asked Pilate. But they shouted all the louder, 'Crucify him!' " I lean over and whisper, "This all really happened to Jesus."

J. R. blinks, thinks a bit, and then follows on in my Bible as Weston reads, with emotion-filled voice, ". . . they stripped him and put a scarlet robe on him, and then wove a crown of thorns and set it on his head."

"Ouch!" J. R. says. "I bet that hurt." I nod in quiet agreement.

". . . They spit on him and took the staff and struck him on the head again and again. . . . Then they led him away to crucify him."

J. R. was rather quiet—for him—through Pastor Rick's

sermon, "Death on a cross—Part I." Oh, he played with his hat and jacket, fiddled with the hymnal, and fifteen minutes into the sermon started asking "When do we leave?" every three minutes. Nevertheless, he was tuned in to what the pastor was saying. At one point, the pastor was emphasizing the reasons why Jesus died: "to bring us back to God, to give us hope, to change our life, to give us purpose and direction, to forgive us, to bring into effect the new covenant, to give us a new quality of life. . . ." Grinning from ear to ear, J. R. looked up at me and said, "Too many to's." He was hearing the message.

It was a priceless moment—to be able to see this part of the Easter story come alive for J. R. Family, friends, what he sees on TV and in magazines—none of these provide him with any spiritual nurture. For that reason I am glad that he, as well as Terri and John, sits with us in that front pew, and wants to come to children's activities Wednesday night. I only wish everyone else in the sanctuary would have had the privilege to sit beside J. R. today. Seeing the wonder in his eyes this morning more than compensates for his rambunctious moments.

Who is sitting beside you in church?

G

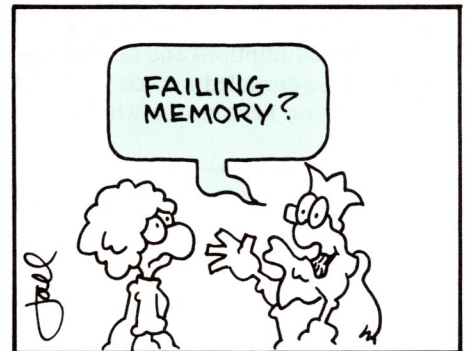
*I was under a heater
in the fellowship hall,
with a broccoli stick
that someone let fall.*

Thus begins an interesting piece of writing entitled "Alone," which I received a couple of months ago bearing a Harrisburg, Pa., postmark. The only signature was "The Churchmouse in a Brethren in Christ Church."

I hope this particular churchmouse also reads the *Visitor*, because anonymous submissions (articles as well as letters to the editor) will not be considered for publication. On occasion we will withhold an author's name at the time of publication. However, it has been our long-standing policy that the editorial department be aware of the identity of all writers. So, will this poetic churchmouse please write, taking the credit for the article on my desk?

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.



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The Back Page

Lord, give wisdom

by Harvey R. Sider

For the first eight weeks of 1991 I thoroughly enjoyed immersing myself in Proverbs—without the use of a concordance or study books. Why would one spend so much time with proverbs?

Over the years I have been captivated with the wealth of pithy statements which Solomon created. But, in the pressure of reading through the Bible in a year, I never took time to absorb the wisdom of the book, or to bring the proverbs together in a way that consolidated the wisdom which God gave us through Solomon.

I experienced a pleasant surprise as I developed my own “categories” of proverbs. What I had been taught in Sunday school and seminary once again leaped from the pages. This is wisdom literature! For almost every person the sayings make sense, but for the Christian this book deserves even closer attention. After years of instruction we still have a lot to learn about life and the development of good human relationships.

We seem to be particularly vulnerable to gossip based on assumptions. Even as someone speaks, most of us are formulating assumptions because our minds run ahead of the speaker. We continue in these thought patterns even after we have listened to the complete, but one-sided story. Even worse, we find ourselves repeating the one-sided story with the embellishment of our unfounded assumptions.

How often do we consider what is the other and perhaps even truer side of the story? Solomon expressed this age-old problem in, “The first to present his case seems right, till another comes forward and questions him” (Proverbs 18:17).

Foolish assumptions and hurtful gossip could be curtailed and contained if we insisted on hearing the whole story

before jumping to conclusions or trying to resolve the matter.

Recently, someone came to me with a very plausible account of an incident. Even while the story was unravelling, I began to make mental assumptions. However, since the story did not seem true to the character of the person or the nature of the matter, I refused to comment. Within a week, certain factors became known which indicated how foolish I would have appeared if I had tried to respond to the person who, in spite of good intentions, provided only partial information. When I had a more comprehensive view, my assumptions, which were inaccurate, vanished and the situation became self-explanatory. How good it is to remember the wise words, “A gossip betrays a confidence; so avoid a man who talks too much” (20:19)!

Human relationships are fragile yet tough. We are fragile people. While some are more sensitive than others, all of us “feel” things that indicate rejection. Happily, as people mature, an appropriate balance develops between sensitivity and toughness and human relationships remain intact.

Solomon provides many words of wisdom to enhance living together as sisters and brothers in the church and as members of extended and nuclear families. Three of the most foundational are repeated frequently throughout the book: listen, watch your speech, and be patient.

Wisdom teaches us to listen before we speak. This is a basic principle, just as we teach our children to “look before you leap.” “He who answers before listening—that is his folly and his shame” (18:13). Who of us hasn’t prepared answers/responses in our minds while our spouse, child or friend is still talking? That *isn’t* listening. I have said to people, and I have been rightly accused, “You are not listening.” This bad habit seems to be especially true when we relate to someone very close or when the issue being

addressed seems so unilaterally right that further listening seems to be a waste of time. Isn’t this a major reason that we cannot peacefully resolve international situations, why families split apart or are terribly wounded, or why churches face divisions?

Sometimes we don’t want to hear what our spouse, parents, children, or pastor may have to say to us. But advice and admonition are profitable for a wise person. Solomon expressed it this way, “A wise man listens to advice” (12:15) and “He who listens to a life-giving rebuke will be at home among the wise” (15:31).

For most of us it is easier to talk than to listen. Perhaps this is why Solomon had a lot more to say about gracious speech, the evil of gossip, and the pain that corrupt communication brings than he had to say about listening. Wisdom understands that not all talk is appropriate nor is it wise to say everything we think.

Have you ever listened carefully to two children (sometimes adults) who begin to disagree? As the argument proceeds, very often the voices increase in volume, the talk becomes less reasonable, and the willingness to listen drops to nearly zero. The way and the wisdom with which one speaks often determine the outcome. Solomon reminds us that, “A gentle answer turns away wrath but a harsh word stirs up anger” (15:1). Speaking further about the tongue, he said, “The tongue that brings healing is a tree of life” (15:4).

Directly and indirectly, Solomon comes back eight times in chapter 15 alone to remind us of how we should use our mouths. How and what we speak can build or crush human relationships.

Gossip seems to come in for particular criticism. The New Testament declares gossip a sin. Regardless of why some seem more prone than others to gossip, God’s people must covenant not

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