

THE CHRISTIAN Leader

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APRIL 14, 1987

GLORIETA '87 COVERAGE

THEY EXPERIENCED THE DIFFERENCE



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ALSO: Season of suffering,
season of salvation

We heard the Easter story two weeks early this year. Orville and Nellie Obendorf were buried, but today are alive and are thankful to be so. The rest of us are simply amazed.

The elderly couple — he's 71, she's 65 — had been touring the country since selling their 40-acre farm in Idaho. They picked a bad time to tour Kansas. Back-to-back blizzards, the worst to hit the state in 29 years, greeted them with open jaws and about two feet of blowing, drifting snow.

In the blinding flurry, they made a wrong turn off of U.S. 36. Then the car stalled as they tried to make it up a hill on a dirt road. Eventually they landed in the ditch. The Obendorfs could do nothing but sit it out. That was March 23.

Night came. They ran the engine off and on to keep warm. Then they ran out of gas. Around midnight the car's battery died; the power windows were stuck shut. Morning finally came, but no rescuers. So they sat there. By the third day, the snowdrifts had receded so that Orville could open the car door and dig himself to the trunk to get two wool blankets.

Then the second blizzard hit. The bitter-cold car began feeling more tomb-like all the time. Still they hung on, living off two boxes of Girl Scout cookies, some soda pop, a copy of Good Housekeeping and prayer. All in all, not the best of survival diets for Nellie, a diabetic. Time crawled. They kept track of the days with a small dashboard calendar.

Once, the Obendorfs thought they had been spotted. A National Guard helicopter circled overhead, dropping hay to stranded cattle in the area. But the white vinyl top of the Obendorf's car blended too well with the snowdrifts; the helicopter flew on.

Finally, a farmer found their car while clearing the road for the letter carrier. The Obendorfs were down to their last cookie. It was April 4. Thirteen days buried in a car. Nellie and Orville emerged weakened, but alive. After a few days of rest and recuperation in a nearby hospital, they were on their way again.

Lost in the storm. Buried. Stuck in

death's cold grip. Unable to escape by way of courage or cleverness. Left alone to survive on limited resources. Cut off from all that gives meaning, joy and hope. Down to the last cookie.

Then comes the Farmer. He plows his way through all that begs to swallow us. He finds us. But not by chance. Not by accident. At the cost of his own life, he moves mountains to clear a path from

the dark tomb to the light of life.

Easter means rescue. A second chance. A way of escape. Release from bondage. Freedom to resume the journey we were meant to travel. Not once, but daily.

Because of Easter, we live again. Hallelujah!

DR

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Learning to fly

"For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death." (Romans 8:2)

Gravity is an inescapable force. It acts upon us at every moment. It holds us and all material things to the earth, and causes all unsupported objects to fall. Yet airplanes weighing many tons can leave the earth and fly through the air without falling. Why? Because airplanes are designed to function under the law of aerodynamics which overcomes the law of gravity.

A motionless airplane is fully affected by gravity. But when the airplane moves rapidly through the air, lift is created on its wings according to the law of aerodynamics. When that lift becomes stronger than the pull of gravity, the airplane flies. If the law of aerodynamics is in effect, the law of gravity is overcome. But if something spoils the lift of the wings, canceling out the law of aerodynamics, gravity immediately takes over, and the airplane crashes to the ground.

In the same way, there are two forces at work in our spiritual lives. The "law of sin" (Rom. 7:23) is a force that is constantly trying to drag us down into sin. This indwelling sin is what makes habitual sins so troublesome for many of us. As long as the law of sin is in effect in our lives, we cannot overcome those sins any more than we can escape the law of gravity by jumping. We need to put a new law into effect to do that.

The new law God has established for us to live by is the "law of the Spirit of life in Christ Jesus." When this new law is in effect in our lives, the "law of sin and death" is overcome. It can no longer make us do those sins we don't want to do.

But how do we put this new law into effect in our lives? I learned how by following some simple and practical steps which I learned from material produced by the Institute of Basic Youth Conflicts. I can testify that practicing these steps has dramatically changed my life.

Step 1: Meditate deeply on Romans 6-8.

By memorizing key portions of these chapters and pondering their truth, we arm ourselves with the "sword of the Spirit" (Eph. 6:17) with which to fight temptation.

Step 2: Picture yourself dead to sin. God says that in our spirit, we are righteous persons who have died to sin. Indwelling sin might be exerting a strong pull on us to do what is wrong, but that is not what *we* want to do. We must accept this as the truth about ourselves because God declares it, regardless of external "evidence" to the contrary.

Step 3: Personalize the truth of Romans 6: For example, if you struggle with a problem of sexual lust, don't even try to resist temptation in your own strength. Instead, respond to it by quoting in

your mind personalized verses from Romans 6 like this:

"What shall I say then? Shall I continue in lust that grace might increase? May it never be! How shall I who died to lust still live in it? (v. 1-2). For I know that my old self was crucified with Him that my body with its lust might be rendered powerless, that I should no longer be a slave to lust (v. 6). Therefore, I will not let lust reign in my body that I should obey it. I will not go on presenting the members of my body to lust as instruments of unrighteousness, but I now present myself to God as one alive from the dead, and my members as instruments of righteousness to God. For lust shall not be master over me" (v. 12-14).

You can respond to any sin or temptation in this way by inserting its name in the appropriate places in the verses. God's Word is a powerful sword which no temptation can overcome.

When we fly from one place to another, we do not struggle to stay in the air. We simply relax and let the power of the airplane lift us up. When we face temptation, we do not have to struggle to overcome it. We simply allow the power of God's Word to lift us up. "Those who wait for the Lord will gain new strength. They will mount up with wings like eagles (Is. 40:31). ■



Herb Schroeder is the pastor of the Post Oak MB Church in Indiaboma, Okla.

C O L O R H I M
SUFFERING

THE SHADES OF JESUS'S
AGONY SHOULD COLOR OUR
EASTER CONSCIOUSNESS

BY ARNO WIEBE

The dark and crimson strands of the sufferings of Christ are prominent in the tapestry of Easter.

When Jesus began to talk to his disciples about his coming death he used the word "suffer" to describe what he would experience. At the time of Peter's great confession, about six months before Jesus died, he began to explain to them that he must go to Jerusalem and "suffer many things" (Mt. 16:21).

In the following months Jesus continued to talk about his coming suffering. He spoke about it at the time of his transfiguration, in his teaching about future events, and at the celebration of the Passover (Mk. 9:12; Lk. 17:25; 22:15).

After his resurrection Jesus explained what had happened to him. He again used the word "suffer" to depict what he had encountered (Lk. 24:26, 46).

These sufferings of Jesus are portrayed in some detail in the prophetic writings of the Old Testament and in the records of the Gospels. They affected his total person — spirit, soul and body.

Jesus suffered in his body. Isaiah 53 portrays this aspect of Christ's sufferings with strong words. He was "stricken" and "smitten" (v. 4). Both words mean to beat, hit or strike. The soldiers who arrested Jesus and brought him before the Sanhedrin, struck him with their fists and slapped him (Mt. 26:67, 68). Roman soldiers wove a crown of thorns, set it on his head, took a staff and beat him on the head again and again (Mt. 27:27-30).



DAVID HERRER

The "wounds" (v. 5) resulted from the vicious flogging Jesus received before he was led away to be crucified (Mt. 27:26). The Romans used a whip, the thongs of which were weighted with jagged pieces of bone or metal, to punish criminals. The victim, tied to a stake with back bared, usually fainted from the resultant laceration, or even died.

One of the strongest expressions that

can be found in the Hebrew language for a painful and violent death is the word translated "pierced" (v. 5). The words "afflicted" (vv. 4, 7), and "punishment" (v. 5), bear the same message of the dreadful ordeal Jesus went through.

Psalm 22 uses some vivid word pictures to describe the sufferings of Jesus. His experience is like "roaring lions tearing their prey" (v. 13). The evil men surrounding Jesus are like dogs surrounding a victim (v. 16), with violence in their hearts and blood in their eyes.

I imagine the colors of the strands in the tapestry of Easter that mark this part of Jesus's sufferings to be dark blue and gray, deep green, and shades of crimson.

Bodily suffering is the lot of all people, reminding us of the frailty of our humanity. Since Jesus shared in our humanity and suffered so deeply, he is able to understand, comfort and help us when we suffer (Heb. 2:14, 17, 18).

A fellow-member in our church has suffered severely for a number of years. In the course of visiting him and his wife we have talked about many things, including trying to answer the troubling question "Why?" What can be said to a person in pain that doesn't sound trite or hollow?

Probably the best thing we can do for any person who suffers is to pray for and with him. Praying with him demands our presence and helps us to focus on the person and his need. When we pray we turn to Jesus who is able to sympathize with the needy person. To sympathize means

"to suffer with" to the extent of being able to enter into the experience of pain. Therefore, when I approach the throne of grace with my brother he can expect to receive mercy and find grace to help in time of need (Heb. 4:15, 16).

Jesus suffered in his soul. The soul is the self-conscious part of man, the seat of his awareness. It includes his reasoning powers, emotions and will.

Isaiah 53, speaking of the Messiah, talks about "the suffering of his soul" (v. 11). This happened when his people despised and rejected him (v. 3). They scorned him, clamored for the release of Barabbas, and demanded that he, their Messiah, be crucified.

Jesus was belittled and taunted when he was challenged to come down from the cross (Ps. 22:7, 8; Mt. 27:39-44). He was debased by being treated as a common criminal. He was grossly insulted when the soldiers spit in his face (Mt. 27:67; 28:30).

The word "crushed" (Is. 53:5), means to break in pieces, and further declares the inward sufferings of Jesus. The whole experience brought about so much anguish that he felt what the Psalmist states: "But I am a worm and not a man" (Ps. 22:6).

In the garden of Gethsemane Jesus agonized in prayer saying, "My soul is overwhelmed with sorrow to the point of death" (Mt. 26:38). Facing the horror of sin's defilement and punishment, he battled with his will until "his sweat was like drops of blood falling to the ground" (Lk. 22:44). Three times he prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will but as you will" (Lk. 26:39, 42, 44).

I imagine the color of the strands portraying the soul-suffering of Jesus to be shades of purple. This was the color of the robe the Roman soldiers put on Jesus to mock him.

Peter's first letter helps us to understand how the soul-suffering of Jesus ministers to us. He writes, "Christ suffered for you, leaving you an example, that you should follow in his steps" (1 Pet. 2:21). The context shows that we must be willing to suffer insults, threats, mistreatment and rejection, just like Jesus did. We can't harbor anger and grudges, or retaliate. We

should forgive as God forgives us in Christ.

All of us know the malady of inward suffering to some degree. When we are misunderstood, mistreated, unfairly judged, belittled or insulted, we feel the pain. It happens in all kinds of relationships — parent-child, husband-wife, peer group, church family and race. Sometimes scars are so deep that extended counseling is necessary to heal the wounds.

When we follow Jesus, grace is provided to heal the wounds, to overcome the temptation to keep count of all the bad things others have done to us. God even gives grace to forgive so that good relationships may be maintained in all areas of life.

Since Jesus shared
in our humanity and
suffered so deeply,
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and help us when
we suffer.

The other area of soul-suffering is the cost of commitment to the doing of God's will. Peter wrote to believers who were being persecuted. He exhorted them to follow Jesus in making God's will the major concern of their lives, no matter what the cost (1 Pet. 4:1, 2). He told them that they shouldn't be surprised or think it strange when painful trials came their way (1 Pet. 4:12-16).

The history of the church is a history of persecution. It takes place in many parts of the world even today. The freedoms we have in our country seem to bar us from such troubles.

When we commit ourselves to do God's will, however, opposition will arise. It may be the battle inside of us when God's will

cuts across our personal goals and ambitions. Sometimes it comes from friends, family, or even husband or wife when God calls to full-time ministry. In whatever way it comes, doing God's will costs.

If we suffer when we faithfully follow Jesus, Peter has some encouraging words for us: "If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. . . . However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name" (1 Pet. 4:14, 16).

Jesus suffered in his spirit. The spirit is that part by which a person is able to communicate with God.

After Jesus was nailed to the cross, darkness invaded the land from noon until 3 o'clock. About 3 o'clock Jesus shouted, "My God, My God, why have you forsaken me?" (Mt. 27:46).

It was during those three hours that Jesus suffered in his spirit, for his fellowship with God was broken. His spirit, which had always lived in the light of God, was now in darkness. He knew what it meant to be defiled by sin. He knew what it meant to be judged for sin by suffering the dreadful pangs of eternal hell.

These sufferings of Christ were for us, in our stead. "For Christ died (suffered) for sins once for all, the righteous for the unrighteous, to bring us to God" (1 Pet. 3:18). "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Cor. 5:21).

The color of the strands in the tapestry portraying this area of Christ's sufferings, I imagine to be black.

We cannot know what it was like to die for the sins of someone else. But we can enter into the salvation Jesus provided for us when he suffered and died in our place. Perhaps the words of Isaac Watts best express our response to it.

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all.

Arno Wiebe is on the pastoral staff of the Kingwood Bible Church, Salem, Ore.



ORILEY FRIESEN

As I write this, the valley where I live is tucked in by a blanket of snow. The season of runny noses, of arranging last-minute care for children when school is cancelled because of snow, of hoping I won't slide in the ditch on my way to work is still very much with me.

But by the time you read this the week of Easter, the oak outside my window should have fresh green leaves. The grass in the trailer court across the road should be bright with spring; daffodils and tulips will decorate the fronts of many homes. I don't know this absolutely, but I have faith that spring will come again. I brought pussy willows to my office just today to remind me of that fact.

A certified public accountant told me he's glad Easter comes this year *after*

April 15, the tax-filing deadline in the United States. Before April 15, he slaves long hours and on weekends just to keep up with the rush. "When Easter comes after April 15, I truly feel like I'm celebrating new life."

Perhaps it is harder for the rest of us to feel, year after year, that we have something worth celebrating. We dig out the special tea cups so the children can dye Easter eggs, and unwrap faded china eggs or little rabbits. The commercials for special candy on TV begin earlier and earlier — do we really *have* to buy candy for every niece and nephew?

But Easter, even more than Christmas, is at the very center of our faith. There was Jesus, a young man with a promising future who rejected the idea of becoming a popular ruler. There was

To breathe again

EASTER MEANS NEW LIFE:
THE EVIDENCE IS
ALL AROUND US

BY MELODIE DAVIS

Jesus, not afraid of run-ins with the religious leaders and upsetting the status quo, but very able to be at home with the humblest and least-honorable. There was Jesus, knowing he was going to suffer the cruelest of deaths yet sweating it out for a way out. And there was Jesus, now get this, *risen* in a new body form!

Believing in this Jesus requires a leap of faith, of suspending our rational minds to accept the supernatural, the otherworldly, the eternal — things not easy to understand in this life. If Easter was only a matter of believing that the tulips will sprout again it would be easy: we've experienced them before, and although we don't understand exactly how it works, it's not too hard to accept scientific fact.

But believing in eternal life, life after death, that is the rub. We have not experienced it.

Or have we? I'm not talking about "out of body" kinds of experiences, but the occasional breath of new life that comes after a hard time. Like the accountant who keeps plugging away till tax time knowing that after the rush he can breathe again. Like students sweating out exam time, cramming in all-nighters knowing that spring break is coming. Like the new parents pacing the floor with a sleepless newborn, believing the promise that "this too shall pass." Like the widowed person finding new purpose or companionship after grief. We have all experienced some "resurrection" in earthly form.

It can be these experiences that give us the stuff to make that leap of faith, to celebrate this Easter with all our might. About this Jesus said, "Happy are those who have *not* seen, yet still believe."

A joy-filled Easter to you! ■

Melodie Davis is a writer from the Mennonite Church tradition. She is the author of the book On Troublesome Creek (Herald Press).

POEMS BY
JEAN JANZEN

WISTERIA

In the early spring
when the earth
is swollen with promise,
wisteria blooms.
The arbor becomes
a mock of lavender
with thick clusters
draping in opulence
even under mourning skies.
(Tender leaves follow,
late and quivering.)

Early flames of daffodils
snuff and bow.
The garden waits
but wisteria cannot
hold its Easter sap.
It pours perfume
and tumbles out with
a beauty that wounds.

Night covers the arbor
like an altar cloth,
but it is there
like Mary's flask
like an angel with a cup
like the shining in our darkest day.

THE SEED

The seed
carefully dropped
by our Sowers,
the seed
terrible
in its potency
(did our Sowers
know its force?)
spread its fine,
tenacious grace-work
in the believing soil
of our childhoods.

White winds,
the chilly winters
of reason, doubt,
and self-consciousness.
Sweet summering of childhood
gone
and the seedling pales
and shivers
in stunted posture.

But the Word
once planted and rooted
is restless,
stirring in our rocky,
thorn-filled lives.
First energy, God in us,
smoulders and waits
to burst, cell-on-cell
in surges of faith,
waits to become
His image,
our true selves,
His harvest.

To be God's workmanship

SPIRITUALITY MEANS LETTING GO OF RELIGIOUS BUSYNESS AND GIVING MORE TIME TO GOD

To many, Waldo Hiebert personifies the quest for deeper spirituality in the Mennonite Brethren Church. Now professor emeritus of practical theology at the Mennonite Brethren Biblical Seminary in Fresno, Calif., Hiebert has taught spiritual formation at the seminary and in Mennonite Brethren churches for several years. More than a mere academic exercise, Hiebert's quest for a more dynamic spiritual dimension is rooted deeply in his own pilgrimage. We thought it a fitting way to conclude our series on "Tools for Building the Inner Life" by asking him to share his thoughts on the topic.

Q Waldo, many people see you as a genuinely spiritual person. How do you define spirituality?

A I see spiritual formation as the growth of all relationships toward wholeness in Jesus Christ. I get that from Paul's words in Galatians 4:19: "I travail in birth again until Christ be formed in you."

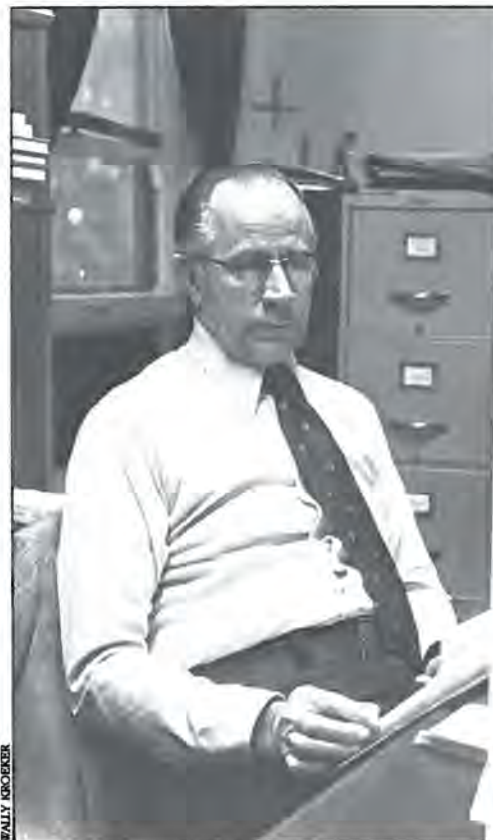
More recently I've found that same idea in Ephesians 2:8-10, where Paul says we are saved by grace through faith and not of ourselves. Then in verse 10 he adds that we are God's workmanship — we are *his* production, *his* formation. And, as one translation says, we should enjoy being in him. That's where I began seeing that a real shift needed to take place in my own life. I needed to stop being my own production and begin being God's production.

Q How does that shift happen?

A So much of the working out of our salvation, our work in the area of spirituality, is based on what *we* do. We become very busy in the church and with so many religious activities. It's as if we feel *we* must do the producing. To make the shift to being God's workmanship basically requires a different lifestyle. It requires that I make it a priority to spend less time *doing* and more time in reflection, solitude and quietness so that my spirit comes to rest.

Q That's easier said than done, isn't it?

A Some spiritual leaders say it takes about two days of quietness before a



WALLY KROEBER

Hiebert: Shifting to God's production.

person can really settle down and begin to listen to himself and to God. It takes time to turn off all the noises and distractions and become quiet before the One who says "Be still and know that I am God." It really means taking time out from our hectic life. You don't have to do it all at once, but the discipline of solitude is necessary in order to find that quietness.

Q You've alluded to this already, but why is the inner life so important anyway?

A I have a strong conviction that the nourishment of the inner life is important because we are so terribly impacted by the outer world — our way of living, our busyness, our television. We are forever being bombarded by words, by noise, by lots of activity — even in the Christian community. I think the inner life is weakened by all that.

In his book *Restoring Your Spiritual Passion*, Gordon MacDonald says we are facing a catastrophe because not only are we becoming tired on the outside, we're also growing tired in spirit. He writes: "We are heading toward an epidemic of fatigue and weariness." The mind is restless; our lives don't have foundation. We gauge our self-worth upon activity, production, constant driving. MacDonald calls it being "driven people" instead of "called people." So really, building the inner life is actually a matter of survival. We are losing the power of God because we don't find that stillness before him.

Our style of life drives us to exhaustion, especially exhaustion of the spirit. So we lose perspective. And I think we become shallow. Our fellowship is often merely a socializing event and we do not communicate deeply with each other — and even less with God. I'm very strong about getting closer with each other. We still retain our own space, but we don't live alone. And too many people do.

Q Most believers would agree that developing the inner life is important, but so many are frustrated in this area. They try and fail, try and fail. Why is that?

A Probably one reason is that we have been taught so very little about Chris-

tian disciplines. We say, "Be sure to have your quiet time," but who tells them how to do it? Nobody showed me how. I never knew anything about keeping a spiritual journal until the last couple of years. I didn't know such a tool was available. And I didn't know until I became a member of a small group how much value there could be in it. I just sort of fell into it because of the need I sensed in my own life.

We depend too much on public worship; our private worship has not been nurtured. We have not had teachers, mentors, or what the Catholics call a "spiritual director" to give us the guidance we need to nourish the inner life.

Q But even when we *know* about the spiritual disciplines, it's still tough to practice them with any regularity. How come?

A I think a major reason is our busyness. There doesn't seem to be enough time for stillness and reflection on Scripture. Another reason is that most people don't have a support group. They are alone. They don't have trusting people. They don't have close friends. They also read very little of the Scripture for reflection sake.

Q As you talk to others through the classes you teach in this area, what are some of the biggest misconceptions people have about the inner life?

A One misconception is that people think the inner life is some mystical thing. They don't have a good understanding of meditation, for instance. They are afraid of it. Because of the influence of eastern religions, they fear it's a form of mysticism.

Also, there is a lot of shallowness in our understanding of what prayer is all about. That may be one of the biggest things, I think. We have understood prayer as just talking to God. We have not looked at the other side — that prayer is *listening* to God as well. We don't see prayer as a dialogue, but we should.

Q What do people mention most frequently as being the toughest obsta-

cle to overcome in their effort to develop the inner life?

A Discipline. And that includes me too. It's been hard for me in the past, and it's still hard for me.

Q Any advice for the person who struggles with self-discipline?

A There is no easy way to nourish the Christian life. Even though God is the one who forms it, there are conditions that must be met if it is to happen — just like there are conditions for effective prayer. And the biggest obstacle in meeting these conditions is discipline — of time, daily schedules and so on.

Q So what do you say to the person who tells you, "Hey, I just can't find the time to develop this part of my life"?

A My response is that it's not a question of time; it's a question of priorities. It's that simple. Yes, it's hard to find the time, but there is no easy way to grow spiritually. The hard but realistic answer is if it's important to you, you will find the time.

Q What advice would you have for the person who reads this interview and resolves, maybe for the umpteenth time, to start developing this area of their life?

A I would say they should go to someone whom they feel has a sensitive spirit, someone they would consider to be a spiritual person. In some cases it would be the pastor. Or it might be a brother or sister in the congregation whom they trust. I would tell them to form a partnership with that person: "Let's make an agreement to meet together and to encourage each other."

I have those kind of people in my life. Currently I meet with two mentors every month, and I'm part of a small faculty prayer group that meets biweekly. It's a substantial time for us. We put it into our schedule. We spend an hour together, and it's a time of deep sharing.

So my advice to the person who wants to start is to make a partnership with one other person or with a small group. Set a

date to meet and make it a priority — you don't cancel it unless its providentially unavoidable. And then keep yourself responsible to that other person or group. Tell them that in the next couple of weeks you're going to read this book or work on this discipline — and then have them hold you to it.

Q What would you identify as the essential "tools" or components needed to build the inner life?

A I think a good system of reading Scripture is essential. Read through the Bible in one year or study book by book — something systematic like that. Don't fool around every evening wondering what to read next.

A second thing I would recommend is to have a journal setting right next to your Bible. Take notes about what you read. Write down verses that are important to you. Reflect on the events of the day — the why's and the what-for's of your life. In other words, make a written record of the activity of God in your life. Record answers to prayer, frustrations, the people you are praying for. When you make decisions in your life, write down the reasons for the decision so you can review them in times of doubt. Make a history of your spiritual journey in the journal.

Another thing would be to have small-group support, organized either through the church or spontaneously. And of course prayer — dialogue prayer — is another critical component.

Q Frequently a person hears a husband or wife say they would like to develop the spiritual dimension of their relationship. Any thoughts or advice in that area?

A There are a lot of married couples who do not have their devotions together. For whatever reasons they have not been able to find themselves together, to pray together. They may have a devotional life on their own, but they don't have it together. There probably are more couples like that than we would imagine. I feel for them. They are missing an awful lot.

I realize there are obstacles, like chil-

dren and other activities. But if I were them, I would talk to a couple they know who have a devotional life together and draw support from them. I would not continue to let it slide, to say "it just doesn't work for us."

For my wife, Rachel, and me, it's one of the main anchors of our spiritual life. If there's any one thing that may be the strongest source of support in our marriage it's that our spiritual journey is side by side, and that we can pray together. We take as our promise Matthew 18:19: "I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven." I think that's a special promise for two people praying together.

Q What about spiritual formation in the context of the entire family, including kids? And suggestions?

A The only thing I would say is that when the children reach an age where they can participate — and that can be at an early age — they ought to be drawn into family worship. Let them all take part in some meaningful way. Don't have the father lead the group each time, or the mother. I would draw the children into the prayer time. I would draw them into readings. Just so they are encouraged to participate in some way.

Q One last question. What can the local church do to promote inner-life development among its members? You've alluded to a few things, but maybe you have some specific suggestions.

A One thing the church can do is promote the formation of small groups. Make it voluntary, of course. I wouldn't want to push everybody into a small group. Some people don't need it. But a lot of people do. The church could sponsor a voluntary sign-up for small groups. At our church we call them home fellowship groups, and they meet either weekly or biweekly. We have found that meeting every other week for some is better because of the busy schedules of people. Spirituality and prayer can also be taught in a weekend seminar, retreat, or as a Sunday school elective.

Another thing the church could do is find a way to allow for more spiritual healing. Once in a while we should do our communion service in such a way that it would give people the chance to talk to each other, to give testimonies about how they are doing.

I see so many people who are hurting — not necessarily from physical ailments, but from their attitude toward their handicaps, ailments or other things in their past. They have a need for inner healing. I don't know if I'd encourage every church to have a formal healing service, but maybe some people could be trained to pray for sick and hurting people. I definitely feel the church is not providing enough forums where we can be honest with each other and pray especially for healing. To do so, of course, would preclude that there be some teaching from the pulpit regarding how to accomplish it most effectively.

One other thing that has moved me a lot recently is the practice of having spiritual renewal retreats. I do it with seminary students every year. We do a few process things together, an extended time of silence, a few Bible studies. But basically it's what the Lord chooses to do in the retreat setting. I feel more and more it's not our production, it's his.

A spiritual retreat of a couple of days can give a person occasion to find quietness with the support of others; to open up in some areas; to center down and to allow God to do what I think he wants to do all the time: talk to us.

I have a feeling right now that if there is a calling in my soul, it's a calling to facilitate spiritual retreats. Simply, it's because I think that's what the Lord is calling us to do, to be spiritually revived. The way we've thought about revival is mostly in terms of public meetings. There are many ways. We do so much talking to God, trying to get through to God when all the time he's been trying to get through to us. I think spiritual retreats follow the Word, which says in Psalm 46:10: "Be still and know that I am God." And in Isaiah 40:31: "But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint." ■

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TRAINING FOR LEADERSHIP

Graduates of Mennonite Brethren



Andres, Gertrud M. Div.: congregational ministries
Home church: Mennonite Church, Deutschhof, W. Germany
Experience: Teacher, Christian education worker
Vocational goals: Teaching



Bergdahl, Timothy Allen M. Div.: world mission
Home church: Dinuba MB, Dinuba, Calif.
Experience: Local witness to internationals, welfare worker
Vocational goals: Witness to internationals, here and abroad



Boller, Friedrich W. M. Div.: pastoral ministries
Home church: Mennonitengemeinde Weierhof, W. Germany
Experience: Social worker
Vocational goals: Pastoral ministry



Burkholder, Byron B. MA: New Testament
Home church: Portage Ave. MB, Winnipeg, Man.
Experience: Church journalism
Placement: Student ministry in Zaire under MBM/S



Camp, Greg A. M. Div.: world mission
Home church: Bethany MB, Fresno, Calif.
Experience: Teaching
Placement: Teaching and maintenance technician at Fresno Pacific College



Kroeker, Janine Kay certificate
Home church: College Community MB, Clovis, Calif.
Experience: ESL teacher in Japan, social worker with refugees
Vocational goals: International student ministry



Martens, Keith D. M. Div.: pastoral ministries
Home church: Fig Garden, Fresno, Calif.
Experience: Assistant to pastor, youth pastor, high school teacher
Vocational goals: Church-related or teaching ministry



Neufeld, Alexander M. Div.: world mission
Home church: MB Church, Lage, Lippe, W. Germany
Experience: Business, pastoral ministry
Vocational goals: Pastoral ministry, church planting in W. Germany



Petinak, Wayne M. Div.: Christian education
Home church: Reedley Evangelical Free, Reedley, Calif.
Experience: Christian education, teacher
Vocational goals: Director of Christian education



Poetker, Aiden T. MA: Old Testament
Home church: Lendrum MB, Edmonton, Alta.
Experience: Program coordinator—radio evangelism
Placement: Bible teaching with MBM/S in India



Veron, Elfriede M.A.: New Testament
Home church: MB, Asuncion, Paraguay
Experience: Teaching in a Bible institute
Placement: Teaching in a Bible institute



Willems, J. Mark M. Div.: pastoral ministries
Home church: Bethany MB, Fresno, Calif.
Experience: Pastoral intern, youth work, cross-cultural ministries
Vocational goal: Pastoral ministry

Commencement—Saturday, May 23, 1987 with Dr. Al Vom Steeg delivering the commencement address.



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PREPARING TO SERVE

Men Biblical Seminary—1987



Dahl, Wesley John M. Div.: pastoral ministries
Home church: Eagle Ridge Bible Fellowship, Coquitlam, B.C.
Experience: Assistant camp director, college & career intern
Vocational goals: Associate pastor



Fehderau, Arnie M. Div.: pastoral counseling
Home church: Kitchener MB, Kitchener, Ont.
Experience: Counseling and pastoral intern
Vocational goals: Associate pastor



Henne, Rodney Eldon M. Div.: pastoral ministries
Home church: Vinewood Community, Lodi, Calif.
Experience: Youth work, singles ministries, teaching
Vocational goals: Associate or youth pastor, teaching



Janzen, Stan MA: history and theology
Home church: First Mennonite Church of Paso Robles, Paso Robles, Calif.
Experience: Police chaplain with Fresno Police Department
Vocational goals: Counseling



Kroeker, Gordon M. Div.: world mission
Home church: North Fresno MB, Fresno, Calif.
Experience: Associate intern, crusade work
Vocational goals: Church planting, evangelism



Poetker, Katrina M.G. M. Div.: biblical studies
Home church: Lendrum MB, Edmonton, Alta.
Experience: Occupational therapist, Christian service in India—radio
Placement: Bible teaching with MBM/S in India



Schmidt, Larry S. M. Div.: pastoral ministries
Home church: Fraserview MB, Richmond, B.C.
Experience: Business
Placement: Senior pastor, Garden Valley Church, Garden City, Kansas



Toews, James M. Div.: pastoral ministries
Home church: Fraserview MB, Richmond, B.C.
Experience: Business
Vocational goals: Pastoral ministry



Toews, Ronald M. Div.: pastoral ministries
Home church: Brooklands Community, Winnipeg, Man.
Experience: Farming
Placement: Associate pastor, Kitchener MB, Kitchener, Ont.



VanOosten, Randall (Jän) M.A.: theology
Home church: Northwest Baptist, Fresno, Calif.
Experience: Associate pastor
Vocational goals: Pastoral ministry

Graduates not pictured

Jewell, Stephen M.A.: New Testament
Home church: Neighborhood MB, Visalia, Calif.
Experience: Pastoral intern in evangelism and discipleship
Vocational goal: Pastoral ministry

Koehn, Anthony M.A.: theology
Home church: Komoka Community MB, Komoka, Ont.
Experience: Teaching
Vocational goals: Uncertain

Lumeya, Nzash certificate
Home church: Church in Zaire
Experience: Teaching and pastoral ministries
Vocational goals: Teaching in Zaire

Pfeil, Gerhard M. Div.: world mission
Home church: Free Evangelical, Switzerland
Experience: Bible school teacher
Placement: Bible school teacher, Walzenhausen, Switzerland

Warkentin, Abraham M. Div.: pastoral ministries
Home church: Mennonite Brethren, Uruguay
Experience: Teacher/pastor
Placement: Pastor/teacher in Montevideo, Uruguay

Powerful analysis

Ed Boschman's article (Mar. 17 Forum) was interesting. But I feel he should have gone further in describing the reasons for the church's dilemma in unleashing the potential ministry of the people of God. It is not enough to say the clergy have been too protective of their assigned ministry, or because of their concern for the quality of ministry. His reasons for laity unavailability are too vague and generalistic.

Consider the Pareto Principle, or the 80/20 Rule. In some churches the rule is more on the order of 10 percent (the powerful few), 20 percent (the vital few), and 70 percent (the trivial many). I call it the principle of power and control. The power structure may (but not always) include the pastor and other elected members of the important boards and committees. Sometimes the power is centralized in individuals outside the visible organizational structure.

In this setting, vital ministry is stifled by creating circumstances that cause the laity to give up or leave in frustration. Genuine concerns and constructive criticism are often met with a stubborn resistance to listen with an open mind and heart. In some instances, individuals who make up the leadership have problems with self-esteem and have their identity so wrapped up in their roles and programs that effective communication with them is all but impossible. In other cases, it is pride that prevents the leader from looking objectively at requests for changes in ministry. When the leader-

ship feels that it knows what is best and overlooks the concerns of its people, the only way for effective ministry to occur is for concerned people to activate the ministry outside the confines of that leadership. They should take an active role in ministering to the needs of the church and their community.

This struggle for influence and power is the result of focusing our attention on organization and our desire to control events. We are more concerned about the appearance of unity and harmony than in desiring to have the mind of Christ, being ministered to and ministering to those in need of Christ's healing touch.

*Paul D. Penner
Hillsboro, Kan.*

Room for discussion

In response to Phil Glanzer's letter on behalf of the Board of Reference and Counsel in the Mar. 3 issue, I feel compelled to respond in support of the *Christian Leader*. I believe it is very important to present and discuss various issues confronting the church in an open manner. To present only the official views of the church is narrow-minded and certainly is not representative of many of us within the conference who have some disagreement with those positions. The *Leader* does an excellent job of presenting different viewpoints in a manner which does not imply an official church position, but rather allows healthy discussion and self-examination.

In particular I found the Family Album

article on the Manhattan (Kan.) Mennonite Fellowship to be very affirming. It was encouraging to me to read of a Mennonite body which recognizes that God does not restrict certain gifts according to sex.

Thank you for an excellent, thought-provoking magazine.

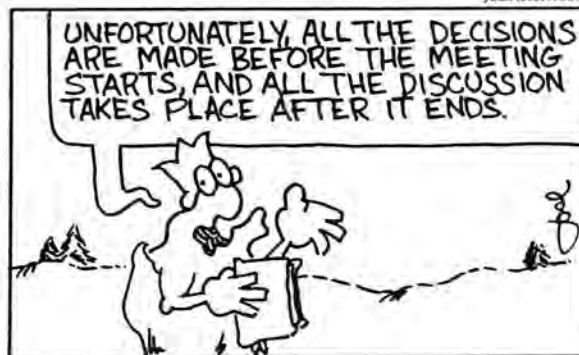
*Cindy Franz Klein
Fresno, Calif.*

A life investment

Thanks for the "Fizzles and fire" editorial (Mar. 3). Just a few comments as it relates to us out here.

We just attended the wedding of one of our Afghan doctors from the eye hospital. Poor fellow had to wait, as have many other refugees, a number of years for this great event in his life. Besides the obvious reason of the terrible conflict in his home country there was the added complication of his family still being in Kabul and the fact that he comes from a poor family. The family negotiations were thus amazingly complex, but in the end his aging mother and oldest brother (his father is dead), by hopping back and forth across the border, managed to find a family with an eligible daughter. Then followed the extended bargaining for the bride price, dowry, perhaps 30 or 40 sets of clothes for her, about \$3,000 worth of gold jewelry (just a bit less than a whole year's salary), not to mention the rental of premises for the wedding and the food for about 300 guests. He borrowed from the hospital, from us personally and

Pontius' Puddle



JOEL KAUFFMANN

from anyone else he could persuade, and will be paying it off for some years to come.

We groan at these quaint and burdensome customs (and this was a cheap wedding). But one thing is sure — with all that investment and energy, divorce is highly unlikely!

As the marriage counseling business burgeons and increasing numbers of Christian marriages hit the rocks, may I dare to suggest one factor that one rarely sees in the many noble efforts to prevent catastrophes — before marriage. Some family "negotiations." A form of this probably took place in years past when most marriages took place between a boy and girl who lived less than 10 miles from each other. But there is still the telephone, the car and even the plane. What sort of negotiations? Since it is not likely that our children will let us choose their mates for them, we could at least make a concerted effort to get to know the other parents and have some frank and open discussion about the whole relationship, expectations, etc. — simply to let the young couple know we care and want to make every effort to see the marriage a successful and happy one.

*Herb Friesen
Peshawar, Pakistan*

Clarification, please

Let me congratulate you and your staff for producing a first-rate Christian paper. I enjoy reading it and find that it not only keeps me informed about our sister conference in the United States, but also regularly provides stimulating, informative and inspiring articles and editorials.

Occasionally I have a question about some news item or headline and I have such a question concerning an item carried in your issue of Mar. 3. In describing the meeting of representatives from 13 Mennonite and Brethren in Christ groups in Winnipeg, Man., last January, and the resultant formation of the Canadian Council of Mennonite and Brethren in Christ Moderators, you carried the headline, "A first step toward unity." I am sure that no misleading was intended but I can also assure you that the forma-

tion of this council, in which I played a part, was not seen as a first step toward organizational unity. Rather, it was an attempt to help us work in a more coordi-

Can you help?

Greetings in the name of our Lord from the saints at City Terrace Mennonite Brethren Church. We pray that your ministry as editor will both continue to be upheld and confirmed. We want to admonish you to keep up the good work. Please also pray for us to be contributors to the *Christian Leader* with articles that will both motivate and uplift.

The reason I am writing to you is because I know how influential the *Christian Leader* is.

We here at City Terrace MB Church are caught in a need. To help mobilize ourselves a little better, we could use a dependable van and a pick-up. We have a men's rehabilitation home and we house five men at a time.

These men are over 30 so the job market is scarce for them. But with these vehicles and their talents they can create their own job, and maintain themselves and contribute to the church at the same time.

There is a furniture place close by that gives us all their scrap, and now the men are making little picket fences for flower gardens and also planters. We have at times donations of food contributed to us, but no vehicle to pick it up in. We also want to use the vehicle to help our senior saints get around because of the hilly area we live in.

We don't know if you could help us publish this need of ours. We pray you can. We understand that this is a lot to ask for, but our Lord says ask, knock, seek. I could go on and on with reasons why we desperately need a vehicle, but I trust that God will reveal our sincerity.

*Louis Samudio, pastor
City Terrace MB Church
Los Angeles, Calif
(213) 262-7804*

nated fashion and to move organizational responsibilities for the annual consultation from the Mennonite Central Committee to the participating conferences.

For many years I have asserted that Christian groups need to work together more closely. I understand John 17 and other passages to teach such an emphasis. Jesus's commissioning mandate assumes it, and a witness with integrity requires it. The one condition is agreement on the essentials and the priorities of the gospel.

It would also be desirable to have more organizational unity but because of continuing substantive differences in emphases, I do not envision any coming together of the major Mennonite conferences in Canada in the near future. For now we need to clear up misunderstandings, develop better relationships, cooperate where we can (MCC, Mennonite Disaster Service, Mennonite Mutual Aid, etc.), and investigate areas of additional cooperation. To that end the new Canadian moderators council should be useful. Perhaps a time will come when, in closer agreement on emphases and priorities, various conferences can move toward organizational unity. In fact, I think that even at present the Mennonite Brethren are very close to some of the smaller Mennonite conferences in emphases and vision and we need to be open to much closer relationships. But the formation of the new Canadian Council of Mennonite and Brethren in Christ Moderators was not in itself a step towards general organizational unity.

*John H. Redekop, moderator
Canadian Conference of MB Churches
Waterloo, Ont.*

A tribute

Yesterday I attended a funeral — a time of rejoicing for me, as I remembered that if it wasn't for the missionaries of long ago, we would be a people of despair.

I was remembering the story that was told me. When our missionaries came to the Comanche people, they knew when someone died — they heard

the crying and wailing of the people as they came to bury their loved one. See, they had no hope. They did not know Jesus then.

Today we know that when we lose a loved one, although we miss and grieve for them, we know that we will see them again.

My childhood memories of our church, Post Oak Mission, are happy ones: of the older people who learned to know Jesus; hearing the songs they would sing in our language; of my grandmother, along with many, who could not speak English, but found Jesus because missionaries came to tell of his love and salvation. I know that I will see her again, along with my mom and many of my loved ones and friends who have gone on to our heavenly home.

So thank you, missionaries, for obeying the call to the mission field. Sometimes when you feel discouraged and wonder if it is worth it all, know that those of us who now have peace and the joy of salvation, it is. Because he lives, he lives within our hearts. We praise him for your faithfulness.

*G. Jean Kassanavoid Radney
Oklahoma City, Okla.*

Pick and judge

We are all so very human, with God-given strengths and weaknesses. As Mennonite Brethren, I believe one of our best strengths has been our desire to apply scriptural guidelines to people and events around us. This is something the Lord asks us to do. The analysis of Oral Roberts in your guest editorial, "About Oral's death threat" is probably fair from the scriptural perspective that you have chosen to take. I would like to add that the words the writer chose to use, "emotional blackmail," "death threat," "fund raiser," were not used in Robert's TV announcement. You might have chosen to use words such as "missionaries," "doctors and hospitals," and "world evangelism." The latter, it seems to me, better describes the essence of God's call on Roberts's life. Raising money is but a means to answer that call.

Words and actions can be interpreted

Pontius' Puddle



from very different points of view. I can recall so clearly how during World War 2, we took a peace stance which we felt was God's will. God had called us to be peacemakers. But this reaction was read by other Christians as anti-American and unscriptural. I have seen Scripture used to support or criticize just about anything or anybody.

So it seems to me, that the question is not so much what Roberts said (for he has said many things) or whether it can be supported with Scripture. The question is, what do we choose to hear, what do we choose to analyze, and what do we choose to put to a scriptural test? Do we choose to analyze and judge only what we do not approve of? Then shall we not be judged in like manner? Roberts makes mistakes, so do you and I. We could also find problems with Graham, Copeland, Schuller, Falwell, and our own local ministers, but why? Why not take what we can from these men, grow in our Christian walk, let them be accountable to God, and pray for them as they go about preaching salvation.

To be sure, God has not called us to be naive and to accept everything we hear which is being done in the name of God. But I believe we can choose to respond in mercy to a brother, saying: brother, I disagree, but I love you. Isn't this the Mennonite way?

In response to a letter on this matter, the editor stated in the Mar. 17 issue of the *Leader* that the worthiness of Oral Roberts's project is not the issue, but rather his method of funding it. Although I don't recall any fund-raising projects in the Bible, God does tell us to

go into all parts of the world and evangelize. How do we get to all parts of the world today? We either bodily go or we collect money so others can go.

In Exodus 4:24 there is an interesting verse about Moses: "Now it came about at the lodging place on the way that the Lord met him and sought to put him to death." When Moses's wife obeyed the Lord concerning their son's circumcision, verse 26 says: "So he let him alone."

Isn't the point here one of obedience? Oral Roberts says the Lord has placed a burden on his heart since the beginning of his ministry to get medical missionaries into the nations of the world. Roberts says he has not obeyed the Lord in this matter.

The Lord speaks to us in his Word and in the inner chambers of our own being through the Holy Spirit as we meditate on the Word. Isaiah 30:21: "And your ears will hear a word behind you. 'This is the way, walk in it,' whenever you turn to the right or to the left." And John 16:13: "When He, the Spirit of truth, comes, He will guide you into all truth."

We may be able to find an exact scriptural analogy to the way God speaks to us and we may not.

*Stan George
Tulsa, Okla.*

Nurse aides — missionaries in service

BY GLENN RATZLAFF

When Jesus chose to model for his disciples what true servanthood was all about, he took up a basin and towel and washed their feet — truly menial work in the eyes of the prevailing culture. In that vein, then, consider the following about the work of nurse aides in nursing homes for the elderly:

(1) Nurse aide work is generally considered a "low status" position by our society. Many have turned to aide work only because they were unable to find another job.

(2) Nurse aides are generally the lowest paid of all personnel who provide "hands on" care in a nursing home.

(3) Nursing homes often experience a high turnover of personnel who work as nurse aides.

And yet nurse aides have more "hands on" contact with residents in a nursing home than any other worker. They usually are the first person a resident sees in the morning, the person with whom he has the most contact during the day, and the last person he sees at night.

It is time for us in the church to view this kind of intensified, personal care as a great opportunity for ministry. If the church would view nurse aide work as a ministry or as an extension from the local congregation and be willing to express that support by financially supplementing the aide, the following could happen:

(1) The status of a nurse aide would be elevated from "just being an aide" to being a "minister" or "missionary" of the church. The church would be saying, "We recognize the importance of what

you are doing, we appreciate it, and want to support you in the work."

(2) The morale of nurse aides would be elevated. Through the support of the church, their work would be recognized as being significant.

(3) Aides would feel more responsible for their activities while at work. With the church supporting them, it is hoped the aide's care-giving would be-

“

It is time for us in the church to view this kind of intensified, personal care as a great opportunity for ministry.

”

come a representation and a witness of a caring, compassionate church.

(4) The nurse aide position would become more stable. Presently, aide work is often seen as a temporary job until something better can be found. With a higher status and morale offered through a supportive church, the aide position could be viewed with dignity and honor.

(5) There would be less turnover of staff (especially aides), which in turn

would provide a more stable and secure environment for nursing home residents. This would also reduce administrative costs due to the present need to continually hire and train new workers.

(6) Perhaps most significantly, through the support of the nurse aide and her work, the church would be telling their disabled and needy elderly in a practical way: "We care about you — daily!"

This concept may be one of the most practical ways the church could show its love for the nursing home resident. The positive results could be far reaching, touching the life of the residents, of the aides and other staff members, and also the life of the church.

Consider being a pioneer in this endeavor. Help lead the way for other churches and communities. Consider supporting the members of your church who are nursing-home aides not only in prayer (as you do other missionaries), but also with a financial supplement (possibly \$20 to \$25 per month).

Nursing homes are a mission field in our own backyard. Let's do what we can to support the work and the workers involved in the lives of so many needy people.

Remember, Jesus — the one who took up the basin and the towel as an example for us — said this: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." ■

Glenn Ratzlaff, who has worked as a chaplain at Parkside Homes in Hillsboro, Kan., is a member of the Marion MB Church.

Contributions to the Forum section are welcomed. We invite all readers to express their opinions on matters relating to missions, discipleship, education, ethics, peace, the church, Christian economics or any other topic relevant to living the Christian life. Submissions should not exceed 900 words and are subject to editing for clarity and length.

Where good things are happening

This is the largest this church has ever been." The pastor's statement is short and to the point, but it is a clear indicator of what is happening these days in the Valleyview Bible Church of Cimarron, Kan. Simply put, good things are happening there.

Sunday morning worship attendance has almost doubled in the past 10 years, from an average of 62 in 1976 to 120 in 1986; membership stands at 85. But numbers don't tell the whole story. "This church family has not only grown in numbers over the last decade, but it has grown in its burden for those who are unchurched and unsaved," says David Froese, now in his eighth year as pastor. "Two thirds of our baptisms over the last decade have been adults."

Ministry to adults is a key objective of the church, but children have greatly impacted its ministry. About half of the 200 or so people who make up the extended church family are 16 years old or younger. Froese says Valleyview's mid-week club program is the church's most dynamic ministry. About half of the 105 children attending each Wednesday night are from surrounding communities. "Awana (children's program) gives us our best ministry into the community and our best possibilities for evangelism and growth," he says.

In addition, the church sent 40 children to Southern District camps last summer. The congregation also equips parents through periodic marriage enrichment seminars. "This is a primary opportunity and challenge for us, to

strengthen and encourage our marriage relationships," Froese says.

"We do not have a strong adult program on Wednesday evenings," he adds. "It takes virtually all of our adults to run our children's programs. We get very good support from our adults."

But there are many ministries and opportunities for growth for the adults. In addition to weekly Sunday services, one of the most popular programs is the church's "Friendship Groups," which meet once a month for informal fellowship. Each family is placed into one of six groups for a four-month period, after which time the groups are reassigned. Every other month the church cancels its Sunday evening service to encourage the groups to meet.

"Friendship Groups was begun for two reasons," Froese says. "First, because our church family had grown so rapidly that we didn't know each other very well. Second, it served as an intermediate step in bringing new people into the church family."

Other small groups meet as well. "We have had and still have a number of very successful home Bible studies," Froese says. "These are not administered by the church, but arise out of the needs and burdens of the members. Some are used for evangelism and others for discipleship."

Valleyview Bible Church had its start in the early 1900s when several families from various Mennonite origins came to Gray County in southwestern

Kansas seeking farming opportunities. The group purchased a church building eight miles north of Ingalls, and began meeting for worship as the "Mission Church." In the 1920s, more families, mostly Mennonite Brethren, arrived in the area and began meeting in homes for worship. Eventually they bought an old schoolhouse, moved it six miles north of Ingalls, and began worshipping as the Ingalls MB Church.

In 1925 the two groups merged into the larger "Mission Church" building, but kept the name Ingalls MB Church. In the ensuing years, more MB families arrived, and the building was moved three miles south and then expanded. The Dust Bowl of the 1930s sent several families away, but those who hung on continued worshipping with new resolve.

In the late 1940s a Krimmer Mennonite Brethren group disbanded their facilities in nearby Garden City and joined the Ingalls church. In 1959 the Southern District recommended that the congregation multiply by dividing itself. A new church was formed in Garden City; those remaining in Ingalls decided in 1960 to move the church, including the building, into Cimarron, where there would be more opportunity for outreach. In 1979, the congregation built a new meetinghouse on the north end of town. Three years ago they added "Valleyview Bible" to the church name "to better describe to the average person who we are," says Froese.

Today less than half of the church family comes from Mennonite parentage. "It is my belief that the strong mixture of Mennonite and non-Mennonite backgrounds has made this a strong church in the areas of evangelism and assimilation of new members," says Froese.

The membership is geographically diverse too. "We are very much a Gray County church," Froese says. "Less than 50 percent of our church family lives in Cimarron. Families travel in as far as 24 miles one way, from Montezuma, Ingalls and Dodge City."

Those kind of numbers speak loudly too. They reflect commitment and growth — a few of the good things happening in the Valleyview Bible Church. ■



The Valleyview meetinghouse is only the second building in the church's history.

What's in a name?

Should we as the Mennonite Brethren Church change our name? Canadian columnist John H. Redekop is proposing we take a serious look at our denominational name for the purpose of changing it. His proposal is based on his soon-to-be released 150-page study of the issue.

For some people the proposal will be preposterous, for others a welcomed suggestion. At present not all Mennonite Brethren congregations are known by a common name. A check through a conference yearbook shows that some congregations have abandoned the words "Mennonite Brethren" for something else, using combinations of the words "Bible," "Gospel," "chapel," "church," "fellowship" and "community." Sometimes the words "Mennonite Brethren" appear in small print.

Why are these groups reluctant to be identified by the term Mennonite Brethren? What's in a name?

To know someone's name is to know the person. We meet people at meetings, on airplanes, trains or busses, or sitting beside us at ballgames. We may talk together at length, but until that person tells us his or her name, we feel we don't actually know him or her. To know a person's name breaks down an invisible barrier to communication.

We lament with amnesia victims who cannot remember their name. Or for an unnamed baby known only as "baby" for weeks. That's an insult, we protest. Even a pet has a name.

I recall one minister introducing his wife to a group of strangers only as "my wife" until someone piped up, "Doesn't she have a name?" To live without a name would be a handicap. People would have to say, "Hey, you, there," or "You with the blue shirt."

To live without a denominational name is also a handicap in theologically pluralistic America, for without it we get tossed into a huge common pot, and the dominant negative and positive qualities of the larger body (like "evangelicals," "fundamentalists," or "community Bible churches") are attributed to us. Newcomers have to dig beneath these heavy layers of generalizations to find out what the congregation actually believes and

practices regarding the Christian faith.

In Old Testament times a name was the expression of the nature or identity of a person. A vital connection existed between the name and essence of a person. To know a person's name was to perceive and to some degree enter into the lifestory of the bearer of the name.

So when that essence or identity changed, the person also changed his or her name. Jacob the Deceiver became Israel; Sarai, the scoffer, became Sarah, the woman in whom God's promises became true.

Today the same principle holds true. When most people grow up they leave behind childhood nicknames, especially those with frivolous overtones, in favor of a more mature identification.

Why should we change our denominational name? And to what? Redekop suggests dropping "Mennonite Brethren" entirely. I am reluctant to do that. I'd like to retain the "Mennonite" portion of our name for it establishes our identity with the Mennonite family of churches.

Newspaper articles and television newsclips in this area frequently refer to the work of relief, disaster service, aid to hungry and needy through relief sales, and similar projects. At such times I stand tall because Mennonite Brethren are members of a caring family. I would not want to lose that identity.

Those who object do so because the term "Mennonite" has become muddled, and can refer to any or all of the following: a Mennonite by faith and birth, or only by faith, or only by birth. It is not a clear designation.

Some people born into Mennonite families but without religious convictions still identify themselves as Mennonites because of the warm fuzzies their historical background gives them. Some become extreme in their support of peace protests, war tax resistance and similar issues. Both kinds give those who don't want to be identified with such practices, or even with the concept of peoplehood and simple lifestyle, theological goosebumps.

I personally feel ready to let go of the

term "brethren." More and more, its meaning of "fellow members" is losing its dynamic quality. It is labeled "archaic" in the dictionary. Originally the term "brethren" was a nickname for Mennonite Brethren because they clung together in a "brotherhood" fashion.

The "brethren" accepted the label, and for decades the word had rich and warm connotations for the growing church in eastern Europe as well as in the migrant church in America. Mennonite Brethren were a closeknit people with common experiences, memories, language, customs and theology.

Mennonite Brethren endured the term "brethren" with theological meaning because of its connotations of "warm closeness," a meaning now lost on those not brought up in the Russian-Mennonite patriarchal tradition. To some newcomers it at first seems to refer to a fraternity.

We need a new name, for to make this decision would force us to decide where we belong — with Mennonite doctrine and practice or with the less specifically defined evangelical religious body. ■



Katie Wiebe is an author, speaker and college professor from Hillsboro, Kan.

Caring: from the inside out

Sobs. Sighs. Shouts. I hear the discomforting sounds coming from my front porch. Drawn window shades, sleepy unconcern and the loud blare of activities and entertainment can no longer shut out the noise.

Peering out my peephole, I assess the situation. The crowd out there is overwhelming: persons physically disabled and those crippled in spirit; weary single parents and frustrated childless couples; bewildered international students and homesick college students; parents whose children have committed suicide and children whose parents have succumbed to divorce; mothers of preschoolers and dual-career couples; inner-city families and self-assured suburbanites; feared AIDS victims and a vulnerable new pastor. Unsafe.

If I open the door to all these people with needs, what will I say to them? Do I have any answers? What if my caring efforts are rejected, or don't seem to make a difference? What if their sorrow, pain and frustration rub off on me? Where, how, when would I begin?

Who is on your front porch? What holds shut your caring door?

People who feel challenged to care for others often begin with the "do's and don'ts" of caring. The process of caring, though, begins inside. Before we go out on the porch we must see what's inside ourselves.

Jesus modeled several attitudes which are essential for effective caring:

1. Clear purpose. Jesus understood his purpose: to be God incarnate, to provide a flesh-and-blood model of God. Through unconditional love, forgiveness, acceptance, mercy and justice, he imparted spiritual, emotional and physical healing. His purpose was not necessarily to be liked or understood.

Jesus's clarity of mission enabled him to cope with the rejection of the Pharisees, to withstand the misunderstandings he provoked when he ate with sinners, and, with a servant's attitude, to wash the disciples' feet.

Why do we want to care for hurting people? If it is to see lives changed, improved or helped for our credit, we will be disappointed or disillusioned.

Measuring our effectiveness by our perceived "successes" when people do change, and "failures" if there is no positive response is a dead-end street.

Is our purpose to be the hands and face of God? Do we hope to build his kingdom by demonstrating his acceptance and compassion — and then leave the results in his hands? If so, we will more graciously care — opening listening ears, extending encouragement, providing meals, childcare or transportation, and offering other "cups of water" — without regard for "results."

Our caring should give people a clearer understanding of God's acceptance of them, and his understanding of their fears, desperations and loneliness.

2. Realistic expectations. Jesus did not try to heal every blind person, feed every multitude, or convince all the Sadducees that he was Messiah. He was selective in his caring. We too need realistic expectations, lest we rush out the door and find ourselves trampled. Here are some road signs to guide us through possible care-giving detours:

- Avoid comparing yourself to and competing with other care-givers.

- Avoid possessiveness in caring; share with others the privilege of caring.

- Avoid believing you have unlimited energy and time, and ask yourself: Why do I want to care? With whom do I have special rapport? Who already has care-givers? What are other resources I can draw upon?

3. Priority system. Jesus loved the entire world, but his overriding priority centered on Israel. Within that context, he ordered the primary focus of his caring energies to 12 disciples, to Mary, Martha and Lazarus, and then to the multitudes.

Priority problems plague Christian

Have a ministry idea to share with our readership? Send it to Dennis Becker, Leadertip editor, 18003 E. Gunnison Pl., Aurora, CO 80017. If your idea is taken from another source, please identify it so it can be properly recognized.

care-givers. Bombarded by the cries from the porch, we may leap-frog over the needs of our own family to reach the chronically ill, lonely or abused. Meanwhile, our family suffers from emotional neglect.

Asking these questions may help us find that necessary balance between caring for family members and caring for the world:

- What do I receive by caring outside my family that I do not receive by caring within my family?

- What would it profit me if I were to bring emotional, physical and material care to the entire world, but lose my family to resentment and indifference?

- How can the whole family become involved in caring, thus strengthening our family and our caring endeavors?

4. Support system. We may view Jesus as being self-contained, which in his "God-ness" he was. In his humanity, though, Jesus did have a support system. It included his 12 disciples and his three close friends, Mary, Martha and Lazarus.

Our support system may be a men's prayer breakfast, a women's Bible study, a Sunday school class, a discipleship group, or a weekly get-together with several friends.

How does this support system prepare us to reach beyond ourselves? A support system can provide encouragement; it can remind us of our purpose for caring; it can confront any unrealistic expectations; it can challenge our priorities. When we accept caring from our support system, any tendency to place ourselves on a pedestal is gently challenged. No longer can we make distinctions between me, the care-giver, and you, the care-receiver.

The noise outside crescendos. Leaving our workaday schedule inside, we open the door. Caring from the inside out, we are drawn to people like ourselves. We all need care and God's healing touch. ■

*This article was submitted by Naomi Gaede-Penner, a free-lance writer and speaker from Littleton, Colo. As a resource for further reflection, she recommends the book *The Joy of Caring*, by Gary Collins.*

GLORIETA '87

They experienced the difference

Experience a national youth conference. A thousand-plus youth and adults gathered at a mountain retreat center. Enthusiasm. Long meal lines. Energy. Late nights. Jokes about out-houses. Rowdies. Laughter. Biscuit jugglers in the cafeteria. Jokes about nose picking. Straight-talking speakers. High-powered concerts. Kids — the cool and those wanting to be. A late-night bagpipe player in the snack bar. Games. Seminars. Funny stories. Choruses. Handclapping. Good times.

Now experience the difference. Dozens of youth rising to their feet to tell Jesus of their willingness to be used: "Any place, any time." En masse they swarm to the stage to touch the convention backdrop as a symbol of their commitment. Maybe a dozen or so youth standing alone to proclaim to God and the world: "I'm on the wrong side; I want to be on God's side." Friends rising around them with hugs of support and thanksgiving. A hundred or more youth leaving the auditorium for counseling and prayer — most admitting they've allowed the evil one to devour their Christian faith bite by bite. They want to be made whole again. Youth embracing



Harold Ens (second from left, with jacket) from MB Missions/Services, prays for several dozen youth who touched the Glorieta banner in a symbol of solidarity with the missionary call of Christ.

each other. Youth embracing sponsors. Arm in arm, in tears. Wounds healing. Rifts wearing away. A farewell communion service erupting into an outpouring of spiritual release and bonding. Now entire youth groups are arm in arm, singing, crying. New commitments. Re-commitments. New life. Great times.

You can program a national youth convention but you can't program "the difference," that unpredictable, sometimes undefinable working of the Spirit in the lives of people. You can allow room for it, encourage it, pray for it. But in the end, it happens or it doesn't. It happened at Glorieta '87, the quadrennial gathering of Mennonite Brethren youth from across the United States.

The combination of good times and great times will make Glorieta '87 a memorable event for all who attended and a life-changing point for many. Emotion was at high tide at times, but was not coerced or exploited. "Experience the Difference," the conference theme, was less a personal challenge than an open invitation which many freely accepted.

In all, 807 high school youth from all five districts attended the event, held Mar. 21-24. The Southern District led the way with 371 students, the Pacific District had 242 and the Central District had 137. The two smallest and geographically estranged districts, the Latin America MB Conference from South Texas and the North Carolina Conference, had strong representation with 36 and 21 youth, respectively. Sponsors, staff and guests swelled the final attendance to 1,075.

Glorieta '87 was a homecoming of sorts, or perhaps a coming of age. After two appearances in Colorado, the convention returned to the spacious Glorieta Baptist Conference Center, where it got its start in 1975. Coincidentally or providentially, this was the first convention directed by a "graduate" of the event. Steve Schroeder of Visalia, Calif., who participated as a youth 12 years ago, headed the 14-member team which had been planning this four-day event for the past two years. "Someday, maybe eight or 12 years from now, one of you will be standing in my place," he told the crowd.



Burns's energetic delivery and dogged confidence in youth scored big with his listeners.



Craig McNair Wilson holds high a traditional portrait of Christ before proceeding to portray him in more untraditional images.

Schroeder wasn't the only one who encouraged the youth to dream of accomplishing big things for God. That was one of the central themes of the conference speaker, Ridge Burns. Presently a youth pastor from San Juan Capistrano, Calif., Burns encouraged youth to find the true happiness of Christian faith that comes when believers adopt the mind of Christ and find ways to impact others with his love. And they didn't have to wait for adulthood before beginning that quest, he stressed again and again.

Burns compared the condition of many Christians, young and old alike, to the plight of the paralytic who was laying beside the healing pool in John 5. Burns said many Christians remain incapacitated spiritually not because they can't get well, but because it simply is easier for them to be sick. "When you're sick, your life is laid out for you," he said. "You know what the boundaries are. You don't have to risk very much." Jesus, he added, wanted believers to get up from the sick bed, roll up their mats and follow him into the world.

From there, Burns launched into a review of the attitudes essential for healthy Christians, based on the Beatitudes in Matthew 5:

Blessed are the poor in spirit. Most youth thought happiness was being self-reliant, he said. "We'll be truly happy

when we realize how much we need God."

Blessed are those who mourn. There are three kinds of mourning or pain, he said. Unnatural pain was self-pity; natural pain was the kind felt at a funeral; supernatural pain was the burden that developed when the believer becomes acutely aware of others' need. "There are people in this room right now who need you to be sad," he said.

Blessed are the meek. Meekness, or humility, is power channeled for the benefit of others, he said. "God is looking for people who are humble enough to encourage other people," he said.

Blessed are those who hunger and thirst for righteousness. Life was full of choices, Burns suggested. People needed to understand that God loved everyone unconditionally, that Jesus died in their place, but also that God required everyone to choose the path they wanted to follow in life.

Blessed are the merciful. Burns equated mercy with empathy, where the power at one's disposal was used for the benefit of those in need.

Blessed are the pure in heart. The characteristics of a Christian who was pure in heart were that they love God, observed his commandments, and exercised the faith to accomplish great things for him. "When you're in love, you do things you don't naturally do," he said.

Blessed are the peacemakers. Peace began by settling one's relationship with God, he said, but it led to making peace with others as well. In the tempestuous teen years, one of the primary battlefields was the home, Burns said. "One of the ways to bring peace to your home is to start serving."



Between evening sessions, youth converged on the snack bar for food, fun and feedback.

Blessed are the persecuted. People who were truly happy, he said, were those who knew God loved them, but also are keenly aware of the Enemy who seeks to rob them of their spiritual joy and power.

Interwoven in the biblical principles were plenty of portraits of providential power played out in Burns's experience as a leader — and sometimes a follower — of youth. During his tenure as youth pastor of the Wheaton (Ill.) Bible Church, Burns was instrumental in developing the Mexcali ministry, an annual missions foray of 5,000 high school youth into Mexico, and also the widely acclaimed "Sidewalk Sunday School," an outreach to "latch-key" children in Wheaton. The latter, he said, was actually initiated by "an ordinary, normal, 150-pound high school girl with a bad complexion" who developed a burden for the young children who were left to roam in a suburban apartment complex while their parents struggled to make a living. That kind of vision and initiative beckoned every high school person who dared to allow God to use them to change their corner of the world, Burns said.

More than his biblical exegesis, his animated speaking style, or even his savvy for teen humor, it may have been Burns's dogged confidence in the potential of his youthful listeners that carried the freight of credibility during the week. That confidence carried over into many public commitments. He pleaded with the youth to take the difference they had experienced at Glorieta and make a difference at home. "Don't go back and talk about Glorieta," he chided them. "Live out what you have learned."

And there was much to be learned and a variety of settings in which to learn it. Seminars were offered on 18 topics, ranging from knowing God's will, to counseling friends, to cults, to marriage. The seminars, led mostly by Mennonite Brethren pastors and teachers, were well attended and received.

A highlight for many was the contribution of Craig McNair Wilson, a professional actor currently living in Orlando, Fla. McNair riveted the late-night attention of most participants through his 90-



Director Steve Schroeder and wife, Penni (left), share a relaxing moment.

minute dramatic presentation, "The Fifth Gospel," which portrayed and interpreted the life of Christ through new and provocative images.

Also performing were two contemporary Christian singers, Jamie Owens-Collins and James Ward. Their lyrics reflected the "difference" of the conference, while the music fed the enthusiasm of the audience. At one point during Ward's concert, though, when several dozen youth left their seats to gyrate with the beat, the enthusiasm reached a level some considered more contemporary than Christian.

As in previous conferences, there were many who played supporting roles

on the program. Music and drama from Fresno Pacific College and mini concerts by the Tabor College band and choir. The rich musical offerings of the LAMB and North Carolina which made a profound statement about the ethnic diversity of the Mennonite Brethren conference. Music and choreography from the Lincoln Glen MBY from San Jose, Calif., and pointed skits from the Central District. Testimonies of summer missions. Youth group caucuses. Exhibitors and a prize drawing for autograph seekers. Recreational excursions into nearby Santa Fe.

All of it contributed to Glorieta '87. And there were things unplanned too. New friends. Late-night bull sessions. A brief beach party and a quick dip in an icy lake. For some, long bus rides. For others, airports and plane rides. For a few, an extra night in New Mexico because roads home were snowed shut.

Was Glorieta '87 a success? No doubt for a few who came it was merely a different experience. For many others, though, it was four days when they experienced the difference, a difference that will show itself in myriad ways for a lifetime to come. — DR



Seminars were well received and occasionally filled to overflowing (left). Ron Penner (right) leads one of his three sessions on "peer pressure."

Church notes

FERNDALE, Wash. (Good News Fellowship)—Herb and Tillie Cornelson celebrated their 50th wedding anniversary with an open house at the church on Mar. 29. The event was hosted by their children.

SAN JOSE, Calif. (Lincoln Glen)—A parade of flags during the morning worship service kicked off an eight-week emphasis on missions on Mar. 8. Each country in which MB Missions/Services has workers was represented in the parade. To promote the missions task, attendees received a weekly prayer calendar listing the names of church-sponsored missionaries. Also, guest missions speakers were invited to share each week. Paul Hiebert, consultant to the MB Board of Missions and Services; Jeff and Janice Nickel, workers; Wolfgang Fernandez of Research in Strategic Evangelizing, an outreach in the Silicon Valley; Pushpan Pappu, who is beginning an MB work among Indian residents Bay Area; and Ike Bergen of MB Missions/Services. On Mar. 28 a training session was offered on "How to prepare and share your personal testimony." The emphasis will culminate in the Apr. 19 Easter Sunday school hour during which there will be a special exhibit of missions around the world.

BALKO, Okla.—During the Mar. 22 morning and evening services, Marlene Ewert, who grew up in the church family, talked about her term of service with Mennonite Central Committee in Egypt.

HENDERSON, Neb.—Larry Martens, president of the MB Biblical Seminary, Fresno, Calif., was the guest speaker for a Bible conference on the topic of the caring church, Mar. 29 to Apr. 1.

FAIRVIEW, Okla.—The congregation observed the 20th anniversary recently of its "Nursery Fair" ministry. The Nursery Fair began in 1967 as a Bible school for church and community preschoolers; their mothers would gather separately for discussion and coffee. During the first year 42 homes were involved, all but 10 from the community. This year's Nursery Fair, held during the last part of March, drew an average attendance of 127 children and 63 adults (27 participants in the Ladies Enrichment Class and 36 staff members).

SHAFTER, Calif.—April 5 was designated "Friend Day" in the church. Members were challenged with a four-fold request: (1) invite a friend to the Sunday morning service; (2) offer the friend a ride to church, or offer to meet them and show them around; (3) remind the friend on Saturday to come on Sunday; (4) invite the friend to return to church on Palm Sunday and Easter.

REEDLEY, Calif.—Twenty-four people were received as new members of the church family



Six people were received as new members of the Adams (Okla.) MB Church, Feb. 15. Pictured above are Danny, Cindy and David Trent, John Fast, Pam Fadenrecht, Meryln Campbell and pastor Will Fadenrecht. John Fast and Pam Fadenrecht were baptized; the others joined by transfer.

on Mar. 22. Joining following their baptism were Lance Bathauer, Emily Dick, Christine Fridolfs, Sonja Fuentes, Rachele Klassen, Sam Knak, Christi McCain, Amy Reed, Dennis Rhea, Susan Rhea, Christa Thiesen, Xandy Tout and Andrea Zweigle. Those joining by transfer and testimony were Scott and April Bucher, Kevin Doms, Memo and Rachel Gracia, Cecil and Dorothy Hanson, Rod and Barbara Hofer, Larry Luna and Jeff McFall.

CLOVIS, Calif. (College Community)—The congregation's Church and Community Commission has launched a series of Sunday forums on the general topic of the Christian's relationship to the world. The first forum, held Mar. 29, was on the topic of the family; the second session, held Apr. 12, was a fund-raising walk for CROP, an relief agency that feeds hungry people. The next two sessions, scheduled for Apr. 26 and May 17, will focus on media and on time and money. The purpose of the forums is to (1) provide opportunity to discuss issues that have a bearing on the believer's nonconformity (or conformity) to the world, and (2) share information about service opportunities that are available.

CORN, Okla.—Pete and Elizabeth Sawatzky observed their 50th wedding anniversary with a come-and-go reception at the church, Mar. 29. The reception was hosted by their children and grandchildren.

LAWTON, Okla.—There was a good response to the "New Life Begins Crusade" held here Mar. 22-25. The crusade featured the musical Linquist families. "There were a number of new commitments and seven decisions for Christ," says pas-

tor John Flaming. "We are now beginning baptism classes for those who desire this identification with Christ. Pray for the Lawton MB Church in a needy city with a gospel challenge that has a population of 85,000."

HESSTON, Kan.—Caroline Fransen and Clois and Mary Pearcy were received as new members of the church family on Mar. 8. Clois recently rededicated his life to Christ and, for the first time in 32 years, he and his wife are attending church together.

Coming

MAY 7-9—Ethnic church-planting consultation with national/district evangelism boards, home missions leaders and church planters; Los Angeles. Sponsored by Center for Training in Mission/Evangelism, MB Biblical Seminary, Fresno, Calif.

AUGUST 7—A curriculum consultation with mission professors from all Mennonite Brethren post-secondary educational institutions; Abbotsford, B.C.

AUGUST 7-11—57th session of the General Conference of Mennonite Brethren Churches, Abbotsford, B.C.

OCTOBER 23-25—Southern District Conference, Fairview (Okla.) MB Church.

OCTOBER 31 - NOVEMBER 1—Central District Conference, Bethesda MB Church, Huron, S.D.

NOVEMBER 12-14—Pacific District Conference, Bethany Church, Fresno, Calif.

JANUARY 21-23, 1988 — "Global Mission Issues Facing the church in Century 21," Center for Training in Mission/Evangelism, MB Biblical Seminary, Fresno, Calif.

FEBRUARY 15-20, 1988 — First Mennonite Brethren worldwide missions conference, Curitiba, Brazil. Coordinated by Mennonite Brethren Missions/Services.

Deaths

GOERTZEN, AGNES, Mountain Lake, Minn., was born July 9, 1925 to Gerhard and Mary Unruh Fast in Onida, S.D., and died Mar. 15, 1987. She accepted Jesus as her savior, was baptized in 1939 and joined the Mountain Lake MB Church, where she taught Sunday school for many years and was a member of the sewing circle. On Aug. 4, 1946 she was married to Clarence M. Goertzen, who survives. Together they farmed north of Windom, Minn., for many years. In addition to her husband, she is survived by three sons, Gerold and wife Bernice of Brunswick, Ohio, Gordon and wife Linda of Windom, and Galvin of Windom; three daughters, Gloria (Mrs. Michael) Podolny of Columbia, MD., Gwen (Mrs. Scott) Nielson of Cloquet, Minn., and Glenda Goertzen of Marshall, Minn.; five brothers and six grandchildren.

HILDEBRAND, MARTHA, Dallas, Ore., was born Sept. 1, 1900 to John and Sarah Warkentin Fischer in Hillsboro, Kan., and died Feb. 27, 1987 at the age of 86. She was a cook at a Dallas nursing home for 22 years, before retiring in 1972. A member of the Dallas MB Church, she taught Child Evangelism for many years. She is survived by four sons, John of Lake Wales, Fla., Harold of Salem, Ore., Paul of Brookings, Ore., and George of Washougal, Wash.; three daughters, Helen Mannhalter of Corvallis, Ore., Josephine Gesner of Salem and Ann Mills of Portland, Ore.; 27 grandchildren, 35 great-grandchildren and several great-great-grandchildren.

JANZEN, KATHERINA, Reedley, Calif., was born Apr. 23, 1893 to Frank and Anna Harder Martens at Buhler, Kan., and died Mar. 8, 1987 at the age of 93. She received Jesus as her savior, was baptized in 1915 and joined the Mennonite Brethren church near Hooker, Okla. On Apr. 9, 1914 she was married to Cornelius (Curt) F. Janzen, who predeceased her 1975. Together they moved to the Reedley area, where he was a carpenter. In her later years she was a resident of the Garden Valley Village in Garden City, Kan. She is survived by two sons, Frank of Hooker and Irvin and wife Ethel of Lindsey, Calif.; two daughters, Erma and husband John L. Enns of Parlier, Calif., and Orlene and husband Jim Johnson of Mission Viejo, Calif.; five grandchildren and seven great-grandchildren.

CORRECTION: Edna E. Janzen Warkentin, 72, of Corn, Okla., is survived by her husband, Irwin.



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(Rates and Information, page 2)

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U.S. Conference leaders have announced the keynote speaker for the 1988 national convention. **David L. McKenna**, president of Asbury Theological Seminary in Wilmore, Ky., will address the convention during its biennial meetings scheduled for July 26-29 in Colorado Springs, Colo. McKenna is the author of *The Jesus Model* (Word), *Contemporary Issues for Evangelicals* (Baker), and the volume on Mark in *The Communicator's Commentary* series (Word).

The cost of U.S. Conference ministries is becoming more affordable all the time. Final budget negotiations resulted in a 1987-88 budget of \$318,600, according to **Marvin Reimer**, conference treasurer. That figure is \$5,000 less than was reported in the Mar. 17 *Leader* and about \$17,000 less than the 1986-87 budget. The elimination of conference indebtedness was the primary reason for the lower budget. U.S. Conference ministries include a cross-cultural home missions thrust, the Christian Service program, the quadrennial national youth conference, resourcing small churches with speakers and seminar leaders, U.S. support of the MB Biblical Seminary, and production of the *Christian Leader*.

Where would you expect to find three American Mennonite Brethren doctors gathering for a medical symposium? Port Dixon, Malaysia, of course. Among the 150 missionary health-care workers attending their 8th International Symposium on continuing medical education there in January were **Maynard** and

Dorothy Seaman, MB Missions/Service workers in Nepal, **Herb** and **Ruth Friesen**, MBM/S workers in Pakistan and **David** and **Lorma Wiebe**, from Kearney, Neb. The gathering was sponsored by the Christian Medical Society under the auspices of the University of Louisville. "It was a great experience," says Wiebe, who served as a faculty member. "Rubbing shoulders with giants of the faith, some of them my personal heroes, was a wonderful thing. I certainly came back with more than I gave."

Richard (Rick) Tozer of Visalia, Calif., has accepted a call to pastor the Cliffwood Heights Neighborhood Church of Capitola, Calif., beginning June 1. Tozer has been a pastoral intern at the Neighborhood MB Church while studying at the MB Biblical Seminary in Fresno, Calif.

The Buhler (Kan.) MB Church has added an apprentice to the pastoral staff. **Curt Vogt**, who will graduate from Tabor College in May, will begin serving full-time June 1 in the areas of youth and music while learning other pastoral functions, according to Nick Rempel, senior pastor.

Henry Brucks, 68, former MB Missions/Services missionary and administrator, died Mar. 21 following a stroke. Brucks was preparing to leave on a short-term teaching and preaching assignment with MBM/S to the West Germany Umsiedler churches. He was a missionary in Zaire for 13 years, administrative secretary for Latin America and Europe for four years, and

had pastored several MB churches in North America. Brucks retired as Canadian Conference minister in 1986.

The 1986 MB Missions/Services Christmas project for leadership training raised almost \$160,000, according to **Fred Epp**, finance secretary. That exceeds the goal of \$100,000 which MBM/S had set for the more than 300 Mennonite Brethren churches in North America. Epp says all money donated toward the Christmas project will be reserved for its intended use.

About 125 visitors came to the Mennonite World Conference headquarters at Carol Stream, Ill., last month for an open house for new office facilities. MWC has a wing on the second story of the Christianity Today, Inc., building located in suburban Chicago. MWC has a full-time staff of five at the Carol Stream headquarters. It is anticipated that the staff will continue to grow in the period leading up to the 12th MWC assembly in July 1990 at Winnipeg, Man.

In the light of news media coverage of controversial evangelical fund-raising practices, more than 500 Christian fund raisers signed the "Covenant for Christian Fund Raisers," pledging themselves to biblical strategies, ethical and honest methods and to greater donor sensitivity. The covenant was signed at the conclusion of the "Funding the Christian Challenge" conference held last month in Kansas City. Speakers decried "abusive" fund-raising practices, including the highly publicized "life-or-death"

antics of **Oral Roberts**. Sales of merchandise (such as "resurrection prayer rugs," jelly beans, vials of anointing oil and dish cloths to name a few) does the kingdom more harm than good in the long run, said **Carl F. H. Henry**, noted theologian. "As Resurrection Sunday approaches, the church leaves the impression that Christianity is a matter of going into all the world to peddle Easter-egg dye," he said.

It had to happen sooner or later. In a world filled with books on "biblical" approaches to almost anything and everything, make room for a book on biblical cooking. *The Good Book Cookbook*, now appearing in bookstores, purports to offer "authentic recreations" of foods mentioned in the Bible and other documents from biblical times. Though the recipes are based on Mesopotamian tablets, Dead Sea scrolls and the like, the authors have made some allowances for modern conveniences — like cooking "defiled bread" (Ezek. 4:9-15) at a low temperature in an oven instead of over a fire fueled by camel dung.

A divine message, perhaps? Half-way through pastor **Marvin Hein's** Mar. 8 morning message, the electricity went out at the North Fresno MB Church in Fresno, Calif. The congregation was still sitting in semi-darkness when it came time to sing the closing hymn printed in the bulletin: "Send the Light." More than one person was chuckling as the congregation filed out that morning, according to a note in the church newsletter.

One of the best things

It would be hard for anyone who attended Glorieta '87 to walk away from that event without thinking that sponsoring a national youth convention is one of the best things the U.S. Conference does. We should do it again in four years.

Some will object to the cost. It's difficult to put an exact dollar figure on the event. But add registration, travel and other sundry expenses and it would not be unreasonable to say the final bill would come somewhere in the neighborhood of \$200,000 Mennonite Brethren dollars. That's a healthy sum to shell out for a four-day slumber party, if you choose to think of it as such. But to our thinking it's a bargain — as an investment in the future of the Mennonite Brethren Church. Glorieta '87 will continue to pay dividends long after the particulars of the convention are but faded memories.

Need a prospectus on this investment? Still not convinced of its value? Here's what really happens at a national youth convention:

A national youth convention builds peoplehood. For the first time perhaps, some 800 young people realized the Mennonite Brethren Church is bigger than their local congregation. Bigger even than their district. They still may not realize its global reaches (how many of us adults do for that matter?), but at least they know there is a family of believers across the western United States who worship the same Lord, are committed to serving him, and hold to a common vision of the faith.

A national youth convention raises cultural blinders. Hearing people who call themselves Mennonite Brethren sing a hymn in the Spanish language, or seeing them sway to the soulful spirit of a black gospel song raises windows of awareness. Suddenly the realization hits: being Mennonite Brethren is not zwiebach or borscht. It is not Hillsboro or Fresno. In reality, the only bloodlines that count are the ones that lead to the cross of Christ.

Our brothers and sisters from the Latin America MB Conference of South Texas and the North Carolina Conference contributed more profoundly to Glorieta than they will ever know. In fact those who plan our adult conferences could learn a lesson or two from the commitment of the Glorieta planning team to ensure significant representation from our two smallest districts. We need the participation of our entire family.

A national youth convention changes lives. Glorieta '87 was a moving event. Few survived with dry eyes. Some would pooh-pooh

emotional displays; others are simply uncomfortable with them. But what happened for many at Glorieta was genuine. The Spirit moved among people in ways that will leave them altered for a long time to come. The emotional tide ebbs with time, but many will remember the promises they made to God and to each other; those critical relationships will be profoundly different than they were.

A national youth convention builds the local church. Young people were rightly reminded that they are not just the church of the future. They can make a difference today. If even a few young people follow through on their public commitment to be available to change their corner of the world for Christ, the local church will be renewed. And it will be the youth who lead us. We adults need to find ways to channel the enthusiasm and idealism of our youth into avenues of ministry, at home and away from home.

A national youth convention builds the conference. Mennonite Brethren ministries received invaluable exposure during Glorieta '87. To the credit of Glorieta planners and the convention speaker, MB Missions/Services was front-and-center when it came time to help the youth process their response to ministry. Our educational institutions were displayed and promoted in various ways throughout the week. In a unique way, our young people were given the chance to see that the Mennonite Brethren Church has much to offer them.

This brief list does not take into account the many ways that planning for and participating in an event like Glorieta builds the local youth group itself. Or the message that such a gathering sends to the youth: that we care about them, that we think they are important. Or the longterm significance of giving a whole new cadre of emerging conference leaders a chance to take charge of a significant conference-wide ministry.

At present there is strong support among U.S. Conference leaders for another national youth convention in 1991. We add our voice to theirs. Glorieta '87 was a good way to invest our money and energy. Let's do it again in four years.

DR

“Glorieta '87 will continue to pay dividends long after the particulars of the convention are but faded memories.”