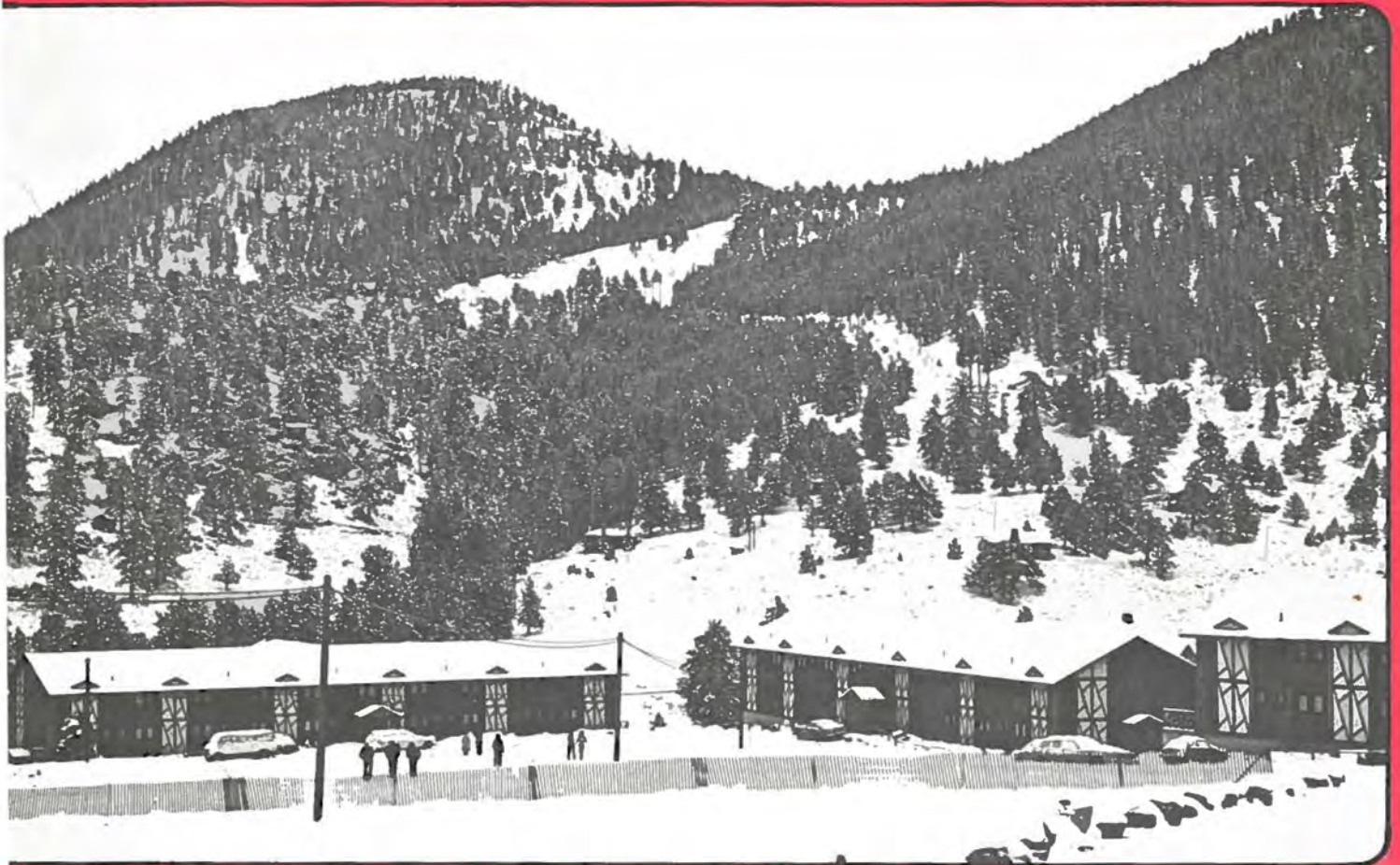


the Christian Leader

April 10 / 79



*Estes '79 —
Young MBs go to the mountaintop*

Estes '79

Young MBs go to the mountaintop



by Don Ratzlaff

2 **THEY CAME** from all directions — north, south, east and west. They came by bus, van, car, plane and motorhome caravan. They came as high school and college students, sponsors, pastors and staffers. They came for Christian growth, fellowship, fun and to meet new friends.

They came to "Estes '79," the national Mennonite Brethren youth conference held in the beautiful "YMCA of the Rockies" camp near Estes Park, Colo., Mar. 17 to 20. Conference activities were centered around the theme, "Zero in, reach out."

Not since the historic Glorieta, N.M., gathering in 1975 had there been anything like it: nearly 1,350 MB young people and another 118 staff and visitors from all five U.S. Conference districts meeting for an extended weekend of instruction, worship, fellowship and recreation.

"We've been thinking Estes, talking Estes, dreaming Estes and planning Estes for 2½ years now," conference director Daryle Baltzer told the crowd at the opening of the four-day gathering. "And now at last it's here. We're excited at the thought of what God will do with us."

The 16-member Estes planning commission's intensive planning efforts exemplified the level of commitment and vision generated by the U.S. Conference to the cause of MB youth and the five goals of Estes itself:

- to have an opportunity for young people to make commitments to Christ as Savior and Lord;
- to consider what God can do through believers committed to sharing their faith in Christ and living an abundant Spirit-filled life;
- to fellowship with young people from other churches and regions of the Mennonite Brethren fellowship;
- to develop spiritual growth and Christian discipleship;
- to experience a joyful time together.

Participants could hardly go away from the conference not believing the objectives had been met. Many young people made public commitments and countless others deepened their faith and broadened their understanding.

It was obviously a national gathering, with outstanding representation from the various regions. The Southern District led the way with 522 attendees representing 34 of its 38 churches. The

Pacific District, despite the 30-plus hour trip for those who drove, brought 500 young people from 26 of its 43 churches.



Registration was hectic for people on both sides of the table as nearly 1,350 MB young people made their official presence known to the Estes staff.

The Central District was represented by 235 participants from 18 of its 26 member churches.

But perhaps most reflective of the commitment made to the Estes weekend was the representation from the national conference's two smallest regions, the North Carolina and the Latin America (LAMB) districts. Leaving a full 2½ days before the scheduled start and sleeping on bean bags in the back of the bus during the nights, 20 young people representing all six North Carolina churches traveled half way across the country for the gathering. The LAMB conference churches were also represented in total, as 61 young people traveled the long distance from their South Texas home. A death in the family of one LAMB member caused part of the group to delay its start. But right after the funeral service, with the Estes conference already half over, the dozen or so members still came, determined to be a part of this unique gathering.

"I've never seen such support from the churches for any one conference," said Dennis Becker, Estes' coordinator. "Three things made this conference a success. I call them the three p's: planning, praying and the people."

One of the key contributors to the conference was the featured speaker, Mark Lee. In a series of six messages, the Simpson College president and author challenged the 1,350 young people to begin preparation now for their service to Christ.

Speaking Saturday evening on "Putting up with the put-down," Lee said that continually putting down things, whether it be people, institutions or the country, is perhaps the most common sin in our society. "Studies show that we have a rotten attitude," said Lee. "And that keeps us from not only becoming the Christians we should be, but also the individuals we are to become."

He said put-downs usually stem from lack of self-esteem and can be destructive because they deny true achievement, take away true individual worth and make light of important matters. When you put yourself or somebody else down, and you do it enough, in a real sense you become an ugly person," he said. "People are worth a great deal. If they weren't, God wouldn't have sent his son. Jesus didn't come for monkeys, elephants or birds — he came for people."

The next morning Lee spoke on the reputation of Christ, saying, "A reputation is not who a man is, but who his



At the lighthearted insistence of emcee Ed Boschman, keynote speaker Mark Lee is "Estes-ized" with an Estes '79 tee-shirt prior to his opening talk.

friends say he is. The church ought to be about the business of finding out who Jesus *really* is." There were three main views in our society of who Jesus is. The *intellectual* view says Jesus was only a "genius of religion." Many people study Christ like they study other great minds of history like Plato and Cicero. The *average citizen* view says Jesus was only a great man and that we should do and say the things he did. Yet, added Lee, if we followed that advice and went around calling ourselves the "water of life" and "stealing" farmers' mules like Jesus did, we wouldn't last long in our society.

The correct view of Jesus is the *biblical* view, which says Jesus is "the Son of God who took on the cloak of humanity," according to Lee. "Believe that and you don't have to twist off any corners of the jigsaw pieces to make them fit." He added that believing the biblical view means making a commitment. "They put him on the cross because he claimed to be God. That says one of two things — he is either God and

you have to listen to him, or he isn't and he is a blasphemer."

In his Sunday evening address, Lee challenged his listeners to "rise above the mediocre." "Most of us will end up being common people, but God does not want us to live as common people live." Lee added that with the Holy Spirit's help, Christians can rise above the ordinary by being:

(1) *A scheduled person*. "You're going to have to do something about redeeming the time you've got. You only go through this life once. In my experience, I've concluded that life is made up of minutes — waste minutes and you waste your life."

(2) *Proportional*. "We have trouble putting into proportion the things of our lives. If we could be balanced people, we'd have 'worked out our salvation.'"

(3) *Spiritual minded*. "We are living in an age when even nonchristians are saying that Christians must be terribly carnal since they aren't doing anything about the world they live in."



David Clark, Hillsboro, Kan., associate pastor, answers questions during his highly attended seminar on "The three d's: drinking, drugs and dancing." The numerous seminars proved to be a highlight of the weekend for many participants.

He said psychologists and other observers have labeled this generation the "age of narcissism (falling in love with self)." "If you're going to learn something about the Christian life, you're going to have to sublimate yourself to Jesus Christ. . . . We have saddle sores from riding the fence."

To achieve all that God has intended, Lee said in his Monday morning address that people must plan their future. He said Christians have been particularly hesitant to set goals for their lives. "Somehow people have gotten the idea that either you set goals without God or you take God and set no goals. The truth is that we need to set goals in line with God's will."

He said Christians tend to view God's will two ways: as a closed door (with the prayer, "God, please open the doors"), or as an open door ("God, I'm going this direction unless you close the door"). "After studying the characters of the Bible, I'm convinced that the 'open-door policy' is better than the 'closed-door policy'. . . . Goal-oriented people are

happy people. Goal-oriented people do more for God. God has given you the resources. Once you've settled on a goal, you can reach it!"

He said in his evening message that the important decisions in life must be planned and not left open to chance. "The things in life that count are the things that are planned. If you don't see the end already from the beginning, you can't accomplish what God intends for you to accomplish."

Lee said planning is imperative in the five important decisions of life:

(1) *Salvation*. "In the last few years we have turned our focus from the judgment of God to his love. Yet we Americans have made 'love' so saccharin and so soft that you can do nothing to provoke God's judgment. We used to believe he could hit us over the head with a rod of iron — now it's feathers."

(2) *Surrender*. "We forget that God has called us on the altar for complete dedication. Too many of us have said, 'I'm a Christian, God, but don't mess with my life.'"

(3) *Choice of work*. "Choose your life's work before you choose your life's partner. I've met too many ministers who haven't married ministers' wives." Lee added that finding God's will for an occupation depends on the person's interests, talents and circumstances.

(4) *Finding a life partner — if you marry*. "Physical attraction and financial security have nothing to do with happy Christian marriages. No doubt people have no idea what God's values are." Of primary importance in choosing a mate was compatibility of life goals and beliefs about God.

(5) *Preparation/education*. "Ask God which college is best for you. Never discount the importance of the Christian college — and your conference has two good ones."

Lee's final talk dealt with a concern that many involved with Estes shared: keeping the enthusiasm of a new commitment after "coming down from the mountaintop." Using Paul's metaphor of the runner in 1 Corinthians 9, Lee said his own high school track coach taught

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him a philosophy for succeeding in all areas of life: "get started, keep going, finish."

"Christ died for us. That ought to give us the motivation to get going. But my concern is, what is going to happen in the next few weeks? There are going to be times when you'll want to quit the race. But if you don't keep going, someone is going to say to you, 'Stand aside.'"

Lee said the "finish" is what the beginning is made for. "You're going to have disappointments along the way. But if you press toward the mark, your 'second wind' will come to you and the Holy Spirit will see you through to the end."

While some thought Lee had at times spoken "above their heads," most expressed appreciation for the directness and practicality of his messages. A few were hesitant about his heavy emphasis on individual goal-setting. Yet many others were much more convinced of his advice as was evident from the brisk sales of his book, *How to Set Goals and Really Achieve Them*.

In addition to Lee's messages, participants had an opportunity to receive new insights on a variety of subjects through the more than 50 seminars conducted during the conference. Topics ranged from an expose on cults, to instruction on prayer, to advice on sex and dating. Two of the most well-attended seminars were "The three d's — drinking, drugs and dancing" led by Hillsboro, Kan., associate pastor David Clark, and "From Bach to punk rock," a study of the current popular music scene, led by Newton, Kan., pastor Larry Martens.

The seminars were extremely well received. "I've learned more in those (seminars) than in anything else," commented one participant.

"They gave me a lot to think about," said another.

Another highlight of the conference was two concerts presented by Brush Arbor, a six-member Christian vocal group from San Diego, Calif. Widely acclaimed in both the secular and gospel music fields, the group enthralled the crowd with their polished country-rock-bluegrass sound, their wit and their



Speaker Lee autographs a copy of his popular book, *How to Set Goals and Really Achieve Them*. Lee stressed goal-setting as imperative for Christians.



The country-rock-bluegrass sound of Brush Arbor delighted the huge crowd during both of their featured concerts.

personal testimonies.

Ironically, the group was also the center of the only mild controversy to arise during the four-day gathering. Some young people and sponsors were offended that secular songs were included in the first concert. A few even walked out. "If we wanted to hear secular music, we could have stayed home," said one disgruntled listener. Others questioned the appropriateness of gospel "rock music" at a Christian gathering.

Brush Arbor presented a "gospel music only" concert for their second performance. The change in format came not only at the request of the planning commission, but also by the group's own observations. "A few of the group members asked me, 'What happened Saturday night (during their first concert)? We could tell the crowd wasn't really with us until we played gospel music,'" Estes emcee Ed Boschman told the crowd later, adding, "You are to be congratulated — you are a group of discerning young people."

High schoolers had a chance to display their own musical and entertainment talents during the Sunday evening "Praise Festival." More than 20 different acts performed before an appreciative audience, including vocal soloists from Visalia, Calif., to Ulysses, Kan., a trumpet player from Hillsboro, a guitar-



"All Things New," from the South Shafter (Calif.) MB Church, was one of three youth group ensembles to perform during the two-hour "Praise Festival."

ist from Hooker, Okla., and even a comedian from San Jose, Calif. Church groups from Shafter, Calif., Fairview, Okla., Denver, Colo., and a mass LAMB choir also performed. A light-hearted medley of 1960 "Beach Boys" music brought an end to the two-hour program.

Theatrics was also included among the

festivities. A group representing Bethany Bible Institute, Hepburn, Sask., gave a pair of short performances and the Reedley, Calif., MBY group presented a play based on the "Prodigal Son."

Of course, it wouldn't be a Mennonite gathering without an abundance of hearty singing. Larry Albright, San Jose, led the large crowd in enthusiastic and sometimes energy-demanding song. "Love Is . . .", a Tabor College musical group, gave a "mini-concert" Monday morning, much to the delight of their listeners.

The beautiful Colorado high country provided more than a natural atmosphere for inspiration and fellowship. It was ideal for recreation, too, and those attending Estes '79 were quick to take advantage of it. Although an eight-inch snowfall Saturday night transformed scheduled recreational items like basketball and football into "fox-and-geese" and snow sculpture, it also improved skiing and tubing conditions for the more adventurous. Hundreds made the 20-minute trip to the Hidden Valley slopes for an afternoon of hardy skiing — the enjoyment of which was limited only by the restricted number of people who could be accommodated by the facilities.

There was plenty of opportunity for indoor recreational activities as well. Many people took refuge from the snow and cold in the warmth of the camp's indoor swimming pool, while others worked up a sweat in the roller skating



The more energetic young people — and sponsors — found the snow-covered mountains ideal for skiing and tubing.



Dennis Becker, Estes coordinator, makes a point with speaker Mark Lee and an unidentified staff member between sessions.

rink and accompanying bowling alley. Most became willing or unwilling participants in the countless snowball fights that erupted between sessions and while waiting in meal lines.

Between schedule obligations, participants could browse through the numerous displays sponsored by a variety of church-related organizations: MB Biblical Seminary, Columbia Bible Institute, Bethany Bible Institute, Tabor College, Fresno Pacific College, MB Missions/Services, Grace Bible College, Deer Creek Camp, Shepherd Productions, Scripture Press, Mennonite Disaster Service, Mennonite Central Committee, Inter-Varsity Christian Fellowship and the MB Publishing House.

Estes '79 will not soon be forgotten by those who participated. Memories of snowball fights, pies in the faces of emcee Ed Boschman and camp dean Phil Plett, and Boschman's nonsensical "facts" and creative leadership will bring back many of the smiles and laughs that were shared that weekend. The new friends made and the old acquaintances renewed will no doubt warm many hearts for years to come.

Perhaps of most concern to the planners and supporters of Estes '79 will be witnessing the long-term result of the many commitments and commitments made during the four days together. One observer summed up the hopes of many by saying, "We want this time in the Colorado Rockies to be more than just another 'mountaintop experience.' We expect it to last long after we've returned to the 'valley.'"



Oklahoma and Kansas snow sculptors take advantage of the eight-inch snowfall to create an Estes kangaroo.



One lesson learned by most at Estes was patience, as hundreds of hungry people lined up for their chance at the Estes cafeteria's tasty provisions.



Do you feel the draft?

Putting the country on wartime footing

by Tom Conrad

A GROUP of students stood outside the gym, trying to joke away their nervousness as they waited in line. Few of them were prepared for what was about to happen.

Gathered inside the old building was a small, well-trained team of government agents who were there to process all the local 18-year-olds, male and female, through the military draft registration. Stern Selective Service officials dutifully informed the students that they were about to take a preinduction military test and be given a physical examination to determine their fitness for the armed forces.

Smiling military officers were on hand trying to look like helpful older brothers with lots of advice. They were there to conduct the mandatory "military counseling" that was to be part of the day's events. Enthusiastic volunteers from the

American Legion were also present to smooth over the students' apprehension and remind them that "military preparedness was the patriotic way to peace and security."

All the students submitted to the government procedures. Some were worried about what it all meant. Others didn't care. What none of them realized was that by registering, they had gotten one step closer to being soldiers. Their names were placed on file with the local draft board and information about them was fed into computerized government data banks for recruiting purposes.

In the event of a national mobilization, they would serve as cannon fodder on a battleground of the government's choosing. Those who were opposed to cooperation with the draft would have no legal alternatives. Conscientious objectors wouldn't have the chance to make their claims until *after* induction notices had been sent out.

Compulsory government registration of youth, mandatory physical examinations, testing and counseling, and uniformed military officers parading around schools may seem un-American to you.

This scene sounds like a throwback to the days of Hitler Germany or a sneak preview of the type of militarism and manipulation characteristic of George Orwell's 1984.

Yet, as unlikely as it seems, if Senator Sam Nunn's proposal for a standby draft registration gains enough backing, this scenario will be played out in some form or other in communities across the nation. A conservative from Georgia, Nunn is a growing power in the Senate Armed Services Committee. And he is picking up support for an increase in military spending and a move back to conscription. Nunn and other hawks in Congress contend that a military buildup and the reinstitution of standby registration for conscription are necessary to preserve national security.

Washington may be a long way from where you live. Right? And what happens in the nation's capitol may seem even further away. Right?

Wrong. If the draft is reinstituted in some form, your rights could be endangered. And the government could ride roughshod over your conscience and religious beliefs. Equally as important,

Tom Conrad works with the Program on Militarism and Recruitment at Friends Peace Committee, Philadelphia. His article is reprinted with permission from *With*, a youth periodical of the Mennonite Church.

say some observers, is the fact that those who call for draft registrations are trying to whip up militarist sentiment among the population and make it easier to start the next war. Conscription is a form of slavery and many of our forebears came to this country to escape it. The testimony of the historic peace churches (Mennonites, Brethren and Quakers) has been consistently opposed to conscription because it is a preparation for war.

Do you feel a draft? How will you respond to the threat of conscription? Conscientious objectors in the past have chosen a number of ways to act on their beliefs. These include:

Noncombatant military service: Some pacifists object to weapons-handling but don't mind being soldiers. They are willing to enlist and serve in a position that is not directly related to combat. Noncombatants in the past have frequently served as medics or chaplains' assistants.

Nonmilitary alternative service: Conscientious objectors who go this route must persuade the draft board that they have scruple of conscience against any kind of military service. They usually perform civilian service work with an agency recognized by the Selective Service System. (This is the response encouraged by the Mennonite Brethren Church.)

Conscientious objectors in the military: Some people who enlist or are drafted change their minds after being in the military. The armed forces is not an easy place for those who have doubts about the military mission. Some objectors in the military try to work from within. Many apply for discharge as conscientious objectors.

Noncooperation: This response is chosen by those who are opposed to war and personal participation with the conscription machinery. It is the clearest method of resistance to the draft. Noncooperators refuse to register, carry draft cards, report for induction, or take part in draft-related activities. This type of resistance is illegal and many people have gone to jail for it.

Where do you fit in? The main thing to remember is that *you don't have to fit in!* You don't have to bend to fit the government's definitions. Peacemakers are pacesetters. When you form your beliefs and convictions, let your conscience set the pace, not the government.

Here are some queries for you to consider. Read them over. They will help you in your search for the best way to respond to the problem of military service. Share them with your friends and

family and members of your church.

- Do you understand the position of the Mennonite Brethren Church on war and conscription? Are you familiar with the biblical and historical roots of your church's stand on peace?
- How can you relate the position of your church to your own life?
- Who do you turn to for help and support in working through questions you have about peace and conscription? Your parents and other family members? Other friends? Teachers?
- Does your church encourage and challenge you to examine your own convictions regarding peacemaking?
- What kind of information and encouragement do you need to help you address these questions? Who do you feel you can approach for help?
- What people, experiences or events have had the greatest influence on your ideas and beliefs?
- How can you actively implement the Mennonite testimony against war and training for war?

Exactly when the government might reactivate the draft and in what form it would appear are two questions that can't be answered. Study, discussion and reflection on these queries will help you get clear on your personal response. After you formulate your commitment, the opportunity exists for you to document your views and have them kept on record with your church, with the Mennonite Central Committee, or with the

National Interreligious Service Board for Conscientious Objectors.

What can you do in addition to getting your personal views on record? Keep yourself informed about plans to reinstitute the standby draft. Write the president and your representatives in Congress and make sure they know about your opposition. Urge them to see that funding for the Selective Service System is cut and tell them you are against standby registration for the draft.

Make sure the matter gets broader coverage as well. Bring the draft issue to your church or youth group and see if you can plan a discussion forum or simulated draft board hearing to help others grapple with the issues.

The draft is an institution of oppression. Reviving conscription is a dangerous step in the wrong direction. Those who are hatching this grim plan claim it would only be a peacetime "backup" registration. But you can't have it both ways. Preparation for war will undermine our chance for peace in the end. Putting the country on wartime footing only increases the likelihood of war.

The saber-rattlers who want to inflict the burden of conscription on our nation would not be subject to the draft themselves. But this is nothing new. Wars are usually declared by older people and fought by the young. But war can just as easily be stopped by the people who are called to fight them. It all starts with you. Where do you stand? □

Sign on the dotted line

TO HELP persons think through their own convictions, Mennonite Central Committee has put together a questionnaire on peace, war and violence. Called the "Christian Peacemaker Registration," it is being distributed to the youth of a number of district conferences in the United States. The forms, when completed, are either filed at the district conference office or at MCC in Akron, Pa.

The purpose of the form is not only to help persons think through their convictions on war and peace. It is also hoped that, should the draft or military registration be reinstated, this form will give some evidence of the conscientious objector status of the person filling it out.

Interestingly, the form does not neglect those persons who feel that, in all

honesty, they cannot adopt a conscientious objector position. For those there is a form attached for stating why they could support war.

If you have not already received a copy of this "green form," you might check with your pastor or the youth worker in your conference. Or you can write to MCC Peace Section (U.S.), 21 South 12th Street, Akron, PA 17501. They will be happy to send multiple copies to you.

Though we need to be alert to discussions about the possible return of a standby registration, or even the draft itself, more important is an understanding of peace as *the way* for all of life. Not only how we respond to war and the military, but also, how we relate to our families, friends, and others is important.

Suffering servant and king

An Easter meditation by Maynard Shelly

Weakness as a way of life

THOSE PEOPLE in Jerusalem set the stage for that lost cause. "Hosanna," they cried. That ancient word of praise was also a prayer to God: "O save!"

In that last week of his earthly life, Jesus most clearly showed his followers the saving way. In Jerusalem, in the space of just a few days, he demonstrated all that he had taught them in Galilee: weakness alone must be the servant's way of life.

Yet, the people shouted, "Hail to the king!" (Mk. 11:9, *Living Bible*). And king he was. But he was not a warrior king after the manner of old King David. Rather, he was the bleeding and dying Passover sacrifice, the Lamb upon the throne.

In hailing Jesus, the Jerusalemites expected from him the mighty works that only a king could do. No one could come to their city as a king without being asked to do one more mighty work: "Save us from the Romans."

Without lifting a sword, Jesus would save them — and us — from so much more. But in doing so, he cut our understandings of power into little pieces and cast them to the wind. He had to save us from our own notions of strength by being the suffering servant.

The ancient prophets left us with clues about the meaning of that servant deed. They affirmed that "he took our infirmi-

ties and bore our diseases" (Mt. 8:17, *RSV*, see also Is. 53:4). We cannot explain just how this happened, but we know Jesus did just that.

Jesus proved himself the perfect servant. He made himself available for what needed most to be done: to bear the sins of the people of the world.

Here's good news: Jesus gave himself to the cross. Christ on the cross is the gospel, the good news from God and the good news that the apostles preached.

Through Christ, God set his people free. Christ saved us from slavery. He has brought us into a new nation and kingdom. In becoming the offering for our sins (Is. 53:10, 11), he became the ransom for many (Mk. 10:45). In him, the last became first, the servant became king.

The power of the Jesus Way was obedience to God, willingness to suffer that others might live. The greatest test of that obedience for the servant king was the willingness to give himself to a lost cause.

All that the people of Jerusalem could see in the events of the crucifixion was weakness and defeat, the bitter end of a lost cause. They had hoped that in Jesus Christ they would see God acting as he had once acted through Moses to lead them across the Red Sea.

But God allowed Jesus to be destroyed on the cross. The evil one triumphed and the enemies of God had won the victory. Or, so it seemed.

Says Paul of Christ: "he was crucified in weakness" (2 Cor. 13:4, *RSV*). And he discovered that to "preach Christ crucified [is] a stumbling-block to Jews and folly to Gentiles. . . . For the foolishness of God is wiser than men, and the weakness of God is stronger than men" (1 Cor. 1:23, 25, *RSV*).

Don't think that just because the strength of God was once expressed in the weakness of the cross that now the rest of us can return to strength in the old human tradition. For that would be to deny all we have learned about the

Jesus Way and all that has been revealed to us by God through him.

The suffering servant way was not a temporary tactic of God to get through the tight spot of the crucifixion, after which he would turn once more to the dazzling spectacles of power that people have always expected of gods made in their own images. Weakness and suffering are God's standard operating procedures.

Since we have come to know God in the person of Jesus Christ, God can and will not use any other way of working. Jesus Christ was his fullest and most complete revelation himself.

Through weakness and suffering, God works in us and through us. Paul found this true for his own life. After struggling to make it otherwise, Paul heard God say, "my power is made perfect in weakness" (2 Cor. 12:9, *RSV*).

That's the Jesus Way — the way of the suffering servant and king.

Suffering triumphs in resurrection

PENTECOST — that first great miracle in the life of the early church — was a life certificate for Jesus Christ.

Just what was the meaning of that great movement of the Holy Spirit among those thousands of people in Jerusalem? Peter got up to explain the event. He had one word for it: *resurrection*.

Jesus had been crucified, "but God raised him to life again," said Peter, "as we can all bear witness" (Acts 2:24, 32, *NEB*). "All that you now see and hear

flows from [the resurrected Christ]" (v. 33).

The resurrection brought them into the kingdom of God that Jesus had said was near at hand. The key to that kingdom was his servanthood, and he opened the door to greater service through his obedience.

Jesus' resurrection opened a new creation. Easter Day was the first day of a new world. Resurrection means more than life after death — it means life before death, a new life that begins now.

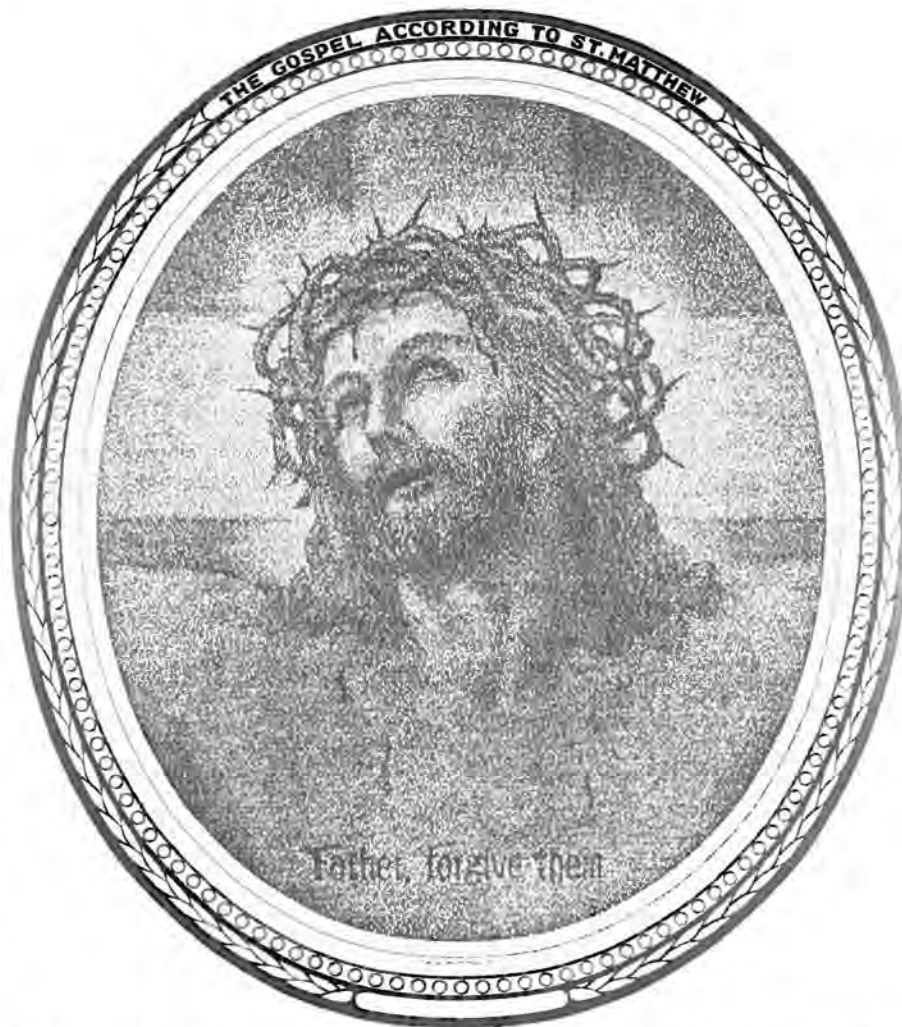
Having experienced resurrection, Peter and the other disciples came to realize that all that Jesus had said about servanthood and about himself as the servant king was true. Servanthood really works. God would not let his "loyal servant suffer corruption" (Acts 2:27, *NEB*). Jesus, the servant king, could not be stopped even by crucifixion. Therefore, we dare give ourselves to the Jesus way of servanthood.

But many still hesitate. Why? Dare we take the risk? Dare we believe that Jesus was who he said he was and follow him?

If we do, we will begin to see things differently. The crucifixion and resurrection of Jesus turned the world around and upside down. We even feel the change in the way the reports have been written in the gospel record about those great events. Before the crucifixion, Jesus was ever the center of attention, always at the front of the stage. He took the lead in teaching and healing. All eyes looked to him.

But after the crucifixion and resurrection, he is no longer on center stage in quite the same way. The disciples have grown larger. We see events from their point of view and we live through their experiences.

But Jesus is not gone. He is still there. We cannot escape his presence. We know he is present in every scene and in every event, but now in a much different way. Instead of leading and going before the disciples, he is within the church working through the believers. That's the resur-



An anonymous artist created this picture of Christ by printing the Gospel according to St. Matthew, from start to finish, in more than 35,000 hand-lettered words. The text starts at the top and finishes precisely where the picture ends.

rection fact.

Seeing Christ work from within the believers is to see the resurrection living as servanthood. For seeing the risen Christ is not a matter of physical identification; it is a seeing that requires spiritual insight, which is a gift of God (Mt. 11:25). Such seeing sharpens our understanding of what the prophets taught about the servant king.

On the road to Emmaus, the risen Christ overtakes two disciples and opens their eyes with a sharp rebuke: "O dull-witted men . . . with minds so slow to believe all that the Prophets have spoken!" (Lk. 24:25, *Weymouth*). Then, he takes them through the important passages of the Old Testament, beginning with Genesis and going through the Prophets. He must have touched pointedly on the suffering servant passages of Isaiah 53, for he asks, "Was the Messiah not bound to suffer thus?"

(v. 26, *NEB*).

Those disciples saw the truth of the servant way. Jesus had spoken about suffering before, but they thought it meant only an exception in the plan of God that would lead to victory over their political foes, the Romans. Now, they saw that suffering servanthood was a way of life and the climax of God's plan.

If death had been the end of Jesus and the Jesus Way, the disciples and their message would have long since disappeared. But they started living as servants of the servant king. No persecution or death could stop them. The gospel spread around the world. They, like Jesus Christ, experienced resurrection.

The royal road of servanthood lies open before us. The way has been tested. Jesus walks with all who have faith in him — faith to serve as he served in the way well pleasing to God. □

The church and 'liberal arts' after Denver

by Delbert L. Wiens

DURING the discussion at Denver in February it became apparent that some delegates thought that a Bible curriculum and a liberal arts curriculum must be two wholly different sorts of things. This is not true. At least, it ought not to be. A school without a single religious course may not really be a liberal arts school. And a Bible institute may be one.

Liber was the name of the old Italian god of agriculture and *liber* was also the word for the inner bark of trees. The god superintended the whole process of bringing the seed to fruition, and the inner bark of the tree provides the context and the support for the tree's annual growth. And so the festival of *Liber* (Mar. 17) became the time when a youth received the toga of manhood. He was freed from the forced *cultura* appropriate to the earth (*ager, agri*) and the child. And so, as in "liberate," *liber* came to mean "free," especially the freedom of a citizen adult. The *artes liberales* were the occupations and interests suitable for gentlemen. And "liberal" described his character: courteous, kind, generous.

In time, "liberal arts" also came to refer to those studies which liberate us from the occupations and interests of children and slaves (the "servile arts"). Even more generally, "liberal arts" are whatever liberates us from half-truths and partial views to fuller truths and to a larger view. They are more a matter of elevation and of maturity than of a content learned. What makes a course "liberal arts" is not so much *what* is taught as *how* it is taught. Surely a Bible or theology course ought to be the finest sort of liberal arts.

The Denver conference was a liberal arts cram course. One side spoke, and I agreed, "That's a very good point."

Delbert Wiens is a teacher at Fresno (Calif.) Pacific College. He has discussed other aspects of this theme in "Contexts for Education," Direction, October 1978, pp. 44-49.

Then another side spoke, and I said, "That's right, too." After two days of discussion I came out with a larger view. It was not a simpler one, but I think it was truer.

And so we arrived at a consensus to regionalize the schools. The problems involved in organizing one of the regions were not solved. Nor does this decision guarantee the future of the schools. As a school administrator pointed out, if neither school can survive without broader support, then even success could deprive us of Mennonite Brethren schools.

But these are not criticisms of the decision made. They represent the relatively small problem as well as the very large problem which remain to be worked out in new contexts which will be established to do just that. All things considered, this conference was inspiring as well as elevating. I received a fresh appreciation for our church and for the intelligence, frankness and seriousness with which the delegates faced the agenda. I was proud to be Mennonite Brethren and to be a teacher in one of our schools.

I left Denver concerned about two additional problems: a rather small one which occasionally surfaced and a very large one which never did. The small one received the code-word "lifestyle" and arose in the context of expressed churchly willingness to "own" the schools and to work to improve them.

It became clear that the disciplinary style of a few large nondenominational schools is favored by some delegates. Like a farmer fortunate enough to have level land with a uniform soil type, such other schools can apply a single sort of "culture" to a single sort of seed which has been winnowed from an entire nation. And they can present an apparently uniform "product" at graduation. (Of course, there has been more thinning out than meets the eye; and, as every farmer knows, some parasites become most dangerous where the same crop is endlessly repeated.)

No denominational college can practice mono-culture. Attempts to do so have consistently failed because our youth are too varied for that. One student's elevation is another's regression. To raise each to the next level requires more individuality — and, sometimes, more freedom — not less. And so it will always be appropriate for students and teachers and for parents and church-people to share their insights and to apply their judgment to what will always be a complex but basically promising reality.

As we all know, the roughness of the exterior bark may mask a healthy inner ring. The wry comment of a Tabor

teacher brought a "moment of truth" and a laugh at Denver, "I see a good many church leaders among the delegates here who were once Tabor's 'lifestyle' problems."

The presence of a former student among the delegates reminded me, however, of what seemed to me to be the largest problem of all, a problem to which no one ever spoke. Before graduation, this student (never a "lifestyle" problem) came to plead, "What do I do now?" The student was sincerely Christian and anxiously Mennonite Brethren. But the exhilarating experience of unexpected elevations made going back home seem a stunting regression to elementary "Sunday school." As I was writing this essay a student came to express dismay at the prospect of returning to his home community and church because "no one seems to be excited about thinking."

My concern was sharpened by a board member's eloquent rebuttal to the charge that Mennonite Brethren have not worked out a definition of the mission of our colleges.

We do have a sense of the mission of our schools. In our bones we know that we need a place, away from home, where our children are taken farther than our homes and churches can take them so that they can go out into the world with a Christian life and message.

Yes, and that is part of the reason our colleges can fail with our churches while succeeding with our students. In having been taken "farther than home or church can take them," the graduates have gone out, often with a strong sense of mission, but — too often — out. What he said was not wrong, but its truth is a half-truth unless it is supplemented with yet another:

If our churches do not take our graduates further than Tabor or Fresno Pacific can take them, then many of the best students will not gladly return to them.

But the problem of these students is insignificant compared to the yet larger

HOUSE PARENTS SOUGHT BY MCC (SASKATCHEWAN)

APPLICATIONS are requested for the position of house parents for Carmel House, Saskatoon, a special foster-care group home for five teen-age boys, operated by MCC (Sask.). Duties to commence June 15 to July 1. Salary is negotiable. Interested couples please contact: Arnold Shantz, chairman, Carmel House Board, Box 58, Guernsey, Sask. S0K 1W0. Telephone (306) 365-4627.

problem of the rest of us who do not perceive the church as a place which fosters and superintends our liberations. Most of us grow toward wisdom and serenity in the context of the triumphs and tragedies of our work and of our loves. Some are led to larger insights through speculative thought and books. (Since ancients used bark to write on, the word *libri* came also to mean "book" and was used to form "library.") A few find the way to comparable elevations (and even higher ones?) through prayer and meditation.

Few of our churches offer any guidance along the upper reaches of any of these routes to transcendence. And none have attempted to map the stages of these journeys. We have tried to chart every facet of the ministry of evangelism. Then we tend to limit the ministries of maturation to repetitive draughts of "the milk of the word" and shunt off the digestion of heartier fare to colleges and seminaries. But nowhere in the Bible do I read that daily life is not the concern of the church, or that meditation is practiced only on retreats, or that "liberal arts" should be concentrated on campuses and lavished on late adolescence.

I have even wondered whether the effort of maintaining our colleges has prevented us from addressing this larger need, even as it may have kept us from doing something about the needs of those college-age youth who do not attend our schools.

It is my hope that regionalization can free our churches and colleges to break down the boundaries which have defined them so that it will become impossible to decide where "college" ends and where "church" begins, for what is learned in each will quickly penetrate the other and the best learning of all can be that which emerges in the dialogue between them. And I believe that regionalization could free the United States Conference to define and to address the larger teaching ministry which is needed in the church.

Could we now appoint a different kind of "Board of Education"? This one would help us discover the appropriate content and the rhythms of growth. This one would exist to assist every sort of school and every church in the task of bringing each of us to ever larger visions along whatever route is appropriate to us.

Such a regionalization that goes all the way — all the way home with each of us — could produce a richer unity than we have ever known. More important, it could begin to show us how, in our own communities, we could pursue the kind of post-graduate "liberal arts" which lead to those graduate degrees in living and in loving and in thinking and in praying that are accredited by heaven. □

WHAT READERS SAY

Small and beautiful

• Having just completed 17 years as pastor of a small church in a small rural Kansas town, I can't help but comment on your editorial "Small Churches Are Beautiful" (*Christian Leader*, Mar. 27). I would like to underscore the advantages you list for a small fellowship or church.

Let me give you just one illustration. A little over a week ago one of our men suffered a heart attack on Saturday night and his wife rushed him to a local hospital where he was placed in intensive care. The next morning she chose to be in church rather than at the hospital because she knew they needed the support and prayers of the congregation — and they got it!

With a large portion of our local population very transient, it is not likely that we will ever amass a large church membership. We reach out to those who come to us, however long or short may be their stay.

An advantage you did not mention is the privilege of the pastor to enjoy a more relaxed lifestyle. I am thankful for the years of ministry God has given us here in Milford. — *Walter Schlichting, Milford Congregational Church, Milford, Kan.*

More on singles

• In Stephen Reimer's recent article, "Another view of singleness," (*Leader*, Feb. 27) he concluded with the hope that his article would "stop the crusade of literature regarding singles." Though the article may have been intended as a final and definitive answer to the questions it addressed, it actually leaves much to be desired and, thereby, demands a response. The article sought to answer two questions: (1) Is singleness a normal, acceptable way of life? and (2) What should be the church's response to the single adult? Attempting to use Scripture as proof, he finds a two-fold answer to the first question: (1) singleness is not normal, but rather an exception, and (2) singleness is not acceptable, except on a provisional basis. Singleness is acceptable only "(1) when present crises make marriage a greater burden than singleness, and (2) when a person's ministry for Christ is crippled by marriage." Because singleness is acceptable only provisionally, "a person should be single only if he or she realizes that this is forsaking the normal way of life and

sacrificing the greater enjoyment (marriage) for commitment and service to God." Therefore, the response of the church should be to teach that "singleness is a spiritual decision of undivided attention to God and not an unavoidable situation one finds themselves (sic) in." This should be emphasized because singles are generally in that state not for these reasons, but for other (wrong) reasons. Such is the argument of the article.

In my opinion, these assertions raise more problems than they attempt to solve. And having studied Hebrew under Steve for three months, he will understand that it is normal and acceptable to have brotherly disagreements with one's teacher.

My first disagreement with Steve concerns his claim that the status quo of the body of Christ gives a "resounding 'yes'" to the question, "Is singleness a normal, acceptable way of life?" Although I do not have any proof (though neither does Steve), I would suggest just the opposite — that the status quo thinks and demonstrates that it is *not* normal and acceptable, and Steve concurs. Why else would our mission board, and many others, not send out single men as full-time missionaries, even though this would seem to fit into one of the acceptable exceptions of spiritual devotion to God?

Second, Steve's conclusions go beyond what the Scriptures he used actually warrant. Though it may be a minor point, Genesis 2:18 does not say "that a single man is not good" as such, but only that it is not good "for the man," namely Adam, to be alone. And the other scriptural passages used only point to the fact that marriage is a good thing, except for 1 Corinthians 7 where Paul claims that singleness may be preferred. It seems to me that Steve's conclusions go beyond the evidence, particularly since there is no imperative in Scripture to become married as soon as one can, or to prefer marriage over singleness as a more whole or wholesome situation.

Third, from a pastoral perspective, such a proof-texting of the Scriptures into dogmatic formulations, which are to apply to any situation and for all time, puts one into a difficult situation. The watertight analysis of singleness leaves no room for personality and social-contextual factors that are involved. There actually happen to be cases where singleness is an unavoidable situation one finds himself/herself in. There are numerous persons who would not have minded or even might desire marriage, but simply did not happen to be in a situation where it materialized — and with no fault of their own, nor with a

conscious choice to remain single, and nor because they were not "in God's will."

Fourth, if being single should always be a "spiritual decision of undivided attention to God" (which it might be), at what age does this necessarily have to take place? At what age does one decide to be single? After how many letdowns? Do widows or widowers make the same choice?

Rather than to teach that singleness is not normal, the church should teach that singleness is the *first normal state* for every Christian. It seems to me that singleness is the duty of every person until the reasons for marriage are clear. We do not need to preach permanent celibacy, but neither do we need to lay a guilt trip on singles by telling them that the only cause to be single is that of immeasurable piety, without which they do not have good reason to be single. — *Gordon Zerbe, Fresno, Calif.*

• After reading a few paragraphs of "Another view of singlehood" by Stephen Reimer (Feb. 27), I thought surely I was reading *Watchtower* instead of the *Christian Leader*. This . . . para-scriptural (material) has no business being printed in a responsible Christian magazine.

I daily have to put up with the remark: When are you going to get married? Then there is the pointed and cruel query: Why aren't you married? Now Mr. Reimer has come up with the proposition that it is all part of some insidious plot; I have remained single in order to express my willfulness and rebelliousness.

I do not like being single and certainly did not choose to be this way. So why am I alone? The only women who ever expressed an interest in me along those lines were already married. Now that I am a Christian, I can't date married women. Being in my middle thirties, I can't date Mennonite women because they are pressured into early marriage and most are married and have children long before they are old enough to even begin serious dating.

There is a third course of action open to me which might keep Mr. Reimer and most of the busybodies off my case. I could place an ad on the bulletin board of every Mennonite, Quaker and Brethren church in central California. It might read as follows:

Single male loser ("A nice-looking young man like you — why aren't you married?" Be sure to twist the knife a few times after you stick me with that one.) in mid-thirties wishes to meet single female of similar age, must not be addicted to luxurious living or status symbols. Object: Matrimony.

Love and personal compatibility not essential.

But that would be rebellion, according to Matthew 6:25-33. So now the choice is before me; I can believe God or Mr. Reimer. God is a proven winner. — *Bob Martin, Clovis, Calif.*

Ministry not finished

• Thank you for doing a commendable job of interpreting local church happenings, board actions and commission reports to the broader constituency. The *Leader* is a vital link in this communication process in the Mennonite Brethren fellowship.

Sometimes communication gets fuzzy because the "original" is not clear and at other times the editing muddies the water. In reporting the retirement of Elmo and Sarah Warkentin (Feb. 27 issue), the editorial changes made in the original statement failed to distinguish between a resignation from evangelism coordinator position and resignation from "an evangelism ministry." While positions do change, purposes do not. The commission accepted the Warkentins' resignation from the interim evangelism coordinator position with the full realization that this did not mean the end of their work in church growth seminars, church planting, demographic surveys and Christian education conferences as God directs and their schedule permits. In recognizing their official retirement from this position, the message that inadvertently came through was that they are no longer available to churches for evangelism ministries. This is not the case. Churches can contact them directly at: 1724 Minnewawa, Space 46, Clovis, CA 93612. (209) 299-1975. — *Henry J. Schmidt, U.S. evangelism commission*

Still a real person

• I want to thank Lloyd Pankratz who wrote "Those overlooked singles" in the Jan. 16 *Christian Leader* and Mrs. Ruby Wiebe who wrote in the Mar. 16 *Leader* concerning singles. I'm thanking God that you as couples are concerned and are speaking out on this issue.

I'm a widow. My husband Harrison was killed in a tragic traffic accident. He had never been sick. Mrs. Wiebe, you are so right, we dare not speak out. My grief and sorrow is overwhelming. I feel I'm still a real person, and by God there is no respecter of persons.

I try to put on a smile when sometimes my heart is really breaking, but with God's help I'm living a day at a time. Thank you again so very much for being aware of what is going on. And that you spoke out on this very timely issue, I know God will bless you. — *Mrs. Olga Martens, Fairview, Okla.*

Correction, please

• In reading through the Feb. 27 issue of the *Christian Leader* I was disturbed by an article you printed regarding Pastor John F. MacArthur, and what he supposedly said about women working ("Pastor decrees: wives can't work").

I have heard the message in question myself. I have also read other articles regarding this message in newspapers.

There has been a great deal of hurt and misunderstanding concerning this subject because of certain groups and biased reporting.

The truth about the matter is that not one secretary was fired, threatened with firing, or laid off of the staff of Grace Community Church.

Pastor MacArthur did say that the wife should be home if possible, but if it was a matter of need rather than want, then the wife could work if she had her priorities in order being: God, husband, family and home.

In matters like these I believe it is very important to be sure of your facts before printing them. This is the type of thing the world likes to jump on and then point out how the churches are not even together. In times like this we need to hold the body up to show the world we do have unity. Grace Community Church is a very fundamental, Bible-teaching church whose main goal is to win lost souls to Christ and then teach these believers how to live.

Pastor MacArthur, in stating the wife's place is in the home and also that widows or fatherless homes should be taken care of by the family or the church, was accurate according to Scripture. This is a point we have all forgotten and need to be reminded of. The fact of an all-male board of elders is also correct according to Scripture. — *Mrs. Beverly Christman, Panorama City, Calif.*

Eds. note: Mrs. Christman is correct in denying that female secretaries were fired from Grace Community Church. The article in question came to us from Los Angeles Times religion writer John Dart via the Evangelical Press Association news service. The erroneous statement resulted from a misunderstanding in Dart's interview with John MacArthur. A later statement by the chairman of the congregation's board of elders clarified that no secretaries have been or are being fired, but "every person and family . . . including the secretaries, were also asked to examine their priorities." Dart maintains that the rest of the article accurately reflects the sermon in question, his subsequent interview with Pastor MacArthur and research he conducted among other members of Grace Community Church.

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(This Offer Expires April 20, 1979)

College adds two programs; ponders nursing

THE Fresno Pacific College board of directors has authorized two new programs and a feasibility study for a third.

New in the fall of 1979 will be a non-degree biblical studies certificate program and the introduction of an additional degree, the associate of arts. In addition, a study will be conducted to determine the feasibility of adding a nursing program.

Biblical studies certificate

The new program leading to the biblical studies certificate is intended for: (a) adults interested in increasing their knowledge of the Bible; (b) traditional college-age students who do not plan to take a degree but want biblical studies; (c) students from other colleges who may want to "stop out" for a year's intensive Bible study at Fresno Pacific before returning to their institutions to complete their programs; and (4) graduates from other colleges who may wish an intensive fifth year in biblical studies.

The certificate is seen as one year of full-time study or its equivalent. Faculty of the biblical and religious studies department will help students plan courses suited to their needs and interests. Older adults with motivation but not having a high school diploma are eligible for admission.

Associate of arts degree

Introduction of the associate of arts program is seen as another degree option for (a) students who are planning a two-year rather than a four-year college experience; (b) persons who may want to "stop out" after two years of college for a period of service or work before completing a four-year bachelor of arts program; or (c) students who may wish to earn an associate of arts degree on the way to a bachelor's degree.

There are several options in this two-year program. The first provides for essentially completing the core program which is also required for later graduation from the four-year BA program.

A second option provides for completion of most of the core program, but also permits an emphasis of several courses in a single subject area. The emphasis may be in art, Bible, biology, business, chemistry, communication, history, German, Spanish, English, mathematics, music, physical education,

physical science, political science, psychology, sociology or natural science. This degree option can be either terminal or lead to eventual completion of the BA degree.

A third option consists of concentrated study in biblical studies with some basic core program requirements. Students selecting this program would normally not continue for a bachelor's degree.

Thus, with addition of this latter option, Fresno Pacific College now offers four options for students interested in intensive study of the Bible and Christian ministries: (a) the one-year biblical studies certificate program, (b) the two-year associate of arts degree in biblical studies, (c) the four-year biblical and religious studies major, and (4) the four-year contemporary Christian ministries major.

A nursing program?

The Fresno Pacific board of directors has authorized the college to study the feasibility of adding a program in nursing.

Consultation between the college administration and leaders in the San Joaquin Valley health community has revealed a critical shortage of nurses in the area and strong support for a new program in nursing at the college. An interim advisory group is being established to assist the college in conducting this feasibility study.

The study will address such questions as the need for the program, available clinical facilities in which students may be trained, personnel and other resources required for the program, and the program's cost.

A final decision of whether to proceed with the nursing program will be made by the board of directors after the study is complete. No definite date for completion has been set. □

Tabor College

Travel seminars open to non-students

FIVE travel seminars, open to non-students, are being planned for next January interterm.

For several years faculty members and church members have requested that non-students be allowed to travel with the Tabor College groups, explains Clarence Hiebert, professor of religious studies and history and leader of several tour groups in the past. He views the travel seminars as good ways to facilitate spiritual, educational, physical and social renewal.

Five trips have been suggested: (1) a

30-voice choir tour to various church groups, schools, communities, institutions in Holland, Switzerland, Western Germany, Eastern Germany, Austria and Czechoslovakia, at a cost of about \$1,000; (2) a tour of lands and places of interest relating to biblical events and contemporary Arab-Israel relations, at a cost of about \$1,600. This trip would be led by Harold Dyck, assistant professor of biblical studies at Tabor; (3) a Missions/Services tour of Christian communities in Nigeria and Zaire with possible stopovers in Europe, at a cost of about \$1,600; (4) a trip into the Soviet Union, with several possible stops enroute in Western and Eastern Europe. This trip, which will cost about \$1,300, will focus on historical, cultural, political, sociological and religious interests, with some specific orientation to the history of Mennonites in Russia during the past two centuries; and (5) a trip to Mexico which would involve a study of the history, culture and religion of the country. The estimated cost for this trip is \$400.

Plans are also being made for a summer trip in which a 40-to 50-voice singing group help some South American Mennonite colonies celebrate the 50th anniversary of the coming of the Mennonites from Russia to Brazil and Paraguay.

Because planning such trips takes a lot of time and advance work, Hiebert hopes to have response from interested persons by April 10. "An expression of interest in no way ties anyone to a trip," he says. "We only need to know how much interest there really is." □

M. B. Seminary

Faculty keeps busy in churches

FACULTY members of the Mennonite Brethren Biblical Seminary have had a busy quarter of extra-curricular activities. The seminary encourages its faculty to spend at least one week per academic quarter in church-related ministries to keep them in touch with congregations.

President Elmer Martens represented the seminary at the funeral of J. A. Toews in January. Recently he served the East Chilliwack MB Church in a Bible conference. Henry Dueck represented the seminary at a meeting of seminary presidents in Phoenix, and recently spent a week in western Canada, laying the groundwork for the gathering of funds for the seminary building program.

George Konrad conducted several family enrichment seminars in Eugene, Ore., and Saskatoon, Sask., in the last several weeks. John E. Toews spoke at a Bible conference in Aldergrove, B.C., and gave

a lecture in Pasadena at the Institute for Biblical Research. He also has taught a course on inter-testamental history on Wednesday nights at the Reedley MB Church.

J. B. Toews spoke at the funeral of his cousin, J. A. Toews, in Clearbrook, B.C., and at the funeral of an old friend, C. A. DeFehr, of Winnipeg. He often serves in churches with messages. A. J. Klassen attended the Mennonite Central Committee meetings held at Reedley, Calif. He is chairman of the MCC Peace Section. Currently he is teaching a class on Christian ethics at the Butler Avenue MB Church in Fresno.

D. Edmond Hiebert is still writing books. His commentary on James has just been published by Moody Press. Hans Kasdorf is recovering from major surgery and hopes to fulfill his commitment to teach at Bienenberg, Switzerland, in May.

Henry Schmidt is working on his doctoral dissertation in anticipation of teaching at the seminary next fall. He is keeping in touch with his field, evangelism. His studies in urbanology will be helpful in giving leadership in church planting. He led the Sacramento MB church in January in a leadership renewal series.

Loyal Martin recently attended an institute on training lay supervisors for field education in Washington, D.C. He is constantly involved in helping churches in their Christian education efforts.

David Ewert spoke at Bible conferences in Fairview, Okla., and at Lethbridge, Alta. Recently he gave a lecture in Anaheim, Calif., at the meeting of the Mennonite Health Society.

BUSINESS EXECUTIVE ADDRESSES SEMINARIANS

ART BLOCK, president and chief executive officer of the Vancouver-based Block Brothers Industries, spoke at the Mennonite Brethren Biblical Seminary Mar. 2 on "The Christian's Role in Business."

Christians with their conviction about wholeness and stewardship can share an alternative to the current adversary system on which modern industry is based, Block said. They can build bridges of peace. Materialism can only move into dehumanization but Christians can insert Christian values into the business enterprise, he said.

Referring to Aquinas as representative of other theologians who concluded that traders and businessmen were "an evil necessity," Block reviewed from the scriptures the legitimate place for businesspersons and stressed the importance of a value system which underlies business. □

The Christian World in the News

Peace Section testifies on draft issue

AKRON, Pa. — "We cannot support actions that would return our country to military conscription. Our youth will respond to voluntary opportunities to serve their brothers and sisters around the world. They do not wish to be under the hand of regimented government conscription." With these words, Atlee Beechy concluded the formal portion of his testimony on behalf of Mennonite Central Committee Peace Section to the House Armed Services Subcommittee on Military Personnel.

Beechy testified before the committee Mar. 12 during hearings on several bills which could reactivate Selective Service registration by Oct. 1, 1979, or institute a form of limited induction or a compulsory national service.

Beechy opposed proposals to place Selective Service administration under the Department of Defense and to permit waiver of the Privacy Act so that Selective Service could automatically register youth by obtaining records from schools, drivers license registrations and voter registration lists.

"We are deeply troubled by the growing endeavors within the government to substantially increase the regimentation and control over the lives of the American people. We see an erosion of the freedoms that the Constitution is meant to protect. This is particularly offensive for people of religious faith whose ulti-

mate loyalties cannot be dictated by political bodies," warned Beechy.

Beechy challenged the committee to consider alternatives to responding with military force to conflict situations: "Conducting U.S. foreign policy by military means has proven increasingly counter-productive. . . . Continued reliance on military force cannot make our foreign policy effective in a world where the oppressed masses want bread, not bombs; freedom, not repression."

When asked, "What will Mennonites do if the draft is resurrected?" Beechy stated that some young people would not cooperate with any form of registration, while others would probably register and accept some form of alternative service.

Beechy said later that he sensed a variety of feelings among committee members regarding re-establishment of the draft. Some feel that it is necessary to reassure the world of our defense posture. However there is a strong fear that reactivating the draft will not be well received by the American people, especially the youth of the country.

"We cannot afford to be indifferent," he added. "Our young people need to think seriously about their own convictions and how they would respond." He noted that the possible return of conscription serves as a reminder of the importance of continuing peace education within the churches.

MCC to aid Texas Mennonites

AKRON, Pa. — Old Colony Mennonites in Seminole, Tex., may receive Mennonite Central Committee assistance with their immigration problems. MCC (Canada), Washington Office and U.S. Ministries staff have been in close contact with the Mennonites, and Peter J. Dyck, MCC Europe secretary, recently visited Seminole on behalf of MCC. Dyck has recommended that MCC assist the immigrants.

The plight of the Mennonite settlement in Texas has received much publicity recently. Two years ago, 500 Mennonites moved from Mexico and Canada to the west Texas town of Seminole. The Mennonites have since discovered that their entry into the United States was illegal, and chances for their staying look slim. To complicate the matter further, they have invested half a million dollars in 10 square miles of farmland. Nearly

200 families pooled their savings to pay the \$425,000 down payment on 6,400 acres two years ago.

The Mennonites feel they were deceived by real estate agents into thinking their entry into the United States in February 1977 was legal. The agents told them the immigration process would be taken care of if the settlers purchased land.

But soon the Mennonites discovered they had no water rights to the dry, desolate land, and their permanent resident visas did not come through. Most of the Mennonites who came arrived with tourist visas that expired after three months.

To obtain permanent resident status, the Mennonites must fill jobs for which American citizens are not available. Farm jobs are not in that category, the government says. Despite their farming



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To Walk in the Way



background, many of the Mennonites were forced to take jobs as laborers in town.

Efforts to give the Mennonites citizenship status have been unsuccessful thus far, but Sen. Lloyd M. Bentsen (D-Tex) is planning to introduce a private bill into the Senate that will permit the Mennonites to stay in the United States permanently. This has stayed proceedings on deportation probably until the end of 1980.

Some observers fear that thousands of Hispanic illegal aliens would feel the Mennonites were getting preferential treatment and that passage of the bill is a form of racism.

"Exactly how the Mennonites got into

their predicament is now hopelessly lost in a ball of jealousy, suspicion and mistrust," says the *Dallas Morning News*. "The one obvious thing is that the (Old Colony) Mennonites' tradition of avoiding society and formal education left them in a precarious position when dealing with immigration law and land dealings. They were left in the position of placing an almost childlike faith in their advisors, and some of the advisors didn't necessarily have the right advice."

The Immigration and Naturalization Service says that if reliable witnesses can be found it will prosecute realtors who negotiated the land sales and misled the Mennonites in the matter of immigration.

The Seminole community seems to be

sympathetic to the Mennonites. "They are a good class of people," says tractor company owner W. T. Briscoe, quoted in the *Dallas Morning News*. Briscoe has hired three of the Mennonites as mechanics. "If these people have to leave here, I don't know of enough labor in the country to replace them. We've got farmers who've said their operation would be shut down if they leave."

The MCC Executive Committee, meeting Mar. 19 and 20, was expected to approve Dyck's recommendations that MCC accept the challenge to help the Seminole Mennonites.

"These people need help," says Dyck. "They may have acted hastily, but they have been lied to, deceived and exploited enough." □

Viewpoint

...by Katie Funk Wiebe

The big X

"I AM divorced, and God loves me."

The room rushed into silence as if to let the words expand and be heard by everyone.

"I am divorced, and God loves me."

I heard the words, spoken like a small "Here-I-stand" statement, and yet I didn't hear them. My teacher's mind took them and analyzed them. Two main clauses joined by a coordinating conjunction. Such a conjunction can only join related ideas. I could hear myself telling the class, "You don't join two thoughts in a sentence which don't belong together. You don't say, 'I made spaghetti for supper, and my cat died last night' in one sentence."

The man in front of the large group of single persons of all categories and ages went on. The strain in his voice was apparent. "I am divorced, and God loves me. Does that shock you?" He was trying to reach across a chasm of beliefs and customs gouged out over hundreds of years. He talked about the big X society has placed on the backs of divorced persons, signifying that these are people whom God doesn't love.

What had we expected the divorced man to say? Should he have said, "I am divorced; and God hates me," or "I am divorced; God has alienated himself from me forever"?

Because we have made sins related to sexuality the worst of sins, forgetting that Paul listed them with impurity of mind (including coarse and flippant talk, and covetousness), divorce, even when we don't know the reason for it, has become the unpardonable sin — the big X.

As the man continued to speak, images of another group of persons rushed through my mind, speaking up urgently:

Zaccheus, the tax collector, dressed like the Sunday school papers had always portrayed him, but with Christ-words: "I cheated many people out of money, and God loves me."

The Samaritan woman at the well, "I had five husbands, and Christ loves me."

The 10 lepers in tattered garments, "We were despised by all, and God loves us."

Big Peter, who denied Christ three times in quick succession, "I failed my Lord, and he loves me still."

The prostitute who wept at Jesus' feet and wiped them with her hair, embarrassing those around her, "I know he loves me, too."

The woman brought before Jesus because she had been caught in the act of adultery. The men had staked her out and caught her in the very act — in that private moment — and dragged her, but not the man — before Christ. A man was not guilty of adultery in those double-standard days. Christ said to her, "I love you. Go and sin no more."

After this parade of witnesses, it was easier to hear what some of the others at the singles seminar had to say:

A single young man: "I want to stay single until I find out more about myself, so I know what I am offering a future wife. God loves me."

A young woman: "I believe God wants me to stay single so I can serve him better with my gifts. God loves me."

A young woman: "I want to go to seminary. I don't know what will happen after that, but I want to be a Mary. God loves me."

Another single woman: "I've adopted a young girl. We are a family. Not your usual kind of family, but we are a family. God loves our family."

An older widow: "I get very lonely

because no one bothers with me any more. I feel left out of the church. God loves me."

A single man: "I've never wanted to be single, but no one wanted to marry me. God loves me, too."

God loves. Despite individual circumstances, when we come to him, he forgives, cleanses and heals. He loves. Can the others in the family of God love us too if we don't fit the norms of society?

As I left the Ohio area where the seminar had been held, I felt as if I had been part of the groundswell of a new movement, somewhat similar to the development of youth work in the church several decades ago. Youth work was not always an accepted part of church work. At first, all over, individuals had to nurture the idea.

I recall that in the congregation I worshiped with in northern Saskatchewan, a number of us post-high-schoolers working in the city decided we needed to get together for fellowship and service. Most of us were living away from home. We planned youth meetings of all kinds. Singspiration. Missions. Bible study. Socials. You name it — we had it.

The congregation and its leaders didn't always see eye to eye with this exuberant bunch of young people. But we persisted. And young people in all areas persisted. Today, hardly a congregation doesn't have a youth ministry. In most areas, however, it is restricted to high schoolers, and the post-high-school and college group has been left stranded in church structures. Joining them today are the many persons who have lost a spouse or who have never married.

These people are now saying in one sentence: "We are single adults, and God loves us. Meet us halfway. Affirm us. Give us opportunities for service. Open your hearts and homes to us. We want to do the same." □

NAE commits itself to Christ 'now more than ever'

ORLANDO, Fla. — With the theme, "Jesus Christ: Now More than Ever," 1,200 delegates to the 37th annual National Association of Evangelicals convention held here Mar. 6-8 were challenged to spread the good news of Jesus Christ both in America and around the world.

Mennonite Brethren have been members of the NAE since the organization was formed in 1944.

"We must see mankind through the eyes of Jesus Christ — blind to class or status," Ray Hughes, the convention's program coordinator, told the crowd of evangelical leaders. "We have no alternative but to obey Christ's command and 'preach the gospel to every creature.'"

Hughes was one of many prominent speakers to address the convention. Adrian P. Rogers, pastor of the historic Bellevue Baptist Church, Memphis, Tenn., warned the delegates that demonism, liberalism and legalism are the satanic philosophies turning people away from God.

Carl Lundquist, NAE president, called for a safeguarding of the gospel message. "In times like ours, it is easy for 'new angels' to appear — pastors with large personal followings, nationally-known preachers or cultic leaders who attach unnecessary baggage to the gospel message. Although God's mercy is great, it is all-important to remember that we must not add our particulars to the gospel message."

A position paper adopted by the conference explained the chosen theme, saying, "Now more than ever, evangelical Christians must follow the changeless Christ to speak the truth, show compassion and seek the lost if we will save our generation. With the message of truth, light and hope, we stand together with a commission to touch our generation for Christ."

Many of the speakers and workshop leaders challenged the participants to hear the incessant cries for compassion and justice. The convention passed a resolution calling on the American government and this country's Christians to make serious application of the Christian lifestyle in a number of specific areas:

(1) *The arms race.* The resolution urges the U.S. government to exercise "reasonable restraint" in the production and use of its military capabilities and to encourage other nations to do the same.

(2) *Equal rights.* Opposition was expressed to interpretations of equal rights issues which force men and women into roles contrary to those specific and complementary functions based upon sex difference in the Bible.

(3) *Taiwan.* The resolution asks that the human rights of the Taiwanese people be preserved and that U.S. Christians pray for and identify with their fellow believers there.

The convention also passed resolutions dealing with charitable giving, tax-exemption legislation, and other issues.

The convention named Paul Munshi as its first "World Relief Helping Hand" award winner. Munshi was cited for his "outstanding contribution through selfless service to the people of Bangladesh." He led in establishing self-help programs for poverty-stricken people in his homeland.

Walter O. Meloon, an Orlando businessman, was named the 1979 NAE "layman of the year." "As a businessman who experienced firsthand the humility and trauma of bankruptcy, Mr. Meloon has used the unlikely tool of financial disaster as a basis for confronting men and women with the claims of Christ," said president Lundquist in making the presentation.

About a dozen Mennonite Brethren representatives attended the convention. Several of them hold executive positions with NAE. Vernon Wiebe is president of the Evangelical Foreign Missions Association, the missions arm of NAE. Winnie Bartel of Fresno, Calif., serves on the women's fellowship committee and Harold Schroeder, Visalia, Calif., Henry Schmidt, Fresno, and Vernon Wiebe are on the board of administration.

GRAHAM COUNTERS CRITICS ON SOCIAL CONCERN

MILWAUKEE (EP) — To counter what he said were mounting accusations that he lacks social dimension, evangelist Billy Graham announced here that he and his association would begin publicizing their charitable projects.

He said at a press conference that in his 30-year ministry he had not felt it necessary to talk about what projects the Billy Graham Evangelistic Association financed and supported. But, because of growing criticism Graham said it's time to start making those projects publicly known.

Graham said one project involves building an entire town in India where a flood had ravaged the landscape, and has already constructed 21 churches there, most of them Finnish Lutheran. In addition, his association helped to send 12 planes of food and supplies to Guatemala after an earthquake devastated the country several years ago, and is helping

the so-called "boat people," the refugees from Vietnam and Cambodia. "We've raised millions for social causes throughout the world," he said.

He was here to meet with area clergy and to talk with local people who are involved in organizing a Graham crusade here Aug. 8-12.

CHINESE TO REIMBURSE RELIGIOUS GROUPS FOR CONFISCATED PROPERTY

WASHINGTON, D.C. (EP) — Under a U.S. agreement with the People's Republic of China, 30 American religious organizations will be compensated \$19.4 million for property confiscated by Chinese Communists in 1949. The total represents about one-fourth of \$80.5 million the Chinese government has agreed to pay to American claimants. Seven of the religious groups will receive more than \$1 million, according to the U.S. Foreign Claims Settlement Commission.

The Congregation of the Mission (Vincentian Fathers) will be reimbursed \$6.1 million. Lingnan University, a private Christian school once in Canton, will receive \$5.7 million. The United Board for Christian Higher Education in Asia, a consortium of Christian university claimants, will receive \$2.3 million.

The American Baptist Foreign Mission Society, Valley Forge, Pa., will receive \$2.4 million; the Board of World Missions, United Presbyterian Church in the U.S., Nashville, \$1.7 million; the Sisters of Charity of St. Joseph's, Emmitsburg, Md., \$1.3 million; and the Young Men's Christian Association, \$2.2 million.

Payment will be made over a five-year period, with the first payment of \$30 million to be made by Oct. 1 and the balance in five equal yearly installments.

MORMON MEMBERSHIP UP 26 PERCENT IN 5 YEARS

SALT LAKE CITY (EP) — Statistics for the last five years show world membership in the Church of Jesus Christ of Latter-day Saints (Mormon), increased 26 percent, from 3.3 million in 1973 to 4.1 million in 1978.

President Spencer W. Kimball expressed special pride in the number of missionaries now serving worldwide. The numbers have increased 10,000 — 57 percent — during his presidency, from 17,501 in 1973 to 27,399 in 48 countries of the world in 1978. But Kimball said he hopes for even greater expansion.

"Are we advancing as fast as we should?" he asked a seminar of regional representatives. "How can we be satisfied with 200,000 converts in a year out of four billion people in the world who need the gospel?" □

Our CHURCHES in ACTION

A new home for MCC

by Vernon Wiebe

U.S. Conference moderator

THE Mennonite Central Committee is being returned to the United States churches. That may sound strange to you. It is true.

The Mennonite Central Committee was organized by church representatives in the early 1920s. To give the committee a home in the Mennonite Brethren Conference it was assigned to our general conference (Canada and U.S.) Board of Public Welfare and Relief. For many years funds for MCC work were channeled through this committee to MCC headquarters in Akron, Pa.

In 1966 the Board of Welfare and Relief was merged with the Board of Foreign Missions to form the Board of Missions and Services. The MCC responsibility was transferred to BOMAS. That is, the U.S. part was transferred to BOMAS; the Canadian part of MCC had earlier been transferred to the Canadian conference.

In the early 1960s the Canadian churches, feeling that there was too much distance between MCC and the churches, reorganized MCC Canada to be more directly responsible to the churches. Provincial and Canadian MCC organizations were founded. Under their plan each church sent representatives to annual MCC meetings where the churches had a direct voice in MCC affairs.

In the meantime the distance between MCC and the U.S. MB churches increased. U.S. MB churches were repre-

sented by the Board of Missions and Services who sent a board representative to MCC. Thus, U.S. MB participation and influence in MCC became increasingly unclear and distant. To compound the unclarity, the small American Mennonite Brethren MCC budget was hidden in the large BOMAS budget.

During the last several years the Board of Missions and Services has been working to solve the anonymity of MCC in the United States. Taking its cue from the Canadian and west coast experience it has urged the adoption of MCC by the U.S. Conference. The U.S. Conference accepted this challenge at the February conference in Denver and adopted a budget of \$90,000. This was a 50 percent increase over the previous year although that asking is only an average of \$6 per member compared to over \$20 per member regularly raised by the Canadian MB churches.

The shift of U.S. Mennonite Brethren MCC interests bodes well for the United States Mennonite Brethren. It will give the United States churches a greater voice in MCC. It will also yield more direct information to the churches about the work.

Transferring MCC to the more direct responsibility of the churches will not, however, assure greater support. That is a matter of understanding and spirit.

There is a spirit of mistrust of MCC in some of our circles. It has to do with evangelism vs. social concerns. We should be reminded that Jesus does not ask us to choose between the two, he urges us to do both.

And knowing that we should do both we ought to work through the best mission and relief societies existing. I know of no finer evangelical relief agency anywhere. The care with which workers are selected, oriented and supervised is enviable. The MCC relief administration is an enlightened one, taking special care that the real needy obtain the aid and that the aid given develops rather than debases their God-given humanness. The low overhead of MCC is remarkable. MCC is, frankly, the envy of most relief organizations and the preference of many governments. It should humble us that God has allowed us to work so effectively through so small and simple an agency.

MCC deserves more support from U.S. Mennonite Brethren. We need to participate in its delegate assemblies. And we need to send more people and money through its channels.



Tim and Myrna Kliewer, newcomers to Siloam Springs, Ark.

New pastor begins at Siloam Springs

TIM KLIEWER became the new pastor of the Grace Bible Mennonite Brethren Church, Siloam Springs, Ark., on Feb. 18.

For the last 5½ years he had been pastor of the Pharr, Tex., MB church.

Kliewer graduated from the Mennonite Brethren Biblical Seminary in 1970. He then served as associate pastor of the Garden Park Church in Denver and assisted in starting the other MB church in the Denver area, Bellevue Acres.

Kliewer's home church was at Ulysses, Kan. His wife, Myrna, is from the MB church at Buhler, Kan.

They have two children, Timothy and Lois Jane.

Hunter leads conference

REEDLEY, Calif. — John E. Hunter, Bible teacher and author from England, was the guest speaker at the annual Bible conference Mar. 25-28. Bible studies were held in the morning and services in the evening each of the four days. Eight people were baptized into the church during the evening service Mar. 11 and four children were dedicated during a special morning service Mar. 18. Beginning Mar. 11, four parking spaces directly in front of the church have been reserved to encourage more visitors to attend the weekly services.

Continue friendship groups

CAPITOLA, Calif. (Cliffwood Heights) — The church has recently started its third new "friendship group." The groups were begun last summer to help church members get to know each other better. The groups meet monthly in homes for fellowship and oftentimes devotions. The groups have enjoyed good attendance, says Pastor Ron Penner. "The purpose is to help us mingle with those that are new, those of different age groups, etc." He adds, "Our church is a 'caring community.' It must be, to imitate our Lord who is our head."

Businessman speaks

SHAFTER, Calif. (South) — Ross Shafer, a local businessman, gave the morning message Mar. 18 on the topic, "Reviving your spiritual life."



John L. and Mary (Toews) Friesen of the Enid (Okla.) Mennonite Brethren Church celebrated their 65th wedding anniversary Mar. 18. The couple was married Mar. 17, 1914 at Henderson, Neb., in a ceremony conducted in the conference tent. The Friesens have been active in the Henderson and Enid churches. Both served on church entertainment committees, and Mr. Friesen served as an usher for 38 years. Their children include Harry Friesens of Enid, the Robert Friesens of Des Moines, Iowa, the Ervin Valls of Enid, and several grandchildren and great-grandchildren.

Buhler hosts pre-Easter services

BUHLER, Kan. — Pre-Easter services have been planned for the Buhler community Apr. 9-12. Palmer Becker, executive secretary for the General Conference Mennonite commission on home ministries, will be the featured speaker at the meetings, hosted by the Buhler MB Church.

Show film on tribulation

MADERA, Calif. (Madera Avenue) — "Distant Thunder," an eschatological film about the seven-year tribulation period, was shown at the evening service Mar. 25. Missionary John Deck was the guest speaker during the "Awana/Sparks Sunday" morning service.

Pair shares of missions

NEWTON, Kan. (Koerner Heights) — John Wall, BOMAS secretary for Latin America, and Heinz Ratzlaff, a native of Paraguay and currently a student at the Mennonite Brethren Biblical Seminary, shared about mission work in Paraguay and other parts of the world during the evening service Mar. 18. Tuck Willson, pastor of the newly formed Hesston, Kan., MB Church, gave the morning message on the topic, "Life's greatest temptation."

Kasdorf leads missions conference

CORN, Okla. — Hans Kasdorf, professor of missions at the MB Biblical Seminary, led a missions conference Apr. 8-10. Four couples shared of their trip to the Holy Land at the evening service Mar. 18. They showed slides of the trip Apr. 1.

Tabor group performs

BRIDGEWATER, S.D. (Salem) — "Love Is," a Tabor College music group, gave a concert during the evening service Mar. 25. Kenneth Ontjes gave the morning message Mar. 18 on the topic, "Coping with the why."

Missions meetings planned

ADAMS, Okla. — Missionary meetings with James Wiebe, MB worker in Brazil, were planned for Apr. 8-12. The Ebenfeld MB Church (Hillsboro, Kan.) male quartet, along with Pastor Richard Wieneke, presented a program Friday, Mar. 30.

BBI group ministers

SAWYER, N.D. — LOGOS, a vocal and instrumental group from Bethany Bible Institute, Hepburn, Sask., sang and shared their testimonies during the morning service Mar. 11. Ben Doerksen, BBI instructor, gave the morning message.

Douglas leads conference

SALEM, Ore. (Kingwood Bible) — Al Douglas, on the faculty of Prairie Bible Institute, was the guest speaker at the annual Bible conference Apr. 1-4. Ken Ramey, from the "Word of Life" ministry, was the speaker at the evening service Mar. 25 and Titus and Florence Nickel, of the Wycliffe Bible Translation organization, shared about their work at the evening service Mar. 18.

Guest speakers

FRESNO, Calif. (Butler Avenue) — William Neufeld, Pacific District minister, spoke on "No, it's not an easy road" during the morning worship service Mar. 18. Elmer Martens, MB Biblical Seminary president,



Eighteen persons were baptized Feb. 4 and became members of the Butler Avenue Mennonite Brethren Church, Fresno, Calif. Shown above, from left, are: Gail Van Patten, Russell Pauls, Jack Van Patten, Kari Ediger, George Galvan, Julie Heinrichs, Todd Decker (front), John Ellenberger, Janet Heinrichs, Sharon Heinrichs, Cindy Franz, Daron Ross, Jeanine Berg, Kaylene Franz, Danny Klassen, Mark Nelson and Doug Ediger. Not pictured is LaRue Goossen.

gave the morning message Mar. 11 on the "Gift of grasp."

Three-fold missions emphasis

BAKERSFIELD, Calif. — Three areas of mission work were featured during the annual missions conference Mar. 3-4. Jerry Regier, a Campus Crusade for Christ minister, spoke at the Saturday morning breakfast and evening banquet. Regier directs a ministry to government workers and officials in Washington, D.C. Paul Hiebert, missions professor at Fuller Theological Seminary, focused on MB missions during the Sunday morning and evening services. A special presentation on the Wycliffe Translator's "TranScan" was given Sunday afternoon.

Two lead missions conference

HILLSBORO, Kan. — Paul Hiebert, missions professor at the Fuller Theological Seminary, and Paul Friesen, MB missionary to Peru's Campa Indians, were the featured resource people at a missions conference held Mar. 23-25. Hiebert was the featured speaker Friday evening and Sunday morning, while Friesen spoke at Saturday and Sunday even-

ing meetings. The pair also led seminars during the Sunday school hour along with Vernon Wiebe, Bill Wiebe and Marie Wiens of the BOMAS staff and Werner and Irene Jantz, students from the Paraguayan Chaco region. Bill Wiebe also spoke at a men's breakfast Saturday morning.

Hold fund-raising dinner

FRESNO, Calif. (Faith) — A Mexican dinner was held Saturday, Mar. 17 to raise funds for building improvements. The most immediate projects include rewiring, "face lifting" the kitchen and painting the fellowship hall and church exterior.

"Sunday Nite Musicale"

WICHITA, Kan. (First) — The Zion Quartet, a mixed quartet from Moundridge, Kan., LeRoy Dubois, Newton, Kan., organist and pianist, and a mixed vocal ensemble from Newton were featured during a "Sunday Nite Musicale" Mar. 25.

Nine adults join

COLLINSVILLE, Okla. (Westport) — Nine adults were accepted into the church



The Laurel Glen Bible Church, Bakersfield, Calif., recently added 12 new members, four of them by baptism. Back row, from left, pastor Ed Boschman; Bob Dunk (baptism), Marilyn Dunk (baptism), Marvis Friesen, Stan Friesen and Daryl Krause. Front row, from left, Dave Nuckles, Tammy Nuckles, Debbie Quiring (baptism), Kristen Friesen, Marcy Unruh, Sid Unruh and Sue Krause (baptism). The 12 new members bring to 100 the congregation's membership. This represents a 25 percent increase in the past year. The church is in the process of buying a 4.3-acre plot on which it intends to build a multi-purpose worship center.

during March. Jerry and Lynn Popenhagen were accepted into the fellowship by testimony Mar. 4. Larry Perkins, John and Cathy Flowers, Lawrence and Pat Logsdon and Gary and Janie Conner were baptized during the evening service Mar. 11.

Refugee director shares

HILLSBORO, Kan. (Parkview) — John Wilson, director for the Ugandan Refugee program in Kenya, was the guest speaker at the evening service Mar. 25. The membership approved a church remodeling plan with a 75.7 percent affirmative vote at their quarterly business meeting Mar. 11.

Begin "Get Acquainted" class

ULYSSES, Kan. — A six-week "Get Acquainted" class was begun Mar. 25 for those interested in learning more about the MB church. The class will discuss the following topics: Anabaptist History, The Confession of Faith, Our Church History, Organization of the Church, Purpose of the Church and Our MB Distinctives. The class was not only designed for church members, but also for anyone in the community wanting to learn more about MBs.

Three concerts given

INMAN, Kan. (Zoar) — Three sacred concerts were given in the past month. Jonah Kliever, Tabor College music professor, presented a concert during the evening service Mar. 1. "Faith Encounter," a group from the Denver, Colo., MB churches sang at the evening service Mar. 10. North Carolina pastor Morris Hatton, along with Words of the Gospel's Don MacNeill, were involved in the morning worship service Apr. 1.

Begin two morning services

KINGSBURG, Calif. — The church began holding two morning worship services Mar. 8. Tom and Beth Ogden, Karen Horiuchi, Ruth Lehrman, Judi Martin, Lisa Bamford and Beth Laemmlen gave their testimonies and were baptized during the morning worship service Mar. 11.

Sponsor program on aging

HENDERSON, Neb. — Carl and Irene Smucker, serving with Mennonite Central Committee U.S. Ministries in the area of elderly in the church, were the resource people at an all-day seminar on aging Wednesday, Mar. 21. Carl is the recently retired chairman of the sociology/social work department at Bluffton College and led workshops on retirement planning and psychological and physiological myths about aging. Irene, a retired school teacher, led discussions on health, nutrition and exercise for elderly persons.

Pray and plan for future

PHOENIX, Ariz. (Palm Glen) — A special congregational meeting was held Sunday afternoon, Mar. 4, to "pray and plan" for the pastoral ministry of the J. W. Vogts. The Vogts have been serving as the church's interim pastoral couple since late October. In response to "Publications Sunday," Vogt, former editor of the *Christian Leader*, gave history of MB publications during the evening worship service Feb. 25.

Air leads seminar

DENVER, Colo. (Garden Park) — Bruce Arramore and J. Allen Peterson led a family enrichment seminar Mar. 23 and 24. □

MISCELLANEA...by the Editor

- **BETHANY** Mennonite Brethren Church, Fresno, Calif., is facing major leadership changes. Robert Radtke, pastor for the last 10 years, announced his resignation to the congregation during their April 1 service. Neither his termination date nor his future plans were disclosed. Also resigning is Bethany's associate pastor, Delbert Regier, who has accepted a call to pastor the Shoreline MB Church, Seattle, Wash.
- **A PASTORAL** resignation was also announced in the Southern District recently. Wayne Janzen, pastor of the Mennonite Brethren church in Edmond, Okla., since 1975 has announced his resignation effective May 1. The Janzens will continue to live in Edmond where they plan to establish a landscape business.
- **SOME 350** members of several Kansas Mennonite groups assembled Mar. 24 at the Hesston Mennonite Church for an "MCC Day of Celebration." Among the speakers were Reg Toews of Mennonite Central Committee headquarters in Akron, Pa., Paul Quiring of MCC's West Coast office in Reedley, Calif., and Marvin Hein, pastor of the Hillsboro MB Church. One of the main reasons for the event was simply to celebrate 100 years of Mennonite witness in Kansas, where close to 20 different organizations carry on inter-Mennonite ministries. "It's probably the first time that all of us inter-Mennonite organizations have been together under one umbrella," said Elmer Ediger, who chaired the day's proceedings. Another purpose was to test the idea of starting a regional MCC organization in Kansas, similar to the way MCC West Coast operates. A survey of participants indicated only a third were willing to support such an idea. "The idea of regionalism is still new," observed one MCC worker.
- **DON RATZLAFF**, associate editor of the *Christian Leader*, has been feted by the Kansas Press Association for his weekly column in the *Hillsboro Star-Journal*. Ratzlaff, who began writing his "Speak Up, Please . . ." column in the fall of 1977 and continued on a free-lance basis after joining the *Leader* staff last June, won first place honors in the KPA column writing competition for the *Star-Journal's* circulation category.
- **ANOTHER LEADER** contributor, Katie Funk Wiebe, has also been accumulating further publishing credits. A chapter of hers was chosen for inclusion in a recent Word release, *Our Struggle to Serve: The Stories of 15 Evangelical Women*, edited by Virginia Hearn. Meanwhile, Herald Press has announced a July publication date for Wiebe's *Good Times with Old Times*, a book on how to write your memoirs.
- **MARTIN DURKSEN**, popular German speaker for Mennonite Brethren Communications, Winnipeg, has resigned effective Sept. 30. For the past 10 years Durksen has served as producer and speaker on the daily devotional program *Familienandacht* (Family Worship) and producer and speaker of the half-hour weekly program, *Licht des Evangeliums* (Light of the Gospel).
- **BOB HARMS**, son of former *Christian Leader* editor Orlando Harms, has been appointed to the history faculty at Yale University where he will teach courses and supervise research in African history. He is currently visiting lecturer at the University of California, Berkeley. Harms, a Tabor College graduate and a former Mennonite Central Committee volunteer, recently completed his doctorate in African Studies at the University of Wisconsin.
- **LES AND ERLINE MARK**, Mennonite Brethren missionaries in Guadalajara, Mexico, are currently on staff at the MB Biblical Seminary in Fresno, Calif., where they are investigating the need and the resources for leadership training among California Hispanics. "The seminary could be a catalyst for such a program," writes seminary president Elmer Martens in his recent *President's Newsletter*. "BOMAS, much interested in the project, is supplying the salary. Should a way be found to minister to Hispanics in leadership training, it would be most significant for the local area but also for the Latin American Mennonite Brethren Conference (South Texas) and for the church building program in South America."
- **THE CENTRAL DISTRICT CONFERENCE** has announced that its annual convention will be held Nov. 2 to 4 in Harvey, N.D. Guest speaker will be Werner Heidebrecht, pastor of the Lincoln Glen Church, San Jose, Calif. Normally the Central District has held its conference in mid-October; this year the dates were changed to allow for the busy harvest season.

Editorial Opinion

'The greatest' . . . for a reason

"MENNONITE BRETHREN young people are the greatest!" stated Ed Boschman as he opened Estes '79, the largest gathering of conference young people ever. During the week that statement turned out to be more than an idle pat on the back. Mennonite Brethren everywhere can be proud of the way their youth conducted themselves.

The young people came to Estes ready to have a good time. And they did have a good time in a good way. Their conduct exemplified the Christian life and faith. Many of the YMCA staff at Estes Park commented on the good behavior and cleanness of our youth. "This is one of the cleanest groups we have had here. My faith in Christianity is restored," said one housekeeper. The ski slope operator said, "This is the best behaved group we have ever had." We have reports of people in restaurants coming to youth sponsors and asking, "Who are these young people? They are so friendly and well mannered."

But the young people also came to Estes ready to work. They attended six general sessions with 35-minute messages and five seminar sessions. Attendance and attention were good at all sessions. The youth were interested in working through troublesome issues. They were serious about their Christian faith and ready to make decisions and commitments where necessary. Scores of them made decisions of salvation or dedication.

A special word is in order to parents, youth sponsors, Sunday school teachers and pastors. These young people did not magically develop these qualities when they passed through the gates at Estes. These characteristics come from years of training and modeling by you. You are getting through to them. You are molding their lives. We were fortunate to see some of the harvest at Estes. But you planted, watered, cultivated. You share the joy and the rewards as much as those who were involved with Estes.

Another group which deserves special commendation is the seminar leaders and the special speaker, Mark Lee. Some 30 or more men and women, depending on God to use them, gave four days of their time plus hours of preparation to share the Christian faith and life with our young people.

There are no secret success formulas for a national youth convention. However, three things stand out. (1) The 16-member planning commission and others spent over 2½ years planning. (2) Other people also gave — people like Bob and Betty Seibel who helped with recreation, Dr. Orville Neufeld who generously donated all medical services, Lori Kroeker in registration and secretarial, the sponsors who came with their groups, display people, and countless others who volunteered were so helpful. (3) The prayer support of the parents and people in the churches was also very essential. We thank all of you for this.

Decisions were made at Estes which will last a lifetime and more as these people touch others. — *Dennis Becker, coordinator, Estes '79*

(NOTE: due no doubt to the writer's perpetual humility, one major contribution to the success of Estes '79 was overlooked. Besides his "official" roles as executive secretary of the U.S. Conference and of the Board of Christian Education and Evangelism, Dennis Becker dedicated 2½ years of his own hectic life to Estes '79. While his Estes title is difficult to pinpoint, he emulated the servant's role beautifully, pitching in wherever he could, often without recognition. Before you distribute all those bouquets, Dennis, save one for yourself. You deserve it. — DR)

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