



Calvary MESSENGER

“ . . . God forbid that I should glory, save in
the cross of our Lord Jesus Christ . . . ”

Galatians 6:14

SEPTEMBER 2018

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Calvary Messenger

September 2018

Purpose of Calvary Messenger is:

- To propagate sound Biblical doctrine;**
To stimulate a deeper study of God's Word;
To anchor and fortify the faith of Christians;
To point lost and dying souls to Christ the Savior;
To welcome prodigals back to the fold and family of God;
And to help defeated Christians find victory in Christ Jesus.

Calvary Publications, Inc., is a non-profit organization, incorporated in the State of Ohio, for the purpose of sponsoring, publishing, and distributing Christian literature. The board is elected, one member annually, by the ministers of the Beachy Amish Mennonite Churches, at their annual spring meeting.

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Material for *Calvary Messenger*, marriages, births, ordinations, obituaries, and general articles—send to the **Editor**. Other Material—mail to their respective **Editors**.

Subscriptions, renewals, changes of address, etc.—mail to **Circulation Manager**.

When you move, please notify the Circulation Manager one month in advance, giving your old and new address in full, so that your mailing label can be properly corrected and your credit be kept in order.

This periodical is digitally available at calvarymessenger.org

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Calvary Messenger (USPS 767-160) is published monthly by Calvary Publications, 2673 TR 421, Sugarcreek, Ohio 44681. Subscription rates are: 1 year (U.S.) \$8.50, 3 years (U.S.) \$24.00. For congregations using the every-home-plan, \$7.00 per year to individual addresses. Renewal \$4.25 when you also give a 1-year gift subscription at \$4.25. Second class postage at Sugarcreek, Ohio. Postmaster: Send address changes to Calvary Publications, Inc., 7498 Woods West Ave., London, OH 43140.

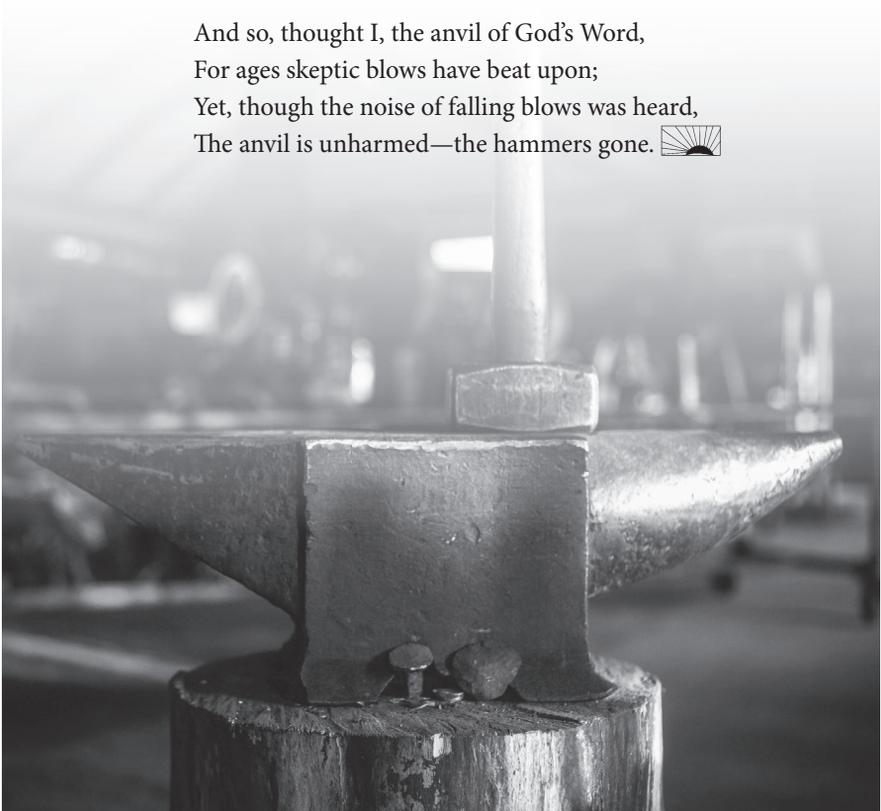
The Anvil—God’s Word

Author unknown

Last eve I passed beside a blacksmith’s door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

“How many anvils have you had, said I,
“To wear and batter all these hammers so?”
”Just one,” said he, and then, with twinkling eye,
“The anvil wears the hammers out, you know.”

And so, thought I, the anvil of God’s Word,
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone. 



Remembering Our Persecuted Brothers and Sisters

The Jesus Film Project introduces people to the Gospel by providing moving pictures joined to the words of sacred Scripture in the national language where the film is shown. This way of presenting the Gospel often has a great impact on those who are poorly informed—or have never heard.

In a recent Jesus Film newsletter, a hostile encounter in an unnamed country (unnamed for security reasons) was described. This report came from a ministry partner, Global Partners of the Wesleyan Church, evangelizing in a majority-Hindu nation. A crowd was gathering to watch the film “JESUS.” As Samuel (name changed) was introducing the film, suddenly a large man stormed through the crowd, heading right for Samuel. Obviously furious, he was leading a small mob intent on disrupting the film by destroying the equipment. The big man shouted, “How dare you invite this crowd and show this film? You are trying to dominate this village! You are trying to force us into your religion!”

Samuel and his team explained that they were not trying to force people into their religion. But it did not calm the irate man. He insisted, “You call our religion satanic!”

Then the Lord gave Samuel the words he needed: “Sir, I have a proposal. If you will consent to watch all of this film from beginning to end, and if, at the end, if you find anything in this film to be hostile to any other religion, You may destroy our equipment.” The hostile man agreed to this and sat down.

They showed the film and watched as a man depicting Jesus was healing the sick and showing compassion to people who did not love Him. Then they saw Him giving His own life, and not just for those who followed Him, but even for those who hated Him. And they heard it in their own heart language.

When the agitated man was given the opportunity to smash the equipment if he had heard anything hostile to other religions, he had changed. Amazingly, he said, “Please forgive us. I and the men with me

knew nothing about Christ until tonight. We have heard the wrong things and believed the wrong things. But this film has shown us that Christ did not come to earth to divert us but to show us the way—the way to truth and life that can only be obtained by the blood of Jesus Christ.”

This is but one example of repression of the masses and animosity to the Gospel that exists in today’s world. Furthermore, reports from across the globe indicate that the level of religious freedom we have in the West is missing in many places.

Precious brothers and sisters in Christ in some countries suffer immensely. While these Christian believers’ profession and our profession of Christ sound similar, it is obvious that their experiences and our experiences are quite different in important ways. We might ask, If their faith is being refined as gold “tried in the fire,” what might be happening to our faith where we have much freedom?

There are reports of cruelty and murder of Christian believers—even genocide inflicted on large populations. Oh, the heartless cruelty of people without a true understanding of God! It is heart-wrenching just to read about their cruelty. What must it be like for them to endure it?

Granted, today’s persecuted ones are not the first Christians to suffer for their faith. After Jesus’ resurrection, the apostles’ generation of Christ followers paid dearly for their embrace of Christianity. Hebrews 13:3 draws attention to that problem with these words: **“Remember them that are in bonds, as bound with them and them which suffer adversity, as being yourselves also in the body.”**

Note other renderings of this text: Here’s Amplified: **“Remember those who are in prison, as if you were their fellow prisoners, and those who are ill-treated, since you also are liable to bodily sufferings.”**

Phillips: **“Think constantly of those in prison as if you were prisoners at their side. Think too of all who suffer as if you shared their pain.”**

NLT: **“Don’t forget about those in prison. Suffer with them as though you were there yourself. Share the sorrow of those being mistreated, as though you feel their pain in your own bodies.”**

Regardless of which translation or paraphrase we consult, we see challenges that invite us to take a keen interest. Granted, in many of our communities volunteers visit incarcerated men in prison who typically are “reaping” what they

“sowed.” I believe, however, that Hebrews 12:3 refers to those in prison who don’t deserve being there, and have simply obeyed God.

These situations are heart-searching. “Would I stand steadfastly with Christ if I were pressured with suffering—or even death?” Let us thank God for our freedoms! But let us take this further. What could we be doing for those who suffer for Christ.

Here’s an idea: ***Let’s have readers of Calvary Messenger write, telling us what you do (or think we could be doing) for those who suffer persecution for their faith in Jesus Christ!***

Starter questions—take one or write about another one:

- Are these persecuted ones the sufferers mentioned by Jesus in Matthew 25:41-46? Does not this refer to people who profess Christ but pay little attention to people close by in need and thus they are denied entrance to heaven?

- Is it enough to pray for those who

are persecuted?

- When should we contribute funds to organizations that are committed to helping those persecuted? When not?

- Does obeying God rather than man authorize us to use legal (or illegal) means to help them?

- How is exercising Christian mercy different from getting involved politically?

I hope readers will write on one of these questions and make relevant observations—or do that with other questions. What would you like to bring into this discussion? Obviously, we will hardly make improvements if we think only of analysis. Surely God would have us look at this with ***a willingness to reach out (as some of you are already doing) to those who suffer for Christ!***

Let us hear from you! In this way we take to heart the challenge in Hebrews 10: 24: **“And let us consider one another to provoke unto love and to good works.”**

–PLM 

KINDNESS HAS CONVERTED MORE SINNERS
than either zeal, eloquence, or learning.

CASP Announcement

As was announced earlier in Calvary Messenger, we are planning a term of service in Hutchinson, KS, for **October 22 to November 16, 2018** if we can get enough volunteers to move ahead. We are asking the ministerial teams of our congregations to make this need known, as soon as possible. At this point (August 28) we have not received any requests for applications for this proposed term.

Ray Yoder, Bastrop, TX

Phone: 512-718-1123 · Email: caspprogram@gmail.com 

Household of Faith Service Opportunity State College, PA

We are looking for a lady to help a family in our church who has three young children. The mother in this home has some health issues that keep her from being able to care for all her family's physical needs.

This lady must be quite self-motivated; able to take initiative in caring for children, cooking, cleaning, etc. This lady would live with the family for four or five days during the week but would have the weekends off.

If you know of someone who might be interested, or if you have further questions, please contact:

Ernest Eby · ernest.eby@gmail.com

814-325-7898 · State College, PA

Congregation: Followers of Jesus 

Faithful Men Seminar November 10, 2018

Shepherding Your Flock

Following the Shepherd – Ben Waldner, Plain City, OH

Managing the Fold – Dave Snyder, Plain City, OH

Purity in the Fold – Phil Helmuth, Washington, IN

Shepherding Your Flock – Denver Yoder, Plain City, OH

Registration deadline: October 26, 2018.

To register, or for questions about the seminar, please call 614-873-1199 or info@dlmohio.org.

This seminar is sponsored and hosted by:

Deeper Life Ministries

5123 Converse Huff Rd. · Plain City, OH 43064

614-873-1199 · www.dlmohio.org 

Announcements (cont.)

School Teacher needed at Provo, Utah

Living Water Mennonite Church and Christian Ministry is a small mission church. We need a school teacher, preferably male.

To learn more about our school, Contact Luke Miller email: millers@livingwaterutah.com. Phone: 801-372-4577)

Or Titus Overholt (Email: titusoverholt@emypeople.net. Phone: 864-378-0200). 

School Teacher needed at Ripley, West Virginia

Ripley Christian Brotherhood is a small church in Ripley, WV, loosely affiliated with the Beachy A M Churches. We are looking for an additional teacher for the coming term. The teacher we have is flexible and is willing to take either upper or lower grades.

If you are interested or know of someone that you think may be interested, contact Michael Overholt moverholt@emypeople.net or 304-786-6010. 

Take the World, but Give Me Jesus

Fanny J. Crosby, 1879

Take the world, but give me Jesus, All its joys are but a name,
But His love abideth ever, Thru eternal years the same.

Take the world but give me Jesus—Sweetest comfort of my soul;
With my Savior watching o'er me, I can sing though billows roll.

Take the world give me Jesus—Let me view His constant smile;
Then throughout my pilgrim journey light will cheer me all the while.

Take the world, but giver me Jesus; in His cross my trust shall be;
Till, with dearer, brighter vision, face to face, my Lord, I see.

-Refrain-

O, the height and depth of mercy! O, the length and breadth of love!
O, the fullness of redemption, Pledge of endless life above!

The Endurance of God's Chastening

Aaron Lapp, Kinzers, PA

“If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons” (Hebrews 12:7,8). Endure seems to be a key word in the subject of chastisement. Jesus endured the cross (Hebrews 12:2), and He endured contradiction with unjust accusations (12:3), and verbal abuse from the Jews. He received mocking and scorning, but He endured as the Son of God. The thrust here is that Jesus, being entirely innocent, had unfair and false accusations cast at Him. We, then, who are not perfect, need to also endure unjustified blame at times, even when we consider ourselves innocent of accusations. The Bible says that Jesus learned obedience by the things which He suffered (Hebrews 5:8), which figured into His being made perfect, or rather, by it He was proven to be perfect (5:9).

This chastening, to which believers

are at times subjected, is not about always being guilty of wrong doing. Being guilty or innocent is not addressed. Therefore, the chastening at hand for any reason should be endured by God's grace. When such people surrender to God, the lessons from chastening will be best learned if they don't spend time trying to decide who was at fault, and to what extent or percent. That part becomes less important as they find ways to give it all over to God.

Bitterness comes from fixing blame, and reciting all the injustices in one's mind which were committed against one's self. Such exercises fuel anger endlessly, while the bitterness in the pot keeps boiling.

The way to endure is to forgive others, and be sure we are clear with God in these matters, having been forgiven by Him. That is the way Jesus endured the cross. He forgave those who hated him, and triumphed over all those who set themselves against Him.

The easy life is not the route of sonship. No chastisement is a sign

of no father-care, and actually being a fatherless son (indicated by the word “bastard”). That is not really a desirable situation. Fatherless children need to learn discipline in other ways, which some have proven can be done. The point of the Hebrew writer is that the discipline of a wise father is conducive to valued son-ship. When we are chastened, we should not be hasty to complain about our lot or blame others. We may needlessly cause others some grief at times, maybe unknowingly, and be more at fault than we realize.

“Furthermore we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness” (Hebrews 12:9,10).

Most of us knew the chastening hand of our fathers. Fathers usually wish to do their best for our good. Earthly fathers can err. Our Heavenly Father knows all things. His attributes add up to fullness and perfection, God always knows what is best. It may not always appear that way to us. We know our part is to trust Him in deepest sorrow and loss, if that is His evident will.

Our earthly fathers did it for a few

days (a few years), but God chastens for a brief time, and then again, and then again. But for most of us there could be long periods of blessings and fruitfulness in between, until it is time for more pruning.

I can identify six times of deep chastening in my life, each of them approximately ten years apart. Some of them were serious chastenings at the time, I thought, but later ones were deeper and lasted longer. Now, though, they don't seem so bad and actually, in many ways, I can see that they were for my good. If I would tell you of them, many of you could say yours were much deeper, much more difficult, and lasted much longer. I fully realize that. I grieve for the hurts of others.

I am not much, but I can now see how my hurts shaped my life. God did it for my profit. Even so, I may have yet much to learn. I thank God for His abundant mercy and His benevolent grace.

“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby” (Hebrews 12:11).

How true that is! Going through the chastening seems too rough, too much, too long, too undeserved and with too much loss. The time

of chastening brings grief. Men tend to give up more quickly in discouragement than do women. That is why a man's wife can be such a good and needed helper. Men tend to give up in a present work or project and go back to an earlier known success.

Jesus was crucified. To Peter, it was the end. He said, "I go a fishing." The others said, "We go with you" (John 21:3). Unknown at the moment to Peter, it was an end, but not the end. It was an end to fishing on the sea of Galilee, and the beginning of being a fisher of men—worldwide. Likewise for us. We may see a great trial of very devastating proportions end up as the introduction to a new life work, either as a business or vocation, or a Gospel-centered ministry.

It may be the gateway to that new "afterward," where God leads into a new vineyard of service. In that vineyard there is the onset of a new yield of forty-fold, seventy-fold, or maybe even a hundred-fold increase.

It is worth seeing that this afterward experience is the production era of life with its fruit of righteousness and peaceableness. The outstanding need after chastening is rest, tranquility, and peace. I know something about this. My times of chastening were times of upheaval, some inwardly and some outwardly; like Paul, being

"troubled on every side; without were fightings, within were fears" (II Corinthians 7:5).

We need the peace after the storm. Storms can be so interrupting. Thank God, most days are pleasant. The storms are short-lived. The peaceable fruit of right thinking and right doing come only after the exercise of going through the trial and finding the "afterward." How could we know peace except for the storm, or experience fruit bearing except after the barren and seemingly pointless winter, and the yearly pruning that comes all too soon.

The Bottom Line is that endurance takes strength and time, coupled with personal resolve. We may wish for the fruit without the pruning, the reward without so much spent effort. A good beginning only leads to the major segment of the large and main area of any given enterprise. Finishing well is the cherished reward. The reward is assured for those who have endured.



Even though
we can't do everything,
let's not let that keep us from
DOING WHAT WE CAN.

The Ten Amendments

John Coblenz, Guys Mills, PA

Thirty-five hundred years ago, Moses received the Ten Commandments “written with the finger of God” on slabs of stone through the years to be the bedrock of culture. Where they are honored, cultures thrive; where they are violated, the culture disintegrates.

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the Sabbath day, to keep it holy.
5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet.

Generally in the Western world, these moral standards have been honored by laws respecting God, respecting the family, respecting human life, respecting personal property, and upholding truth.

But America is sliding. What once stood firm is no longer anchored. The

only absolute, many declare, is that there are no absolutes.

Unfortunately, many in the church seem to have lost their way, as well. Accommodation and compromise and tolerance have carried us into a moral mess where shady, shoddy living is the norm.

Recently, I wondered just what the Ten Commandments would be like if we were to rewrite them according to how people—including many church people—actually live. With that in mind, I offer the following **amendments:**

1. Thou shalt respect everyone’s personal view of God and every religion’s view of God. Believing that the one God of the Bible is the only true God is exclusive and arrogant.
2. Thou shalt not be judgmental of those who give their first allegiance to such pursuits as making money, following sports, or honoring celebrities, as long as they say they are Christians and attend church when they can.
3. Thou shalt not be judgmental of those whose faith in God is lip service only. At least they have taken the name of Christ, and though they may lose their rewards at judgment,

their souls will surely be saved.

4. The Lord's Day is a good day to sleep in, go golfing, eat out, and whatever else is an escape from the routine of living. Going to church is okay, but a Christian can worship God as well in the park or on the lake as in church.

5. Honor yourself. You are unique and special, and you can do anything if you believe in yourself. Your parents are responsible for your present problems, and unfortunately, most parents damage their children by inhibiting them too much. You are young only once, and it is understandable if you live wild and loose as a young person as long as you eventually settle down. And by the way, when parents grow elderly, they are best off in a nursing home with other older folks.

6. Thou shalt not murder, but it is understandable to be angry when others do you wrong, and to tell them how you feel, and even to be mad at God when He allows hardship. Bad attitudes are probably not wise, but they are understandable.

7. Thou shalt be faithful to thy spouse as long as love lasts, but some couples simply are not compatible. And if a divorce does happen, God surely doesn't expect you to suffer the rest of your life being single. Furthermore, reading about adultery

and illicit affairs in novels or watching such things acted out in movies is entertaining.

8. Thou shalt not outright steal, but keeping quiet about business errors in your favor, or not reporting cash income, or fiddling away time on the job are things everyone does nowadays.

9. Thou shalt not say outright lies about anyone, but repeating bad stories that are true is all right. Exaggerating what others have done against you is okay as long as it is what you are truly feeling. And, of course, you can say anything you want when you feel the need to share it with someone.

10. Thou shalt not keep thyself from having anything thy heart desires. Actually, the Lord delights in giving you what you want. If your neighbor has something you like, get a better one. If he goes on a vacation, plan a more extended vacation yourself. You owe it to yourself and your family to have the best, the biggest, and the most fun.

What do you think?

Which do we follow most closely—the ten commandments or the ten amendments?

When God gave Moses the Ten Commandments, He was not introducing something new. Nor was He hemming us into a confined way

of living. God was only verbalizing what is true and best for human beings.

So, instead of amending the commandments, we would do better

to amend our ways.

[From an earlier Deeper Life Ministries newsletter. Submitted by a reader. Used with permission.] 

Good Neighbors

Lydia Nissley, Catlett, VA



Seniors Simon and Polly Schrock lived near Fairfax, Virginia. They wanted to move out into the country, so they sold their house and searched for a rural location on which to build a house. They hoped to locate closer to the church.

But they faced a time limit and Simon had trouble finding anything that was suitable. Certain verses stood out to him as he waited patiently on the Lord. He made a list of them:

Proverbs 4:5, 6. “Trust in the Lord with all thine heart....”

Philippians 4:19: “But my God shall supply all your need....”

I Peter 5:7: “Casting all your care upon Him....”

Isaiah 26:3: “Thou wilt keep him in perfect peace....”

Isaiah 40:31: “But they that wait on the lord....”

I Samuel 7:26: “...hitherto hath the Lord helped [me]....”

(These lines are now displayed in

an old window in Simon and Polly’s new house.)

In the time of waiting, they ran across an advertisement which offered 26 acres, but it was back “in the sticks,” ‘way back in the woods, past dilapidated buildings, and old, rusting vehicles sitting along the road. It was like the “hill-billy” country where Simon grew up.

There was a shared lane with holes and mud that desperately needed attention. Simon said to himself, “No way!” But his children urged him to reconsider the property. After all, it was only two miles from church. He considered it for a while, then decided to buy it, after all.

Because of the Fauquier County “black jack” an approved drain field area was found on an elevated area in the woods. A controlling neighbor did not want the trees cut on his property so the electric company could bring in electricity.

This neighbor wanted him to bring the power in from another direction which involved cutting trees on another person's property.

But Simon chose to bring the electric power in yet another way. It cost him more, but he wanted to maintain good relationships. He sent the neighbor an email quoting Philippians 2, where it says, "Look not every man on his own things but also on the things of others," and, "...with lowliness of mind let each esteem others better than themselves." Later, this neighbor even wanted a say in which way the Simon positioned his new house. Now this neighbor and the Schrocks share mealtimes with each other occasionally.

Two months after Simon and Polly moved into their new house, they invited all the neighbors over for a meal. They all came except one who did not get along with a certain neighbor. The neighbors had not known each other very well but since then, they have an annual supper together. They have learned to know and appreciate each other. It has become an annual carry-in dinner at Simon and Polly's house.

On Simon's lane lived an elderly, gruff, big, rough character by the name of Herman. Once when Herman was in the hospital, Simon and a friend went to visit him. No one

else had ever done that!

Later big Herman and his little wife visited Simon's church, Faith Christian Fellowship. Everyone was kind and respectful to them. When Herman's birthday came up, they celebrated. He said he had never had a birthday party before! Now Herman, (he is no longer gruff) and his wife regularly attend Simon's church. Herman has become a kind, grandfatherly man who loves the Lord.

One evening at a small group prayer meeting Herman remarked, "I've changed a lot." He has become friends with the children at church. He brings a bag with little boxes of raisins for them. Now the children and he have a very good relationship.

The shared lane to Simon's house was rough and needed a lot of attention. It especially needed more gravel. Simon makes its upkeep somewhat his responsibility and does a lot to maintain the lane, but Herman also works on it.

Here we have an example of neighborliness in shoe leather, showing the love of Jesus to those who do not know the Father. It has involved offering friendship and even returning good for evil. May the number of good neighbors increase!



marriages

May the homes established by these marriages be little substations of heaven, where God reigns and His blessings flow.

Beachy-Sommers

Bro. Scott, son of Merlin and Lila Beachy, Grantsville, MD, and Sis. Karissa, daughter of Reuben and Miriam Sommers, Salisbury, PA, at Cherry Glade Mennonite Church for Mt. View Mennonite Church on May 26, 2018, by Merlin Beachy.

Byler-Stoltzfus

Bro. Kendall, son of Robert and Katie Byler, Drasco, AR, and Sis. Diane, daughter of Ben and Marian Stoltzfus, Parkesburg, PA, at Ephrata Business Center for West Haven A. M. Church, on July 7, 2018, by Lee Stoltzfus.

Garvey-Nisly

Bro. Thomas Patrick, son of Thomas and Debbie Garvey, Cedar Creek, TX, and Sis. Amy Sue, daughter of Maynard and Irene Nisly, Geneva, IN, at West Missionary Church for Christian Mission Fellowship, on June 30, 2018, by Maynard Nisly.

Gerber-Schmidt

Bro. Michael, son of Paul and Brenda Gerber, Gadshill, ON, and Sis. Charlotte, daughter of David and Norma Schmidt, Wellesley, ON, at Cedar Grove A.M. Church, on March 10, 2018, by John Gerber.

Hochstetler-Nissley

Bro. Jared, son of Dale and Carolyn Hochstetler, Middlebury, IN, and Sis. Sondra, daughter of Galen and Gloria Nissley, Millersburg, IN, at the bride's home, on June 16, 2018, by Dale Hochstetler.

Kauffman-Strite

Bro. Owen, husband of the late Rose (Fisher) Kauffman Lott, TX, and Sis. Delores, daughter of Darrell and Donna Strite, Itasca, TX, at Westhill Church of Christ for Osceola Christian Fellowship, on March 17, 2018, by Lee Fisher.

Lapp-Marner

Bro. Lamar, son of Nathan and Fern Lapp, Bastrop, TX, and Sis. Angela, daughter of Marcus and Joleen Marner, Worthington, IN, at Mt. Nebo Mennonite Church, Newberry, IN, on June 8, 2018, by Nathan Lapp.

Miller-Beachy

Bro. Philip, son of Robert and Mary Jane Miller, Deer Lodge, TN, and Sis. Sherilyn, daughter of Stephen and Marilyn Beachy, Huntland, TN, at First United Methodist Church for Belvidere Mennonite Church, on June 23, 2018, by Stephen Beachy.

Miller-Troyer

Bro. Weston, son of Thomas and the late Edith Miller, McConnelsville, OH, and Jolene, daughter of David and Barb Troyer, Leesburg, OH, at Crossroads Christian Church for Faith and Light

Mennonite Church on June 22, 2018, by Paul A. Miller.

Nolt-Yoder

Bro. Darwin, son of Galen and Alice Nolt, PA, and Sis. Jean, daughter of John and Janice Yoder, Hutchinson, KS, at Arlington A. M. Church on July 21, 2018, by Arlen Mast.

Overholt-King

Bro. Josiah, son of Paul and “Darlene Overholt, Charlotte, TN, and Sis. Hannah, daughter of Dave and Linda King, Parkesburg, PA, on April 14, 2018, at First Baptist Church of Pequea for West Haven A. M. Church, by Lee Stoltzfus.

Overholt-Martin

Bro. Troy, son of Martin and Cindy Overholt, Abbeville, SC, and Sis. Jalena, daughter of Lamar and Carolyn Martin, Denver, PA, at Martindale Mennonite Church on July 14, 2018, by Javan Horst.

Rose-Yoder

Bro. Scott, son of Ben and Dixie Rose, Linden, IN, and Sis. Judith, daughter of Edwin and Lovina Yoder, Mifflinburg, PA, at Osceola Christian Fellowship, Itasca, TX, on June 16, 2018, by Corey Yoder.

Stoltzfus-Stoltzfus

Bro. John Paul, son of Ben and Marian Stoltzfus, Parkesburg, PA, and Sis., Regina, daughter of Alvin and Norma Stoltzfus, Morgantown, PA, at Conestoga

Mennonite Church for West Haven A. M. Church on July 21, 2018, by Lee Stoltzfus.

Wagler-Mast

Bro. Anthony, son of Menno and Barbara Wagler, Cottage Grove, TN, and Sis. Bernice, daughter of Daniel and Lois Mast, Crossville, TN, on June 1, 2018, at Mt. Moriah Mennonite Church, Crossville, TN, by John Mast. 

cradle roll

The children which the Lord hath graciously given . . . Genesis 33:5

Auker, Mark and Barbie (Zimmerman), Harrison, AR, eighth child, fifth son, Justis Levi, July 18, 2018.

Beachy, Jason and Carol (Yoder), Lovington, IL, first child and daughter, Tirzah Danae, June 21, 2018.

Correction: Beiler, Matthew and Yvonne (Swarey), Paradise, PA, sixth child, third son, Dustin Wade, June 12, 2018.

Coblentz, Glenn and Abigail (Brumbaugh), Geneva, IN, eighth child, second son, Avery Spurgeon, May 4, 2018.

Gerber, Glen and Karen (Wagler), Gadshill, ON, eighth child, fifth daughter, Sherri Laurene, April 18, 2018.

Gerber, Trevor and Kathryn (Schmidt), Millbank, ON, third child, second daughter, Kariah May, May 19, 2018.

Gingerich, Kendall and Sharon (Stoltzfus), Advance, MO, first child and son, Donic Grant, March 7, 2018.

Hershberger, James and Irene (Eicher), Goshen, IN, second child, first son, Derek James, July 20, 2018.

Hilty, Lucas and Anne (Yoder), Guys Mills, PA, third child and son, George Patrick, July 2, 2018.

Hochstedler, Lester and Lisa (Bontrager), Kokomo, IN, second child, first daughter, Annette Grace, June 2, 2018.

Knepp, Adin and Miriam (Stoll), Odon, IN, seventh child, third son, Edwin Leon, April 16, 2018.

Miller, Allen and Mary Ann (Hershberger), Peeble, OH, first child and son, Kolton John, Jan. 15, 2018.

Miller, Earl and Sheri (Kuhns), Cadwell, IL, second child and son, Dallas Reed, June 16, 2018.

Miller, Henry and Dorthy (Hooks), Leon, IA, fourth child, second daughter, Shania Kate, May 10, 2018.

Miller, Joshua and Olya (Bernik), Big Prairie, OH, second child and son, Kameron, March 20, 2018.

Miller, Marcus and Lisa (Gingerich), Kokomo, IN, ninth child, sixth son, Derek Jon, April 24, 2018.

Profitt, Jonathan and Abigail (Peachey), Earlysville, VA, second child and daughter, Sarah Joy, July 19, 2018.

Stoltzfus, Daryl and Megan (Troyer), Advance, MO, fourth child, third son, Cameron Eric, June 11, 2018

Stutzman, Ethan and Julia (Miller), Advance, MO, fifth child, fourth daughter, Kianna Raine, July 17, 2018.

Swarey, Josh and Miriam (Wengerd), Cottage Grove, TN, second child, first daughter, Tonya Nicole, March 25, 2018.

Swartzentruber, Kendall and Tina (Graber), Abbeville, SC, first child and son, William Brant, July 25, 2018.

Wagler, Lavern and Ruth (Wengerd), Cottage Grove, TN, fifth child, second daughter, Alayna Joy, June 20, 2018.

Wagler, Mervin and Wilma (Wengerd), Cottage Grove, TN, fifth child, fourth son, Kyle Andrew, May 1, 2018.

Weaver, Phil and Marsha (Graber), Greensburg, KY, first child and son, Dakota Tyrel, July 9, 2018.

ordinations

Yoder, Joni and Andrea (Eash), Russellville, OH, second child and daughter, Reagan Quinn, June 15, 2018.

Yoder, Leroy and Lori (Troyer), Winchester, OH, third child, first son, Levi Eric, June 16, 2018.

Correction: Yoder, Matthew and Laura Marie (Schlabach), Mogadore, OH, third child, second daughter, Odessa Yaell, April 29, 2018.

Zook, Joel and Wilma (Beiler), Sabina, OH, second child and daughter, Grace Elizabeth, June 6, 2018.

Zook, Randall and Mary (Yoder), Rural Retreat, VA, second child and daughter, Avianna Joy, May 20, 2018.



May the grace of God be upon our brothers as they minister faithfully. Let us pray for them.

Bro. Benji Jackson, 39, (wife, Karin Stauffer), Abbeville, SC, at Cold Spring Mennonite Church, Abbeville, SC, on April 29, 2018, to administrate CAM's Biblical Discipleship Center in Nicaragua.

The charge included assisting the local pastoral team as needed. The charge was given by Javan Bender, assisted by Merl Beiler and Ivan Beachy.

Bro. Charles Wagler, 50, (wife, Donna Swartzentruber), of Cross Hill, SC, was ordained as minister at Cold Spring Mennonite Church, Abbeville, SC, on April 29. Preordination messages were given by Ivan Beachy, Free Union, VA. The charge was given by Javan Bender, assisted by Ivan Beachy and Merl Beiler.



obituaries

Miller, Fannie A., 88, of Leon, Iowa, died June 18, 2018. She was born March 5, 1930, in Mazie, OK, daughter of the late Menno and Barbara (Bontrager) Chupp.

She was a devoted member of Leon Salem Mennonite Church.

On Oct. 26, 1950, she was married to Andy A. Miller. He predeceased her in Dec., 2017. Three of their children survive: Omar Miller, Leon, IA; Carol

(Noah) Yoder, Leon, IA; and Darla (Ivan) Stoltzfus, Leon, IA, 16 grandchildren, 19 great grandchildren and four step-great grandchildren.

Other survivors include a brother, Andy Chupp and three sisters: Mary Yoder, Anna Yoder, and Salina Bontrager

She was preceded in death by a son, Earl; and four brothers: Bill, Dan, Levi, and LeRoy.

The funeral was held at Salem

Mennonite Church on June 23, with Norman Yoder and Truman Yoder serving. Monroe Gingerich conducted the committal at the church cemetery.

Petersheim, Henry Jay, 75, husband of Marie Hochstetler) Petersheim, of Abbeville, SC, died at his home July 6, 2018. He was born May 7, 1943, at Meyersdale, PA, son of the late Jonas and Lydia (Zook) Petersheim.

He was a member of Cold Spring Mennonite Church, Abbeville. SC. He enjoyed photography. His pictures were a central feature of "Only in the South," a newsletter he published. Another hobby was growing banana plants. He was currently employed as a welder at Stoll Industries.

On Dec. 25, 1970, he was married to Marie Hochstetler. She survives, Also surviving are two sons: Ivan (Marcia) Petersheim, Abbeville; Mark (Mary Lois) Petersheim, Dryden, ON; three daughters: Kristina (Dwayne) Beachy, Fincastle, VA; Brenda (Dwight) Stoltzfoos, Kinzers, PA; Melody (Javan) Bender, Abbeville; a brother, Noah (Viola) Peterssheim, Warrenton, VA; two sisters: Edna Swartzentruber, Union Grove, NC; and Annie Fisher, Salisbury, PA and 21 grandchildren.

He was preceded in death by two sisters, Thelma and Mildred.

The funeral was held on July 8, with David Yoder and Merl Beiler serving. Burial followed in the church cemetery.

Thompson, Kent, 79, of St. Paul's Bank village, Belize, died June 21, 2018.

He was a member of Zion Mennonite Church since November, 2017.

He is survived by his wife, Cathleen Thompson and his eight children: Hank, Dinsdale, Brenda, Joy, Gayle, Dawn, Faye, and Vonetta.

The funeral and burial were held on June 30 at the Thompson residence in St. Paul's with J. Ellis Beachy, Stephen Schrock and Justin Groff officiating.

Yoder, Simon A., 86, of Paris, TN, died July 7, 2018, at Towne Square care in Puryear, TN, after his health sharply declined following a stroke on June 19. He was born April 5, 1932, in Dover, DE, son of the late Alvin N. and Ida W. (Byler) Yoder.

He was a devoted member of Calvary Christian Fellowship, Paris. He was a retired dairy farmer, and former clerk at Yoder Brother's meat processing.

On Oct. 16, 1952, he was married to Arlene S. Yoder. She preceded him in death on July 28, 2013. Surviving are three daughters: Pauline (Alvin) Schrock, Olney, IL; Martha (David) Wengerd, Standish, CA; and Viola (John) Nissley, Kenton, TN; seven sons: Alvin (Emma) Yoder, Lamar, MO; Norman (Dorothy) Yoder, Paris, TN; Elwood (Julia) Yoder, Russellville, KY; Elmer (Pauline) Yoder, Paris, TN; Everett (Elmina) Yoder, Paris, TN; Lyndon (Joann) Yoder, Advance, MO; and Ralph (Janice) Yoder, Paris, TN, a son-in-law, Jonas Schrock, Litchfield, CA; two sisters, Martha (Sanford) Yoder, Costa Rica, and Esther (Lloyd)

Troyer, Boyceville, WI; three brothers, Norman Yoder, of Olney, IL, Earl Yoder, of Whiteville, TN, and Paul Yoder, of Belvidere, TN; 79 grandchildren and 128 great grandchildren and numerous nieces and nephews.

The funeral was held at Bethel Fellowship on July 12, with Henry Nissley, Kevin Yoder and Dwight Miller officiating. Interment was at the New Boston Cemetery, with Charles Yannayon conducting the committal.



observations

In June of each year since 1975, hundreds of people mount bicycles of various styles and shapes to embark on a journey across Kansas. The all-weather trek is open to all ages and takes a little over a week to travel from the Colorado state line to the west to the Missouri state line marking the eastern state

boundary. The route changes each year but the journey usually traverses about 500-550 miles, making the average daily ride about 65-70 miles. The maximum number of riders they allow is 850, but this year's 550 mile route had only about 650 riders, I'm told. They usually spend the nights "camping out" at public schools



along the route. These facilities are attractive to the planners since they are able to accommodate the needs for showers as well as providing open spaces where many choose to pitch a tent for the night. About half of the group typically spreads bed rolls on the floor of the school.

Some of our readers remember how it was to travel at the pace of horse-drawn vehicles. One thing that those who traverse Kansas from west to east enjoy from the seat of a bicycle is the privilege of seeing things that those who travel by motor vehicle are moving too quickly to notice. Maybe we could benefit by finding ways to slow down other areas of our lives in ways that would allow us to appreciate details we miss when we hurry.

•••••

The Centers for Disease Control and Prevention (CDC) reports that 30.3 million people in the USA currently have diabetes. This amounts to about 9.4% of the population. This compares with 2.37% of the population with this condition 50 years ago. We should remember that part of this increase is due to the fact that the disease is likely more thoroughly understood and diagnosed today than it was then. However, the lifestyle choices of today's population play a huge role

in paving the way for this growth. The primary risk factors associated with diabetes are, smoking, being overweight/obesity, lack of physical activity, high blood pressure, high blood glucose and high cholesterol. The fewer of these factors that are present the less likely one is to develop this condition.

Diabetes is listed as the seventh leading cause of death in the USA. The cost of treatment is estimated 245 billion dollars a year. A person with diabetes typically spends about \$7,900 per year to treat the disease. The overall medical expenses for those age 18 and older with this diagnosis is 2.3 times higher than those without diabetes.

•••••

The date September 11 is burned into many of our memories. On that day in 2001, the US experienced what many regard as the worst terrorist attacks in its history. This event is a stark exhibit in our nation's consciousness, of division, destruction, and ill-will.

September 12 marks a very different kind of anniversary. On that day in 1990 a treaty was signed reuniting East and West Germany after decades of separation. Many wondered if it would ever be possible to reunify Germany after the terrible events that led to its division, not to

mention the ideological gulf that separated the two governments.

The memory of the reunification of Germany provides inspirational hope for some people who wonder if a similar event could bring the people of North and South Korea back together. The German and Korean situations are very different, but similarities certainly exist.



Attorney General Jeff Sessions announced in July that the department of Justice is forming a religious liberty task force. This follows an executive order by President Trump earlier this year instructing government agencies to respect and protect religious liberty and political speech.

Shining a light on the issue of religious liberty seems significant to many people for conflicting reasons. Those who applaud the changes in this country that attempt to normalize choices and behaviors that Scripture condemns, see this as reason for alarm that their version of progress might be eroded. On the other hand, there are those who feel as if the changes of these last years have compelled them to act contrary to their conscience and religious convictions. These people tend to welcome this initiative. The vacant seat on the Supreme Court and the

preferences and wishes about who should fill that seat add urgency to these respective persuasions.

I like to remind myself of a few things as I ponder these ideas. Public policy has the ability to contribute to how comfortable we feel in exercising our faith. But, we should live according to what is right rather than what is most comfortable. Comfort is not necessarily the seedbed most friendly for the development and growth of our faith. Christian faith calls us to treat people with whom we disagree on matters of right and wrong, with Christian love and respect. To love as Christ loved is not compromise. Too often people who claim Christ's name, have tarnished His reputation by being "un-Christlike." Let's also remember that changes in public policy are often like a pendulum. Those who feel comfortable with the current winds of public policy, will likely get the opportunity to experience how it feels when the pendulum swings back the other way. This often comes sooner than expected.



It seems as if every few decades some new idea is set forth regarding the "right" way to raise children. Sometime in the 90s people started talking about "helicopter parenting" which refers to parents who hover

over their children imagining the worst case scenario, while doing whatever is possible to prevent it from happening. One result of this trend is legislation targeting child safety, that punishes parents for leaving children home alone or unattended in cars, etc.

More recently, the term “free range parenting” is used to describe a response to the problems associated with “helicopter parenting”. Earlier this year Utah became the first state to pass a law explicitly stating that parents cannot be charged with neglect for permitting “a child, whose basic needs are met and who is of sufficient age and maturity to avoid harm or unreasonable risk of harm, to engage in independent activities.”

There is some good in what each of these parenting styles seeks to emphasize. It becomes problematic when good supervision morphs into grasping for total control and appropriate freedom turns into irresponsible neglect. We certainly should give appropriate guidance, direction and protection to our children’s activities. But on the other hand we don’t believe that raising children in a cocoon is a favor to them or to anybody else. Loosening the reins when they’re old enough gives them the necessary freedom to develop healthy independence and responsibility.



The Genetic Literacy Project is a non-profit organization whose stated purpose includes educating the public about the implications of biotechnology research in humans and agricultural. One step they’ve taken to help them avoid being swayed by ideological leanings in any direction is that they accept donations from individuals and private grants, but not from corporations.

I found some interesting information related to honey bees from this source. The honey bee population is under considerable pressure from a variety of sources. However, the population overall has remained remarkably stable the last couple of decades. In 1995 there were a reported 2,648,000 honey bee colonies in the USA. In 2017 there were 2,669,000. While there was some observable ebb and flow, the number never dipped below 2,300,000 during this time period. Part of the reason for the stable numbers is that bee keepers are able to assist in dividing colonies and replenishing the population quickly.

Aside from the obvious role of honey bees in providing us with a delicious dietary sweetener, beekeepers transport hives around the country to aid in pollinating

crops, like almonds, avocados, many fruits and even alfalfa. In 1988 it is reported that 52% of beekeepers revenue was from honey sales and 11% came from pollinator service. Now pollinator service accounts

for 41%! The industrious honey bee and the hardworking beekeepers comprise a very important, but little noticed link in our food supply chain.

-RJM 

school matters

Feedback from *The Dock*

Gerald Miller, Guys Mills, PA

The Conservative Anabaptist Education Committee (CAEC) under the direction of the Beachy Constituency is to provide oversight for CASBI, provide educational resources for schools, and develop vision for sustainable and quality Christian education from a conservative Anabaptist worldview.

In working out our mandate, the CAEC has been investing heavily in *The Dock*, a website. This is being accomplished through a partnership with Faith Builders Resource Group.

Educating children with excellence, and in the fear of God, is a soul-consuming task. Teachers give up their personal time to build lesson plans. Board members invest hours in drafting policy and finding staff. Parents and ministers have questions and offer support. From school to school, from community to

community, the process repeats.

The Dock exists to serve the teachers, administrators, board members, and parents of our conservative Anabaptist schools. We want teachers to gather inspiration from the lesson plans of others. We want schools in one part of the country to have a channel with which to connect with potential teachers in other regions. We want to give parents, ministers, and teachers access to trustworthy books, articles, and talks on Christian education.

Here are snapshots from various

sections of the website. The Dock hosts more than 2,000 items accessible at no charge to users. Use the search box on The Dock to find any of the free materials below.

Featured Clips

Hospitality Takes on a New Dimension: Our Home Economics Program

Cherlyn Weber's daughter attends Countryside Christian School in Ontario. In an interview for The Dock Cherlyn explains the power of the Home Ec program at Countryside: "As Christians, we really value the home. It's foundational for personal growth, church strength, community well-being, and we felt that with the deterioration of homes in general around us, it was time—that God was pushing us to be more intentional about teaching some of the physical and spiritual fundamentals of building solid Christian homes." Cherlyn goes on to describe the way her school enlists women from the community to make Home Ec a rich learning experience.

Helping Struggling Readers

For teachers seeking to build student confidence and reading proficiency, Martha Stoltzfus and Karen Yoder share seven techniques, including 1) reading as a group,

2) splitting students into groups for partner reading, and 3) asking parents to help practice at home.

Lesson Plans

Creation for Little Eyes

In this multi-week study guide from Betty Yoder, first- and second-graders study creation with activities such as this:

- Students name things God created (could close eyes and pretend to walk in a garden, fly in the sky, sail on the ocean, etc. as they name objects).
- Next students name things God did not create—! (Expect children to mention things like light bulbs, their lunch, desks, etc.)
- Clinch the point of God creating all material and man simply using of those materials to form things.
- What did God look off of to make the world?

Church History Series

Peter Goertzen developed a syllabus for church history class, and shared his lesson plans on The Dock. From the Gnostics to the modern church, students encounter major figures of the past 2,000 years of the Church, and answer questions important to our understanding of church history.

Audio

Working with the Struggling Student

In this talk from Teachers' Week, Peter Whitt offers guidance in digging for the roots of student struggles. "If we can work with this child," says Peter, "and help them understand that they're a struggler and we can help them succeed," we can empower them to push through the difficulties of school.

Developing Christlike Thinking

In a recording from CLE, Jonas leads a discussion on leading junior high and high school students to mental maturity. "Thinking is hard work. Thoughts tend to come and go—Christlike thinking is a disciplined thinking—The Scripture tells us, 'With all your getting, get wisdom.' And I say here, with all your thinking, take heed to how you are thinking."

Blog

The Gift of Responsibility

In this post, Kendall Myers calls parents, teachers, and churches to place their young people in positions of responsibility:

"In our society, our understanding of adolescence tends to create this period of limbo in which a young person doesn't fit into the world of

children and neither is he expected to fit into the world of adults. This 'hanging-in-the-middle waiting-for-life-to-begin, feeling leads to a sense of aimlessness and boredom for teenagers. It encourages a pursuit of less-than-gainful interests and creates frustration for teenagers and adults alike...

"To counteract the trend of lowering expectations for young people, I think we should actively look for ways to turn responsibilities over to them, and put them in charge of things that really matter. This may take some courageous and creative thinking because it bucks the conventions of our day. The upside is that the higher expectations and trust shown by adults in giving true responsibility to young people will call them to mature, increase their sense of worth, and give them greater opportunities to bless their families, churches, and communities."

A Study in Contentment

Judith King shares a personal story of the struggle to avoid covetousness:

"Was I the discontented teacher? Did all my students really need new trashcans? ...it seemed to be a minute detail. After all, who cares if I spend four dollars on new trashcans? And yet I couldn't forget it. And I still wonder, would I have passed the test

if the store would have had exactly what I wanted? Did I really pass the test?"

I close with an important note from the CAEC. **Will your church consider taking an offering or seeking brothers in the church who have a vision for partnering with the CAEC in the ongoing work of The Dock?**

Dear brothers and sisters,

The Education Committee is seeking help for funding its work on The Dock For Learning website and CASBI (the annual school board institute). We have committed to funding the Dock

website for the next three years, and so far we have relied on donations to keep the wheels turning. We feel that these ventures are a helpful part of sustaining our Christian schools, and we ask you to prayerfully consider sharing financially so that our efforts can thrive. Please send all contributions to Mark Webb, 10555 Lew Jones Road, Rawlings, VA 23876, or visit thedockforlearning.org/about and click on the donate button.

Thank you!

*Conservative Anabaptist Education
Committee*

Gerald Miller

Mark Webb

Adin Stoltzfoos

Randall Yoder

Matt Peachey 

mission awareness

Our Church in Ukraine

Nora Schmucker, Shipintsi, Ukraine

The Place

Along the foothills of the Carpathians, amongst the many villages scattered throughout the river valley, lives the beautiful old village of Shipintsi. Built on a marsh more than 1,200 years ago, Shipintsi has survived the invasions of the

Mongols, Polish, Moldovians, Turks, Russians, Austrians, Romanians, and Communists. Here people have lived in great fear and oppression. Here the storks return to their nests every spring and the hedgehogs slip out of their dens at twilight. Here villagers gossip over back fences, the

Orthodox cathedrals ring their bells on all occasions, and an occasional pack of stray dogs may roam. Here the drunks stagger home, muttering unintelligible conversations to themselves. Here people hoe their large potato patches, fish out of the four main canals, and lead their cows to pasture. Here lilac bushes bloom rampantly, beehives buzz, and garden seeds that were distributed at our evangelization meeting last winter flourish. Here the old people with their misshapen backs and wizened faces hobble to the store and complain about the price of bread rising seven cents. And here, just a street away from the village center, stands a freshly-built Mennonite church. The benches are lined in neat rows, waiting for seekers to fill them. The little children's Sunday school room is longing for more children to come listen to the Bible stories. The little Mennonite congregation is praying: praying that God will establish His church in Shipintsi.

The People

Muroslava, whose name speaks of peace and glory, has not yet surrendered to God's peace and glory. She attends the Sunday services at the little Mennonite church, listening to God's Word being studied and explained. Her first husband

divorced her, her second husband left her, her oldest son attempted to hang himself four months ago, and her mother died two weeks ago. Her heart is softening, but something holds her back from repentance. Is it fear of what the neighbors will say? Is it her pride refusing to humble herself before God?

Lena, the sweetest thirteen-year-old in Shipintsi, observes life through two beautiful and very confused blue eyes. She has great respect for the Bible stories she hears and for the people who tell them to her, but influences from home pull her in an opposite direction. Her father left her family several years ago, and the shady male characters that now come and go with her mother are unnerving. Lena's big sister, Masha is following in her mother's footsteps, partying with the lowlife of the village. When Masha was 16 years old, and her boyfriend 15 years old, she gave birth to a preemie baby girl, adding yet another member to the tiny two room house. Lena, although wanting something better than the empty lives her mother and big sister lead, is prey to the very same traps. Surrounded by filth and poverty, starved for love and protection, what will keep her from succumbing to the fake offers of love and affection? Will the morals of the Bible stories bring

fruit in her life? Will she choose to find love and security in Christ?

Kiril, a brother in the Mennonite church, is reaping the consequences of the bad choices he made in his youth. His wife brought another lover home and forced him out. She vehemently refuses to allow the children to come to the Sunday school, although he tirelessly invites them. Now he lives with his mother, struggling to find steady work to support the two of them. He misses his children greatly, and is quite zealous about keeping them supplied with Christian literature, as well as distributing many booklets to his neighbors. His mother, who is greatly disliked by the people in the village for her sharp tongue and hard heart, keeps his life miserable. Must his life always be so difficult and lonely? Will he live to see his children a part of God's kingdom someday?

The Church

Pastor Bruce has lived in this area with his wife Ruthann for ten years. In the spring he organizes the tiller project, wherein he receives requests from the villagers to have their gardens tilled, showing the short term North American volunteers where to go and what to do. In the summer he helps spearhead the two week children's Bible camp, preparing

lessons and gathering supplies. In the fall he collects requests to cut fire wood, putting more volunteers to work with chainsaws and axes. Bruce and Ruthann have spent many years in Ukraine, blessing many with their love and perseverance in serving the people. May the harvest of their labors be exceedingly sweet!

Pastor Robert and his family live in the big yellow house across from one of the nosiest and chirpiest little old ladies in this region. They enjoy hosting the many visitors that drop by, and shopping for groceries at the second-largest market in Ukraine, which belongs to the nearby old city of Chernivtsi. There is always a project to be finished, a dress to be sewn, hay to be baled, or someone to be taken to the bus station. Whatever God calls them to do, He gives them the strength to do it.

The Mennonite church in Shipintsi is a young congregation, holding its first service in a little traditional house on August 19, 2008. Attendance and interest fluctuate, but God in his mercy has gathered twelve members to worship him together weekly. There are many growing pains, many mistakes and many victories, many opportunities of evangelization and many projects brewing, many prayer requests and many prayers answered. Will there be a thriving church here

some day? Will the hearts of the neighbors be softened? Will those who left the church return again? Will the small band of believers find strength to be faithful regardless of circumstances?

God has promised that where two or three are gathered in His name, He will be there too. If God be for us, who can stand against us? May the God of Shipintsi's past, present, and future be eternally glorified! 

A Woman After God's Heart

Triumph on My Enemies

Mrs. Ryan (Judith) Miller, Fresno, OH



As a nine-year-old, I prayed the sinner's prayer, prompted by a friend's conversion. I didn't feel convicted of sin, but I knew I wanted to be a Christian. Throughout my adolescence, I experienced times of closeness to God. But I also grappled with doubt and a sensitive conscience.

As I grew older, my struggle with fear and guilt intensified. I sensed God asking me to obey Him in practicing the Holy Kiss, but I felt unable to do so. Failing time after time, I doubted my salvation.

Finally, one evening, I poured out my heart to my parents. Opening up brought my confusion into the light, and I experienced joy and peace I hadn't known in months.

That evening opened the door to communication with my parents, but I continued to grapple with fear and false guilt.

Questions nagged at my mind. Because of my undramatic conversion, I wondered when, or if, I really was born again. When I uttered an impatient word or had a critical thought, I plunged into despair at my failure. When I told God I was sorry, had I repented right? Was God telling me to do something radical, like sell all my possessions and give my money to the poor, and I was stubbornly refusing?

Several factors triggered my turmoil. My perfectionism and sensitivity made me vulnerable to the lie that *I Must Get It Right*. I carried responsibility in our family

business, and the stress wore down my emotional and mental stability. At church, I listened to fiery sermons and assumed that the hidden sin and hardened hearts the preachers talked about, referred to my life. But most of all, months and years of choosing negative thinking patterns had worn deep ruts into my mind, and I struggled to step out into positive, Godly thought patterns.

Throughout my struggles, my parents became a lifeline to truth for me. Night after long night they would counsel and pray with me. Simply exposing my negative thoughts to them often brought me clarity. Church leaders and teachers also spoke truth into my heart. Sermons, books, and the Word of God provided me with a sword of truth that slew the lies I believed.

Truth by truth, I began to grow slowly. I read in one book how our spiritual birth is like our physical birth. Just as we don't remember our physical birth, but we know we are alive, likewise, it is not so important that we remember our spiritual birth as that we know we are spiritually alive. My dad often asked me to reflect on the work of the Holy Spirit in my life, and reminded me that the Spirit within me is evidence that I am His. I learned I didn't need to be perfect for God to accept me.

Rather, when I was honest with Him about my negative emotions and thoughts, He could begin to change me. Even when I didn't *Get It Right*, God accepted my bumbling efforts to pursue Him.

The turning point came one spring evening. Stressed by responsibility and overcome by tumultuous thoughts, I asked my mom for counsel. She asked if I had found specific Scriptures I could cling to, and I eagerly responded with Psalm 59:9 & 10(ESV). When I came to the last phrase, "My God will let me look in triumph on my enemies," I broke down as its truth sank into my weary mind and heart—God will give me victory over this fear and unsound thinking! I prayed, likening myself to the woman with an issue of blood. All I could do is reach out and touch the hem of Jesus' garment, to hold onto His righteousness, and ask Him for healing.

That evening I came away drained, feeling little change, but God had heard my desperate cry. Several months later, I had the opportunity to spend the summer in Ireland. My schedule afforded me with free time, and I spent much of it alone with God, walking, praying, singing, reading His Word and journaling. I didn't realize it until after I came home, but throughout that summer,

as I learned more of Who God is, He answered my pleas for healing. I began to experience joy, rather than guilt, in my relationship with God.

Seven years have passed since then. Today, perfectionism and fear still nip at my heels, but they no longer control me. The truths that brought me into freedom then still free and strengthen me today, and I rejoice as I contemplate how God has brought me to *look in triumph on my enemies*.

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Susan Schlabach comments:

Summarizing thoughts: *Assuming that there may be a “Judith” in this readership, allow me to encapsulate her years of tears into several brief steps. However, I offer the disclaimer*

that the Overly Sensitive Perfectionist Taskmaster may taunt his victims even beyond this neatly bullet-ed advice.

1. *Invite another godly person into your struggle.*
2. *Immerse yourself in the Word of God even when the darkness seems impenetrable. John 6:37 “...and him that cometh to me I will in no wise cast out.”*
3. *Picture deep, deep ruts. Climbing out of those ruts is not a one-day process. Right thinking habits form in small increments.*
4. *Reflect on past growth to enable you to embrace hope for the future.*



junior messages

We Love our Foods/They Love theirs, Too!

Mary Ellen Beachy, Dundee, OH

All over the world people eat a wide variety of different foods. Everyone loves their own native food the best. How interesting it is to live in another culture and learn about new foods and customs.

I will tell you about new foods I

experienced in Kenya.

How would you like to eat tiny whole fish, head, eyes, tail and all? Omeno, the tiny dried fish is a great source of protein in East African diet. I am told these fish are actually full grown. Lake Victoria is the home for vast schools of fish. Omeno are

caught in fine nets and dried in the bright, warm sunshine. Big piles of these teeny gray fish are on tables in African outdoor markets and sold IN various sizes of tins. Can you guess how this part of the market smells? You got it, FISHY!

These dried fish are delightful to African children like potato chips are to Americans. I enjoyed watching a small child eat little dried fish right out of the plastic bagful her mother bought. The women fry these tiny fishes with tomatoes and onions and eat them with ugali. I tasted the miniature fried fish. Guess what? They tasted strongly FISHY to me!

“We have not eaten unless we eat ugali,” the Africans say. Ugali is made from finely ground corn meal. They drop handfuls of the meal into a kettle of water boiling on their outdoor cooking fires, or in their kitchen huts, then stir in the cornmeal till they can hardly move the stiff simmering mass.

Finally the hot ugali is dumped out on a plate and shaped it into a nice mound. The warm ugali is sliced with a knife into big slabs. It’s amazing the copious amounts they eat. With their fingers the ugali is shaped into a small ball with a hollow pressed into the center and

then dipped it into broth from a chicken stew, or with sukumia (fried kale), fried cabbage, scrambled eggs, or whatever they have available that day. Ugali, eaten with their fingers, is most definitely a favorite staple food to Kenyans.

Everyone loves chapoties. They look much like a thick flour tortilla, but are fried in a bit of grease, so they are greasier! The best chapoties are made so well they are somewhat flakey. Chapoties are deliciously nice with bean stew and coke. African coke is much better than the American version! The natural sugars they use are tastier than corn syrup. On a muggy day a cold coke with ice revived me many times.

Mandazies are truly African. Our friendly widowed neighbor lady had a small stand in an outdoor shelter in her yard. She would stir up a big bowl full of dough, rolling it out on her small coffee table and drop the pieces into boiling fat. The brown cakes sizzled and rose pleasingly plump. Mandazies are much appreciated for breakfast with chai. What a handy thing to walk to my neighbor to buy some for guests, or just to please my husband and sons.

Some foods were a big surprise. I was curious when I saw children

grabbing something from the ground, what could it be? Really? It was a kind of flying ant or termite. What a fast food snack. They popped the wiggling insect right into their mouth, wings and all. The adults came running too. Yum! They collected basins full of these wiggling insects to fry. I told them I am afraid to try that one, but our son joined them in the insect feast.

Beef is for special occasions. Nothing is wasted. What is this small round dark and grizzly looking thing in a bowl? Oh, only fried beef intestines, a delicacy for sure!

Meat is a treat, so chickens and calves are often guarded at night by having them sleep in the hut with the family. What an alarm clock with a rooster crowing over them in the early morning!

What fun to be visiting in their homes and observe a hen come in the door, jump up and sit on a cushioned chair. After awhile the fowl cackles and runs out, leaving a nice warm egg behind. Scrambled eggs, fried with tomatoes and onions are a delicious addition to the African diet.

A large bowl with a setting hen under the table or in the corner of their house was decor that I enjoyed.

If the lady of the house is out

butchering a chicken while you are there, you can be sure they are preparing their very, very best for you. The chicken is chopped in small pieces, fried or stewed. The head is a delicacy. When cooked the beak is open, rather a shock to Americans who typically do not enjoy chicken heads. The feet are swimming in the broth too. You might see a chicken foot wrapped in a long noodle. Well, actually, it is the intestine. I observed a small girl who was very pleased to eat that treat.

Roasted corn is a seasonal treat. The ears are roasted over small fires till they are pleasingly brown. The kernels are broken off by hand and enjoyed so much.

Ah, the lush tropical fruits! Pineapples with their sweet golden fruit can be purchased most times of the year. Then there are fruits we had never seen before. Like jack fruit, nearly the size of a watermelon with funny green bumpy skin. When ripe it tasted rather like Pepto-Bismol.

Avocados grow prolifically in the tropical sunshine. They are large and easily bought for 10 cents apiece! Some mangos are so big that they yield a pint of sweet orange chopped fruit! The natives eat them green or ripe.

Bananas are plentiful and in vast

varieties: Long bananas, fat, short bananas, cooking bananas and the miniature sweet ones. At the edge of town it was delightful to see the banana ladies, balancing a large flat African basket full of bananas on their head. If we stopped they came rushing over to our vehicle, lowering the basket, so we could inspect and buy the fine yellow fruit.

Papayas when cut open reveal their pale orange flesh and many black round seeds. We were pleased that the papaya trees we planted grew fast. We enjoyed our own fresh papaya. It was a delightful thing to share as well.

Our flower bed grew a volunteer watermelon plant. It grew and grew. The neighbor children were watching that watermelon. The neighbor man was too. When it was riper, I cut it open and shared half of it with them. They were delighted. In season there are big piles of watermelons at the market. Many people cannot afford to buy melons. One day a ripe juicy melon went to Dickson's house for a party, celebrating all the verses Whinney had memorized. That red melon was much enjoyed. It was the first time Mama Dickson, (Grandma) had tasted such a treat.

A milkman came to the compound

in Kisumu selling cans of fresh milk. On his seat one day was a plastic bag with a dry cooked corn and bean mixture. It was Noyo, a snack or staple the Africans love. At the first African Bible Study I attended the host carried in a big yellow five gallon bucket full of noyo ready to dish out into plates for everyone.

Kenyans like uji or porridge for breakfast. Uji is made of ground grains, which are then cooked with water till hot and steaming. It is poured into a mug, a hot, thick drink. What an easy breakfast!

When you think other people's food is odd, strange, or funny, remember they like their foods the best, just like Americans like American food. We are pleased when people like the food we cook. Africans are thrilled when Americans like their foods too. Always appreciate food shared with you, never view it with disdain.

Africans are not wasteful with foods. Rather they are grateful when there is daily food.

All over the world people eat a vast array of unique foods. Everyone loves their own native food the best. When we live in foreign lands we learn to like new fruits and foods.

Give thanks and be willing to try new foods.



Living on an Earth That Belongs to God

Gideon Yutzy, Dunmore East, Ireland

In the writings of Menno Simons, it's not always clear when he is writing his own words and when he is weaving in Scripture. Like most early Anabaptists, he quoted Scripture extensively.

You might be wondering: among all this Scripture quoting, were there favorite passages, certain theme verses? Well may you ask.

The answer must be prefaced, of course, by pointing out that the Anabaptists were a loosely-defined group. It is difficult to know who all was a true Anabaptist and, by extension, who all to include in the canon of their writings. But having said that, there is little doubt one passage got quoted more frequently than others, and that passage, in case you're wondering, happens to be the Great Commission (Matthew 28: 26-30).

Interestingly enough, however, another common passage (possibly their second most quoted) isn't from the Gospels at all or even from the New Testament; it's from the Psalms: *"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein"* (Psalm 24:1, KJV).

This intrigues me. I can understand why the Anabaptists quoted the Great Commission; it's Jesus' last command and therefore our greatest priority. But why proclaim so often and with such intensity that the earth is the Lord's?

The early Anabaptists lived from the reality that the Kingdom of God had found light on this benighted earth. They understood that the earth belongs to God—not to a totalitarian state church. In this knowledge they went out, fearlessly and with great joy, even in the face of death.

They knew the world to be, in the words of Dallas Willard, "a perfectly good and safe place to be" for committed children of God. Psalm 23 makes this clear. We are made to lie down, sated, in green pastures. Our cup overflows. Even if we feel death's shadow, we will fear no evil.

Note that all of this happens now. The Lord is my Shepherd. The earth is the Lord's. Now. Already. But I should add, lest I sound like a Pollyanna, not yet. *"The whole creation groans and labors with birth pains...eagerly waiting"* (Romans 8:22-23). Maybe it's like the presidential elections in

the United States. Every four years, a president is voted into office in the month of November. Then the incoming president must wait till January, three grueling months later, to take office (unless, of course, an incumbent president is reelected).

But the outgoing president has it the worst. During this interim period, he feels his power waning and finds himself overseeing, to borrow the language of the political world, a “lame duck” administration. Though he may quickly carry out a few last-minute agendas, his star is fading by the day.

Think of the devil as being in charge of the outgoing administration on earth. Accordingly, he is “filled with terrible anger, for he knows that he has only a little time” (Revelation 12: 12). Wherever possible, he implements his dreary list of joyless and life-draining policies. But he is on his way out. He is a lame duck, a mortally wounded duck. And we, as Christians, are the first of the incoming King’s emissaries which means that, like the early Anabaptists, we should live from that reality.

But how, you might be wondering, will that look in practice? Well may you ask.

I propose that, like those from the Hall of Faith listed in Hebrews 11, true Christ-followers will be people “of whom the world is not worthy.” Like Jason and the brothers who “turned the world upside down” (Acts 17:6),

they will live, even now, in healthily subversive ways.

Healthily subversive, like Charlie who would go to high-rise buildings and ride the elevator from the bottom to the top, singing a merry tune as he went (I think it was *Keep on the Sunny Side*). Then he’d do it all over again, feeling the stares of posh urbanites as he went. But Charlie was rewarded eventually. One day when he got to the 30th floor, a stockbroker was still in the elevator with him, helping him sing: *It will help us all the way/It will brighten every day/If we keep on the sunny side of life*. “I should have gotten off on the second floor,” the stockbroker admitted, “but I couldn’t help myself. Whatever it is you have, I want it.”

Healthily subversive, like my dad in a story that will almost certainly end up in the canon of our family lore. A few years ago, on a clear, sunny day in January, my father was celebrating his birthday by standing on a busy intersection in my parents’ hometown. He held a plastic container and, close to where he was standing, he had posted a sign: *It’s my birthday—let me buy your lunch!* Then, as people stopped at the intersection, he handed out five-dollar bills from the container and they would be on their way, their world, for that moment at least, turned upside down. This he kept up for a good while, until several stern Arkansas police officers came and ordered

him away. Subversion—even healthy subversion—was not welcomed.

Ours is a faith full of paradoxes. On one hand, we are pilgrims and strangers on the earth, yet on the other hand we are at home on this earth in a way that naysayers could never be, for we have seen a vision of how things might be; how things are supposed to be; how things will be.

On one hand, we deal in the world of mammon, of money, of little green pieces of paper that have been assigned fictitious value. Yet on the other hand, all our money could be taken away, as well as all our earthly possessions, and no significant change would have happened to our inner core, to our souls. In the value system of the Incoming Administration, the little green pieces of paper are no more valuable than packing peanuts; in the economy of Jesus, who offers Living Water without price.

It's like the saying Grandma Wagler had gotten printed on her address labels. I used to ponder it when her letters were in the day's mail. *David and Ida Mae Wagler, Rural Route 8, Bloomfield, Iowa.* And then on the bottom, in bold italics: ***The best in life is free.*** Grandma was right; the Pearl of Great Price is free and it will set us free. What a message. “The greatest danger to the Christian church today is that of pitching its message too low,” wrote Dallas Willard. While the masses are

dedicating their lives to the pursuit of money, we hold in our possession the best news ever—and it's free. Shouting it all day from our house roofs would not be overkill.

But yes, the paradoxes abound. On one hand, we are experiencing trouble on every side, yet we are not crushed. We are perplexed, but not driven to despair. We are knocked down, but not abandoned (2 Corinthians 4: 8-9).

On one hand—and this is perhaps the ultimate paradox—we remember what Peter wrote about the heavens passing away and the earth melting, about everything being “dissolved” by fire. Yet on the other hand, we abound in God's work, knowing our labor is not in vain because death has lost its power. Looking for a new (and renewed) heaven and earth, we groan with the rest of creation, waiting for redemption.

And constantly we bear in mind what all true Anabaptists, what all true Disciples of Christ, know very well: The earth is the Lord's and the fullness thereof.

Writers for Thinking Generation wish to generate, above all else, greater involvement in God's Kingdom—especially among today's thoughtful young Anabaptists. Address correspondence to gideonutzy@gmail.com. 

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Periodicals

THOUGHT GEMS

A child is disadvantaged who does not understand or accept the fact that
“No” is a complete thought.

• • • • •

Emotion without devotion is simply commotion.

• • • • •

Pray for a good crop but don't forget to hoe.

• • • • •

The best medicine is to enjoy your work and to love your enemies.

• • • • •

Isn't it strange that people forget how fast we work much sooner
than how well we do our work?

• • • • •

People will pay more attention to what we say
if we pay more attention to what they say.

• • • • •

Some women would rather dye than have gray hair.

• • • • •

A soul winner is one who chooses not to get used
to the sound of marching feet unprepared for eternity.

• • • • •

There's enough Bread of Life for the whole world,
but there seems to be a shortage of volunteers to distribute it.

• • • • •

A wise man knows that he isn't.

• • • • •

Both inspiration and perspiration are needed for success.

• • • • •

We must ask ourselves: How much of eternity is in what we are doing?