



# Calvary MESSENGER

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

Galatians 6:14

## OCTOBER 2018

Meditation	
<i>Merely Dust</i> .....	1
Editorial	
<i>Knowing and Handling Oneself</i> .....	2
Reader Response.....	4
What to Read .....	5
Announcements .....	6
The Bottom Line	
<i>The Furtherance of Chastening</i> .....	8
A Woman After God's Heart	
<i>Babies for Heaven?</i> .....	11
Marriages.....	14
Cradle Roll.....	14
Ordination.....	16
Obituaries .....	16
Observations.....	19
The Role of Women in the Bible.....	23
A Single Sister's Role in Church Life.....	26
Mission Awareness	
<i>The Encounter Café</i> .....	29
Junior Messages	
<i>Surprised By Poland</i> .....	32
Thinking Generation	
<i>Book Review: Church Matters</i> .....	34
Thought Gems .....	back cover

Calvary Messenger

October 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.**

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## Merely Dust

Valerie Knepp, Grandview, TX

*“the clouds are the dust of thy feet”* (Nahum  
1:2).

The soft, fluffy clouds  
On a lovely, spring day,  
The high, wispy clouds  
Before cold,  
The dark, rolling clouds,  
Of a gathering storm,  
With mysteries vast  
And untold...

When they pass overhead  
In their robes of fine cloth,  
And with jewels  
Bedecking the sky,  
They are really the dust  
As it falls from the feet  
Of an Almighty God  
Passing by.

And if these awesome clouds  
Are merely the dust...

*I am speechless to think of His feet!*



## Knowing and Handling Oneself

**T**o accurately know and wisely handle oneself is not learned in a day. It is more like a lifelong struggle. This issue touches us all—young and old—and is complicated by the default setting of focus on ourselves. The good news is that we might make knowing and handling ourselves more complicated than it needs to be.

As I recall, seasoned soldier of the cross Sanford Yoder (Costa Rica) has referred to the problem of selfishness as the “Slithering Snake of Self.” Why would Bro. Sanford choose such a detestable description? Well, it’s been more than 30 years since I heard him say that and I don’t remember the details of his sermon.

But we do know some things about snakes: Usually snakes are silent. Self, too, can move in without making a sound. Furthermore, snakes do not wait for an invitation—they just come. They’re sneaky! That’s one reason they are detested. When we read the curse that God placed on them after the fall of man, we may say, “That curse serves them right.” Furthermore, many snakes are given to biting and some of them actually

deliver a lethal dose of venom when they bite.

**Here’s a true story:** Some years ago a man was hiking through a tropical forest. Night came and he unrolled his sleeping bag, crawled in and went to sleep. Toward morning he awoke and became aware that a very poisonous king snake had come while he slept and curled itself beside him inside the sleeping bag. The snake apparently wanted the comforting warmth of the man’s body! But what was comforting for the snake was terrifying for the man! He did his best to stay calm. As I recall, the man actually—**very slowly**—slipped out of the sleeping bag, to safety. Even just reading about it, seemed to make my skin crawl and my hair stand on end!

Oh, that we could sense when King Self sneaks in! We can be quite unaware of it. Oh, that we could effectively move to safety. For that, we must see—not primarily our neighbor’s needs—but **our own** spiritual needs! Our situation can be like the situation the Apostle John addressed when he wrote to the church in Laodicea, “Because thou

sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor and blind and naked: I counsel thee to buy of me gold tried in the fire...” (Rev. 3:17, 18a). Notice the contrast between how the Laodiceans saw their condition and how the Lord saw it!

I offer the following thoughts to help us take note when this intruder is warming itself in our thoughts:

- **If** we find little (or nothing) of value in my brother’s (or sister’s) insights, so that we impatiently interrupt his speaking or refuse civil discourse with him and/or don’t bother to answer his questions to us,

- **If** we decide that, “The whole army’s out-of-step, but my son John,” and that I or members of my family always get it right,

- **If** we see our brother or sister’s weaknesses as the real cause of most problems,

- **If** we read the Bible and see more helpful application for others than for ourselves,

**Then, surely,** we host the deadly “viper” of King Self. Mark it down, wherever the slithering serpent of self resides, it has power over one’s thought life.

Is this the struggle that the Apostle Paul was referring to when he cried out, “O, wretched man that I am, who

shall deliver me from the body of this death?” (Romans 7:24). Romans chapter 7 gives us the intensity of the human problem with self-focus in which Satan uses his powers to confuse us and bog us down. But Romans chapters 6 and 8 stand on both sides of chapter 7. Chapters 6 and 8 outline the resources of the risen Savior and life in the Spirit. They reveal the realities of victory in Christ that provide safety.

As believers in Jesus Christ, we have been given power to overcome Satan by Jesus’ blood shed on Calvary. Only Jesus’ blood has the power to overcome our natural preoccupation with Number One—our importance and our prominence!

Our personal struggle over the self-congratulating prayers of the Pharisee in the temple is won at Calvary. At our personal Calvary we acknowledge our own need, and come bravely to the mercy seat of God like the penitent Publican came. Powerful prayer acknowledges need and entreats God for help. Ineffective prayer does not sense its need or entreat God for His grace. The Publican passed both tests with flying colors while the Pharisee failed both of them. (See Luke 18:9-14)

Like sneaky serpents, spiritual intruders are persistent. We are not safe to ignore them. Any hasty, self-

focused movement invites them to strike. We must calmly, humbly, and deliberately come to our brothers and to the throne of grace and call on God for His help—then step bravely on His promises!

May God help us access God's resources against self-focused living. Yes, we are special, but so is everyone else—sinner and saint alike. May God help us to bless especially our brothers and sisters in Christ!

May God help us see how much

we need the Lord Jesus in this life where King Self lies coiled, often camouflaged by self-congratulating excuses, but ready to strike! We can easily miss their presence.

So how might we complicate this matter of knowing and handling ourselves? By losing our grip on the simple truth in the children's song, "J-O-Y." Life flows amazingly well when we simply live by "Jesus first, Yourself last, and Others in between."

—PLM 

## reader response

**Re: What to Read, Jan., 2018.**

Greetings from way up in the corner of North America.

I appreciate *Calvary Messenger* and am always glad to get one in the mail.

Of course, I hardly ever see a name of a person whom I know, as I am a German Russian Mennonite.

Last winter I spent several months in Belize and when I came back I carried a stack of accumulated magazines into our office to get out as needed. But now a couple weeks ago I found another forgotten stack in another room and here was the January *Calvary Messenger*.

I read with interest the short list of 'What to Read' and your invitation to add to the list. I copied about 20

from the middle of a story in a *Young Companion* in 1991. I added to my list and here it is.

I would be interested in seeing others' lists as well. I wouldn't even mind if there were several different chapters for the same reason, or else the same chapter for several reasons. You are welcome to use from this whatever you want.

May we dearly treasure our Bibles, even though we won't need them in heaven.

Kathryn Reimer

1432 Northfield Rd.

Up. Kennetcook, Nova Scotia  
CANADA BON 2L0

[Look for Kathryn's list in this issue.  
PLM] 

# What to Read

*Kathryn Reimer, Kennetcook, Nova Scotia*

When you are afraid, read . . . . .	Psalm 46
When you need protection, read . . . . .	Psalm 91
When you fear the future, read . . . . .	John 17
When the thought of death troubles you, read . . . . .	1 Corinthians 5
When you are lonely, read . . . . .	Psalm 23
When you are sick, read . . . . .	Psalm 121
When you are in sorrow, read . . . . .	Psalm 34
When your friends fail you, read . . . . .	Psalm 27
When you are homesick for heaven, read . . . . .	Revelation 21
When you miss loved ones gone home to be with Jesus, read . . .	Isaiah 35
When you need a compassionate friend to walk with you, read . .	Luke 24
When you feel misused, read . . . . .	Matthew 5:3-10
When you feel unappreciated, read . . . . .	1 Peter 1
When you feel forsaken, read . . . . .	Isaiah 43
When in sorrow because loved ones have chosen the way of the world, read . . . . .	Lamentations 3:1-33
When your nights are long, read . . . . .	Acts 12:1-17
When you start doubting your faith, read . . . . .	Ephesians 2
When you are tempted, read . . . . .	James 1:13-15
When you have sinned, read . . . . .	Psalm 51
When you seek victory, read . . . . .	Isaiah 40:31; 41:8,10
When you forget your blessings, read . . . . .	Psalm 103
When you are discontented, read . . . . .	Philippians 4:4-13
When the world seems too big, read . . . . .	Psalm 90
When the world seems to win, read . . . . .	Revelation 19
When you are in despair, read . . . . .	Psalm 107
When you are unhappy, read . . . . .	Psalm 14
When you seem better than others, read . . . . .	Matthew 25
When you are offended, read . . . . .	1 John 3
When your priorities need adjustment, read . . . . .	Romans 12
When you feel yourself becoming indifferent, read . . . . .	2 Peter 3
When you have a desire for harmony, read . . . . .	Ephesians 3

When your faith seems to be failing, read . . . . . Hebrews 11  
 When you hunger and thirst after righteousness, read. . . . . Isaiah 55  
 When you want to pray, read . . . . . Psalm 86  
 When you want peace, read. . . . . John 14  
 When you sense your need for Jesus, read. . . . . John 15  
 When God seems far away, read . . . . . Psalm 130  
 When you want Christian assurance, read . . . . . Romans 6  
 When you want to see who Jesus is and what  
 He is doing for you, read . . . . . Revelation 1  
 When you are thankful, read . . . . . Psalm 95  
 When you enter a new chapter in life, read . . . . . Colossians 3  
 When you need guidance, read. . . . . John 10  
 When you face new responsibilities, read . . . . . 2 Timothy 2  
 When your work for the Lord is hindered again, read . . . Acts 27:13-28:17  
 When you suffer for Jesus, read. . . . . Acts 16  
 When you want a glimpse of heaven, read . . . . . Revelation 7:9-17



*Announcements*

**2019 Conservative Anabaptist Service Program (CASP)  
 Hutchinson, KS**

The dates for the next winter term of CASP service in Hutchinson are January 7 to February 1, 2019. We are planing only one term in Hutchinson this year, but **please note, volunteers are still needed for this term.**

A Baptist Brethren group is planning to serve the second four-week term in Hutchinson.

**Tim Miller** — McKenney, VA

Home phone: 904-895-4288 Cell: 540-718-0096

E-mail: [timmiller@emypeople.net](mailto:timmiller@emypeople.net) 

**CBS Cleanup**

We are again soliciting help from folks like you for the annual cleanup effort at Calvary Bible School on November 13 and 14, 2018. This short-term Voluntary Service opportunity features lots of good, old-fashioned work for young (like recent CBS alumni) and old (like less recent “grandparent”



type CBS alumni), ample chance for fellowship while working alongside others, generous helpings of good, home-cooked food and lodging provided in the CBS dorms!

Should you and a number of friends from your church or youth group be willing to volunteer or have more questions, please contact Lowell Swartzentruber at [lowswartz@wetel.net](mailto:lowswartz@wetel.net) or call 864-446-3135, Cell: 864-378-3394.

Thank you very much for your assistance in the past and in the future!  
Lowell for Calvary Bible School 

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## Helping People in Need Seminar January 22-24, 2019

### January 22, 2019: Biblical Thinking

*God, His Will, and You*—Ben Waldner

*Fear, Worry, and You*—Denver Yoder

*Self-Worth, Self-Esteem, Self \_\_\_\_\_?*—Ben Waldner

*Forgiveness*—Tim Weaver

### January 23, 2019: Biblical Growth & Change

*The Call to Discipleship*—Dave Snyder

*The Role of Scripture in Discipleship*—Tim Weaver

*Key Elements of Discipling, (Session 1 & 2)*—Bryan Fleagle

*Case Study Discussion*—Tim Weaver

### January 24, 2019: Solutions: Helpful or Harmful?

*Discerning the Spirits*—Dave Snyder

*Theories of Helping People*—Phil Helmuth

*Practices in Helping People*—Phil Helmuth

*Lessons from the Ministry of Christ*—Denver Yoder

Registration deadline: January 8, 2019. To register, or for more information regarding the seminar, please call 614-873-1199 or email [info@dmlmohio.org](mailto:info@dmlmohio.org).

This seminar is sponsored and hosted by:

**Deeper Life Ministries**

**5123 Converse-Huff Rd. | Plain City, OH 43064**

**614-873-1199 | [www.dmlmohio.org](http://www.dmlmohio.org)** 

### To the Beachy Amish Ministers:

We as a board at Penn Valley would like to share a need for an Administrator couple. Pete and Mary Hostetler are doing a great job, but would like to terminate in February, 2019.

We are asking for your help in finding someone to take their place. This should be a couple without children at home. If you know of someone available for this position, would you please contact me.

Thank you for your help,

Ervin Hostetler, Board Chairman

Phone: 614-206-2800

E-mail: [ervinsue@peoplepc.com](mailto:ervinsue@peoplepc.com) 

## the bottom line

# The Furtherance of Chastening

*Aaron Lapp, Kinzers, PA*

“**W**herefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed” (Hebrews 12:12,13). Chastening can be and/or usually is discouraging. Discouragement causes weakness of mind and body. Weakness causes hands to hang down in weariness and indecision. Hands and knees are controlled by the same senses as the

mind in the operation of our bodies. Hand and feet coordination have much to do with work accomplished and goals reached. The mind is not overtaxed when one is occupied with good things.

It would be grossly unreasonable to expect the same level of energy that players put into a softball tournament, to be expended from an employee on the job. By contrast, the nearly imperceptible level of energy some people put into their personal

devotions would not be worth even half of the minimum wage per hour, were that level of energy applied in employment! The grief is, that some employees on minimum wage are still standing upright, but are in the last stage of falling asleep on the job, similar to one half of the people who are dutifully “doing” their personal devotions. Being awake is directly related to the percentage of interest we invest in any given endeavor. They say I do some talking in my sleep. None of it has contributed anything in a meaningful way to my life.

One of the purposes of chastening is to cause weak hands to become active in God’s service and the weak knees strengthened in order to get going again and be physically mobile. Being biblically awake is more than the last stage prior to falling asleep. Being mobile for God, should, at some point, involve getting beyond a 200 foot perimeter of the front door of one’s house.

Preliminary to going any distance for God, is the difficult part about being willing to go. Coming to the point of being willing, can be a greater crisis than the going itself. There was a young man at Calvary Bible School with whom I was in a routine interview. This young student said he was saved, but had never consecrated his life to God

in a willingness to do God’s will, whatever that might be, or wherever it may lead. He said he wanted to farm his dad’s farm in the future. He feared that with a full consecration to Christ, it might remove him far from Dad’s farm. I didn’t pressure him to consecrate his life at that time.

Later he dedicated his life to God, being willing to go or to stay. And what happened? God called him to move to a distant state as a married man, for the purpose of witness and evangelism. Does he find blessing and fulfillment in his new location and work? Absolutely. The decision to be willing was a greater crisis for him than the move itself.

Being lame is called halting in the Bible. Ahab was Jewish, a wicked king, having married Jezebel, a non-Jew, and a very wicked woman, daughter of the king of Tyre and Sidon. She was a very charming princess, a playgirl, but very subtle in wickedness. Ahab was the king of Israel. Jezebel killed God’s prophets and introduced the Phoenician gods, presided over by the 450 prophets of Baal and 400 prophets of the groves. Then came a three year period of no rain, which would only end when Elijah implored God to send rain.

Elijah called for King Ahab to bring the 850 prophets up to Mount Carmel. He addressed them sharply,

saying, “How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered not a word” (I Kings 18:21). The full story is in I Kings 17-21.

The halting was a picture of one good foot, and one bad foot. Israel professed God, but served and worshiped Baal. Remember that the Bible says Jehovah God is a jealous God, and will visit the iniquity of the people unto the third and fourth generation of those that hate Him. Straddling the line of righteousness does not pass as being acceptable to God.

This text in Hebrews is a call to have the lame (or halting) legs and feet restored. Healing in a spiritual sense is needed where arthritic hands and lame feet are present from wrong turns in life; turns that dishonor God in failed faith or ostensible disobedience. Or it may be a failure to respond right to God’s chastening; an appeal made to each individual. Our crisis may be to finally choose better paths, coming back to God’s way, the strait and narrow way. Lameness will sideline those who try to serve both the Lord God and some other strange gods. Don’t be sidelined, but rather be healed. And don’t try to straddle the line of righteousness, with one foot in the world and one supposed foot in the kingdom of Christ.

The “afterward” of verse 11 is the yield of the peaceable fruit of righteousness. The afterward is the *furtherance* of God’s program of chastening. It was the *afterward* that occasioned much joy and thanksgiving for Noah. He had spent all those 120 years of hard labor to build the ark. His obedience to God was his flood insurance policy. His was the chastening of discipline. Think of his afterward. Afterward, Noah thanked God by building an altar and offering a burnt offering.

Think of the afterward for Joseph, Job, David, Daniel, Nehemiah, and others. Think of people you know in your church or among your relatives. They had a life of trials, and God made it well with their “afterward.” Then there are people we know who right at this moment are in difficult circumstances. How will their afterward be, or my own?

The furtherance of chastening is in God’s hands. We can always safely give ourselves unto God’s chastening, for it has a blessed afterward.

David had sinned in numbering the people. The prophet, Gad, came to David and pronounced a sentence of punishment. Gad said, “Choose one of three choices: seven years of famine, fleeing three months from your enemies, or three days’ pestilence.” David said, “I am in a

great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hands of men” (II Samuel 24:13,14).

**The Bottom Line** is that the discipline of God’s chastening always has an afterward. (Hebrews 12:11) The afterward yields the desired

fruit from a life that is yielded to God. Energy is meant by God to be used for profit, either economically, spiritually, socially, or academically. His discipline directs that energy, even as the orchardist prunes his vines and trees in the direction of more and better fruit.



## A Woman After God’s Heart

### Babies for Heaven?

*Mrs. Aaron (Naomi) Yoder, Leesburg, IN*



Everyone has a story. For Aaron and me, the story includes baby deaths. Like other young couples, we anticipated making good memories, having a family, and growing old together. We were realistic enough though to expect a few storms and tears in our happily-ever-after.

We celebrated our first anniversary with a doctor’s visit that confirmed my first pregnancy. What a delight to share our news with family and friends! But what heartache several months later to tell them that we’d lost our baby. We had not realized it could be so painful to love an unborn child for 16 weeks and then give up the dream. My dear husband was

so patient and such a comfort. We grieved the loss deeply.

Before the loss, we had been asked to serve as administrators at a small clinic in Paraguay. Preparing for that move helped distract us from the ache in our hearts. Since most of the work at the clinic was prenatal care, we anticipated getting to use their services!

We had lived in Paraguay a year when I went into early labor, six weeks from my due date. It was also my birthday and I knew this gift was too special to have to give up. Since premature birth was threatening, we rushed to a better-equipped hospital three hours away to give our baby a better start. Fetal distress and an

emergency C-section later, Erin Katrina was born. She lived only 6 ½ hours. We were heartbroken.

Fourteen months later found us back at the same hospital. This time I was two months from my due date. Injections to mature the baby's lungs raised our hopes for her survival. A week's bedrest, steroid shots, and another C-section later, we had high expectations of having our dream come true! But it was not to be. Anna Elizabeth was not a healthy baby. Heaven was in store for her and we didn't want to hold her back. She lived 90 minutes before she too was called Home.

After Annie's death I experienced grief so deep that there was a physical ache in my chest. Having gone through previous losses, we knew better what to expect in the grief journey, but the battle with bitterness and anger was greater. For months our focus had been on the future and preparing for our little one. We longed to be parents. I longed to see Aaron with his little girl cradled in his arms. Why were we attending funerals instead of dedications? Did God enjoy tantalizing us with a dream and then snatching it away when it was almost within reach? The tunnel of grief was dark, long and lonely. I wondered if I'd lose my sanity to the deep ache. Could I ever

be happy again? So far from home, we were surrounded with babies and so many reminders of our loss. Next door was the clinic where many babies were born to teenage girls, angry at their babies' fathers. It was so unfair. I felt let down and cheated by God. I wanted Him to fix things! I knew He was able. Why another loss? Couldn't we do more than make babies for Heaven?

Yet, we knew the fire was purifying us. We learned about depending on God. In the midst of deep pain, in the darkest days, there was always a certainty that God was there. Songs and Scripture became my lifeline. I found several *lifesaver* verses. One is still my favorite: Isaiah 54:10. *"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee."* Even when it seemed that everything was shaking around me, when He felt out of my reach, when the enemy worked overtime to defeat and discourage us, never ever did God leave us. He gave us a solid place to stand. God gave me a precious word picture while we were grieving. He showed me that in His infinite compassion, He moved Aaron and me into His own Intensive Care Unit and had lovingly chosen

His best angels to attend us. He would not leave us to struggle alone. He was actively involved in binding up our wounded hearts. We found the verse in Psalm 56:8 where David mentions God putting his tears in a bottle. Imagine God caring that much! He loved us and walked with us in our pain. I willed to love Him, to not give up, to cling tenaciously to His hand. As I worked, my kitchen sink became my altar where I offered sacrifices of praise while the tears fell. He poured grace into my aching heart. Grace enough for then. Enough for the next moment. Always enough. Always.

Was it okay to question God? I felt like I was disappointing Him by doing so until I discovered how often David did it in the Psalms. David expressed our pain so well. Aaron and I often prayed the Psalms to God. We found so much hope in Scripture. I felt like I needed to be a super-Christian and smile my way through the day, but found that it was okay

to say that it's hard and too heavy to bear. He understood our pain and carried us gently until we were on firm footing again. He cared deeply.

We were married almost seven years before we had a baby we could keep. Next, I had an ectopic pregnancy. Would that make us a one-child family? Our doctor said maybe yes, maybe no. Either way, we were so grateful for the one-year-old we had at home. It had been so difficult to return to an empty house thrice before.

Fast forward to 2018. Today we are so grateful for the three more gifts God gave us. We are blessed with a family of four children.

*(Naomi will conclude her story in next month's issue. God does not waste our pain and her story is a vivid example of that. In next month's installment she summarizes steps in the grief journey as well as suggestions for those who walk alongside the grieving.)*



## THE SUNLIGHT OF GRATITUDE

*will kill the germs  
of jealousy and discontentment.*

## marriages

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

### **Eichorn-Gingerich**

Bro. Thaddeus, son of Enoch and Leanna Eichorn, Plain City, OH, and Sis. Cherie, daughter of Phil and Ruth Gingerich, Plain City, OH, at United Bethel Mennonite Church for Canaan Fellowship, on May 25, 2018, by Robert Beachy.

### **Gingerich-Byler**

Bro. Jolynn Daniel, son of Jonathan and the late Renita Gingerich, Plain City, OH, and Sis. Kathryn Joy, daughter of Freeman and Mary Byler, Nakuru, Kenya, at Hartville Mennonite Church for Zion Christian Fellowship, on June 1, 2018, by Laban Kaufman.

### **Hostetler-Shaum**

Bro. Spencer, son of Roger and Sue Hostetler, Plain City, OH, and Sis. Geralyn, daughter of Gerald and Alma Shaum, Power, MT, at Faith Lutheran Church, Great Falls, MT, for River of Hope Church, on March 24, 2018, by Roger Hostetler.


### **Swartzentruber-Overholt**

Bro. Tyler, son of Glen and Gina Swartzentruber, Abbeville, SC, and Sis. Larissa, daughter of Marlin and Cindy Overholt, Abbeville, SC, at Cold Spring Mennonite Church on August 4, 2018, by Steve Swartzentruber.

### **Weaver-Shrock**

Bro. James, son of Kenneth and Kathy Weaver, Gap, PA, and Sis. Deana, daughter of Stanley and Carolyn Shrock, Bird-in-Hand, PA, at Weavertown A.M. Church, on Sept. 1, 2018, by Dave Stoltzfoos.

### **Yoder-Yoder**

Bro. Dwight, son of Menno and Nona Yoder, Salisbury, PA, and Sis. Susie, daughter of Mark and Ruth Yoder, Canon City, CO, at Maust's Retreat, Meyersdale, PA, for Mt. View Mennonite Church on July 14, 2018. 

## cradle roll

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

**Byler**, Laverne and Cheryl (Yoder), Whiteville, TN, (currently serving in Ukraine), fourth child, third son, Gareth Wyatt, June 13, 2017.

**Coblentz**, Kevin and Rebecca (Petersheim), Oakland, MD, fourth child, first son, Elijah Seth, May 17, 2018.

**Eash**, Steve and Anna Louise (Byler), Whiteville, TN, (currently serving in Kenya), fourth child, second daughter, Pheobe Aliyah, Nov. 17, 2017.

**Frey**, Elvie, Jr. and Sonya (Riehl), Sarasota, FL, third child, second daughter, Elisa Grace, July 30, 2018.



**Kauffman**, Doug and Rose (Yutzy), Huntsville, AR, first child and daughter, Elise Claire, July 25, 2018.

**King**, Nathan and Rose (Petersheim), Gordonville, PA, first child and daughter, Analisa Joy, June 29, 2018.

**Martin**, Andy and Arlene (Raber), Hicksville, OH, third child, second daughter, Lindsey Hope, August 19, 2018.

**Miller**, Kenny and Wanda (Mast), Wesley, AR, first child and son, Brock Dallas, June 20, 2018.

**Miller**, Randall and Rachel (Miller), Hutchinson, KS, first child and son, Jadon Kent, August 8, 2018.

**Schander**, Heinrich and Candace (Martin), Keene, TX, second child, first daughter, Abigail Haven, July 25, 2018.

**Shenk**, Timothy and Keturah (Yoder), Hutchinson, KS, first child and son, Ariel Joseph, August 19, 2018.

**Suarez**, Titus and Charity (Yoder), Hartselle, AL, third child and son, Anthony Quinn, August 10, 2018.

**Swartzentruber**, Ron and Lisa (Yoder), Oakland, MD, third child, second son, Liam Reese, August 16, 2018.

**Troyer**, John, Jr., and Lois (Whitt), Free Union, VA, third child, second

daughter, Evangeline Mercy, August 15, 2018.


**Villalobos**, Charles and Loretta (Miller), Itasca, TX, fourth child, first son, Alexandre Leonardo Giancarlo, July 2, 2018.

**Yoder**, Eli and Judy (Mast), LaGrange, IN, fourth living child, (one daughter deceased), first son, Layton Eli, August 8, 2018.

**Yoder**, Loren and Monica (Sommers), Springs, PA, first child and daughter, Mikayla Joy, July 4, 2018.

**Yoder**, Mark and Martha (Stoltzfus), Whiteville, TN, (Currently serving at Mt. View Nursing Home, Aroda, VA), ninth child, fourth son, Malachi Grant, May 28, 2018.


**Yoder**, Sylvan and Remily (Slick), Vinemont, AL, second child and daughter, Sophia Lynelle, August 1, 2018

**Zook**, Michael and Emily (Schrock), Millersburg, OH, second child and son, Hans Michael, August 14, 2018. 



## ordination

*May the grace of God be upon our brother as he ministers faithfully. Let us pray for him.*

**Bro. Larry Graber**, (wife Lois Raber), called by voice of the church as minister for Maranatha Bible Fellowship, Rose Hill, VA, on August 26, 2018. Preordination messages were given by Andy Yoder, Georgetown, OH. The charge was given by Raymond Fisher, assisted by Perry Miller and John Beiler. 



## obituaries

**Hege**, Ella Lois (Zimmerman) 2, 87, of Richland Center, Wisconsin died peacefully in her home on Monday, July 9, 2018.

She was born August 27, 1930 to the late Noah and Alice (Hertzler) Zimmerman in Cumberland County, Pennsylvania.

She accepted Christ as her personal Savior in her youth and faithfully served Him all her days. Her example of love and gratitude will not be forgotten.

On June 23, 1951, she married Noah H. Hege. He preceded her in death on November 18, 1995.

Ella is survived by her five sons and

three daughters: Joy (Gary) Butikofer of Richland Center, Wisconsin; Warren (Dorothy) of Richland Center, Wisconsin; David (Lois) of Lafarge, Wisconsin; Lois (Robert) Loewen of Neepawa, Manitoba, Canada; Stephen (Alta) of Long Lake, South Dakota; Simeon (Louise) of Free Union, Virginia; Sam (Twila) of Littlefork, Minnesota; Eunice (Darwin) Hostetler of Richland Center, Wisconsin; 39 grandchildren and 46 great grandchildren. She is also survived by two brothers and three sisters: Amy (Daniel) Kraybill of Dillsburg, Pennsylvania; Mabel Martin of Ladysmith, Wisconsin;

Wayne (Joyce) Zimmerman of McBride, British Columbia, Canada; Alvin (Ann) Zimmerman of Harrisburg, Pennsylvania; and Ethel (Dale) Clugston of Shippensburg, Pennsylvania.

She was preceded in death by one grandson, Robert Hege.

Funeral services were held on July 14, 2018 at 10:00 a.m. at Lighthouse Chapel, Richland Center, Wisconsin. Burial was at the Pleasant Ridge Cemetery, Richland County, Wisconsin.

**King**, Analisa Joy, one month and four days, of Gordonville, PA, died August 12, 2018, at Hershey Medical Center. She was born June 29, 1918, to Nathan and Rosene (Petersheim) King.

She was born with TAPVC, a congenital heart defect. At only 11 days of age she had open heart surgery to correct this defect. In her short life she brought much joy to all of her family and those who took care of her. She will be greatly missed, especially by her 14 little cousins.

In addition to her parents, she is survived by paternal grandparents, Amos and Kate King, paternal great grandparents, John and Sarah King, Ivan and Anna Stoltzfus. She was preceded in death by maternal grandparents, John and Barb Petersheim.

The funeral was held August 14, with Merv Fisher, Paul Zook, and Amos King serving. Burial was in the Gap View Mennonite Cemetery.

**Miller**, Sarah H. 99, passed away on August 20, 2018 at her home.

Sarah was born on October 21, 1918 in Sherwood, Ohio, the daughter of the late Henry B. and Alta (Shrock) Mullett.

On November 29, 1970 she was united in marriage to Henry Miller and he died on September 22, 2005.

Sarah was a member of the Ridgeview A.M. Church for many years then transferred her membership to the Hicksville Christian Fellowship Church in 2012.

Sarah is survived by her step children, Magdalene (Louis) Yoder, Esther Hansen,

Martha (Max) Pasko, all of New Haven, Indiana, Henry (Marabeth) Miller, Marilyn (Steve) Eicher, all of Hicksville; 13 grandchildren; 24 great grandchildren; 10 great great grandchildren; half sisters, Clara Hefflefinger of Hicksville, Eva Shetler of Salem, Arkansas; half brothers, Henry Mullett Jr. of Milton, Iowa, LeRoy Mullett of Sarasota, Florida, Alvin Mullett of Monta Vista, Colorado; as well as many nieces and nephews who love her dearly.

Sarah was preceded in death by granddaughters, Amy Miller, Mia Monroe Eicher; step-son LaVern Miller; and sons-in-law, Elmer Miller, Eugene Hansen; sisters, Lizzie Hochstetler, Esther Mullett; brothers, Elmer, Alfred, William Mullett; half sisters, Erma Mullett, Marie Yoder; half brothers, Mahlon, Eli, Melvin, and Enos Mullett.

**Stoll**, Katie (Hershberger), 97, of Abbeville, SC, died June 7, 2018. She was

born March 9, 1921, to the late Joseph and Mary (Miller) Hershberger.

She was a member of Cold Spring Mennonite Church, Abbeville. She deeply appreciated her church family and was treasured by them.

On Oct. 2, 1941, she was married to William "Bill" F. Stoll, Sr. He died on Nov. 2, 2009. Surviving are four sons: William "Billy" (Barbara), Dennis (Marge); Robert (Rose); and Marvin (Susan); two daughters: Mary (Merl) Beiler and Lynda (Jesse) Wagler; a daughter-in-law, Elizabeth Stoll, all of Abbeville; 37 grandchildren and 89 great grandchildren.

She was preceded in death by a daughter, Wilma; a son, Johnny, and two grandchildren, Donnie and Charlotte.

Bill and Katie, as they were known, enjoyed traveling, making new friends, and having fish fries at their home. Seeking a more rural lifestyle, they moved from Virginia Beach, VA, to Abbeville, SC in 1969. In Abbeville they found a community which they quickly learned to love and enjoy.

The funeral was held on June 10, at Cold Spring Mennonite church with the local ministers in charge. Burial followed in the church cemetery.

**Swartzentruber**, Crist J., 93, of Grantsville, MD, died at Goodwill Nursing Home, July 25, 2018. He was born Feb. 22, 1925, at Norfolk, VA, son of the late Jacob and Fannie (Kinsinger) Swartzentruber.

He was a member of Mountain View

Mennonite Church. Crist was employed at Yoder Meat Packers for many years as a sausage maker. He later raised veal calves and was employed at T & T Builders. For the last 10 years, he has cut quilt blocks for the Mountain View Sewing Circle.

On June 15, 1947, he was married to Esther Yoder. She died in 2008. He is survived by one daughter, Pauline (Glenn "Chad") Yoder, Grantsville, MD; and one son, Kenneth (Gloria) Swartzentruber, Salisbury, PA; four grandchildren and five great grandchildren.


The funeral was held at Mountain View Mennonite with Jerry Yoder and Junior Bender serving. David Kauffman conducted the committal at the church cemetery.

**Wagler**, Ruth Marie, 73, of Newton, ON, died May 22, 2018. She was born October 26, 1944, to the late Allan and Emma (Zehr) Wagler

She was a member of Fair Haven Amish Mennonite Church, Poole, ON. Ruth spent time in both Paraguay and Honduras as a missionary. She also worked as a PSW and a nanny.

Ruth was a dear sister of Erma (Ervin) Horst, Tavistock; Shirley (Wayne) Erb, Milverton; Elaine (Ronald) Gerber, Newton; Mervin (Wanda) Wagler, Wellesley; Murray (Hannah) Wagler, Cross Hill; Mark (June) Wagler, St. Charles; Wayne (Dianne) Wagler, Millbank; and sister-in-law, Anna Mae (Mahlon) Gerber, Millbank. She will be sadly missed by her 34 nieces and nephews and their families.

Preceding her in death were her sister, Laurene Wagler; brother Melvin Wagler and sister-in-law, Miriam (Ropp) Wagler.

The funeral was held on May 26 at Mapleview Mennonite Church. Burial was in the Mornington Amish Mennonite Cemetery, Poole. 

## observations

The question regarding the legitimacy of capital punishment continues to be answered differently by today's professing Christians in the USA. A recent article sent to me that was clipped from *USA Today* comments on this matter. A 2015 Pew Research Survey found that 66% of white mainline Protestants support the death penalty and 27% oppose it, while 37% of black Protestants support it and 42% oppose it. The same survey reports that 53% of Catholics support it but 42% oppose it.

Pope Francis recently modified the official stance of the Catholic church on this issue. At the heart of the issue for them is the commandment "Thou shalt not kill." Before, exemptions to this mandate were allowed if there was "no other way to defend human lives against an 'unjust aggressor'." Now, the view is that capital punishment is wrong "because it attacks the inherent dignity of all humans."

Sacrificial love and non-resistance are often used to describe the same thing. But some prefer the emphasis on positive action that "sacrificial love" brings with it. Jesus was clear in his teaching about the importance of this ethic. Most Christians agree that this is generally a good idea. However, we go a step or two beyond this when we understand that this teaching is for us today. Where this view takes root in the hearts of Christians, this disqualifies them to fill positions in civil government that include responsibilities that obligate them to act contrary to this principle. Our primary loyalties lie with our heavenly citizenship.

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The past July 18, Molly Tibbits, a 20-year-old lady from Brooklyn, Iowa, disappeared when she failed to return from an evening jog. The ensuing search gripped the local community and people far and wide followed the updates provided by news outlets. A bit more than

a month later, a 24-year-old man confessed to killing her and showed law enforcement where he had placed her body. The fact that the confessed aggressor was a Mexican citizen without proper USA immigration documents, served as rocket fuel for the national debate about migration policy and border security.

Amid our desire to be safe and responsible, let's remember that hospitality is a worthy, contemporary Christian virtue. Our brother at hand and the stranger we meet should both experience this invitation.

• • • • •

Kenny Knight is an 80-year-old cattleman from Lyons, Kansas. About five years ago he was diagnosed with prostate cancer. It had already spread to his ribs, spine and shoulder blades. The doctor told him that he should not expect to live more than six months even by following the recommended medical treatment. So he began the recommended medical regimen, but he also drank a lot of tea that a friend of his, Gene Zaid, a native of Palestine, from nearby Sterling had developed from the black calla lily and other extracts. Mr. Zaid was a chemist working in the petroleum industry before dedicating himself full-time to the development of this supplement. He has secured a couple of patents tied to products he

has developed with this focus.

The doctors at the Mayo Clinic were puzzled when Kenny Knight's cancer disappeared. Then about a year ago, he developed bladder cancer. He again tried Afaya, which is what Mr. Zaid eventually called his dietary supplement, in addition to the recommended chemo and radiation. But the brutal side effects of traditional treatment led him to abandon chemo and radiation. His doctors were concerned, but his cancer vanished again.

Kenny Knight is very pleased that he is currently free from cancer, and feels as if Afaya played an important role of its twice remission. But he stops short of declaring that Afaya healed him, recognizing that this was one element of his response to his cancer diagnosis. The product has passed FDA testing as something that is safe. But testing determining its effectiveness for treating cancer and other sickness is a very rigorous, time consuming process. (Credit: *The Great Bend Tribune*)

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The following was submitted by a youth group member in one of our affiliated churches for a high-school writing assignment and relayed to me. These insights are quite helpful both for churches and youth groups. It brings to mind the wise counsel

that states, “It is more important to seek to understand my brother than to be understood.” I offer it by permission coupled with a request to remain anonymous. Is this person talking about your youth group? Read it carefully, because it just might be.

“Where can young people learn the communication skills they will need? Where can they practice give and take with everyone having a chance at times to cheerfully do things they have neither talent nor taste for. In the church youth group, of course — where the non-athletic must play volleyball, the unmusical sing, the talkers shut up and urge the timid to speak, the indecisive voice an opinion, the opinionated hold preferences loosely. This is where we learn to operate as a brotherhood.

The youth group is a microcosm of the brotherhood. In it, we learn to lay down our own preferences to ask the questions necessary for good communication, to support and encourage the leaders among us, and to give our opinions when asked. Active people choose to sit still and sing with the others; those others in turn are willing to join in the volleyball they cannot say they enjoy. We learn to work together until we can articulate a common goal, and then help each other reach it.”

• • • • •

Two readers sent me articles that referenced the following information. One of the articles was from CNBC and the other was from the website for Institute for Health Metrics and Evaluation (IHMA).

Proponents of moderate social drinking argue that responsible alcohol is not only harmless but actually offers a few health benefits. Indeed research suggests that alcohol in some cases provides a bit of protection against heart disease and diabetes. But a very comprehensive study that was carried out by the Institute for Health Metrics and Evaluation in Seattle, Washington, sounds a cautionary warning to those who choose to imbibe. Those reporting the results of this study are calling for an overhaul of national guidelines that suggest that a glass or two of wine or beer per day is safe for adults.

This study ran from 1990 until 2016 and included people whose age ranged from 15 to 95 who lived in 195 countries. It also included observations from an additional 592 studies and 28 million people world wide. The resounding conclusion is that the safest, most beneficial level of alcohol consumption is none whatsoever. Alcohol was reported as the leading risk factor for those

who have experienced untimely death or disability between the ages of 15 and 49. In 2016 alone, 2.8 million deaths were linked to alcohol. Current drinking habits pose “dire ramifications for future population health,” the report’s authors said. They urge people who drink to reexamine their practice in light of the evidence. The general health benefits attributed to alcohol are profoundly overshadowed by increased risk in other areas. The burden that alcohol places on our health care system is staggering, both in monetary terms and other resources.

A brother in Christ who has had the sad opportunity to observe the devastation of alcohol in his extended family, recently commented to us that he has never seen anybody whose life has been bettered by alcohol. But he’s seen many, many problems for those who have chosen to drink. Let’s not delude ourselves with the idea that a bit of social, responsible consumption of alcohol is a wise consideration. Those of us who have been blessed with parents who taught us total abstinence should regard this as an inestimable gift we purpose to give subsequent generations.

• • • • •

Chris and Vivian Van Gorder were the parents of 3 children age 11, 9 and 4. Chris is 57 years old and

teaches in Baylor University’s religion department and Vivian is in her mid 30s. They attend Hope Mennonite Church. The routines that their family had adopted underwent some serious re-calibration, when they discovered that she was pregnant. But, what surprised them even more was that she was expecting triplets, which would double the number of their children. In spite of the obvious change in focus and plans, they regarded this a wonderful blessing from God.

The babies were born via c-section in May of this year at the Baylor Scott & White Hillcrest Medical Center in Waco, Texas. After the three babies were delivered, and the surgeon team was finishing the procedure, one of them discovered that they weren’t quite finished after all! There was one more little baby that had escaped previous detection. All four babies, two boys and two girls weighed about five pounds each and were exceptionally robust. The parents were expecting that their family was complete before this all happened and the multiple birth was not a result of their pursuing any fertility treatment. They are very thankful for the support that they feel from Chris’ colleagues and from their church family, and to the Lord for this gift. What a surprise!

–RJM 



# The Role of Women in the Bible

*George R. Brunk II, (1911-2000)*

Scholars have pointed out that in the narrative of the Creation in Genesis 1:26, 27, Adam is a collective term for mankind. In verse 26, we have these words, God said, ‘Let us make man...and let them,’ the word “them” defining “man” in the former clause. Then, in verse 27, we have the statement, “In the image of God created He them, male and female created he them,” the “them” being synonymous with “him.” The passage in Genesis 2:21-24 indicates the inseparable unity and fellowship of the life of Eve with Adam. She is far more than a mere assistant or “helper.” She is the complement essential to the fullness of his personality and being. She is a help (suitable) for him. She is not just a help meet!

## *In Old Testament Times*

The position of women in the Old Testament is in stark contrast to their place in the surrounding heathen nations. Children were required to honor father and mother equally in the Ten Commandments. In the days of the patriarchs, we see that Sarah occupied a place of honor and authority in the household of

Abraham. In the case of Rebekah and Isaac, it appears that she was no less influential and probably was the stronger personality of the two. Jacob accepted Rachel with her companionship and counsel regarding family life.

Miriam and Deborah were two powerful women in the Old Testament. As a prophetess and poetess, Miriam led the women of Israel in triumphant song as they celebrated the overthrow of the enemies (Exodus 15:20). Deborah was a powerful woman who served in the capacity as a judge over the nation and led her armies to victory with the assistance of her military general, Barak (Judges 4:8).

One writer said that no person in Israel surpassed Hannah, the mother of Samuel, in intelligence, beauty, and fervor of religious devotion. Two other Old Testament women may be named as eminent prophetesses. They are Huldah, whose counsel was sought by both high priest and king, and also Noadiah, (mentioned in Nehemiah 6:14).

Other noble women may be named such as Jochebed, Esther, and Ruth. However, there are two

which are an outstanding disgrace to womanhood—Jezebel and her daughter, Athaliah. Both were wicked, merciless, idolatrous, and murderous. Athaliah was the daughter of a king, the mother of a king, and herself a renegade queen.

Baal-worship was re-introduced into Israel by Jezebel and into Judah by her wicked daughter, Athaliah. According to the prophets Jeremiah and Ezekiel, women were prominent in idolatry and in the importation of the abominations of foreign religions. It has been suggested that the decline and overthrow of both Judah and Israel may be attributed in large measure to the disastrous effect of wicked, worldly, idolatrous women, such as Jezebel and Athaliah.

### ***Women in Proverbs***

Since Solomon had hundreds of women around him, we find that what he says in the book of Proverbs reflects some of their influence for good and evil. According to Solomon:

- A man should always rejoice with the wife of his youth (5:18).
- A man should not be enticed by an evil woman's beauty (6:25).
- A man should never tamper with his neighbor's wife (6:29).
- A man should never waste his substance on a harlot (7:10, 11, 12; 29:3; See Luke 15:30).

- Glamorous, foolish women are empty-headed (9:13).

- Gracious women retain their honor (11:16).

- Lovely women without discretion are like jewels in a swine's snout (11:22).

- Wise women build substantial homes (14:1).

- Foolish women destroy a home (14:1).

- Contentious women are like a continual dropping on a rainy day (19:13; 27:15).

- Brawling women are not easy to live with (21:9; 25:24).

- Angry women are never good company (21:19).

- Adulterous women can be self-righteous (30:20).

- Odious women ruin the peace of a home (30:21, 23).

- Loose women are like snares and nets (Eccl 7:26; Proverbs 7:10).

- A virtuous woman is a crown to her husband (12:4).

### ***Women in the New Testament***

With the coming of Christ, a new day dawned for women. Mary, the mother of Jesus, was lifted from her "low estate," so that generations after would call her blessed (Luke 1:48). Both Mary and Elizabeth are illustrious examples of womanhood in the will and

plan of God. Our Lord showed great reverence and respect for women. They responded to Him in a memorable way as is seen throughout the New Testament. The home of Mary, Martha, and Lazarus at Bethany was a place of frequent retirement and rest. Women accompanied Him along with the twelve in his preaching tours from place to place. Mary Magdalene, Joanna, and Susanna, among others, ministered to his needs. Women followed Him on his last journey from Galilee to Jerusalem and ministered to Him on his way to Calvary. They witnessed the crucifixion; they accompanied his body to the sepulchre; they prepared spices and ointments for his burial; they were first at the tomb on the morning of his resurrection; they were the first to whom the risen Lord appeared. It was women who had the honor of being the first to announce the fact of his resurrection to the frightened disciples (Luke 24:9,10, 22). Mary, the mother of Jesus, was among the 120 who continued in prayer in the Upper Room and received the enduement of the Holy Spirit on the day of Pentecost. They were among the first Christian converts (Acts 8:12). They suffered equally with men in the early persecution of the Church (9:2).

### ***Women in the Early Church***

Women played a very important role from the very first days of the early Church. Dorcas was known for her charity and good deeds. The mother of John assembled the disciples at her home to pray for the deliverance of Peter (12:12). Priscilla demonstrates her gifts as she along with Aquila, are able to instruct Apollos and show him the way of the Lord more perfectly. It was Lydia of Thyatira who showed her hospitality in making a home for Paul and also a meeting place for the infant Church (16:14). There must have been a goodly number of women in the Church at Rome since Paul in the closing salutations of his epistle sends greetings to at least eight of them. In his letter to Timothy, Paul makes reference to Lois and Eunice, grandmother and mother of young Timothy who had "faith unfeigned.."

Paul makes reference to those who "labored with me in the gospel" (Phil. 4:3). He had referred to Phoebe (Romans 16:1) as "a servant of the Church," likely a deaconess.

It is not the object of this article to deal with the restrictions and limitations that are placed upon women in the church by Paul, in particular. Because of these instructions, some feminists have charged that the Bible is chauvinistic

and anti-feminist. Such a charge is totally ungrounded and untrue.

The fact of the matter is that the Bible has elevated women in both the Old Testament and the New. The facts of history reveal that Greece and Rome, when they were at the very peak of their culture, did not recognize the value and worth of women as is done in the Bible. The famous Greek philosopher, Aristotle, considered women to be inferior beings, somewhere between free men and slaves. This view was shared by Socrates, and other famous philosophers.

The religions of Hindu, Zoroaster, and Mohammed placed women

under a disgraceful bondage unknown to the religion of the Bible.

In the writings of Confucius, there is no word of condemnation of polygamy, slavery, or the evils suffered by women.

In China, there was no school, private or public, for girls until missionaries provided them, starting in 1837.

The Bible is the great liberator for women.

*[From The Sword and Trumpet, August, 1992. Used by personal permission from GRB II, in conversation with me nearly two decades ago.*

-PLMJ 

## A Single Sister's Role in Church Life

*Elton Eby*

God's kingdom is large, exceeding our comprehension. God's kingdom is also personal, including each one who has responded to His invitation to become a part of it. God's gift to us is the church where Christ is preparing a bride for Himself. As we understand God's work and purpose in our own lives, we naturally ask, "What is my role? Where can I make a contribution?" We instinctively know

that fulfillment is achieved through involvement. That fulfillment can be found in any role of life.

The role of singlehood is not as clearly defined in Scripture as that of married life, but both are addressed, most notably in 1 Corinthians 7. God has a plan, a purpose, and a place for each member in His body, the church. Our places are God-ordained. Remember this: "Had any other condition been better for you than the one in which you are, divine

love would have put you there.” So we must not look around at others as Peter did and ask, “Lord, and what shall this [sister] do?” (John 21:21).

We must maintain respect and not think of being single as being less honorable than being married. We rather see it as a gift from God both to individuals and to the church. In 1 Corinthians 7:7 Paul refers to singleness as a gift from God. Christ also said that some remain unmarried for the kingdom of heaven’s sake. (See Matthew 19:12). In most churches, some have the gift of marriage and some have the gift of singleness. The diversity of gifts enhances the effectiveness of the church’s work.

**The role of love.** Each believer, married or unmarried, is called of God to “by love serve one another” (Gal. 5:13). Where God calls, He gives grace — His divine enablement—to His child to fulfill his or her role. There are roles that single sisters can fill better than those who are married. Do you fill them “by love”? Love for God first, who created you, but also for your fellowmen among whom He has placed you. Love is willing to sacrifice and it beautifies any role we undertake. The church is blessed by faithful examples of love. Love truth and godliness, love souls and people, and love labor and service. As you allow and invite

God’s love to fill your heart, love will radiate forth to all around you. God has much for you to do.

**The role of dedication.** God is looking for people with dedication to His cause. In the larger context of the church, we may think we fill a very small role, even an insignificant one. Perhaps we have goals that are unrealized and seem unattainable. Others seem to attain to “more.” But success is not always achieved by reaching our goals; it is achieved by being faithful. Are we dedicated to serving God, the church, and our fellowmen? Or are we serving ourselves?

A dedicated person is not laboring half-heartedly today hoping something greater or more significant will be offered tomorrow. To do so is to miss the blessing and fulfillment of a life well-lived. Single people may have a fear of failure, a fear of being forgotten, or a fear of the future. Such fears will multiply as dedication wavers. God has placed each of us in the church with a specific place to fill and a special work to do. Are we dedicated to accomplishing God’s plan?

**The role of self-denial.** God calls His servants to self-denial. How great can God’s kingdom become if there is less of us and more of Himself in it? We may be tempted to

look around and think others should refrain from things so that we do not become envious, discouraged, or offended. Shall we not rather look to Christ and ask how we can bless others in His kingdom rather than desiring others to bless us? As singles, you have your schedules, your routines, and your duties to fulfill. Yet you may be able to use opportunities to assist your married sisters when urgent needs arise. Do you bless others' lives in this way? You will be blessed as well.

You may also think you are entitled to certain things. For example, some folks like to travel. You may have the time, the money, and the transportation to travel. Many in our churches are encouraged and stimulated in Christian living by the input of visitors. But do you also travel simply because it has been awhile since you last had an excursion, a day off, a time with friends, or a change of scenery? You do not have any pressing duties at this time, so off you go. Or do you understand that serving others blesses them and you both? If you do not enjoy travel, denying self may come in other fields for you. Self-denial is a role God calls you to.

**The role of example.** God has a place in His church for single sisters to fill the role of example. The

younger, especially younger sisters, look up to you as a role model. Be an inspiration to them in doctrine, in faith, and in purity. Support our dress standards of modesty and sobriety. Encourage consistency by your example. Cultivate a joyful spirit, yielded to God's will. Do not sigh over what you think you might be missing. Purposely seek to find joy within the sphere God has for you today. Your living example can show that the ultimate in life is being in God's will, doing His work. Be an example of the believers as you relate to all people, whether at the workplace answering people's inquiries, or as you have opportunity among your neighbors. Your interest and concern in their lives will greatly influence their general opinion of Christian living.

**The role of serving.** Finally, singles are "saved to serve." That role is equal to every other Christian's role. Every child of God, single or married, ought to attempt to make his work a service to God and to His people. But Paul, in 1 Corinthians 7, tells us that while marriage is good, singlehood is even better when it comes to service. Such can serve "without distraction," free from some of the obligations others have. Many ministries are filled in the church by our single sisters. How many of the

young among us have been taught by single sisters in school, Sunday school, or Bible school? How many of the older or elderly have received care and assistance either at home or while residing at the Mennonite Home? And how many mothers have benefited and been blessed by the cheerful assistance and presence of one who helped to lift the daily load of care? These single sisters are not insignificant.

Some positions need to be filled in foreign lands, some in literature or publishing work, and some as mentors. Your opportunity may be closer home with younger family

members or among the troubled, the lonely, the seeking, or your elderly neighbors. God's love to you is your message to them.

God lays many opportunities for service before us. Satan daily dangles many distractions. Whatever your opportunities, purpose to pour your resources and your energy and passion into God's kingdom. God expects a return on His investment in your life. Purpose to use all He has given you for His glory and kingdom! God bless you as you cheerfully and faithfully fill your role.

*[From Brotherhood Builder, July, 2018. Used by permission.]*



## mission awareness

### The Encounter Café

*Ray Yutzy, Kalona, Iowa*

In April, 2016, one of the ministry team from Sharon Bethel Mennonite Church, Kalona, Iowa, was traveling to the annual Beachy Minister's Fellowship Meetings in Lancaster County, PA. While traveling through State College, PA, they made an overnight stop there to visit friends. The following morning their friends took them to Sowers Harvest Café

& Coffee Shop for breakfast. As our minister stepped inside and began to observe what was happening with the staff and their care for the customers, his heart began to take notice of the ministry aspect of the establishment. The idea of doing something similar in Iowa City began to form in his mind and heart.

Our church brothers had been in discussion earlier concerning

the need for an outreach but were concentrating more on the usual procedure for some of our families to move to another location and form a new congregation. After much discussion, it seemed like the Lord was not opening any doors and those interested decided to put it on the shelf for a while. When the idea for a café/coffee shop in Iowa City was introduced to the church, there was a great deal of interest, enough so that a six-man committee was formed to pursue the project. There were more details than we have space to list here that needed to be thought through and pursued. A statement of purpose and vision was developed. Location was of utmost importance in the minds of the committee.

In March, 2017, we were introduced to the community where the café now exists. The leading and presence of the Lord seemed very clear to those involved the day we looked at the location and concluded this was the place to pursue. Details fell in place. We chose the name, “The Encounter Café” and renovation began.

The mission and purpose statement in brief, reads thus: “The Encounter Café exists to provide a peaceful place to eat good, healthful food, to rest, to study, to minister God’s peace to a broken world and to demonstrate a Biblical lifestyle through encounters

with our customers. It also exists to produce profits that can be directed to humanitarian aid and to missions.”

On August 23, 2017, the doors were opened to the public for what we all thought would be a soft opening. An individual operating a local on-line news service for the local area was watching the progress and had asked enough questions of those working there that she knew when the opening day was scheduled. She came in and immediately asked for an interview to be published on-line that evening. It was granted and that began a relatively extensive line of media the following two weeks that destroyed any possibility of a soft opening. You see, the story was told that the business is “for profit” and all profits would be given to charities and ministries and that it would more than likely include local charitable needs and that the business is owned by a local Mennonite church. People still coming for the first time almost a year later will refer to the stories they read about the Café.


To say the first year has been a good year is a slight understatement. It is good in that it is a success, that hearts and lives have been touched, and that we as a church have come together in a unified way to make this happen. Our walk with the Lord has been challenged. We give recognition



to our great God for His anointing and blessing on the ministry of The Encounter Café. A significant percentage of the congregation was present at the Cafe on the evening of our special dedication service. God answered the prayer of dedication by our senior pastor many times over.

I could tell many stories of encounters we have had as staff with people of all ages and all walks of life. We meet people who give us a burden for their eternal destiny like Julius from Brazil, a young man given to research on ancient Greek Philosophy; Chad from the school of music; Matthew, a music student who has adopted a homosexual life-style and admits it's probably wrong but feels a safety at The Encounter and is very respectful. We have enjoyed Jerry & Ina, a Jewish couple, married for sixty-seven years who keep on loving each other. Help us pray for Lillian, a law student. Then there is Mel, a young female college student, who loves to come and sit for hours studying and becoming friends with the girls. There are two workers, Jason & Mason, who come to the café almost daily. It was interesting how Joseph, a Mormon, respected our emphasis on modesty. Many students who come to the cafe regularly also bring their parents and families. Ed

& Linda, Larry and his daughter, Hannah, Dan & Vicki, Clara, Susie, Kathy, and Jazmeen are either on staff or are enrolled as students at the Voxman School of Music, University of Iowa, which is directly across the street. The list could go on & on. Each encounter is an opportunity to show the way of salvation in Jesus Christ and each one has needs that only Christ can meet. Julius and Jason have accepted invitations to attend our church and enjoyed the fellowship. God only knows what the end result will be of all these encounters.

*(Those comprising The Encounter Café board are: Elam Stoltzfoos, Elwyn Stutzman, Delmar Yoder, Jonathan Beachy, Lavon Bontrager, and formerly, Michael Ropp, who is now serving in Liberia. These brethren give oversight to the overall operation. Ray Yutzy is General Manager. They state, "We are not unique, only servants in the Kingdom of God here on earth. May God alone be glorified. We are currently in need of some female assistance, a young man and a couple with a vision and passion for the purpose of The Encounter Café to provide kitchen/ ministry help. The Café is located approximately two miles south of Interstate 80 from the Dubuque St. exit in Iowa City. Come visit us. R Y)* 

## Surprised By Poland

*Mary Ellen Beachy, Dundee, OH*

When I thought about Poland, I envisioned a cold, dark and snowy country. I knew Mennonites from America went to Poland to teach English classes. What I knew was very minimal. I even searched a map to find the location of Poland and its neighboring countries.

When Mark and I traveled to Poland in July with “Hope Singers”, we found a bright sunny country with prosperous farms, beautiful old architecture, and myriads of colorful blooming flowers.

The seasons in Poland are similar to our seasons in Ohio. Winters are snowy and cold. One big difference is that the sun sets very early in the wintertime. Darkness falls over the land by four in the afternoon.

A big contrast is the summertime when the sun rises by three or four in the morning. The produce, fruits, and crops thrive in the long golden days of summer. They raise many of the same fruits and vegetables we do. They love these healthful foods and do not consume copious amounts of sugar like Americans. Interestingly,

there are not as many portly people.

Fruits are exported as well. It was fun seeing some new fruits, pears that were much longer than our own, miniature pears, peaches that were flatter, large red raspberries, big blueberries and fresh currants.

The Polish Christians in the churches where we sang were warm and welcoming. They graciously, generously served us plates full of wonderful Polish sandwiches, cakes, coffee and other delicious traditional foods. It was a pleasure to sit and talk with them and learn more about their lives.

I learned that the fancy cakes they served were not purchased in a bakery, but lovingly prepared by women from the church in their own kitchens. The cakes are holiday dishes and also served for special occasions. Maria told me this through an interpreter.

I found out that the handicapped young man we met at the service was Maria’s son. Years ago, when he was three, he been traveling with his father in a little car. They were in a serious accident, the father tried to shield his small son, but Peter was

seriously injured. In the ensuing months his parents saw he was not growing and developing as a normal child. Thankfully Peter could talk and communicate. His mother Maria fervently prayed that her son could understand and know His heavenly Father's love.

Peter is so loved by his parents. His father faithfully worked his job as a postmaster and did his best to provide for his family of two children, a daughter and a son. In spite of Peter's handicaps, they care for him at home and would not consider placing him in an institution. Peter was taught about God. He learned to love and pray to his Heavenly Father.

I asked Maria if she has a garden. She replied that she cannot because they live in an apartment complex.

When we left Maria's church the people lined up on both sides of the sidewalk to wave good-by. On our seats in the bus we were waving and they were still waving, too.

I am learning from their gracious culture, why not show more warmth and friendliness when guests arrive, when they leave our home or when visitors attend church?

The country of Poland suffered much during in World War II. There were food shortages, Jews were annihilated, many people died, and large areas of cities were destroyed.

The German regime chose Kraków for their capital city. That city did not

suffer much devastation due to having been conquered with little resistance.

In their search for the best spot for their headquarters, the Germans found the governor's mansion, a stately solid building. In what was formerly the ballroom they set up their office. They called in a painter and a bold Swastika (a German Nazi symbol) was soon on a prominent wall.

Today, many years later, this same building is a church where believers gather to sing and worship God. Where the fascist symbol hung, there now hangs a cross.

"Hope Singers" sang in that church. What a privilege. The place was a proclamation of God's power and ability to bring beauty out of ashes, and His purpose to destroy the works of the devil.

Gateway to English is a mission school in Poland that establishes relationships and contacts through English Classes. I was impressed with the teachers' friendliness and genuine care for their students.

Laverne Hershberger and his family have lived in Poland for seventeen years. They care and minister not only to the Polish people, but also to numerous youth who come to teach English.

The trip to Poland held pleasant surprises, hard work on a singing tour, and an opportunity to spread the love and light of Jesus.



## Book Review: *Church Matters*

Ken Kauffman, Huntsville, AR

I'm squirming. Partly with delight; partly from discomfort. "Church Matters", written by Gary Miller and published by TGS International, startled the cynicism right out of me. By candidly discussing church matters (or is he saying that church *matters?*), Gary opens the shades and lets the light shine in. I'm beginning to see church matters in a different light.

Anabaptist young people—many of them sincere—are asking questions: Is church life as I know it the ideal that God had in mind? Is an ideal church some nebulous mystical entity that exists only in our dreams? If I peer with the right kind of glasses, might I even find it amid the messiness in my community?

These noble question-asking Anabaptist young people are sometimes impatient. Some resort to revolution and shaking things up, deliberately thinking and acting outside the box. Others check out, return the keys, and say goodbye. Not worth the effort, they say. A few

comply, conform, and go with the flow, albeit cynically.

Ah! cynicism—my coping mechanism when I see a church going wrong. George Carlin got it right: "Scratch any cynic and you will find a disappointed idealist." A mention of cynicism is highly relevant to a book review such as this one.

But the questions they're asking are good and worthwhile. This book can help. It is not necessary to seek out resource manuals like "Overhauling Your Church Engines" written by authors that don't know or understand our subculture and background. Gary Miller does. In fact, conservative Anabaptists seem to be his intended audience.

"Church Matters" contains twenty-seven chapters in six sections: 1) *The Purpose of the Church*, 2) *Church and Culture*, 3) *Business and Brotherhood: Rethinking the Relationship*, 4) *Are We Limiting God?*, 5) *The Power and Purpose of Oneness*, and 6) *What is God's Vision?* There is a natural flow and

progression in the subject material, though of necessity with some overlap and re-emphasized points.

Gary has been around. He has heard, and now addresses, the many questions. Questions that you might be unconsciously (or consciously) asking. The book is well-written, relevant, and timely. On second thought, is it a late arrival? Seems we could've profited from this book twenty-five years ago.

I've heard some slight criticism of Miller's approach in this book: "He doesn't come out clearly and say it how it is." But consider that he asks hard and honest questions that should cause us to think and come to our own conclusions. Besides, if you read thoughtfully, you'll find a number of conclusions, especially in the last chapter, "A Path Forward." "Throughout this book I have asked many questions with the goal of encouraging our churches to examine their vision and purpose . . . I want to go a little further and propose some steps churches can take." But don't turn there first!

Ever since my local congregation studied the Book of Acts in Sunday School, I've been thinking, "Is the church described in Acts a reliable and sustainable model for us today?" I was pleased to see that Gary starts his book with that assumption. "Yet

when we stand back and compare our local churches with those first believers in the Book of Acts, something is often missing." And, "While the churches in Acts were known for turning the world upside down, we have difficulty at times just holding our churches together." Ouch.

Speaking of holding our churches together, Gary addresses further the subject of "ecclesiastical divorce." "A godly marriage is intended to provide a living example of the great love and vibrant relationship between Christ and His church." And, "Divorce distorts God's illustration of His love." Likewise when churches divorce. Church splits (i.e., divorce) are weighed in the balances and are generally found wanting. "Don't expect visitors after a church split."

Firmon and Needmor are the two pastors leading the congregations emerging from the Shady Oak divorce. (Last names withheld on purpose. How many of the aforementioned young people could substitute familiar last names into the story?) And the sad story of Sammy Seeker illustrates what might actually be happening in too many situations. Gary Miller knows our history and speaks practically to the issues. "Impatient and idealistic youth,

carnality among the members, leaders whose style of administration more closely resemble a business owner than a shepherd— these factors all contribute to dysfunction and division in churches.” He follows this with a “something else” which is worthy of personal and collective examination.

The artwork and graphs sprinkled throughout the book give credibility and vitality to the text. The vivid imagery and illustrations are compelling. Are you bone or muscle in the church? The vibrant church is depicted as having “coordinated contradiction,” with bone representing those who value structure, and muscle representing those who value action. It caused me to appreciate and embrace diversity of gifts and viewpoints. And then, the three options of how to deal with the diversity of gifts God has placed in the church follows. (Hint: Option #2, Death by Dissection, isn’t offered much good press.)

Miller writes eloquently of the church as a symphony orchestra. The question, “What kind of music is your church producing?” prompted me to analyze my own performance in our local orchestra. “When tension and conflict characterize a local church, one can hardly expect the seeker to grasp the true nature of God or develop a curiosity about Christ.”

Is it true that doctrinal correctness is less important than love, practically demonstrated, in the brotherhood? This brother presents a compelling case for the preeminence of love. Love—oneness in the brotherhood—is the church’s primary evangelism tool.

How should the church relate to surrounding culture? How much should we accommodate? Or adopt? Culture is always changing. *Normal* changes. Is the church doomed to be either separate and irrelevant or worldly and irrelevant? Can we be separate from the world AND reach out to the world? What is the New Testament perspective? “If we are apologetic about our heritage, our lifestyle, or our dress, we will not present the Gospel in a very compelling manner,” writes Gary. See! He doesn’t only ask questions, he also drives points home. Clearly, he has a relevant grasp on current Christian cultural challenges. Principle: We tend to move toward what we love and away from what we despise.

Of course, Miller’s interest and involvement in business/financial aspects prompt him to invite us to rethink the relationship between business and brotherhood. (Warning: some of the scenarios he paints are too true to be good.) Seems I’ve

heard young people ask similar questions to many he raises. But the potential of businesses to positively impact the church and its mission is also not minimized. Accountability is emphasized.

Chapters Eighteen and Nineteen contain poignant questions and perspicuous insights on evangelism. Pastors, here's a suggestion. (By the way, thanks for reading this piece; some of the question-asking young people might not be...) You could read, or have someone else read, these two chapters as a core part of a sermon. I predict you and your church will agree that Brother Gary effectively portrays the heart of Jesus here.

The last section is analytical. It discusses God's vision and our vision, strong churches versus weak churches, commitment to community, and honesty about who we are. By the time you get here you should be conditioned to eagerly receive the proposals in "A Path Forward."

Here is a further sampling of the book's thought-provoking questions:

- *Is it possible that we have all the right answers, but are asking the wrong questions? Why did God instigate the church in the first place?*
- *What did God actually have in mind when he placed people with*

*different temperaments and diverse natural abilities into churches?*

- (Not a question) *Culture moves. If churches are going to survive and be effective, they will need to do more than develop more guidelines. They will also need to... (read the book to find out).*

- *Is your church anchored or adrift? If you are going to survive as a church, you will need to be purposeful as you relate to culture.*

- *Is your church using business as a vehicle for evangelism? Are you holding your businessmen accountable?*

- *If Jesus was the pastor or even a member of your congregation, what type of people do you think He would bring with Him each Sunday? Would [onlookers] find the poor and the "lepers", society's untouchables?*

Read, then re-read, this book. Ready yourself to think about church matters in a new and refreshing way. Reboot your tired church experience and recharge your vision. Read with an open mind and discover that church matters. To God. To His people. To yourself.

*Writers for Thinking Generation wish above all to generate involvement in God's Kingdom—especially among today's generation of thoughtful young Anabaptists. Address correspondence to [kandbkauffman@gmail.com](mailto:kandbkauffman@gmail.com).*



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Periodicals

## THOUGHT GEMS

A merry heart can work all day long, but a sad heart gets tired in a few minutes.

• • • • •

The world is whatever cools your affection for Christ.

• • • • •

Love will endure if it is kept pure.

• • • • •

The church can preach and the school can teach, but the home must translate sermons and lessons into a way of life.

• • • • •

A builder can make an old house in need of repair look better simply by presenting the cost of a new one.

• • • • •

Being humble is different from being downcast.

• • • • •

Don't be a lily Christian—"they toil not, neither do they spin."

• • • • •

If your life tastes flat, let God's grace season it.

• • • • •

Man's best friend, Jesus, has conquered man's worst enemy, death.

• • • • •

Always try to be kinder than seems necessary.

• • • • •

Life is kind of like a garment being altered but never fitting perfectly.

• • • • •

Live today like you'll wish you had lived when you stand before God.

• • • • •

Love is like fabric that does not fade when washed in the water of adversity and grief.