



Calvary MESSENGER

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

Galatians 6:14

DECEMBER 2023

Meditation	
<i>Christmas Poem</i>	1
Editorial	
<i>The First Baldfaced Church</i>	2
Embrace Imperfection	7
I Saw a Beautiful Thing	
<i>Who Would Refuse?</i>	9
Follow the Crumbs.....	10
Marriages.....	11
Cradle Roll.....	11
Ordinations	13
Obituaries	13
Observations	15
Mission Awareness	
<i>Is Mary the Mother of God</i>	18
A Woman After God's Heart	
<i>Mary, One of Us</i>	21
Junior Messages	
<i>The Power of Christmas Carols</i>	24
Youth Messages	
<i>Joy to the World</i>	26
Index 2023	29
Subject Index.....	31
Thought Gems	back cover

Calvary Messenger

December 2023

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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Christmas Poem

I used to store my Christmas in a closet in the hall,
And every year I'd haul it out and hang it on the wall,
And wrap it with a ribbon or hang it on a tree,
For Christmas was a box of things that I could touch and see.


And when I was finished with it, soon after New Year's Day,
I'd take my Christmas off the walls and tuck it all away.
Then I would continue with my life as though Christmas had
never been,
Until another year had passed, and it was time to start again.

But one day, as my Christmas was just about to start,
There arose an urgent longing from my sad and lonely heart.
And then with eyes that saw my need, I read the Christmas Story.
And in the twinkling of an eye, I beheld my Savior's glory.

I saw that He was born to love, and He was born to die.
I saw how He was born to save a sinner such as I.
I saw that I was born to know His grace and love divine.
I saw that this was never meant, just for Christmas time.

And now my Christmas isn't things that I can touch and see.
My Christmas is my Savior, and the love He gives to me.
And never do I store it, in a box that's tucked away.
For with Jesus living in my heart it's Christmas every day.

Michelle Richard Kropf

1956-2017 

The First Baldfaced Church

The congregation started with just a few members, probably with only one. The place of worship was just a tiny place, but it quickly became a hub of activity. You could observe members coming and going long before sunup. Soon the facility was not large enough so a nursery and classrooms were added around the back. In fact, the building committee had no shortage of volunteers who were constantly making changes and enlarging the facility. Long into the evening and after sundown they worked and the First Baldfaced Church was an impressive congregation in the neighborhood.

But one day the observer noticed that the early morning frenzy was missing. In fact, while there were still comings and goings, this congregation was not the buzzing hubbub of activity anymore. Even when several members of other local congregations dropped by, there were no alert ushers standing guard as before. What had happened? Where had all their members gone? What will become of this once dominant and outstanding building in the

community? Will it soon become an untidy, decrepit place in the neighborhood?

This baldfaced hornet nest, aka the First Baldfaced Church, quickly grew this summer at the end of our house, attached to a flood light. It was soccer ball-sized before we noticed it and seemed too large and daunting to attempt to remove it. The hornets didn't bother us as we went in and out of the door below. So it stayed. Removal will come in the dead of winter.

But the hornets diminished greatly even before freezing weather. Where do hornets go in the winter time? How do they start another "church?" And so the analogy of hornets and church growth cycles began.

Church growth cycles have been happening for decades and centuries. Are there ways we can keep congregations alive and active in the Kingdom of God? Here are just a few observations after pondering on the First Baldfaced Church and remembering another distantly related denomination, the Sweet Bees Assembly.

Baldfaced hornets are in the

yellowjacket family along with other wasps. For these wasps to survive, the fertile female wasps or queens overwinter in protected places such as cracks and crevices. They begin a new colony the following spring. The workers usually die off after the nest building is completed.

Honeybees have the ability to store food and normally can overwinter in the hive and continue expanding the hive the following year. There are several differences between hornets and honeybees. Can we learn from the Sweet Bees Assembly?

Both “denominations” focus on growth. They have workers who build the comb, a queen who lays eggs, and workers who care for the larvae. However, there seems to be a contrast between a short-term (one year) and a long-term (multiple year) emphasis. The importance of hornet nest building is important because the sooner the nest grows, more comb can be added, more eggs laid, and more workers raised. The faster that cycle can repeat itself in a year the larger the nest.

Honey bees are often kept in hives and managed by a beekeeper. They build the combs but not the hive. They are limited to the size of the hive, or in nature, the size of the cavity they are inhabiting. In springtime, when the brood hive is

becoming full and cramped, they often “swarm” or send out a group of bees with a new queen to begin a new hive at another location. Some church groups may unwittingly follow that example to keep the congregation busy, vibrant, and focused on reaching the lost. Having an organized group leave with the blessing of the church seems to be better than a dissatisfied division or a continual coming and going of individual members and families.

While God has created both hornets and honey bees, mankind seems to have a much greater appreciation for honey bees than for hornets. I believe it has something to do with the sweetness they produce. This is also a reason they can overwinter since they prepare a supply of honey for this purpose. Many worker bees spend all of their lives foraging for food. Their foraging is part of the pollination process for countless plants which blesses the whole world. Living life with a long-term vision (eternal) not only provides us with a goal greater than the size of our “nest” but also provides us with food for the winters or downturns in our congregations that seem to happen despite the best efforts. Honey bees share, maybe a bit unwillingly, their larder of sweetness that they’ve worked for. Christians who see their role as steward vs.

owner of the physical and spiritual blessings they've been given will more easily share God's blessings with those in need.

The greatest difference between hornets and managed honey bees may be the beekeeper. This person watches for disease and pests and also manages the size of the hive. Jesus, as Head of His Body, the church, has perfect understanding of our needs. The church's willingness to follow Him and His Word will bring the ultimate results He desires, even if they may not seem to match a temporary or earthly emphasis more common in the First Baldfaced Church. May we follow Him faithfully.

Ephesians 1:17 *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:*

18 *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*

19 *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*

20 *Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,*

21 *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:*

22 *And hath put all things under his feet, and gave him to be the head over all things to the church,*

23 *Which is his body, the fulness of him that filleth all in all.*

-AY 

THOUGHTS

Thoughts are FUNNY little things
That walk across your face;
The BAD ones come with dragging steps
Which leave an UGLY trace.

But good thoughts have such HAPPY feet
That SMILES grow as they pass,
And faces where they came to play
Look LOVELY in the glass.

Author unknown

Announcement

Now Accepting Student Applications for Fall 2024!

Faith Builders Training Institute serves the conservative Anabaptist community by equipping people for humble, joyful, Christ-centered service in their congregations and communities. We take a whole-person approach to education that sharpens the mind, builds skill through experience, and cultivates the heart. Our aim is to form wise students who can serve their people with skill and faithfulness.

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- Scholarship information:

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Rough paths often lead to *desirable* destinations.

Announcement

Helping People in Need Seminar

January 16-18, 2024

THE HEART MENDERS HANDBOOK: Methods

Tuesday, January 16, 2024

Objectives – Ben Waldner

Starting Well – David Martin

Having Good Meetings – Ben Waldner

Case Study, Part 1 – Tom Johnson

Wednesday, January 17, 2024

Asking Great Questions – David Martin

Interpreting Answers Accurately – Dave Snyder

Charting a Course – Bryan Fleagle

Finding Good Materials – Paul Garber

Case Study, Part 2 – Tom Johnson

Thursday, January 18, 2024

Productive Homework Basics – Bryan Fleagle

Making Homework Effective – Paul Garber

Heart Change – Dave Snyder

Finishing Well – Mason Gordon

Registration deadline: January 6, 2024

To register, or for more information regarding the seminar,
please call 614-873-1199 or email info@dmlmohio.org

The best way to face life's changes

is to look at the unchanging *God*.

Embrace Imperfection

James A. Goering II, Bridgewater, VA

Every culture has its taboos. Muslims can't drink alcohol; Jews can't eat pork; Mormons can't drink coffee, tea, or anything with caffeine. Some taboos are explicit, perhaps written in a holy document, while others are unwritten or unspoken. They become an unseen but powerful undercurrent in a culture that is rarely perceived or questioned. What taboos do Mennonites have? Maybe we don't have any?

Our conservative Anabaptist culture is largely based on our Swiss-German heritage. Hundreds of years after our ancestors left Europe for religious freedom and economic opportunities, we are still wrestling with the culture they brought with them. We don't question it—in fact, we are often quite sure it's the best way to live and that the Lord smiles down upon us and our quiet and orderly ways.

At my church during a recent prayer meeting, the moderator asked if anyone had any prayer requests. After some silent seconds had lingered in the air for too long, someone requested prayer for a

sick relative, another piped up about their struggling neighbor. A few more requests trickled in for overseas missionaries and the U.S. government. Notice anything in common about these prayer requests? They were all about *someone else* who needed God's help.

From little on up we are told to be quiet, self-sufficient, modest, and to not draw attention to ourselves. These admonitions cement themselves into our conduct and psyche. It is hard to know what we are more terrified of, overt religious persecution or sharing with a brother that we looked twice at a lady jogging past with tight shorts. Revealing that we sometimes fail would open a small chink in the impermeable façade we have been crafting expertly for years.

Why the compulsion to appear perfect? We all *know* that everyone else has issues and problems, it is part of what keeps our kaffeeklatsches humming with conversation. Yet, when it comes to our own problems, we dare not let a single word slip that indicates we might need some help from the Lord or our brothers and sisters.

And so we keep toiling away alone, with no one else to confide in or pray for us. It's almost like we think that if we don't share our struggles, somehow they won't be as real. Our struggles and needs are always there, but it is only when we say them aloud that we have to truly deal with the magnitude of the issue. Saying the truth of our struggles to someone else makes it harder to avoid the truth of the sin in our heart, the state of our marriage, or our deplorable finances. The ignorance of others is bliss.

Perhaps imperfection is not something to be avoided, but to be embraced. We are all imperfect and in need of the cleansing power of Christ's blood—let's not hide it. Our spouses should know we are imperfect and need help, our pastors should know we need help, the brother or sister sitting in the pew in front of us should know we need help. When we publicly acknowledge that reality to others, it will become more real to ourselves. It's only when we bring something into the light that we can clearly see how dirty it is.

Our desire to appear perfect hampers our relationships. If our relationships always stay at the surface level where we never let others see our grimy interiors, our relationships will be just as shallow. It is only when we share our struggles, failures, and

needs that we can develop the truly deep relationships that God calls us to have in the church. Connection can only happen when we experience real life together. Real life isn't perfect—let's stop acting like it is.

Christ told His disciples that the leaven of the Pharisees was hypocrisy. Acknowledging our imperfections to others makes it harder for us to become like the Pharisee who thanked God that he wasn't like a sinful tax collector. Instead, we become like the tax collector, asking God and others for mercy because of our sins. When we realize *our* need for mercy, we will extend mercy and forgiveness to others.

Our need for perfection can hinder us in other ways. We can't invite company over until our home is scrubbed spotless. We let a friendship wither when our friend says vaccines cause cancer (or that they don't, whichever one annoys us). We talk to our friends for years about our book idea or business idea, but then it never happens because we think we have to perfect the idea before beginning.

Now that we are embracing our imperfection, does that mean we should wallow in our sin or decide we are fine with our current state? Certainly not! A clearer vision of our needs can help us move from imperfection toward a more perfect

life. This will be a lifelong work, facing the dragon of our failings but never giving up, never putting down our sword, driving the dragon back one step at a time.

[Reprinted from the May-June 2023 issue of *Life Lines*. Used with permission. Submitted by Nathan Yoder, Free Union, VA.]



I Saw a Beautiful Thing

Who Would Refuse?

Carol Nisly, Altamont, KS

She sat alone in the hush that generally fills the auditorium before the service begins with a song. Relatively new to the community and a household of one, perhaps her sense of singleness was heightened by the family seating at our church. She was not alone for long that day.

A young family rustled in, diaper bag and braided girls in hand, and took seats behind her. The baby, complete with fat, rosy cheeks and disarming dimples was offered to her, perhaps with a brow raised in question, “Would you like to hold him?” Of course she would! Few women refuse the opportunity to hold a contented little one, fed, freshly diapered, and swaddled. And so she held him.

Still single, but not alone. In church, a sense of family is being offered. This same friend of mine frequently hosts a toddler on her lap during Sunday School. A new lap with different toys—what small child would refuse? An empty lap for a change and space in which to concentrate and contribute without being on duty—what young mother would refuse?



ISN'T THAT *lovely?* 



Follow the Crumbs

Paul S. Yoder, Hutchinson, KS

I am blessed! Blessed beyond measure!

Just recently I was standing on “holy ground,” and there were “angels all around.” No one had removed his shoes, but it was sacred, holy ground. In fact, some had mud on their shoes, and some were wearing crocs instead of shoes. One or two were barefooted. No one saw the angels, but we felt their presence because it was sacred, holy ground. A campfire burned in the center of our group as well as a sacred fire inside our hearts. A rain dribbled on our tarp shelter; the rain of God’s presence also was descending on our hearts.

Confessions were made, tears were flowing like rivers, uncontrolled. Tears coming from adult, grown men. Men who never shed tears otherwise. But it didn’t matter. Because it was sacred. Holy ground. Blessings, real soul-refreshing, inspiring, loving, heartfelt blessings were being pronounced to souls of men who had never been blessed by any godly men in their lives before. Time was standing still. The presence

of God was there. The Holy Spirit was there. Jesus Himself was there. Peace—sweet, wonderful peace—was there. The soul of the ground beneath us was public property, owned and paid for by the taxes of the citizens of the nation. But it was holy ground. Battles that had been raging for an unknown number of generations were won there. Personal battles were won. New battles were declared. New appreciation for our struggling Christian brothers was discovered—Christian brothers who struggle just like I struggle.

I praise God for His work in my life and for His work in the lives of brothers I had never met before but will remember for the rest of my life. Praise the Lord! My soul is bursting, hallelujah!

Are you hungry? Hungry for that which cannot be bought or sold with cash or digital currency? Then I advise you to follow the crumbs. Follow the crumbs to the table. A table loaded with food from our heavenly Father.

Follow the crumbs. 

marriages

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

Aguilar-Glick

Bro. Aaron Wesley, son of Misael and Regina Aguilar, San Salvador, El Salvador, and Sis. Kayla Rose, daughter of Dwayne and Rosie Glick, Perry, NY, on August 5, 2023, at Pavilion Town Hall for Silver Lake Mennonite Church by Lavern Stoltzfus.

Barkman-King

Bro. Dirk, son of Clem and Michelle Barkman, McConnelsville, OH, and Sis. Kathryn, daughter of Abner and Mary King, Honeybrook, PA, on October 14, 2023, at Ridgeview Mennonite Church for Summitview Christian Church by Dave Stoltzfus.

Beiler-Stoltzfus

Bro. Caleb, son of Rueben and Naomi Beiler, Gap, PA, and Sis. Monica, daughter of Jonas B. Jr. and Debbie Stoltzfus, Honeybrook, PA, on August 4, 2023, at Brick Lane Community Church for Summitview Christian Church by Dave Stoltzfus.

Martin-Miller

Bro. Edwin, son of Lloyd and Judith Martin, Sugarcreek, OH, and Sis. Kodie, daughter of Nathaniel and Rhoda Miller, Sugarcreek, OH, on September 14, 2023, at Maranatha Fellowship by Paul L. Miller.


Raber-Petersheim

Bro. Dereck, son of Jonathan and Susan Raber, New Concord, OH, and Kayla, daughter of Al and Marion Petersheim, Greenville, TN, on August 19, 2023, at First Baptist Church for Green County Mennonite Church by Raymond Fisher.

Stoltzfus-Glick

Bro. Lavon, son of Dathan and Wilma Stoltzfus, Perry, NY, and Sis. Amber, daughter of Dwayne and Rosie Glick, Perry, NY, on September 1, 2023, at Breeze Barns for Silver Lake Mennonite Church by Lavern Stoltzfus.

Troyer-Hershberger

Bro. Dwayne, son of Robert and Ruth Troyer, Berlin, OH, and Sis. Violet, daughter of Michael and Gloria Hershberger, Newcomerstown, OH, on October 14, 2023, at Maranatha Fellowship for Salem Amish Mennonite Church by Bobby Miller. 

cradle roll

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

Bontrager, Darrel and Karen (Yoder), Abbyville, KS, third child, first son, Khavian Reid, October 9, 2023.

Byler, Joseph and Melissa (Mast), Whiteville, TN, fourth child, first daughter, Autumn Joy, July 28, 2023.

Chupp, Wes and Marita (Yoder), Paynesville, MN, first child and daughter, Adalynn Sage, October 11, 2023.

Eicher, Levi and Lillian (Mast), Auburn, KY, third child, second daughter, Caroline Jo, September 27, 2023.

Gingerich, Micah and Maria (King), North Lewisburg, OH, first child and son, Emerson Monroe, October 14, 2023.

Gingerich, Patrick and Marilyn (Fisher), Minerva, OH, second child, first son, Kyrell Patrick, May 5, 2023.

Hochstedler, Forrest and Brianna (Miller), Parsons, KS, first child and son, Casper Flynn, October 16, 2023.

Hostetler, Darvin and Arlis (Miller), Farmville, VA, second child, first daughter, Analisa Joy, May 24, 2023.

Jackson, Evan and Clarissa (Beachy), Abbeville, SC, third child, first daughter, Caroline Marie, August 17, 2023.

Kooistra, Josh and Beth (Yoder), New Concord, OH, fourth child, third daughter, Olivia Grace, October 11, 2023.

Mejía, Claudio and Lorena (Schrock), La Merced, Alajuela, Costa Rica, C.A., first child and daughter, Briella Rae, October 28, 2023.

Miller, Brendan and Bethany (Beiler), Mount Pleasant, PA, first child and daughter, Adeline Hope, October 25, 2023.

Miller, Joey and Elfrieda (Shank), Stuarts Draft, VA, second child and son, Bracken Andrew, October 1, 2023.

Miller, Ryan and Judith (Schlabach), Coshocton, OH, presently serving in Liberia, third child, first son, Patrick David, October 20, 2023.

Miller, Will and Gwen (Stauffer), Centreville, MI, fifth child, second son, Kyle Jaxon, September 8, 2023.

Nolt, Brent and Juanita (Zook), Perry, NY, fourth child, third daughter, Felicia Joy, July 19, 2023.

Stoltzfus, Brian and Sarah (King), Perry, NY, second child, first son, Chadley Quinn, March 2, 2023.

Stoltzfus, John and Lois (Overholt), New Holland, PA, third child, first daughter, Aracelia Eden, October 22, 2023.

Stoltzfus, Nathan and Rose (Fisher), Perry, NY, second child, first son, Landon Elias, September 7, 2023.

Stoltzfus, Ryan and Alycia (Glick), Castile, NY, second child, first daughter, Raeya Jade, August 18, 2023.

Swartzentruber, Shawn and Hannah (Stoll), Abbeville, SC, third child, second daughter, Katelyn Fern, August 22, 2023.

Wagler, Alan and Joyce (Jantzi), Millbank, ON, fourth child, third daughter, Amberly Miriam, October 22, 2023.

Yoder, Duane and Lorita (Chupp), Waterford, Ireland, fourth child, third daughter (one daughter deceased), Emma Siobhán, October 3, 2023.




ordinations

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


Bro. Micah Ryan Peachey, 29, (wife, Kayla Overholt), was ordained deacon for Faith Mission Fellowship, Free Union, VA, on October 8, 2023. Preordination messages were given by Earl Peachey. The charge was given by Jonathan Martin, assisted by Lamar Hochstetler and Jonathan Miller.

Yoder, Kevin and Andrea (Yoder), Coshocton, OH, first child and son, Spencer Kyle, September 28, 2023.

Yoder, Kevin and Emily (King), Fresno, OH, fourth child, third son, Javan Eli, September 2, 2023. 



Bro. Kelton Rohrer, 31, (wife, Sabrina Miller), Atwater, MN, was ordained minister for Believer's Fellowship Mennonite Church, Grove City, MN, on October 8, 2023. Preordination messages were given by Dwight Burkholder. The charge was given by Glen Chupp. The lot was shared by Jason Yutzy, Lyndon Miller, and Mike Chupp.

Bro. Rodney Zimmerman, 35, (wife, Kaylene Martin), Paint Lick, KY, was ordained minister at Gospel Light Fellowship on September 10, 2023. Preordination messages were given by Melvin Troyer. The charge was given by Josh Yoder, assisted by Gary Raber and Floyd Lengacher. Philip Miller and Josh Peachey shared the lot. 

obituaries

Fletcher, Debra Kay, 64, of Concord, AR, passed away on October 4, 2023, in Batesville, AR. She was born October 5, 1958, in Wichita, KS, to Ezra and Edna Martin.

Debbie lived a full life of nearly 65 years. She spent her early childhood in KS, moving to AR in her early teens. Debbie gave her life to the Lord at the age of 12. Debbie worked as a nurse and

later as a homemaker and the proud teacher of Whippor-Hill Home School. Debbie never lost her love of learning, earning her bachelor's degree in 2019. She treasured spending time with her children and grandchildren, and deeply loved her church family. Debbie will be dearly missed by all those who knew her.

Survivors include her husband, Carl (married May 28, 1976); sons: David (Sarah), John (Cloey), and Benjamin; daughters: Linda (Ron), Sarah (Christopher), Janafay, and Carrie; 16 grandchildren, one great-grandchild, and two nieces.

She was preceded in death by her parents and one infant son, Nathan.

A funeral service was held October 9, 2023, at the Shady Lawn Mennonite Church with Carl Gingerich officiating. The committal service took place at the Lighthouse Cemetery, Mountain View, AR.

Helmuth, Karen Ann, 77, of Plain City, OH, received her eternal reward on September 6, 2023. She passed away in the home she loved dearly, surrounded by family and friends, after a three-month battle with cancer. She was born on April 17, 1946, to the late Sanford and Ada (Troyer) Beachy. On January 14, 1965, she married John Helmuth. He survives. They lived in matrimony 58 years.

She is also survived by their six children: Steve (Anna) Helmuth and

Sharon Helmuth, both of Plain City; Martha (Jeff) Yutzy, Urbana; Miriam (Gene) Miller, Plain City; David (Aimee) Helmuth, London; Brenda (Joel) Miller, Plain City; 14 grandchildren: Stephanie (Erick) Ressler, Angie (Clay) Miller, Ben Helmuth, Rick (Janelle) Helmuth, Isaac (Alexis, fiancée) Yutzy, Annie (Tyler) Yoder, Adam Yutzy, Ian Yutzy, Brandon (Emily) Miller, Cole Helmuth, Clay Helmuth, Wyatte (Jayda, fiancée) Miller, Carter Miller, Desi Miller; four great-grandchildren: Brielle and Alyssa Ressler, Blake and Collin Miller; two brothers: Nelson (Martha) Beachy, Steve (Loretta) Beachy; and an aunt, Emma (Beachy) Richards.

Karen was a faithful member of Canaan Fellowship. She loved her church family and took special interest in the young children there with special needs.

She loved the outdoors and could often be found driving around on her golf cart working on her beautiful flowerbeds. Fall was always an exciting time for her, as she spent time hunting with her sons, in-laws, and grandsons. In recent years, she would mention that this was probably her last year of hunting, but by the time the next season rolled around, you'd find her headed to the woods with her cross bow and a good book.

A funeral service was held on September 10, 2023, at Shiloh Mennonite Church. Interment followed at Canaan Fellowship Cemetery.



Dorothy Hoffner had her 104th birthday in December of 2022. On October 1, of 2023, she parachuted out of an airplane at 13,500 feet. Upon landing, she was greeted by a cheering crowd. Someone asked her how it felt to be the oldest person to ever parachute out of a plane. Her response was, “Like I’m really old.” On the morning of October 9, the staff at Brookdale Lake View Senior Living Community discovered that she had apparently passed away in her sleep the previous night.

Paperwork has been submitted to certify Dorothy as the world’s oldest person to ever jump from a plane. The previous record-holder had not yet had her 104th birthday when her record jump occurred. But Dorothy wasn’t able to savor the thought of holding the record very long. There doesn’t appear to be any connection between her skydiving escapade and her unexpected death a bit more than a week later.

I am not fond of heights. The soles of my feet sometimes get all tingly when I look at a photo showing someone in a perilous location. If I were to experience what this brave 104-year-old did, I’m afraid someone would have to push me out of the

plane. I just don’t think exiting the airplane voluntarily would work very well for me.

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A kind reader pointed out a story written by James M. Yoder that was printed in the October 2023 issue of the *Pennsylvania Mennonite Heritage*, entitled “Ananias Beachy’s Incarceration” that I found fascinating for various reasons. The events in this story took place in 1918, the year that Dorothy Hoffner was born.

The year 1918 found this country embroiled in World War I. War fever ran high. The US government created the federal reserve around that time. The federal reserve, in order to help finance the war, borrowed money from the general population through Liberty Loans, also known as the sale of war bonds.

But not all were favorably disposed to participate in the war effort in this way. On May 16, of 1918, the US enacted the Sedition Act. The effect was that the priority of cultivating national loyalty was emphasized over the importance of free speech during that time.

Only two days after the enactment of the Sedition Act, on May 18, Ananias J. Beachy, an Amish man

from Kalona, Iowa, was arrested and charged with attempting to cause disloyalty to the US government, interfering with enlistment in the US army, and threatening the life of President Woodrow Wilson. Ananias was about 30 years old at that time with a young wife and two small children. It's possible that Ananias, registering as a Conscientious Objector (CO), rankled some because he was unlikely to be called anyhow due to his farm obligations and being the father of young children.

Ananias was a conscientious man who donated to the Red Cross and purchased civil bonds, but felt he could not participate in the war effort by purchasing war bonds. Ananias's unwillingness to buy war bonds and his willingness to discuss this choice, were the most likely impetus for his arrest and subsequent charges. It isn't very difficult to understand why his position on non-involvement in the military could feel threatening to those who practiced otherwise, particularly those from the families of young men who had left home to serve in the military during World War I. However, the charge of threatening the life of the president certainly seems incompatible with the quiet, conscientious mannerisms that those who knew Ananias observed in his life.

A few snippets from the half dozen or so press articles that referred to Ananias's arrest and charges as reported by James Yoder are as follows:

- He is of German descent and speaks the German language.
- He claims religious exemption as he was of the Mennonite Creed.
- He refused to purchase war bonds.
- Solicitors for the "loyal league" found him hiding.
- He is known to make statements that are derogatory to the government and averse to the best interests of the country.
- His name is AJ Beachy, A standing for Ananias and J for Judas.
- Uncle Sam will certainly not stand for anything that is not loyal.
- He had a wife and a son of one and a son of two to whom the stigma may be transferred to someday, heavily and bitterly.
- We have repeatedly warned our readers that these times are peculiar and different from any under the people now living have ever lived.

I chuckled a bit at the assumption that Ananias's middle initial stood for Judas. Whoever wrote this news article was likely unaware of the practice among some of not using a middle name, but adopting the first letter of the father's name as a

middle initial. Ananias did not have a middle name, but his father's name was Jonas, hence, Ananias's middle initial, J.

The newspapers also reported that Ananias was the only one in his township who declined to participate in the Liberty Loan program. It is not clear if that was accurate, or simply an overstatement in order to highlight the perception of disloyalty. What is widely acknowledged is that there were Amish of that time who did purchase war bonds.

In the days preceding Ananias's arrest, the Beachy farm had night callers on a couple of occasions. The banker warned Ananias that some ruffians were planning to visit one night. So he and his expectant wife and two small children began the night in a haystack. When the night visitors were unable to rouse anybody, they vandalized his buggy with yellow paint. After they left, Ananias and his wife, Ella, worked at removing the paint with turpentine.

In a couple of letters he wrote from jail to his wife, he reported that his fellow inmates had requested that he give them money to buy cigarettes. His reply wasn't well-received. The day following his arrest he was requested to help with cleaning chores, but declined since it was Sunday. His fellow prisoners decided

his punishment would be 20 lashes. He said they only landed him seven or eight and suspected that they quit because they tired of hearing him call out.

One week after the arrest, on May 25, Ananias was released on bail. His father-in-law, Jesse Shetler, and another local brother in the Amish church made the necessary arrangements to post his \$2,000 bail for his release. That was a lot of money back in 1918. Since Ananias pled not guilty, a trial was set for that fall sometime. But the Sedition Act was only for the duration of the war. The war ended some months later, and Ananias was never tried in court on those charges. Five days after his release, on May 30, a baby boy named Glen joined the family.

Ananias J. Beachy was my maternal grandfather. I have only one memory of Grandpa. He died when I was only five, and I don't remember any conversation with him. Grandma lived another 20 years and I have many memories of her. But my memories of Grandma do not include her speaking of these events. However, I do remember my parents, David L. and Mary, recounting parts of this story on various occasions and in various settings.

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I took note of the fact that the

newspaper reporting on Ananias Beachy's arrest stated, "We have repeatedly warned our readers that these times are peculiar and different from any under which the people now living have ever lived." This sentiment that was expressed in a newspaper over a century ago sounds pretty accurate and current today. It does seem like we are navigating uncharted waters in many ways. However, the Scripture provides us with some reassuring perspective amidst the uncertainty of these days.

I'm thinking of what the Ecclesiastes writer says in chapter 1, verse 9. "*The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*"

And with the backdrop of

international turmoil, we are reminded of what the Hebrew writer wrote in chapter 13, verse 8, "*Jesus Christ the same yesterday, and to day, and for ever.*"

And when we're tempted to think that our difficulties and situations are unique, we are reminded in I Corinthians 10:13, "*There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*"

Our God and the Scriptures are timeless and relevant for every context that mankind has ever faced, is currently facing, and will face in the future!

-RJM 

mission awareness

Is Mary the Mother of God?

Floyd Stoltzfus, Gordonville, PA

Some churches have spoken, written, and believed this statement through the ages that Mary is the Mother of God. Now what does this question have to do with the "Mission Awareness" column? Well, there is the possibility that new Christians think of Mary

with this theological bent.

Now there are many graceful and attractive characteristics of Mary recorded in the Holy Scriptures. She was a virgin and engaged to a godly Israelite from the royal tribe of Judah. The angel Gabriel visited her saying, "*Hail, thou art highly favored, the*

Lord is with thee" (Luke 1:28). The text indicates that Mary was afraid. Fear was a typical response in the Bible times when people were visited by God and angels. Gabriel related some beautiful qualities of godliness to her. *"And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and thou shalt bring forth a son, and thou shalt call his name JESUS. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God"* (Luke 1:30, 31, 34, 35). Quietly meditating on Mary's response to Gabriel can be a tearful experience. *"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word"*(1:38). Oh hallelujah, what gracious words! She did not say, "I am a handmaiden of Joseph or the Roman emperor, but of the LORD, who was Jehovah." A handmaid was actually a maidservant indicating that she was submissively serving under authority. God broke through the silence of 400 years and even longer since the prophet spoke of this glorious and miraculous event of the virgin birth (Isaiah 7:14b).

What is classed as "The Magnificat" in Luke 1:46-55 reveals Mary's broad Bible knowledge and spiritual experience. It is rich with Old Testament imagery. Edith Deen writes in *All of the Women of the Bible*, "It is Mary's hymn of praise to God for all His wonderful works. Mary knew the age-old Psalms of her people and also the song of Hannah. Out of them are made a new, more sublime prayer to God. It sings of God's power and mercy, and how He exalts the humble."

Even though the angel said, *"Blessed art thou among women"* (Luke 1:28), somewhere along life's pathway Mary recognized herself as a sinner. That is what the sacrifices revealed and many of the Psalms. She was in need of a Savior. She experienced Jesus' birth. She heard Jesus' words when He was 12 years old after searching for Him and eventually finding Him in the temple, *"How is it that ye sought me? Wist ye not that I must be about my Father's business?"* (Luke 3:49).

What were her thoughts when she observed His first miracle? During Jesus' ministry Mary must have learned that Jesus' scope of family extends beyond the earthly realm. His mother and brothers were seeking Him. And He answered those sitting around him, *"Behold my mother and my brethren. For*

whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:34b, 35). What thoughts went through the mind of Mary seeing her Son, Jesus, to Whom she gave birth and raised Him to manhood, suffering on the cross, the most cruel method of execution the world has ever seen. And beside all this, it was dark over the land for three hours, there was an earthquake, and the temple veil was torn from top to bottom.

Mary would have soon heard of the glorious resurrection! The last mention of her is in Acts 1:14, 15b: *"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. ... (the number of names together were about an hundred and twenty)."*

We believe Mary was baptized with the Holy Spirit on the day of Pentecost like the rest of the disciples, including the women. The text is clear, *"they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."* The tongues resembling fire sat upon each of them. They were all filled with the Holy Spirit. I believe they all spoke in other languages to witness the wondrous works of God, especially the miraculous resurrection


of Jesus Christ.

However, in the centuries that followed, too much unbiblical weight and praise were spoken of this humble handmaid of the Lord. Edith Deen describes her, "Mary stands apart from all women in history. In art, music, and literature she has become the embodiment of all that is fine and noble in womanhood. Though she never entered a palace, her pictures (and images) have graced the most magnificent palaces. All the world has worshiped at her feet down through the ages."

Now back to the question: "Is Mary the Mother of God?" In Matthew 1:18 we read, *"Now the birth of Jesus was on this wise: When as his mother Mary was espoused to Joseph."* When the wise men came to visit the Christ Child in Matthew 2:11, 13, *"they saw the young child with Mary, his mother, and fell down, and worshiped him."* Notice they did not worship Mary but they worshiped the Christ Child. There are a number of Scriptures in the Gospels and one in Acts that refer to Mary, the mother of Jesus. Elizabeth said to Mary: *"And whence is this to me, that the mother of my Lord should come to me"* (Luke 1:43). This is interesting. Here Elizabeth recognizes this child within the womb of Mary as a human but also her Lord and Savior. During Jesus'

earthly ministry when He spoke to Mary, He addressed her as “woman,” not as mother.

Mary is not a mediator between God and man. We do not pray to her. She cannot forgive sins. J. Sidlow Baxter says it well, “Mary was not the mother of Jesus’ essential manhood, much less his eternal Godhead. He did not inherit his mind from Mary. It was of the physical part that she

became His mother. What happened back in Bethlehem was that the pre-existent Son of God took human nature to Himself and entered the human family by the process of a supernatural conception and a truly natural birth.” Jesus Christ was from everlasting with His Father and the blessed Holy Spirit. There were never any arguments, but the Triune God was always in perfect unity. 

A Woman After God’s Heart

Mary, One of Us

Susan Schlabach, Ripley, OH



If you’ve read *The Best Christmas Pageant Ever* by Barbara Robinson, you’ll remember the scene where the pageant’s unkempt little Mary, (Imogene Herdman), slung the baby Jesus up over her shoulder and before she put Him back in the manger, thumped Him twice on the back. Alice, the pious little classmate who usually played Mary but had been passed by this time, protested, gasping, “I don’t think it’s very nice to burp the baby Jesus, as if He had colic.” But then she mused, “Do you suppose He could have had colic?” The story continues: that was the whole point of Jesus—that He didn’t come down

on a cloud but that He was born and lived a real person.

This is not a discussion over whether Baby Jesus might have had colic. I am suggesting, though, that the Baby’s mother was one of us. There are aspects of her emotions and hard assignments that you and I can relate to. She was probably younger than we might imagine. We are introduced to her when she was startled, upon Gabriel’s announcement that she would become pregnant before being married to her love—Joseph. Maybe, her mind wandered to her blemished sisters, Tamar, Rahab, Ruth, and Bathsheba before her. Like them, she risked becoming the talk

of the town, as these foremothers had been. She knew she would always live with the stigma of this questionable conception. Mary was real and she was vulnerable.

Few, if any, of us have been in the audience of a messenger from heaven. She wondered how this conception could happen since she wasn't married. I admire the fact that Mary even found the ability to speak and ask. I'm grateful we have the record of her candid question in response to Gabriel's announcement. I think she might show us that it's acceptable to ask questions, even of angels.

The exchange between Mary and Gabriel continues to reveal to us who Mary was. She asked, he explained, and then she responded. Ultimately, she consented, "*Behold the handmaid of the Lord. Be it unto me...*" Even in Mary's vulnerability, her youth, her uncertainty, and while accepting an honor that looked a lot like shame, she was wholeheartedly and promptly obedient. The angel told her that she was favored by God. Surely, that aided her willingness. Might the knowledge that we are favored by God lead to our unreserved and ready obedience?

Upon Gabriel's announcement to Mary, she hastily left her home and Joseph and preparations for

marriage, traveling the 80-100 miles to seek out a lady cousin much older than she, with whom to compare stories and share the wonder of this unheard-of assignment. Mary shows us what it looks like to lay aside inhibitions and insecurities and how to seek out others who are wise enough to speak into our uncertainty. And for sure, Mary was no stranger to hardship as she traversed those miles going and coming, in early pregnancy. Think about her return to an unsuspecting Joseph with the inevitable announcement. And the impending condemnation.

The speech Mary makes upon meeting Elizabeth is strikingly similar to Hannah's song of praise after God visited her with surprise conception. I glean that even though Mary, being a girl, and not schooled by the religious leaders, knew the Scriptures well enough to mimic this prayer of another unworthy, exultant mother. Mary knew God's Word.

Mary learned to internalize her musings and ponder those things that felt unclear. There was much for her to contemplate, for sure! She gave birth for the first time in an animal's space, after a long journey. The surprise appearance of the scruffy shepherds, when she was still adjusting to the new reality of motherhood, must have been

startling. And they spoke of celestial announcements! Later, Simeon talked about a sword piercing her heart someday. A monster king wielded instruments of death over babies and toddlers, upon which they fled for their baby's life to a foreign country. Later, her 12-year-old was lost to them, while conversing with the learned at the Temple. We observe Mary's clear example of responding with thoughtful contemplation instead of riotous emotion or calling her friends to bail her out. What an inspiration to learn to ponder!

Note how Mary draws her adult Son's awareness to the fact that there was no more wine for the guests at Cana's wedding. Without telling Him what to do about it or expressing anxiety, she clearly and simply states the difficulty. I could learn from her straightforward example of stating a need instead of fretting or ordering the men around.

I am taken aback at the story in Mark 3 where Jesus was perceived to be out of His mind, even by His own family. At the end of the chapter, Mary and Jesus' brothers ask to speak to Him, but instead of speaking with them personally and claiming a family bond, Jesus claims kinship with anyone who does God's will. No doubt this felt like rejection to Jesus' family, but I believe it made a

clear announcement that His mission as God's Son was now replacing His former identity as Joseph and Mary's son. While it appears that Jesus' brothers abandoned Him after that, Mary did not. She continued to ponder. She continued to be obedient. Perhaps she continued to ask questions. She continued to be present. No doubt she pondered the promises of the Messiah in Scripture. She knelt at her Son's cross. She appeared at His grave. She faithfully showed up until Jesus' replacement, the Holy Spirit, was visited on Jesus' followers.

I would love to learn from Mary about an unwavering obedience and trust when life hands me more questions than answers, or when following God takes on the shades of a blemished reputation. Do my bloodlines define me, or does God establish my identity? How quickly should I respond when handed a hard assignment? When there are huge uncertainties about the future, do I fret or have I learned to thoughtfully ponder? When our sons and daughters are called to suffer, can we be present? I am grateful for the relatability of Mary. Her life presents similarities to the difficulties all of us face. Her responses show us what it looks like to carry heavy, invisible burdens while responding to God's call.



The Power of Christmas Carols

Margaret Sutherland, Whiteville, TN

Is Christmas caroling worth the effort? Read and decide.

All day long Charlotte was looking forward to Christmas caroling. At last the sun set, taking with it any hints of warmth. Mom said it was going to be very cold, unusual in Tennessee, and told the children to all wear their warmest coats.

The clock in the living room announced the hour had come by playing “Joy to the World.” Dad said, “It is time to go. Get into the Suburban, children.”

Charlotte was so excited that she hummed “We Wish You a Merry Christmas and a Happy New Year” all the way to church.

The family went inside to meet with other carolers. Before long all the people had arrived. The Sunday school bell rang, announcing to everyone that it was time to gather in the basement for final instructions and prayer.

Brother Kendric led out in prayer.

“God, watch over and protect all of us this evening. May we be a blessing and touch each heart who hears the joyous carols.”

After the prayer, everyone was dismissed to join their assigned groups and begin their route. Charlotte wanted to jump up and down and clap her hands with excitement, but she knew that she needed to remain seated for the drive to the first place. Before long, Charlotte’s dad pulled into a long, winding driveway. When the Suburban was parked, the whole family climbed out and joined the others at the front door. One of the men knocked on Mrs. Smith’s door. When the elderly lady came to the door, the group began to sing “O Beautiful Star of Bethlehem.” After singing two more songs, they closed with “We Wish You a Merry Christmas and a Happy New Year.”

Charlotte was chilled, cold, and super glad that it was time to get back into the Suburban. This time

her father led the way to the next place, their neighbor, Mr. McKinley, who was already at the door when Charlotte's father went to knock. His sister, Evalyn, was there as well, visiting her brother for Christmas. The group began to sing "O Holy Night" followed by "Silent Night! Holy Night!" and "Joy to the World." They closed with "We Wish You a Merry Christmas and a Happy New Year." After chatting for a bit, it was time to move on to the next location.

Charlotte was sad when it was time to go back to the church for supper. She thoroughly enjoyed watching the people's faces light up with joy when they heard the wonderful Christmas hymns. Once everyone was back again, the Sunday school bell rang once more, announcing to everyone that it was supper time. Brother Kyler asked the blessing for the food and people began filing through the food line.


After a delicious supper and a wonderful time playing with her friends, it was time for Charlotte and her family to head home. When Charlotte was in bed, she prayed for each of the people they had sung for. After she finished praying, she closed

her eyes and went to sleep.

Several weeks later, Charlotte's mother baked chocolate chip cookies. She put five of the softest cookies on a plate to give to Mr. McKinley. After supper the family climbed into the Suburban and drove down to Mr. McKinley's house. Once they arrived, Dad told Charlotte that she could knock on the door. Upon hearing the knock, Mr. McKinley came to the door and opened it. With a large smile on his face, he invited the family to come in where it was warm.

After chatting for a while, Mr. McKinley told the family, "I want to thank you very much for coming to sing for me. My sister, Evalyn, had not read her Bible in 30 years, but after y'all left she went to the bookcase and found my old Bible and began to read it once again. It was truly an answer to prayer to see her reading the Bible. I talked to her today and she said that she is still reading her Bible every day."

"Praise be to God," replied Charlotte's father. "It is truly amazing how God touched her heart. God hears our prayers!"

(based on a true account) 

The ultimate miracle of **love** is this—
that **love** is given to us to give to one another.





Joy to the World

Josh Kooistra, New Concord, OH

The time of year when we celebrate the birth of Jesus our Redeemer is fast upon us. We are nearing the Christmas season and soon we will see the waves of holiday paraphernalia come crashing down on society until everything is sufficiently coated in a heavy layer of green, red, gold, and flashing lights. It's a time of year when we often have get-togethers with family. As churches, we go and carol for our neighbors, and we get together and eat amazing food and have wonderful fellowship afterward. Youth groups have Christmas banquets and sometimes exchange gifts and just spend quality time together. We enjoy many of these things, but sometimes if you sit back and look closely, it starts to look like a little much. It seems that something is wrong with this picture.

The holiday season tends to put a lot of pressure on people to be happy. The excesses of the season can often be an attempt to feel joy. There is an

extreme attempt to ensure that every child has a gift, and no one suffers at Christmas. People guilt-buy for the loved one whom they haven't taken as much time for as they should have. There is a huge push to make sure that no one is left out or forgotten, yet depression and suicide rates rise during the month of December. People want to be happy, but what they need is joy.

If you look at the account in the Gospel of Luke, it says *"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord"* (Luke 2:10-11). Recently I've been doing a lot of thinking about joy. What is it really? What causes us to experience it? How do we share it with others?

Joy isn't just a three-letter word that we see in green and red on our Christmas cards. Joy is not happiness, because although joy and happiness

are closely related, they are not the same. Joy is something much deeper, much more precious, and much more dependent on our personal relationship with God than anything else.

As young men and women, we often get our needs and wants mixed up and we erroneously think that these things will bring us joy. Spoiler Alert—although they may bring us momentary happiness or pleasure, they don't directly affect our joy. Our "needs" may include our favorite coffee drink, some top-of-the-line hunting equipment, a high-end piece of computer equipment, that next-level camera, the newest phone, that car or truck. Maybe it's that trip to Europe, Florida, or a hunting trip out west that you feel will give you joy. The truth is all these things are not wrong in and of themselves. They may give you momentary happiness, but true happiness comes because of the joy that we have in our lives—which brings us back to the question of what joy is and how to obtain and share it.

I ran across a list in studying that compared and contrasted joy and happiness. As I analyzed the list, I began to form a better picture of joy in my mind. Joy is internal and independent of circumstances. Joy is an act of will. Joy is wanting what you

have—inner contentment. Happiness is an effect while joy is the cause. Joy is a foundation, it is consistent, and it is eternal. The statement that "Joy is an act of will" really jumped out at me. This point is where so many of us get it wrong. Joy is not contingent on what is going on around me. It should not be influenced by my circumstances. Joy is the result of the choice that we make when we choose to serve Jesus. When we choose Jesus and we choose to serve, we are building a foundation on those good tidings of great joy. The Indian poet and Nobel Prize winner, Rabindranath Tagore, once said, "I slept and dreamt that life was joy. I awoke and saw that life was service. I acted and behold service was joy."

In John 15:11, Jesus tells us that His desire is for us to have joy abiding in us and filling us. "*These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*" Jesus had just finished explaining the concept of Himself being the True Vine and how we as His followers need to abide in Him and bear fruit. As a result of doing that, His joy will remain in us and it will be full! When we are abiding, we are part of the vine, and as such, joy flows into us, or is poured into us by the True Vine—Jesus. Jesus is the Source of all joy.

Jesus was pretty clear in the first 11 verses of John 15 that to access this joy it takes effort. We have to not only abide, but we are to bear fruit! We often wonder what this fruit looks like and how to know when we are bearing fruit. When we leave this earth, we will take nothing with us. We leave as we arrived—with nothing—and yet. We can take “something” or rather “someone” with us when we leave this earth. The only thing that we can take with us into eternity is the people whom we influence for the kingdom of God. The only thing that will last forever is the soul of man.

People! Relationships! If you want to be happy, if you want to have true joy, then follow the example of Jesus. Abide in Him and bear fruit by doing as He did and speaking and reaching into the lives of the people around Him. Jesus challenged, He inspired, He encouraged, He grieved, He rejoiced, He ate, and He fellowshiped with PEOPLE. He didn't just focus on the ones that looked like Him or were independently wealthy, had strong families, and had their lives together. He rubbed shoulders with the people whose lives were messy, broken, and lonely. He went outside of societies “norms,” and He was scorned for it. Rabbis didn't normally start a discipleship program with ignorant

fisherman and tax collectors. They didn't strike up a conversation with women of ill repute at a well. They didn't stoop down and help the beggar. Jesus wasn't “normal” by society's standards and neither should we be.

The secret to having joy is not about looking at yourself and figuring out what you need to do to get it. Joy is a result of putting others first! Joy is in service! Joy is not thinking of yourself more highly than you ought to think, it is putting Romans 12 in shoe leather. As young people, you have a tremendous opportunity to go, and do, and bless. It won't be easy. Helping people rarely is. Sometimes you feel like they didn't really appreciate the help. Maybe they lied about something or took advantage of us. These things happen, these things are discouraging, but these things are never reasons to quit. This is why “*the joy of the Lord is your strength*” (Nehemiah 8:10). These things cannot steal our joy even if they temporarily temper our happiness. It's not about us—it's about Him! Joy to the World—the Lord is come.

“The Bible teaches that true joy is formed in the midst of the most difficult seasons of life.” -Francis Chan



INDEX 2023

Authors and their Contributions

Abbreviations used: BL=Bottom Line; BT-I Saw a Beautiful Thing;

Ed=Editorial; GE=Guest Editorial; JM=Junior Messages,

Med=Meditation; MA=Mission Awareness; Obs=Observations;

P=Poem; W=A Woman After God's Heart; Y=Youth Messages

Andras, Adellé

Wholehearted Action, 6-8

Author Unknown

Daily Prayer for Our Children, 7-27

Family Name, (P) 9-11

How You Live Your Dash, (Med) 7-1

In Everything Give Thanks, (Med)
11-1

Quite Suddenly, (Med) 10-1

The Wind and the Leaves, (P) 10-15

Bayer, Steve

The Sun Was Setting, (GE) 9-2

Beachy, Mary Ellen (JM)

A Hen on the Pastor's Bench, 1-33

A Friend to the Fatherless, 2-33

A Song in the Face of Death, 5-33

Cambodia, 9-32

Escape from Ukraine, Part 1, 7-33

Escape from Ukraine, Part 2, 8-34

He Hears Our Prayers, 3-32

Saved from a Mad Man, 4-33

Travels in India, 10-32

You Have All of Them, 11-34

Bontrager, Linford

A Forgotten Side of God, 2-13

Crider, Caleb

Eight Ways to Kill Brotherhood, 4-26

Garcete, Susan

Zarephath's Widow, (W) 8-29

Gingerich, Elmer

The Struggle, 8-22

Goering, James A. II

Embrace Imperfection, 12-7

Hershberger, Ervin

The Great I Am, (GE) 6-2

Hershberger, Ruth Overholt

For Father's Day, (Med) 6-1

Houseman, Laurence

Father Eternal, (Med) 9-1

Hursh, Anya

A New Year, 3-21

A Tribute to Mothers, 11-10

Kime, Joel

The Freedom of Forgiveness

Received, Part 1, 4-9

The Freedom of Forgiveness

Received, Part 2, 5-9

The Freedom of Forgiveness

Received, Part 3, 6-9

King, Michelle

Dawning, (Med) 2-1

Kooistra, Josh (Y)

A Placed Called Heaven, 8-35

Bridging the Gap, 7-35

Fifteen Years, 9-34

He Is No Fool, 6-35

Holy Spirit Guidance, 1-35

Joy to the World, 12-26

Just a Little Chat, Part 1, 3-34

Just a Little Chat, Part 2, 4-34

Just a Little Chat Part 3, 5-34

Living in the Now, 11-35

Not As I Do, 2-34

Kooistra, Steve

Bridging the Gap (for Seniors), 7-23

Kropf, Michelle Richard

Christmas Poem, (Med) 12-1
 I Need a Servant's Heart, (Med) 1-1

Lapp, Aaron (BL)

Reducing the Load, 10-7
 Social Media and the Power of Words, 11-6
 The Divine Trinity Expounded, 9-6
 The Glory of Baptism, 3-6
 The Glory of Remembering the Lord's Day, 7-6
 The Glory of Weakness, 6-5
 The Strength of a Vow, 8-5
 The Test of Righteousness, 4-7
 The Use and Abuse of Offenses, 5-6
 Unconditional Surrender, 2-6
 Working on the Foundation of Life, 1-5

Lee, Ernest E.

My Father and I are One, 8-25

Martin, Nolan

Music That Nurtures the Soul, Part 1, 9-21
 Music That Nurtures the Soul, Part 2, 10-9

Martin, Robbie

The Call to Heal, 3-25

Miller, Alisha

My Dad's Brush with Death, (JM) 6-33

Miller, Daniel

Bearing Precious Seed, Part 1, (MA) 1-9
 Bearing Precious Seed, Part 2, (MA) 2-25

Miller, Linda

Beauty in Suffering, (W) 1-27

Miller, Ronald (Obs)

Observations (every issue)

Miller, Rosie

You Have Been Good, (Med) 8-1

Mullet, Alfredo

God, I Say I Love You, (P) 1-25
 God's Man-Plan, (P) 6-12

It Is Easy to Boast of Having Faith, 9-10

My Thanksgiving Prayer, (P) 11-25
 Peace with God and Man, (Med) 3-1
 Women of Faith, 5-26

Musser, Lyle

His Devices, 10-23

Nisly, Carol (BT)

Across the Years, 7-26
 Come See My Heart, 5-13
 Crummy and Serene, 11-4
 I See Beauty, 3-13
 Kneel Down and Wipe, 6-11
 Others First, 10-26
 Post-Amen Talk, 9-12
 Real Music, 8-24
 That Blessed Walker, 4-13
 Who Would Refuse, 12-9

Nissley, Lynell

Exceptional Learners Among Us, 2-9

Peachey, Matt

Segregated Seating at Church, 8-20

Reed, Frank L.

Of Puppies and Children, 9-13

Schlabach, Susan (W)

A Guide to Godly Gardening, 10-30
 Active Remembrance, 5-29
 If I Could Talk to My Younger Self, 7-31
 It Wasn't Going to Be Like This, 3-29
 Mary, One of Us, 12-21
 Now, What Should You Say, 11-30
 She Has Done What She Could, 2-29
 Sift Well, 9-29
 Songs in the Night, 4-30

Schrock, Simon

Ever Notice How We Pray? (GE) 2-2
 My Trust in Jesus, 11-21
 My Trusting the Bible, 8-9
 Weddings, Funerals, and Ai, 4-21
 Your Clothes Tell on You, 6-22

Smucker, Elmer

Intergenerational Continuity, 7-10

Stoltzfoos, Richard

A Series of Meditations on the Spirit,
(Med) 5-1
Screened-Out, (Med) 4-1

Stoltzfus, Floyd (MA)

Arising Light Asian Ministries, 9-25
Arising Light Asian Ministries, 10-26
Brokenness, a Requisite for
Usefulness, 3-26
Cultivating Good Unit Relationships,
11-26
Four Battlements for the Christian
Home, 6-27
Hosting Foreign Students, 8-26
Is Mary the Mother of God, 12-18
Jesus is Alive, 4-27
Mothers on the Mission Field, 5-27
Ukraine Needs, 7-29

Stoltzfus, Ryan

Be Real, (Y) 10-34

Sutherland, Margaret

The Power of Christmas Carols,
(JM), 12-24

Troyer, Lois

What If, (W) 6-30

Wagler, Sierra

Prisoner Number 71, 4-25

Yoder, Aaron (Ed)

Broken Body, 4-2
Jenny Wren, 8-2
Muscle Memory, 3-2
Of Owls and Satyrs, 10-2
Oh, I Like That Song, 11-2
Syncretized Worship, 7-2
The First Baldfaced Church, 12-2
The Voice of God, 5-2
Watch Therefore, 1-2

Yoder, David

The Ox and the Muzzle, 3-9

Yoder, Elsie

Community, 6-24

Yoder, Paul S.

Follow the Crumbs, 12-10



Subject Index 2023

Adoption

You Have All of Them, (JM) 11-34

Age

Across the Years, (BT) 7-26
Bridging the Gap (for Seniors), 7-23
Bridging the Gap, (Y) 7-35
If I Could Talk to My Younger Self,
(W) 7-31
Intergenerational Continuity, 7-10
Post-Amen Talk, (BT) 9-12

Angels

The Voice of God, (Ed) 5-2

Apostasy

Syncretized Worship, (Ed) 7-1
Weddings, Funerals, and Ai, 4-21

Attributes of God

A Forgotten Side of God, 2-15

Baptism

The Glory of Baptism (BL), 3-6

Beauty

I See Beauty, (BT) 3-13
You Have Been Good, (Med) 8-1

Brokenness

Brokenness, a Requisite for
Usefulness, (MA) 3-26
Come See My Heart, (BT) 5-15
It Wasn't Going to Be Like This, (W)
3-29

Brotherhood

Eight Ways to Kill Brotherhood, 4-26

Cheerfulness

Jenny Wren, (Ed) 8-2

Child Rearing

A Guide to Godly Gardening, (W) 10-30

Four Battlements for the Christian Home, (MA) 6-27

Of Puppies and Children, 9-13

Christian Life

The Struggle, 8-22

Living in the Now, (Y) 11-35

Christian Witness

The Call to Heal, 3-25

Christmas

Christmas Poem, (Med), 12-1

Church

Segregated Seating at Church, 8-20

The First Baldfaced Church, (Ed), 12-2

Community

Community, 6-24

Communion

Broken Body, (Ed) 4-2

Death

Broken Body, (Ed) 4-2

Decisions

Holy Spirit Guidance, (Y) 1-35

Discernment

Fifteen Years, (Y) 9-34

Sift Well, (W) 9-29

Discipline

Four Battlements for the Christian Home, (MA) 6-27

Of Puppies and Children, 9-13

Dissatisfaction

Just a Little Chat, Part 1, (Y) 3-34

Just a Little Chat, Part 2, (Y) 4-34

Just a Little Chat, Part 3, (Y) 5-34

Divinity of Christ

My Father and I Are One, 8-25

Eclipse

Observations, 5-22

Education

Exceptional Learners Among Us, 2-9

Elderly

That Blessed Walker, (BT) 4-13

End of Life

The Sun Was Setting, (GE) 9-2

Evangelism

Bearing Precious Seed, Part 1, (MA) 1-9

Bearing Precious Seed, Part 2, (MA) 1-25

Existence of God

My Trusting the Bible, 8-9

Faith

It Is Easy to Boast of Having Faith, 9-10

You Have Been Good, (Med) 8-1

Zarephath's Widow, (W) 8-29

Faithfulness

The Strength of a Vow, (BL) 8-5

Wholehearted Action, 6-8

Weddings, Funerals, and Ai, 4-21

Family

Active Remembrance, (W) 5-29

Family Name, 9-11

Segregated Seating at Church, 8-20

That Blessed Walker, (BT) 4-13

You Have All of Them, (JM) 11-34

Fathers

For Father's Day, (Med) 6-1

Foreign Exchange Students

Hosting Foreign Students, (MA) 8-26

Forgiveness

The Freedom of Forgiveness Received, Part 1, 4-9

The Freedom of Forgiveness Received, Part 2, 5-9

The Freedom of Forgiveness Received, Part 3, 6-9

Friends

A Friend to the Fatherless, (JM) 2-33

Just a Little Chat, Part 1, (Y) 3-34

Just a Little Chat, Part 2, (Y) 4-34

Just a Little Chat, Part 3, (Y) 5-34

Who Would Refuse, (BT) 12-9

Generations

Across the Years, (BT) 7-26
Bridging the Gap (for Seniors), 7-23
If I Could Talk to My Younger Self,
(W) 7-31
Intergenerational Continuity, 7-10
Post-Amen Talk, (BT) 9-12

Giving

A Hen on the Pastor's Bench, (JM)
1-33

God

Father Eternal, (Med) 9-1
The Great I AM, (GE) 6-2

Godhead

My Father and I Are One, 8-25

Gospel

Intergenerational Continuity, 7-10

Grace

The Glory of Weaknesses, (BL) 6-5
You Have Been Good, (Med) 8-1

Gratefulness

A New Year, 3-21
In Everything Give Thanks, (Med)
11-1
Now, What Should You Say, (W) 11-
30
Oh, I Like That Song, (Ed) 11-2

Heaven

A Place Called Heaven, (Y) 8-35

Hornets

The First Baldfaced Church, (Ed),
12-2

Hope

A New Year, 3-21

Humility

Come See My Heart, (BT) 5-15
I Need a Servant's Heart, (Med) 1-1
She Has Done What She Could, (W)
2-29

Holy Spirit

A Series of Meditations on the Spirit,
(Med) 5-1
Holy Spirit Guidance, (Y) 1-35

Ingratitude

My Thanksgiving Prayer, 11-25

Insomnia

Songs in the Night, (W) 4-30

Jesus, the Savior

Christmas Poem, (Med), 12-1

Joy

Joy to the World, (Y) 12-26

Light

Dawning, (Med) 2-1

Living Testimony

How You Live Your Dash, (Med) 7-1

Lord's Day

The Glory of Remembering the
Lord's Day, (BL) 7-6

Love

God, I Say I Love You, 1-25
Prisoner Number 71, 4-25
The Test of Righteousness, (BL) 4-7

Mary, Mother of Jesus

Is Mary the Mother of God, (MA)
12-18
Mary, One of Us, (W), 12-21

Media

Be Real, (Y) 10-34
Not As I Do, (Y) 2-34
Screened-Out, (Med) 4-1
Social Media and the Power of
Words, (BL) 11-6

Men

God's Man-Plan, (P) 6-12

Missions

Arising Light Asian Ministries, Part
1, (MA) 9-26
Arising Light Asian Ministries, Part
2, (MA) 10-26
Cambodia, (JM) 9-32
Travels in India, (JM) 10-32

Moderation

Reducing the Load, (BL) 10-7

Modesty

Your Clothes Tell on You, 6-22

Mothers

A Tribute to Mothers, 11-10
Mothers on the Mission Field, (MA)
5-27

Music

Music That Nurtures the Soul, Part
1, 9-21
Music That Nurtures the Soul, Part
2, 10-9
Real Music, (BT) 8-24
The Power of Christmas Carols, (JM)
12-24

Nature

The Wind and the Leaves, (P) 10-14

New Year

A New Year, 3-21

Non-violence

Observations, 3-18
Saved from a Mad Man, (JM) 4-33

Obedience

The Test of Righteousness, (BL) 4-7
Zarephath's Widow, (W) 8-29

Obituaries

Beachy, Alma, 7-16
Blank, Elizabeth J., 5-16
Blank, Jacob K., 2-19
Bontrager, Carolyn (Burkholder),
10-17
Bontrager, Eldon E., 10-18
Bontrager, Ella A., 2-19
Bontrager, Lovina, 1-19
Bontrager, Salina, 8-15
Eby, Alma May, 5-16
Eby, Menno Simon Jr., 7-17
Frey, Sarah, 6-15
Gingerich, Dorothea, 4-16
Jantzi, Esther, 6-15
Kauffman, John K., 5-17
King, David S., 1-19
Knepp, Lovina Fern, 7-17
Kuhns, Edwin, 6-16
Lightcap, Shelly Ann (Gerhardt),
5-18
Miller, Edna C., 2-19
Miller, Linford James, 1-20
Miller, Mahlon, 5-18

Miller, Miriam Edna, 3-17
Miller, Oren Dale, 9-16
Miller, Rhoda Mae, 7-18
Miller, Thomas D., 9-16
Nisly, Lena Catherine, 5-19
Nissley, Mary E., 3-16
Overholt, Linda Kay, 3-17
Palmer, Westley Ray, 7-18
Peachey, Vincent Lane, 5-20
Peight, Hannah B., 7-18
Raber, Edna, 6-16
Schmucker, Lydia Ann, 8-16
Shenk, Charis Hope, 8-17
Steckly, Aaron W., 2-20
Stoltzfus, Mary, 9-17
Swarey, Ivan Lee, 5-20
Troyer, Katie Ellen, 5-21
Yoder, Alma, 7-19
Yoder, Alta Jean, 5-21
Yoder, Anna, 7-19
Yoder, Elsie, 6-17
Yoder, Louis S., 4-16
Yoder, Miriam Ann, 6-17
Yoder, Verlynn Paul, 5-22
Yutzy, Sarah Helen, 9-17

Offenses

Kneel Down and Wipe, (BT) 6-11
The Use and Abuse of Offences, (BL)
5-6

Ordinations

Bro. Duane Beiler, 1-18
Bro. Wendall Danner, 1-18
Bro. Elvin Fisher, 2-18
Bro. Elvie Frey, Jr., 1-18
Bro. Michael Jantzi, 7-16
Bro. David Miller, 11-17
Bro. Jonathan Miller, 3-16
Bro. Philip Miller, 2-18
Bro. Tim Miller, 7-16
Bro. John Nissley, 5-16
Bro. Michael Ropp, 3-16
Bro. Ben Stoltzfus, 3-16
Bro. Ervin Stoltzfus, 5-16
Bro. Paul Stoltzfus, 1-18
Bro. James Yoder, 2-18
Bro. Joe Allen Yoder, 10-17
Bro. Jonathon Yoder, 10-17
Bro. Loren Yoder, 1-18

Bro. Morris Yoder, 8-15

Parenting

Daily Prayer for Our Children, 7-27
A Guide to Godly Gardening, (W)
19-30

Passion Week

Prisoner Number 71, 4-25

Pastor Support

The Ox and the Muzzle, 3-9

Peace

Peace with God and Man, (Med) 3-1

Philanthropy

Observations, 3-18

Praise

Dawning, (Med) 2-1

Prayer

Daily Prayer for Our Children, 7-27
Ever Notice How We Pray, (GE) 2-2
He Hears Our Prayers, (JM) 3-32
The Power of Christmas Carols, (JM)
12-24

Protection

Escape from Ukraine, Part 1, (JM)
7-33
Escape from Ukraine, Part 1, (JM)
8-34
Of Owls and Satyrs, (Ed) 10-2
My Dad's Brush with Death, (JM)
6-33

Redemption

It Wasn't Going to Be Like This, (W)
3-29

Relationships

Cultivating Good Unit Relationships,
(MA) 11-26
Just a Little Chat, Part 1, (Y) 3-34
Just a Little Chat, Part 2, (Y) 4-34
Just a Little Chat, Part 3, (Y) 5-34

Resurrection

Jesus Is Alive, (MA) 4-27

Return of Christ

Quite Suddenly, (Med) 10-1

Watch Therefore, (Ed) 1-2

Sacrifice

He is No Fool, (Y) 6-35

Seeds

Bearing Precious Seed, Part 1, (MA)
1-9
Bearing Precious Seed, Part 2, (MA)
1-25

Serenity

Crummy and Serene, (BT) 11-4

Serving

I Need a Servant's Heart, (Med) 1-1
Joy to the World, (Y) 12-26
Kneel Down and Wipe, (BT) 6-11
She Has Done What She Could, (W)
2-29
The Test of Righteousness, (BL) 4-7
Zarephath's Widow, (W) 829

Sin

Fifteen Years, (Y) 9-34

Singing

Real Music, (BT) 8-24
The Power of Christmas Carols, (JM)
12-24

Son of God

My Trust in Jesus, 11-21

Sowing and Reaping

A Guide to Godly Gardening, (W)
19-30

Spiritual Battle

Embrace Imperfection, 12-7
Follow the Crumbs, 12-10
The Struggle, 8-22

Spiritual Disciplines

Muscle Memory, (Ed) 3-2

Strength of God

The Glory of Weaknesses, (BL) 6-5

Suffering

Beauty in Suffering, (W) 1-27
Zarephath's Widow, (W) 8-29

Surrender

Unconditional Surrender, (BL) 2-6

Time

Living in the Now, (Y) 11-35

Trinity

The Divine Trinity Expounded, (BL) 9-6

Trust

A Song in the Face of Death, (JM) 5-33
Of Puppies and Children, 9-13

Truth

Working on the Foundation of Life, (BL) 1-5

Ukraine

A Tribute to Mothers, 11-10
Escape from Ukraine, Part 1, (JM) 7-33
Escape from Ukraine, Part 1, (JM) 8-34
Ukraine Needs, (MA) 7-29

Visions

The Voice of God, (Ed) 5-2

Vows

The Strength of a Vow, (BL) 8-5

War

A New Year, 3-21
A Tribute to Mothers, 11-10
Escape from Ukraine, Part 1, (JM) 7-33
Escape from Ukraine, Part 2, (JM) 8-34

Observations, 3-18

Ukraine Needs, (MA) 7-29

Weakness

The Glory of Weaknesses, (BL) 6-5

Weather

My Dad's Brush with Death, (JM) 6-33
Observations, 5-22

Women

Mothers on the Mission Field, (MA) 5-27
What If, (W) 6-30
Women of Faith, 5-26

Words

Social Media and the Power of Words, (BL) 11-6

Word of God

Bearing Precious Seed, Part 1, (MA) 1-9
Bearing Precious Seed, Part 2, (MA) 1-25
The Voice of God, (Ed) 5-2

Worship

Syncretized Worship, (Ed) 7-2

Youth

Be Real, (Y) 10-34
Bridging the Gap (for Seniors), 7-23
Bridging the Gap, (Y) 7-35



*A man must be big enough to admit his mistakes,
smart enough to profit from them,
and **strong** enough to correct them.*



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