

Kingdom Citizens

from the editor



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2 *...Even while we maintain different perspectives, we will firmly grab hold of each other and work at our relationships with one another.*

”



Connie Faber
Editor

Our current discussions as U.S. Mennonite Brethren about issues that come to the forefront as we review Articles 12 and 13 of the Confession of Faith raise a question: Does resolving differences always mean that someone has to change his or her convictions? How do we nurture healthy relationships in spite of our different perspectives about citizenship, allegiance and the use of violence to bring about good?

I tend to think that in order to have a good relationship one “side” or the other will need to amend a particular perspective, conviction and/or practice. But I wonder now about this assumption. An alternative picture to living with differences is offered by *Head Over Heels*, an Academy Award-nominated film that illustrates that good relationships—including good marriages—don’t just happen.

“If the film has a message, it’s that relationships require effort,” says filmmaker Timothy Reckert in a recent interview with *World* magazine about his 10-minute claymation film nominated in the Best Animated Short category.

Reckert’s simple story concerns a middle-aged husband and wife who live in the same house, but one lives on the floor and one lives on the ceiling, depending on your perspective. The only things Walter and Madge share are a refrigerator they slide back and forth down the wall as needed, a photo taken during happier days and resentment—clearly articulated in this film that is free of dialogue.

Their equilibrium comes tumbling down when Walter tries to ignite the old romance, and the couple that can’t agree on which way is up is forced to find a way to put their marriage back together. You can find the stop-motion animated short on YouTube, Netflix and iTunes.

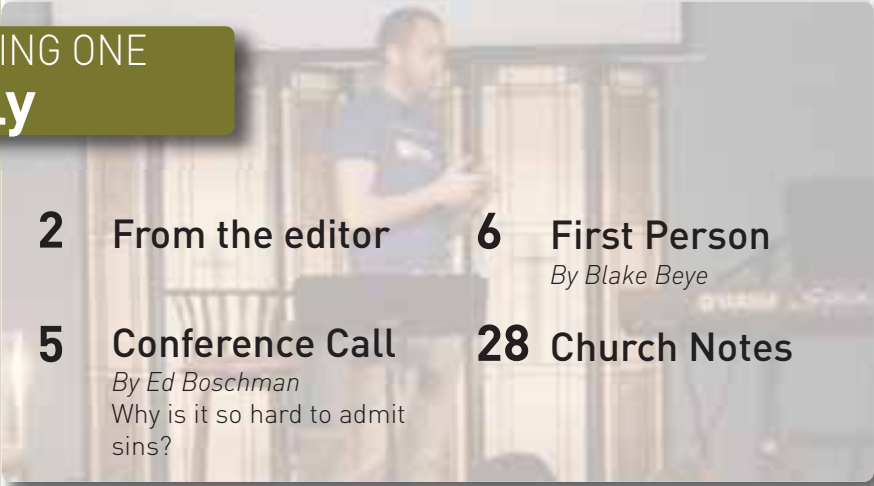
Although Madge and Walter mend their broken marriage, their two gravities remain, and the film ends with Madge walking off into the sunset, holding on to the cord that connects her to Walter, who is sitting upside down—or would that be right-side-up—in his favorite chair. Harmony is restored even though their differing perspectives endure. And that caught my attention.

I doubt that anyone who attended the January Board of Faith and Life study conference, “Kingdom Citizens in a World of Conflict,” changed their mind. But even if we left with our perspectives largely intact, I hope that we find ourselves linked together by a cord of three strands, as Ecclesiastes 4:12 describes the value of partnerships.

Agreeing that, in spite of our differences, peacemaking will characterize who we are as Mennonite Brethren and also citizens of the United States means that we agree to hold on to one another as we put feet to our convictions about peacemaking. That even while we maintain different perspectives, we will firmly grab hold of each other and work at our relationships with one another.

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Center insert — *MB Mission*

Partnering as one family to serve one Lord on one mission, for the transformation of individuals, families and communities.

www.usmb.org

Michael Patrick



I invite you to read Psalm 102. Students of the Word of God and of history may discern in all their pages of record, the need of a Savior God, and his name is Jesus or Jeshua, Jehovah saves. This is on every scale, from the personal to the global, as we see illustrated in this inspired psalm written some 3,000 years ago.

The palmist is suffering physical affliction that appears terminal, and he cries out to God for deliverance. The Spirit of God gives him encouraging words not just for himself, but for a “generation to come” that will see the Lord appear (v. 16) and all the kingdoms of the world serving him.

This palmist of Israel prophetically speaks of his people in reference to Zion as “finding pleasure in her stones and feeling pity for her dust” (v. 14). The iconic symbol of Israel today is her descendents bowing and praying before the Wailing Wall and placing prayer messages between its stones. Note that historically, they measure their affliction from the time of their temple’s destruction (A.D. 70), which fulfilled the prophecy of Christ (Matt. 24:2) after which they were scattered to the world by the Romans, the Diaspora.

Yet, both the psalmist’s and Israel’s prayers will not be forsaken (v. 17), for he was given to see an “appointed time” (v. 13) of grace and compassion for Zion, when the Lord will arise.

The psalm reminds us that on every scale, from our individual troubles to the troubles of a fallen world and a fallen people, Jeshua is God’s answer and salvation. He watches us from on high (v. 19). He sets the captive free (v. 20). In Scripture and in history—His story—he is Alpha and Omega (Rev. 22:13).

Believe on him today. Trust in him through every circumstance. Watch for him. He is coming again! May we be that generation that together with a redeemed Israel (Zech. 12:10; 13:6), shall see his deliverance and praise Jeshua forever!

Michael Patrick is pastor of Emmanuel MB Church in Onida, SD.

“This will be written for the generation to come, that a people yet to be created may praise the LORD”
Psalm 102:18.

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(from the executive director)



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Why is it so hard to admit sins?

Is it as interesting to you as it is to me that we struggle to admit our sins? We seem to be OK with saying we are sinners, but we often do not admit that we have sinned in a specific way. We are reluctant, even if we get caught red-handed and especially if the sin is personally embarrassing or socially unacceptable.

A recent book by Todd D. Hunter, *Our Favorite Sins: The Sins We Commit and How You Can Quit*, precipitated a new Barna Group research project, “Temptations and America’s Favorite Sins.”

Those labeled as “old” temptations in the study are the kind of sins that we are accustomed to and therefore pretty much numb to: overeating (55 percent), overspending (44 percent), gossiping (26 percent), jealousy (24 percent), pornography (18 percent), lying or cheating (12 percent), abusing alcohol or drugs (11 percent) and sexual impropriety (9 percent). The percentages in brackets indicate the number of us who will admit to struggling with that sin.

Does it look to you like the more serious the sin in the eyes of others, the less we are willing to admit to struggling with it? When a large percentage of our fellow Americans are overeating and overweight, strugglers are in good company, and it is easier to admit the self-indulgence. Because admitting to lying or cheating results in being labeled a liar and precipitates the possibility of real judgment and punishment, it is less likely we will go there.

Another concern I have is the degree to which sins that are socially acceptable are equally fine with us in the church. Do we mirror the society that we live in when it comes to calling out sin?

The study also aimed to find out whether some temptations are particularly Western. Three were

identified: procrastination, worrying and laziness. Interesting. We are among the most blessed and prosperous people on the planet. We have more than we need of most everything, and so we major on deferring to the future what needs doing, often until we have dropped the ball. It seems the more stuff we have the more we worry about whether we will be able to keep it and whether it really is enough. And in the face of our plenty, we are inclined to take our ease rather than to be faithfully industrious and productive.

Two “new” temptations were pointed out. Of those surveyed, 44 percent admitted to spending too much time on media and 11 percent to “going off” on someone via text or email. Surely this is not happening among those of us who are Jesus followers!

A recent study reported in *Leadership Journal* suggests that a lot of us are vulnerable to “nomophobia,” the fear of being without a cell phone. Those addicted to their phones are checking them 34 times a day. Sixty-six percent of people fear being without their cell phones; among 18- to 24-year-olds it is 77 percent. Fifty-five percent of women would rather leave home without makeup, and 11 percent would rather leave home without pants.

This gets ridiculous, but the point is made. Where does this addiction fit into the list? Though I’m not proud of it, I’m pretty sure I check my phone 34 times a day. But so do you, so I’m OK with letting you in on that addiction.

What if we, as followers of Jesus, who asks that our yes means yes and our no means no, would get more transparent about our temptations and our sins. Grace would need to abound, and I for one would be good with that.

We seem to be OK with saying we are sinners, but we often do not admit that we have sinned in a specific way.



Blake Beye

Internship affirms God's call

Over the past couple of months, I have been doing extensive reflection on God's call to ministry in my life. I've been wrestling with the plans that God has for me and where he is taking me. I know that my gifts lie within worship leading and music, but lately I have felt God is calling me to something more. To not only discover more about him, but to discover who I am and how to use my gifts and abilities in my path toward ministry.

I contacted Don Morris, Mission USA director, about the possibilities of church planting and where that fits in with my calling. He connected me with Chad Stoner and Stephen Humber at Stony Brook Church, a USMB church plant in Omaha, Neb. I began to develop relationships with these two men and their families and started working toward the possibility of an internship, a requirement for my major at Tabor College.

It was a no-brainer for me to say yes when I was offered a one-month internship for January 2013. I would experience church planting in a real practical way. After visiting Stony Brook in October, I knew that God was calling me to spend a month with these guys.

I packed my bags and left for Omaha in early January and immediately got to work. I completed lots of personality inventories to get a feel of who I am as a person. I also took several spiritual gifting tests to glimpse who I am as a believer in Christ.

Getting to see the various aspects of the church life was incredible. Stony Brook has a mission statement that says, "Belong, Believe, Become," and it was really cool to see that firsthand. Stony Brook is very people-minded. They welcomed me and took me in as one of their own.

I did various "field trip" activities during my time in Omaha. Things like prayer walks, meeting other church planters, doing service projects and visiting a youth home for "at-risk" teenagers exposed me to a whole new side of ministry, what it takes to get there and what real life ministry is.

I had the opportunity to help with the worship band, playing guitar at Sunday morning gatherings. I was asked to prepare lessons for the youth group, called B3, and to also take them to Buffalo Wild Wings for an activity. It was great to get to know people and to pour into the kids' lives for a month.

Overall, my time in Omaha was an incredible experience. It was a blessing to be able to do something of this nature given how young I am. I really feel like I was able to figure out who I am as a person and was given the tools to help me figure out where I am going.

Blake Beye, a senior at Tabor College, Hillsboro, Kan., majoring in church ministry, is planning to work in worship ministry after graduating in December 2013. He is from Inman, Kan., where he is an active member of Zoar MB Church.



As part of his internship at Stony Brook Church, Tabor College senior Blake Beye teaches the high school youth group.

USMB leaders gather, review study conference

Reviewing the evaluations, comments and suggestions coming from the recent Board of Faith and Life (BFL) study conference was a significant agenda when the board met March 13-14. The BFL meeting was one of four events that took place when USMB leaders gathered March 11-17 in San Diego, Calif.

Larry Nikkel, BFL chair, reports that the board will soon send an open letter to all study conference participants and the USMB constituency that will provide the context for the study conference concerning articles 12 and 13 of the Confession of Faith (COF) and will outline the board's next steps. **These steps include posting the evaluations that deal with counsel to the BFL on future steps and a summary of how and whether any changes to the COF would impact our legal standing as a "peace church."** BFL also plans to meet with district BFLs between now and the end of May to test possible COF changes and to do the same with Fresno Pacific Biblical Seminary, Tabor College and Fresno Pacific University. The board also offers to meet with local congregations and individuals following their discussions with district and educational leaders.

At its meeting March 15-17, the USMB Leadership Board approved a seven-month budget of \$512,852 for June to December 2013. USMB is shifting to a calendar year for financial purposes, beginning in 2014. In other business, the board heard from staff members, including Aleks Borisov who reported that he has resigned as the USMB Slavic ministries director because his work as the pastor for a new USMB church plant in Spokane, Wash., is keeping him very busy.

The week of meetings also included the Leadership Summit and 2013 National Pastors Orientation, attended by 33 USMB staff members and spouses. All USMB events were held at Best Western Island Palms Hotel in San Diego.—*Connie Faber*



USMB executive director Ed Boschman addresses church staff at the National Pastors Conference.

Plant 2013 funds church plants

Plant 2013, a USMB dinner and auction held Feb. 23 in Dinuba, Calif., netted \$7,000 for USMB church planting. Nearly 120 people attended. Twenty items were sold in the live auction and another 25 in a silent auction. J Epp, USMB director of development, says, **"It was definitely a wonderful evening, and I would consider it successful for our first venture into benefit auctions."** A second Plant 2013 event is planned for April 20 at First MB Church, Wichita, Kan. See www.usmb.org for more information.—*USMB*

Jost returns to classroom

Lynn Jost will be stepping down as vice president and dean of Fresno Pacific Biblical Seminary (FPBS), effective at the end of the spring 2013 semester. Jost will take a sabbatical for the 2013-14 academic year, during which he will serve as interim pastor for Ebenfeld MB Church, Hillsboro, Kan. He will return to FPBS to teach full time in fall 2014.

Pete Menjares, FPU president, and Tim Geddert, professor at the seminary, are serving as co-chairs of the search committee for the next FPBS dean and vice president.

"Lynn was instrumental in leading the seminary through a difficult time and helping to bring the seminary into the university, which has been a benefit to both institutions, the MB church and congregations in the Central Valley and beyond," says Menjares. "I wish him the best as he returns to the classroom; his students will be truly blessed by his knowledge, wisdom and insight."

FPBS is the MB seminary for graduate-level theological education in Fresno, Calif.—*FPBS*

Tabor, FPU announce graduations

Fresno Pacific University (FPU) and Tabor College (TC), the Mennonite Brethren-owned schools in Fresno, Calif., and Hillsboro, Kan., respectively, have announced their spring commencement ceremonies. FPU's spring commencement will be May 4 on the main campus. The traditional undergraduate and graduate ceremony, which includes the seminary, is scheduled for 10 a.m., and the ceremony for bachelor's degree completion is set for 6:00 p.m. The speaker for both ceremonies will be FPU Provost Stephen Varvis. Tabor will hold their spring graduation May 18. Richard Kyle, long-time professor of history and religion, is the scheduled speaker. —FPU, TC

byTheNumbers

The world population is now 7 billion people. If the world were 100 people:

83 would be able to read and write; 17 would not

22 would own or share a computer

7 would have a college degree

77 people would have shelter, but 23 would not

Source: www.100people.org

5 minutes with...

LUMEYA DHU MALEGHI

Lumeya Dhu Maleghi of the Democratic Republic of Congo (DRC) is the grandson and namesake of one of the first members of the Congolese MB Church. He represents the city of Kikwit in his country's national congress and visited the United States in February to represent the DRC at the National Prayer Breakfast. (Lumeya's answers translated from French by Nzash Lumeya.)



1 Why did you become involved in politics?

The hearing of 3 John 1-5 and the parable of the Good Samaritan impacted me and encouraged me to practice good deeds. The congress is a good space to help the needy and practice good deeds in a larger context.

2 How does your faith impact your role as a member of the DRC Defense and Security Committee?

This is where I struggle with the fact of being a Christian in politics. I am asking more and more how to apply the teaching of Jesus about loving your enemy. What is the Christian response to the millions who have lost family members or their homes at the hands of the invaders? How do you secure these helpless families and villages?

3 How has your political involvement impacted the MB church?

More Mennonite Brethren are beginning to run for office. A lot of younger people are seeing that it is not contradictory to be a Christian in politics.

4 What is the difference between Christian politicians in the DRC and the U.S.?

American Christians will easily defend human rights and fight corruption. Congolese accept the values in theory, but we are not practicing.

5 What message do you carry to your MB sisters and brothers in the U.S.?

We have two prayer requests related to social needs. Children in our elementary schools are sitting on the floor; pray that we will have benches for them. Erosion is washing away houses; pray for sandbags to fight erosion.

Interview by Kathy Heinrichs Wiest

MCC provides shoes

Mennonite Central Committee (MCC) provided 2,750 pairs of shoes and winter footwear to children living in Zaatari Camp in Jordan, home to between 70,000 and 80,000 Syrian refugees. To meet the growing needs of the prolonged Syrian conflict, MCC is appealing for additional funds to support more people for a longer period of time in Syria, Jordan and Lebanon. Donations can be made online at donate.mcc.org. MCC is the relief, development and peace agency of North American Mennonites. —MCC

Global family grows

A new Mennonite World Conference (MWC) census counts 1.77 million baptized Anabaptist believers in 243 national conferences located in 83 countries. The triennial 2012 census indicates Anabaptist world membership, as determined by MWC, grew 9.8 percent since 2009, from 1,616,126 to 1,774,720—a slightly higher rate of growth than the 9.3 percent from 2006 to 2009. The total includes MWC members and associate members, as well as other churches also part of the Anabaptist movement. The directory is available via MWC's website: www.mwc-cmm.org. —MWR

Volume completes GLOBAL HISTORY SERIES

The North American Mennonite history, the fifth and final volume in the Global Mennonite History Series, was released in late September. *Seeking Places of Peace* by Royden Loewen and Steven M. Nolt, completes the Mennonite World Conference History Series. The book is available from Good Books (800-762-7171). —MWC

MB Mission moves

MB Mission, the Mennonite Brethren global mission agency, has moved its Abbotsford, BC, administrative offices to an administration and classroom building on the Northview Community (MB) Church campus. The new address is: MB Mission, 300-32040 Downes Rd., Abbotsford, BC V4X 1X5. —MB Mission

Commentary explores Joshua

Herald Press has released *Joshua*, the 25th volume in the Believers Church Bible Commentary Series, a cooperative project of several denominations, including Mennonite Brethren. Author Gordon H. Matties calls for "an openness to the unexpected" and suggests that reading Joshua carefully will open windows into how and why to read Scripture at all. For more, visit www.heraldpress.com/bcbc/ or call 800-545-7322.



FPU launches new MAT program

A new master's degree program at Fresno Pacific University (FPU), the MB school on the West Coast, aims to give new teachers a head start. The Master of Arts in Teaching (MAT) with a preliminary multiple- or single-subject credential is open to students enrolled in the FPU teacher credential program or those who have completed their credential at FPU in the last five years and are teaching full time. MAT instruction will help teachers understand and use the Common Core State Standards, guidelines adopted by 45 states and the District of Columbia that set standards for what students are taught in each grade. Online courses begin in fall 2013. —FPU



believe

Thomas needed evidence to believe and so do we

Normally, it's a good thing to have something named after you. It's a sign of respect, an indication that you have done something significant. But there are some times when you want to avoid having things named after you—Custer's Last Stand or Doubting Thomas.

Despite the negative connotations of "Doubting Thomas," I identify with Thomas. I like evidence, and I want evidence for religious belief.

Our belief or lack of belief in Jesus as the risen Lord is the most important decision we will make. And you can't make that decision on the basis of wishful thinking or mere sentimentality. I don't want to put less thought into whether I entrust myself to Jesus than I do into what kind of car I buy. So I can identify with Thomas when he says, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it" (John 20:25). I don't usually have the courage to be as straightforward as Thomas, but I do identify with his feeling.

But I think that Thomas gets a bad rap. People seem to think that what Thomas did was a bad thing. Evangelical biblical scholar Andreas Kostenberger says this: "Thus, paradoxically, it turns out that believing without seeing, far from being inferior, is actually superior. For it involves taking God at his word." On this account, Thomas would have acquitted himself better if he had just accepted the report of the other 10 disciples. Instead he demanded more evidence. He took the inferior path.

The Doubting Thomas interpretation is familiar, but I think it's mistaken. Jesus is not saying that believing without seeing is better than belief based on seeing. Thomas does not react any differently than anybody else in John 20 to the news of Jesus' resurrection.

Mary Magdalene is the first witness. She tells Peter and another disciple. Do they just believe her? No, they run to the tomb and check on her story. John 20:8 says that "the other disciple...saw and believed."

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Our belief or lack of belief in Jesus as the risen Lord is the most important decision we will make. And you can't make that decision on the basis of wishful thinking or mere sentimentality.

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Mary Magdalene then has a conversation with the risen Jesus and afterward tells the disciples. Do they believe it? They certainly don't act like they believe it. They hide in a locked room.

Contrast this behavior to the bold proclamation we see after the disciples are convinced of the resurrection. The first thing Jesus does after greeting them is to show them his hands and side. The disciples needed to see Jesus in order to believe.

Part of the reason for the traditional Doubting Thomas interpretation is the translation of John 20:29: “Blessed are those who have not seen and yet have believed.” The phrase “and yet” is the translator's interpretation. In Greek there is only one word, “kai,” which is normally simply translated “and.” Sometimes it is appropriate to translate “kai” as “and yet.” However, it is only appropriate when the context demands that interpretation.

In this case, the context does not demand that translation, and the verse makes perfect sense when “kai” is translated with the normal meaning of “and.” Jesus' statement feels very different, then, when we read: “Blessed are those who have not seen and have believed.” There is no sense of criticism of Thomas.

Consider Jesus' response in light of the narrator's comment in verses 30 and 31: “Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.” In this context Jesus' response to Thomas's confession—“Blessed are those who have not seen and have believed”—is a promise.

It is a promise that those who do not have the opportunity to see the body of the risen Jesus can have the same sort of peace that generated Thomas's confession: “My Lord and my God.” Thomas's quest for evidence was not a defect in faith. It was an appropriate human response to an extraordinary claim. It is natural for us to desire evidence that Jesus rose from the dead.

I would be pretty happy if I could get the kind of evidence that Thomas had. But Jesus recognizes that this kind of evidence is not going to be available to most people. The resurrected body of Jesus is not available to most people. But Jesus promises that they, too—that we, too—can believe. John's gospel shows us that there are reliable witnesses to provide evidence that Jesus is the resurrected Son of God.

I think a fair-minded, patient assessment of the evidence supports belief in God and in the gospel accounts

of Jesus. Obviously, we don't have the space to assess all of the evidence here. But I am confident that there is enough evidence to warrant belief in the risen Jesus.

We need to acknowledge, however, that the evidence is not absolutely conclusive. British philosopher Basil Mitchell tells the following parable:

In time of war in an occupied country, a member of the resistance meets one night a stranger who deeply impresses him. They spend that night together in conversation. The Stranger tells the partisan that he himself is on the side of the resistance—indeed that he is in command of it, and urges the partisan to have faith in him no matter what happens. The partisan is utterly convinced at that meeting of the Stranger's sincerity and constancy and undertakes to trust him.

They never meet in conditions of intimacy again. But sometimes the Stranger is seen helping members of the resistance, and the partisan is grateful and says to his friends, “He is on our side.”

Sometimes he is seen in the uniform of the police handing over patriots to the occupying power. On these occasions his friends murmur against him: but the partisan still says, “He is on our side.” He still believes that, in spite of appearances, the Stranger did not deceive him. Sometimes he asks the Stranger for help and receives it. He is then thankful. Sometimes he asks and does not receive it. Then he says, “The Stranger knows best.” Sometimes his friends, in exasperation, say, “Well, what would he have to do for you to admit that you were wrong and that he is not on our side?” But the partisan refuses to answer. He will not consent to put the Stranger to the test. And sometimes his friends complain, “Well, if that's what you mean by his being on our side, the sooner he goes over to the other side the better.”

We are children of the partisan. We rely on the eyewitness experience of the partisan to convince us of the Stranger's goodness. Things happen that don't make sense to us. But we rely on the evidence given us, and we believe. And like Thomas, we commit ourselves to the Lordship of Jesus. When Jesus says, “Blessed are those who have not seen and have believed” he is making a promise, a promise to us.

It is a promise that those of us who demand evidence also have the opportunity to experience the peace and hope that characterize a world in which God reigns and evil is vanquished. With Thomas, we can say, “My Lord and my God.” Alleluia, Jesus is risen.

David Faber is professor of philosophy and director of the Carson Center for Global Education at Tabor College. He is a member of Ebenfeld MB Church.

THE CHURCH NURSE

Suggestions for how congregations can care for physical and spiritual health needs

Walking into the hospital room, I felt nervous and inadequate. While I had years of critical care expertise, this was my first opportunity to serve as the parish nurse of my new church home, offering spiritual care to a woman who had been a leader at this church longer than I had been alive. My nervousness turned to relief as she warmly welcomed me in among her family to listen, share and pray for healing.

It was less than a year earlier that God led our family to a new church, while at the same time opening my eyes to a new way to use my nursing skills for his kingdom. A hospital flyer introduced me to parish nursing, defined by the American Nurses Association as the “specialized practice of professional nursing that focuses on the intentional care of the spirit as part of the process of promoting wholistic health and preventing or minimizing illness in a faith community.”

Most of our churches are well prepared to strengthen our spiritual health. But not all churches are equipped to come alongside to help with physical health issues or to connect the relationship be-

tween our spiritual health and our physical health. That’s the passion of a parish nurse.

Think about your health goals for you and your family. You want to prevent illness and injury and to optimize your health and abilities. Now imagine someone in your congregation who shares these goals and works with you to achieve them.

Much like every church is different, a faith community nursing program will differ from church to church based on the needs of the congregation and the person filling the parish nursing role.

In my case, working in Critical Care, I often see people in “crisis mode,” facing seemingly impossible decisions for loved ones. Knowing that more than one-third of all people in this situation will suffer from post-traumatic stress symptoms, I yearn to help ease these stressful times.

So I arranged to have experts show church members how to plan ahead for difficult decisions that come with aging. We’ve learned about dementia, medication management, senior resources, advanced health care directives and funeral planning. Workshops



PHIL DAVIS

like this provide a chance for reflecting, preparing and sharing testimonies.

By starting these discussions, planning for difficult times is brought into the open, and families won't have to guess what to do when placed in the position of making decisions in a crisis.

Planning workshops takes time and organization. However, a parish nursing program can also start with something very simple. I started by taking blood pressures once a month after Sunday services. Why blood pressures? After all, you can check your blood pressure at almost any grocery store.

But it's not just about blood pressure. Something about taking the time to sit down with a nurse while having your blood pressure checked leads to sharing health concerns and struggles. I've learned about upcoming surgeries, been approached when a doctor's recommendation wasn't understood and have been asked to explain medical terminology in everyday language. In other words, through those simple blood pressure checks, I learn about the health needs of the church family and start forming ideas for how to meet them.

There are two key elements to a successful parish nursing program.

1. Support from the church leadership. When I felt called into parish nursing, I made an appointment to meet with my pastor to discuss if this was an opportunity for our church. After a few weeks of prayer, we felt that we should proceed.

I've been blessed with the support of the pastor, Elder Board and Shepherding Committee of my church. Like any ministry area, it's important that the parish nursing program be an integrated part of the church.

As any pastor will tell you, hospital visits occur regularly. As a parish nurse, I'm able to help share in this vital visitation ministry. After my pastor learned of a church member's need for emergency surgery, he rushed to the hospital to pray with her. Knowing I was working that night, he sent me a text message sharing the situation. I was able to arrange my workload so that I could take a break and be with her as she woke from anesthesia in the recovery

room. Her face filled with joy when the first person she saw was a member of her church family. I visited her several times over the next few days and then checked on her progress when we'd meet at church functions.

2. Networking with other parish nurses. I was introduced to parish nursing through Health Ministries Network of Bellingham, Wash. They offer educational opportunities for those interested in pursuing parish nursing and monthly networking meetings. Each month at least 20 nurses encourage each other, share ideas and learn from a variety of speakers.

It's important that a parish nurse doesn't replicate a working system in the community but spends time and effort sharing what resources are available and appropriate for the church family. Many of the nurses within networks like this are eager to work together for the health of all of our congregations, and some have training or expertise that you or your church's parish nurse might not.

Some nurses might worry that they won't have time to devote to a health ministry, especially if they work full-time or have young families. Or they worry that they have too narrow a focus in their specialty area.

I can tell you that every parish nurse ministry is unique to the time and abilities that each nurse has to offer. Every specialty brings a different view and focus. Ideally we can team together and share our knowledge with both our colleagues and our churches. I see continual examples of 1 Peter 4:10: "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms."

Friends and family approach nurses for health advice. Are you being called to use your education and expertise within your church family in a more structured program? Do you know of nurses within your congregation that would be great in this role?

Parish nursing is a new idea for many nurses, pastors and congregations. I've seen firsthand what value it brings to our church. Whether you're a nurse, a pastor or an interested church member, I invite you to be in prayer about how a program like this might benefit your congregation and even your community outreach efforts.

Jessica Klassen, a full-time critical care nurse pictured on previous page, partners with Pastor Tim Thiessen to provide holistic care to all attending Birch Bay Bible Community Church, Blaine, Wash. She is the hospital liaison between PeaceHealth St. Joseph Medical Center and Health Ministries Network. Klassen is attending graduate school at Gonzaga University and anticipates becoming a family nurse practitioner in 2014. She and her husband, Mike, have been married 20 years and homeschool their two children.

If you have questions or are interested in talking with someone about starting or building a health ministry at your church, Klassen invites you to contact her at ParishNurse@birchbaychurch.com.

FAITH

In a few short months I will turn 40. As this significant milestone approaches, I find myself reflecting on the experiences that have shaped me and contributed to who I am today. From my current vantage point, one thing stands out: how truly fortunate I am to have had so many seasoned Christians take the initiative to support my faith development throughout my childhood and adolescent years.

I have been following Jesus for many years now, and the journey of discipleship has taken me to many places. Nonetheless, the influence of these caring men and women remains with me. The adults that encouraged me, prayed for me and modeled faithfulness played a key role in helping me develop a vital, lasting faith that has “stuck” throughout the years. I am deeply grateful for the gift of time and attention that they invested in me.

Reflecting on these relationships, I quickly recognize that not all young people have access to the benefits of such adult attention. All too often, ministry to the youngest participants in our churches happens in virtual isolation from the life of the broader congregation.

Of course, in most churches there are Sunday school teachers, youth pastors and volunteers who commit their time and energy to invest in the lives of young people. These faithful servants make a tremendous difference.

However, these ministries often are structured in ways that cause young people to miss out on the full spectrum of supportive relationships that interaction with adults in the church could provide.

Relationships help faith “stick”

Kara Powell, Fuller Youth Institute executive director, notes in a 2009 interview with *Leadership Journal* that recent research highlights the limits of this age-segmented approach of youth ministry. In reality, approaches to ministry that are more intergenerational in nature are more effective in helping young people nurture a faith that “sticks” beyond high school.

According to Powell, intergenerational relationships provide one powerful way that adults can impact the faith formation of young people. She says: “Traditional mentoring typically focuses on kids in whom we see some kind of potential, the best and brightest. The danger with focusing on the best and brightest is it’s not good for anyone, because it only reinforces an identity based on achievement and performance for the kids who are good at performing.... If adults in a church caught a vision that



THAT STICKS

Intergenerational relationships help youth develop a lasting faith

every kid needs to have their name known by five adults in the church, then an adult who's interested in computers can connect with a teen who is interested in computers."

College Community MB Church (CCMBC) in Clovis, Calif., is one congregation that recognizes the importance of providing intergenerational linkages for its youngest members. For many years, this congregation has modeled a commitment to provide a mentor beginning in the seventh grade for every teen under its care. These intentional mentoring relationships are meant to help support teens throughout their middle school and high school years.

CCMBC's Children's Education Commission begins the process of matching young people and mentors by asking the teens and their parents if there is someone who they would like to invite to serve in the mentoring role. For students who don't already have mentors in mind, the commission takes the initiative to pair them with adults in the congregation.

Prospective mentors need to possess both the time and the willingness to enter into this commitment. Efforts are made to match youth with adults who share similar passions and experiences. "We assume that members of the congregation know that they may be asked and that they should be prayerfully open to this," says Trent Voth, CCMBC youth pastor.

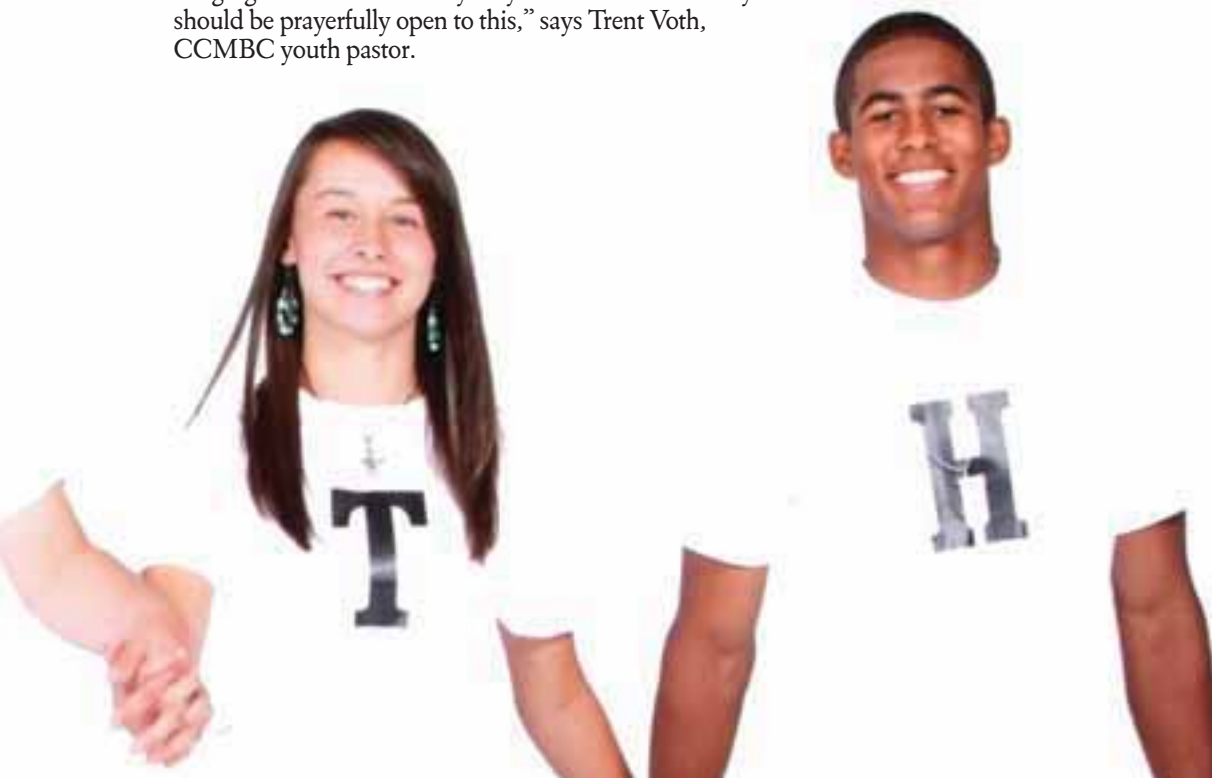
Mentoring part of larger process

After the new pairings have been made, part of a Sunday morning service is devoted to commissioning these newly formed relationships. This provides an opportunity to affirm that these mentoring relationships are part of a larger process. It also enables the congregation to express its support by affirming both the new pairs and existing ones.

As these mentoring relationships begin, the church sends a letter to mentors and mentees outlining suggestions about how to get started. In addition, the church's youth ministry provides events once a quarter that mentors and mentees can participate in together. These activities include things like going to baseball games, bowling or participating in the annual white elephant exchange.

Between these events, mentors and mentees are encouraged to find ways to connect. This might involve studying a book together or meeting once or twice a month for lunch. The mentoring pairs are free to find what works for them in light of their interests and schedules. As a result, a variety of different patterns emerge.

The mentoring program has facilitated a broad sense of ownership within the church. Voth calls it "youth min-



istry on a congregational scale.” He says, “It provides more webbing in the congregation and church family. It helps prevent young people from falling through the cracks.... There are not enough fingers out there to catch everybody if it is just the youth pastor or just the parents.”

Parents appreciate the investment that adult mentors make in walking alongside their teens. As the parents of one teen explain, “We know our son will not tell us everything. We hope you will have a relationship with him where he feels comfortable sharing.”

According to Voth, this sums up the intent of the program nicely. “The mentoring relationships add more wisdom and perspective to the pot, so that when you have a kid that is facing a difficult situation, it is not just mom and dad’s voices that they are hearing,” says Voth. “This facilitates a deeper relationship among the members of the congregation and a strong sense of family relationship.”

Sharing care, wisdom

While CCMBC mentoring relationships are focused on students, the adults involved benefit in very important ways, as well. Mentoring partnerships provide a tie that gives them a reason to stay connected. This can be beneficial to older church members. Voth finds that churches have a tendency to say, “Thanks for your service. Now here’s a comfy seat to ride out the rest of your life.” The mentoring program provides individuals in more advanced stages of life with a chance to exercise care and to share their wisdom.



The adults that encouraged me, prayed for me and modeled faithfulness played a key role in helping me develop a vital, lasting faith that has “stuck” throughout the years.

Though the mentoring process officially concludes with high school graduation, many of these relationships continue beyond high school. In one case, a young woman in her late 20s has continued to meet with her mentor on a monthly basis. Other mentors have concluded their service with a student at graduation and immediately started over by adopting a new mentee.

Recently, CCMBC saw two former mentees become mentors. These individuals, now in their late 20s, were among the first teens to participate in the program. This development is a source of encouragement to those who have been long-time mentors. It provides a tangible reminder of the difference they have made.

In the last several years, the church has added a “prayer pal” program for children younger than seventh grade. The aim is to see church members commit to pray for children over a long period of time. They also send cards on birthdays and find other ways to express care. As Voth notes, “This helps children to foster a sense of belonging to the congregation beyond merely being part of a particular family.”

As the experience of the CCMBC congregation illustrates, intergenerational connections can be a powerful resource in encouraging the faith development of today’s children and youth. Clearly, there are a variety of meaningful ways in which adults can offer support to the youngest participants in our churches.

It’s not a question of being qualified to serve as a mentor or whether older adults believe they have something to offer the emerging generation. What really matters is our willingness to invest our time and attention. The combined impact of these investments can make a significant difference in helping the members of the rising generation to develop what Kara Powell describes as “sticky faith.”

To this day, I still have a collection of notes and cards that church members sent me during my teen years. They bear testimony to the care that older Christians extended to me during a crucial period in my faith journey. The support they showed continues to encourage me and helps to sustain me even now.

Wouldn’t it be great if, two or three decades from now, a generation of men and women could reflect on the influence we’ve had in their lives in a similar light? Through the simple gift of ourselves, we can help encourage today’s children and youth to develop a faith that sticks.

Cory Seibel is assistant professor of pastoral ministries at Fresno Pacific Biblical Seminary.

Affirming peacemaking as a priority

Differing convictions given fair hearing at BFL conference

It was obvious when talking with James Gilliland, of Memorial Road MB Church, Edmond, Okla., and Shelly Schroeder, of Buhler (Kan.) MB Church, that these two had come to the USMB Board of Faith and Life study conference with some history.

Clearly the duo had thought carefully and for some time about the two articles—Society and State (Article 12) and Love and Nonresistance (Article 13)—under discussion during the study conference held Jan. 24-26 in Phoenix, Ariz.

It was less apparent that Gilliland and Schroeder spent so much of the study conference together because they are siblings who are good friends even though they haven't always agreed on the use of violence, military service and pacifism.

The study conference, "Kingdom Citizens in a World of Conflict," provided the Gilliland siblings the opportunity to continue discussions and debates they've had since high school.

"The night before the conference we stayed up late talking, and we spent most of the conference together," says Gilliland. "We spent a lot of time asking, 'What about this...?' Or, 'I read....' or 'Does that mean...?'"

Gilliland and Schroeder were among the 174 study conference participants who came to Phoenix to discuss two articles in the Confession of Faith about which there are significant disagreements.

"We are here...because we are not in agreement. So we're going to have a family talk," said Ed Boschman, USMB executive director, in his opening remarks. "We are not here to make a decision. We are not here to exercise verbal combat, but we do want an open discussion."

And that's what happened over the next three days. The plenary speakers were well prepared and courteous. Participants dealt graciously with one another during table group conversations, open floor discussions and informal break times.

It was also true that no decisions were made. In fact, attendees engaged in only limited discussion about the two articles themselves and gave limited attention to broader confessional issues that emerged during the conference.

Attendees did affirm peacemaking as a key descriptor of U.S. Mennonite Brethren, although there were significant differences in how participants believe that should play out in practice and conviction.

Participants were asked to offer feedback and counsel to BFL using a seven-question survey distributed at the closing session. The board reviewed these suggestions when it met March 13-14.

The format of the study conference was simple. Two papers were presented on each of the two articles. A fifth paper challenged U.S. Mennonite Brethren to be radical peacemakers while living with diverse perspectives on what exactly that means. Papers were followed by a pre-



CHRISTIAN LEADER

Table discussions were an important part of the BFL study conference format. Each paper and response was discussed by the 174 participants in table groups, including Gavin Linderman, left, and Dennis Fast, right, and during open floor discussions.

pared response in which the responder reviewed key points, clarified issues raised and, in some cases, noted questions not addressed.

Valerie Rempel, Fresno Pacific Biblical Seminary (FPBS) associate professor of history and theology, coordinated the table conversations that followed each paper and response. After the small group discussions, Rempel moderated floor discussions during which attendees were invited to make personal comments or share about their table talk.

The good mix of participants in terms of age, profession and geography enhanced discussions. While each of the five USMB district conferences were represented, attendees noted with regret the lack of representation from Hispanic and Slavic congregations.

Although attendees were most interested in discussing Article 13, the study conference began with the preceding article on society and state. Leith Anderson, president of the National Association of Evangelicals, spoke about the relationship between early Christians and the Roman Empire. Dina Gonzalez-Pina, Fresno Pacific University (FPU) assistant dean of multicultural ministries, gave the response.

Terry Brensinger, FPBS professor of pastoral ministry, offered contemporary applications of Article 12. Laura Schmidt Roberts, FPU associate professor of biblical and religious studies, was the responder.

While each of these speakers emphasized allegiance to God above loyalty to an earthly government, it was the

claim by both Brensinger and Roberts that Christians are to have a singular allegiance to God that prompted spirited table discussions and numerous floor comments.

"The question left in my mind is how this (devotion to one God) is manifested," said Vernon Janzen of Reedley, Calif. "I am totally devoted to God but also to my wife, Tabor College and my athletic team. Is there devotion and love that is expressed in many ways?"

Friday the attention shifted to Article 13: Peace and Nonresistance. Roger Poppen, who served Laurelglenn Bible Church, a USMB congregation in Bakersfield, Calif., for 20 years as senior pastor, presented a case for protective violence. Del Gray, assistant professor of biblical and religious studies at Tabor College, Hillsboro, Kan., advocated for nonviolence by sharing his own theological journey.

Poppen began by suggesting that Article 13 "could benefit from further thought, development and clarification"—specifically language suggesting that all forms of violence are evil and inhumane.

Poppen cited Jesus' statement that we love God and we love people by obeying the commands found in both the Old and New Testaments to argue that sometimes God's power and force were used for good purposes.

"I admittedly struggle with some of the Old Testament violence commanded and ordained by God," said Poppen, "but for our purpose today I'm attempting to communicate that if every command of God to his people is an expression of his love and is designed to protect those



BFL member Rod Anderson, center, introduces presenter Del Gray, left, who used his own story to argue the merits of nonviolence and Paul Robie, right, who responded to Gray's paper.

Study conference attendance an encouraging sign

whom he loves from immorality and idolatry, how can we conclude that all violence is 'evil and inhumane,' especially if it is exercised or commanded by God for the loving protection of his people?"

Using the story of his own "conversion" to pacifism as a framework for exploring the merits of nonviolence, Gray argued that violence, even when we think we are using it redemptively, is not "God's intended way for us to live."

Studying Paul's teachings while in college led Gray to acknowledge that the cross is the "ultimate revelation of who God is and how he wants his people to live." His seminary course in the gospels guided Gray to conclude that, "the kingdom of God is the center of Jesus' life and teaching. This one insight ... ultimately led me into pacifism."

Gray emphasized that Jesus commands his followers to act with integrity while pursuing peace and that killing is "a line that we cannot cross in our efforts to bring about peace."

Elmer Martens, FPBS president emeritus and professor emeritus of Old Testament, responded to Poppen, and Paul Robie, USMB pastor from Salt Lake City, Utah, responded to Gray.

While open floor discussions on Friday regarding Article 13 were livelier than those Thursday pertaining to Article 12, people spoke briefly, calmly and were not confrontational.

Several people suggested that the title and content of Article 13 be changed to reflect active peacemaking.

"Nonresistance implies non-activity," said Tim Neufeld of Fresno, Calif. "How can we be peacemakers who are also aggressive and assertive?"

More than one participant suggested that clarifying the role of the Confession of Faith would be helpful.

Tim Geddert, a BFL member and FPBS professor of New Testament, gave the final paper. "My goal this afternoon is to call us to radical peacemaking, even while we continue to debate the issues on which we disagree."

Geddert challenged U.S. Mennonite Brethren to remember that Jesus is Lord over all competing authorities and priori-

Organizers were hoping that at least 100 people would register for the 2013 Board of Faith and Life (BFL) study conference. That a total of 174 people attended indicates that U.S. Mennonite Brethren "care deeply about these topics," said BLF chair Larry Nikkel.

The five district USMB conferences were each represented. According to a pre-conference registration list, 57 registrants came from the Pacific District Conference; 54 from the Southern District Conference; 12 from the Central District Conference; two from the North Carolina District Conference and one from the Latin America MB Conference. Additionally, 21 people from the Canadian Conference of MB Churches leadership team attended the conference, as did 15 representatives from various USMB and inter-Mennonite agencies.

"Your presence here spoke volumes," said Gary Wall, Pacific District Conference minister who as a BFL member served on the Listening Committee. Wall noted that some people attended at their own expense and that lead pastors of larger churches attended as did representatives of denominational schools and agencies.

"We work to share
God's love with a
community of people that
believes the world has given up on them."

—Aleksander Morozov, Director, *The Bible Today (TBT) Ukraine*

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ties, to continue talking with one another and to remember that both "sides" aren't as far apart as they may think.

"If we can get past the caricatures of the 'other side,' if we can see clearly what can be terribly un-Christian on 'our side,' then we can learn together to be a peace church, even while we disagree on some ways this should be expressed," said Geddert.

In his response, Brent Warkentin, pastor of First MB Church in Wichita, Kan., encouraged attendees to remember that for some people "nonresistance" is an "essential" that is clearly taught in Scripture while to others it is less important or less well-defined or both.

Friday's focus on Article 13 concluded with an evening forum moderated by BFL Chair Larry Nikkel. Nikkel asked participants to record their answers to five questions related to how USMB churches are practicing peace-making, and then Nikkel facilitated a discussion about the topics covered. The first question, for example, asked whether a church board, team or other structure was in place to deal with conflict. Another asked for information about the programs dealing with violence, reconciliation and recovery in which congregations participate. Response sheets were collected so that the BFL can review the information.

The study conference concluded Saturday morning with brief reports from the various Mennonite Brethren ministry leaders and inter-Mennonite agency representatives who attended the study conference. A communion service followed the official close of the study conference.

In their report, members of The Listening Committee, comprised of BFL members, affirmed study conference attendees for their commitment to the USMB church, said Tim Geddert. "We

believe in our church family—not just the topic. You were here not only because of Articles 12 and 13 but because of the U.S. family, and that encourages me."

That sense of connectedness is something Shelly Schroeder took home with her following the BFL study conference. "Something that surprised me was my re-discovery of the MB church conference," says Schroeder in an email following the study conference.

"Our church is not alone," she says. "We have brothers and sisters around the U.S. and around the world. Talking about the good our churches are accomplishing should encourage us to keep working. The job isn't done yet."

Among the things James Gilliland gained from the study conference was an appreciation for active peacemaking. "People might hold different positions about violence and war, but both desire to build peace in their community. If enough communities build peace, maybe the violence and war positions will no longer be an issue," says Gilliland. —Connie Faber



Siblings Shelly Schroeder and James Gilliland found much to discuss at the study conference.

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A new old dream for Tabor College

Rick Bartlett heads new graduate theological education program



Tabor College, the Mennonite Brethren-owned liberal arts college based in Hillsboro, Kan., has hired MB pastor Rick Bartlett to develop a graduate theological education program. While Tabor offers a small-but-growing number of adult study and graduate programs through their Wichita, Kan., campus (TCW), this kind of theological education is a new dream for the school.

And yet, it's not so new, as Tabor President Jules Glanzer points out: "We have been involved in theological education our entire existence."

From its founding in 1908, Tabor has aimed to provide not only vocational training but also training for Christian leadership. Tabor's current mission statement—"preparing people for a life of learning, work and service for Christ and his kingdom"—reflects that desire as well.

So as graduate programs at TCW expand, Glanzer says offering graduate-level theological education is a natural thing to do.

In addition, Glanzer says, Tabor's constituency has been asking for such a program. Tabor is responsible to four of the five USMB districts: Southern District Conference (SDC), Central District Conference (CDC), Latin American Mennonite Brethren (LAMB) and North Carolina District Conference (NCDC). Even

before MB Biblical Seminary (MBBS), the MB school for graduate theological education, merged with Fresno Pacific University (FPU), the MB-owned university headquartered in Fresno, Calif., the Tabor board and constituency were dreaming of upping Tabor's investment in theological education.

"We are responding to our constituency," Glanzer says simply.

In a key move toward this goal, Tabor announced Bartlett's appointment as director of the theological education Jan. 7.

"We are blessed to have Rick Bartlett provide leadership and expertise as we begin a new chapter at Tabor College," Glanzer said in the announcement. "Rick has a rich understanding of our Anabaptist heritage and brings practical experience in ministry and theological education."

Bartlett is no stranger to U.S. Mennonite Brethren. He holds degrees from both FPU and MBBS, plus an online doctorate from George Fox Evangelical Seminary, which gives him a working model of online theological education.

He has served in local MB congregations—most recently as lead pastor at Bethany MB Church, Fresno. And he has gotten to know the broader USMB family through leadership in the national youth conference, including being part of the team that introduced a new, ministry-oriented model.

He knows something about current MB graduate theological education, having served in both teaching and administrative roles at MBBS. And he has a passion for leadership development, evidenced by his work with Ministry Quest, a leadership development program for high school students that Bartlett directed when it was a program of MBBS. MQ is now owned by Tabor College.

Bartlett sees his current assignment as a culmination of his experience, passion and gifting. "I love training and releasing leaders," he says. "I want to create a program that does that."

While Tabor's graduate theological education program is solidly in the "dreaming" phase, some pieces of the vision are clear. "We desire to create something that's creative, innovative and serves the local church," says Glanzer.

Tabor is not launching a new seminary. "That's not the vision," Glanzer says. "Our goal is to serve

our constituents with a graduate theological education program.”

Rather, Tabor expects their program to complement more traditional programs, like those at Fresno Pacific Biblical Seminary (FPBS).

One piece of the program will include a set of online courses, developed with funding from MBBS, Inc. and in cooperation with other MB institutions of higher learning, including FPBS. The courses cover aspects of Mennonite Brethren and Anabaptist history, theology and ecclesiology and fulfill MB credentialing requirements for pastors. Tabor plans to make the courses available as a package in the fall of 2013.

The second piece of graduate-level theological education at Tabor will be a master of arts degree, tentatively named “entrepreneurial ministry leadership.”

While “entrepreneurial” has business connotations, this is not a business degree. It’s the innovative, initiative-taking connotations that Tabor wants to communicate. Bartlett says, “We’re really seeking to create a degree that helps people think creatively about their context and figure out what they can do to help reach their community.”

The program is designed to encourage innovation in both new and existing ministries.

The degree will equip people like current church staff, pastors of rural churches, college graduates with ministry degrees, youth pastors and church planters. “I think church planters will be a major part of this,” Glanzer says.

Bartlett says early dreams point to an online program with at least two face-to-face meetings. Tabor is working with MB Mission, the global mission agency, to include a cross-cultural component, so one of those gatherings could be overseas.

Bartlett says that innovative leaders need to understand changing culture—“not only our own, but also other cultures.” Plus, the challenges of a cross-cultural experience often lead to spiritual growth.

“Understanding who we are as leaders happens very nicely in a cross-cultural setting,” Bartlett says.

The program could also include mentoring and hands-on experience in a local congregation. Because the program will be primarily online, students will not have to relocate, as is often required for a traditional seminary degree. And it will be available to students not only in the Midwest but anywhere in the world.

Tabor hopes to offer some of the course content online free of charge, with credit available for those who complete the entire course. But online higher education is changing rapidly and that means plans—such as offering initial lecture content for free—are fluid.

“I’m excited about that but also realize that we have a plan that may be drastically overhauled in the coming months,” says Bartlett.

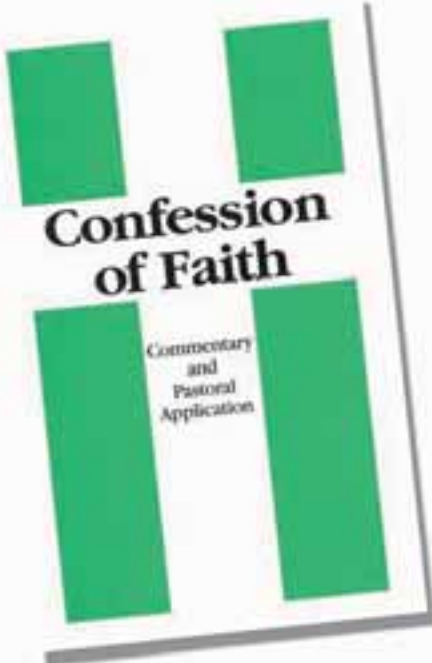
If all the plans, dreams and accreditation requirements come together smoothly, Tabor will begin offering the master’s degree in fall 2014. As he considers that timeline, Bartlett comments, “I have a lot to do!”

An entirely new program—and an innovative one at that—will be risky. But Glanzer agrees that the landscape of education in general and theological education in particular is changing, and Tabor wants both to be on the forefront of new trends and to fill a niche that has been underserved. “We just want to serve,” he says.

Success will be practically defined by things like viable enrollment numbers. More importantly, success will mean an increase in effective ministry. Bartlett dreams of one day hearing stories of graduates starting creative ministries to advance the kingdom of God and of local congregations seeking out such graduates to help them better reach their communities.

“I long to hear stories like that,” he says.—Myra Holmes

For more information on graduate theological education at Tabor, contact Bartlett at rickb@tabor.edu.



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Being Christ's agent in our DNA

"Boon" has a smile that reminds me of a high school buddy of mine—the Khmu version of my friend. Boon is a hard-working rice farmer, a man who typically rises at 4 a.m. every morning so he can have an hour for reading his Bible and praying before starting another grueling day. Not only does Boon farm all day long, often helping other farmers nearby along with tending his own farm, he's also a pastor of a thriving church.

I met Boon on a recent trip to northern Thailand during the DNA Exchange Summit held at MB Mission's Changed Life Center. The summit was a gathering of church planters from the United States, Canada, Japan, The Philippines, Thailand and the areas surrounding Northern Thailand.

Boon, who lives in the northern area, endures great hardship and persecution due to his faith. So do other pastors and believers in the area. Christianity is not tolerated where Boon ministers to hundreds of people. But although persecution is a constant threat, the Mennonite Brethren church in this area of the world is thriving, with over 40,000 believers. There are many pastors and leaders who are willing to literally lay down their lives for the gospel. That is church planting dynamite!

I also loved talking with Sam, a pastor from the Philippines. He was consistently upbeat with a huge smile on his face. He beamed when talking about his church in the high country. He dreams of multiple

churches being planted. His ultimate desire: to lead more and more people to Jesus.

The two church planters from Japan spoke of how extremely difficult it is to plant a church in that materialistic culture. But they remain committed, striving hard and doing all they can to reach more people. These men are humble ambassadors for Christ.

Church planting is also difficult in the Canadian urban settings of Vancouver and Montreal. It's really tough in the 99 percent Buddhist nation of Thailand. It's hard in America. Yet every summit attendee remains overwhelmingly committed to spreading the gospel.

Attendees heard an account of 60 people coming to Jesus on a single Sunday in one of our U.S. churches. We heard of multiple baptisms in muddy rivers and other remote places. We heard emotion-laden stories of radical commitment to Jesus in the face of threats of imprisonment. We cried together as people shared their stories. We even witnessed three people giving their lives to Jesus on the trip itself! The DNA Exchange Summit was all about sharing accounts of the gospel of Jesus moving forward in the world—with real, undiluted power. God's power.

So we, U.S. Mennonite Brethren, must do all we can with God's power to plant more churches here in America. After all, it's incredibly evident that spreading the gospel is part of our DNA as followers of Jesus—all over the world.

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60% of AMERICAN EVANGELICALS

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have grown worse in the past 10 years.

Source: Barna Group
Omnipoll 2012

71% believe it is going to *GROW EVEN MORE RESTRICTED*
over the next five years.

Church plant targets Utah County

A new church plant in Utah County, Utah, is on schedule to become the second USMB church plant to be initiated during 2013. Church planters Jason and Nicole Quiring, of Henderson (Neb.) MB Church, plan to move to the Lehi/Saratoga Springs area this summer.

Mission USA, the USMB church planting and church renewal ministry, has set the goal of planting six new churches in 2013 in partnership with districts and local churches. This is a partnership plant of the Pacific District Conference (PDC), Henderson MB Church and Mission USA.

"The Utah County communities of Lehi and Saratoga Springs (encompass) an area of spiritual need that matches any area on the foreign mission field," writes Jason in the couple's church plant proposal. "Almost 90 percent of the population adheres to the Mormon faith, and almost an additional 10 percent consider themselves nonreligious. The need for the gospel of Jesus is great."

Mission USA Director Don Morris says, "What feels really good about this church plant is the crossover of commitment among districts. Henderson MB Church in the Central District and possibly a church in the Southern District are committing to make this project happen alongside the PDC Board of Home Missions and Mission USA. This 'leveling of the playing field,' so to speak, is encouraging to me. We're in this together—to plant Mennonite Brethren churches across America."

The Quirings spent three years in Utah, during which Jason served on the staff of South Mountain Community Church (SMCC) in Draper, Utah. SMCC, led by Paul Robie, is the first and largest USMB congregation in the Salt Lake City area. The Quirings moved back to Nebraska over three years ago, but continued to feel a strong pull back to Utah.

"It was there (in Utah) over three and a half years ago, that (God) started to ignite a desire in us to be a

part of planting a church there," writes Quiring. "We found ourselves living out God's mission right in our own neighborhood. We see those years as groundwork for what he has planned for the future."

Quiring says that God has been teaching the couple patience, perseverance and reconciliation.

"We've discerned not only a desire to connect with 'lost' people (people who have not yet surrendered their lives to Jesus), but to connect with 'unreached' people as well—areas where less than 2 percent of the population are Christian," says Quiring.

"The affinity we have with this area, the personal growth and convictions we've experienced while living, ministering and studying away from this context and the affirmation of godly people kept pointing us back to planting a church in northern Utah County."

Gary Wall, PDC district minister says, "This is huge for us. We have a great story in Utah, and to see God continue to develop churches in this area is very encouraging. We think we'll see even more churches planted in the future."

The project team for the Saratoga Springs church plant held their first meeting in March. The project team includes representatives from Henderson MB Church, the PDC, Mission USA as well as other key individuals. The project team will supply leadership for the church as long as financial subsidy is provided. —*Mission USA news story*

JASON & NICOLE QUIRING



This summer Jason and Nicole Quiring and their children will be moving to Utah to plant another USMB church in that predominantly Mormon state.



Talking with children about death

Our beloved dog, Bella, has died. Death is never easy, and as hard as losing Bella has been, having our daughters be part of the loss made it even harder. I am not one to shy away from emotion or difficult conversations, as those who know me can undeniably attest, but I found myself dreading, dread-ing navigating this part of life with my girls. Most everything in me wanted to shield them from it all: the pain, the questions, the tears.

By God's grace, my husband and I were able to reach down deep into the reserves one mysteriously finds in certain moments of parenting and discover strength and courage. We held our daughters' hands tight as we waded into the sadness of watching our dog die and the grief that came with her death. My husband and I took on questions about what heaven is like, why death exists and if we will ever see Bella again.

Now let me tell you, there were no easy answers, not for me anyway. The questions themselves caused me pain and uneasiness; many of them were the very reason I wanted to avoid this whole death business in the first place. But how will my children learn about hope if I, a parent, do not take the time or have the courage to enter into these hard conversations?

If I do not speak now into the finality and mystery of dying, how will they ever learn about a Savior who has conquered this seemingly unconquerable thing called death and even (can it be so?) taken away its sting? I don't have all the answers, but I can listen, and I can talk about mystery and hope.

I can be gently honest with my daughters about questions of my own

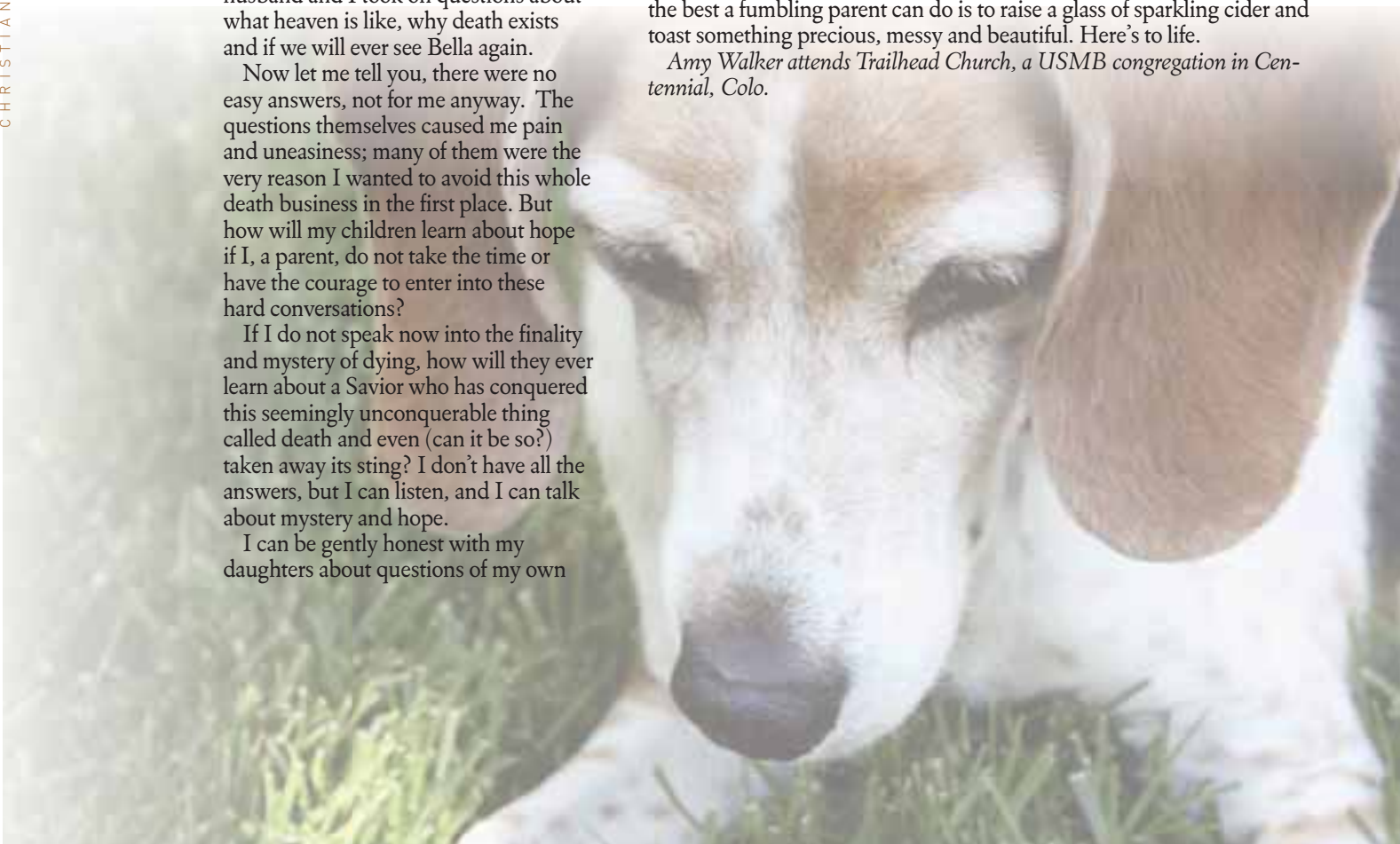
and reassure them that God is so much bigger than even a mommy's doubts and fears. I can tell them that I do, even in the face of death, believe. And there it is: an open-handed moment where they can begin to truly learn about faith. A moment they can begin to see in our lives that Jesus really is the answer to all things. Not just Sunday school things, but everything, even life and death.

Somewhere in all the heaviness something unexpected and merciful happened. Instead of our conversations being about death, we began to talk more and more about life. We talked about the gift of life, the preciousness of it, the wonder and adventure of being alive (alive!) here in this moment.

A few days after Bella died our family gathered to celebrate her life. We shared a delicious dinner with special glasses full of sparkling cider, and we made a toast to our loyal, good dog. We shared our favorite memories of her, how much we'll miss her and the gift of being loved and cherished.

This, then, is what our family has learned: Love and life are worth celebrating. There are times when courage we do not think we have is required. There are moments when all you can do is be held (or hold) and weep. And, there will be terrible losses when only the name of Jesus will provide any kind of hope or comfort. I have also learned that sometimes the best a fumbling parent can do is to raise a glass of sparkling cider and toast something precious, messy and beautiful. Here's to life.

Amy Walker attends Trailhead Church, a USMB congregation in Centennial, Colo.





Kurt Willems

A book to help me be a better man

In her bestselling book, *A Year of Biblical Womanhood: How a Liberated Woman Found Herself Sitting on Her Roof, Covering Her Head, and Calling Her Husband Master*, Rachel Held Evans chronicles her experiment with radically living out the Scriptural commands about womanhood. She highlights the beauty of the Bible while also confronting the hyper-literalism so prevalent in regards to gender issues.

After finishing the last section of this book, I realized that something spoke to me in a personal way: *A Year of Biblical Womanhood* makes me want to become a better man.

The interactions of Rachel and Dan, her husband, connected to me profoundly. I found myself imagining what it would be like if my wife, Lauren, lived “biblically” for the year. Having gourmet meals every night, “commanding” my wife in various ways, seeing a sign displaying my greatness at the city gates, receiving a “sex anytime” coupon and hearing my wife call me “master” all sound like a recipe for a fun year.

If Lauren were engaged in this project, my first temptation would be to take advantage of her vulnerability. That silly impulse is quickly overshadowed as I read Dan’s journals, which are included in the book. He writes: “It’s like I have a trump card. I don’t know how I feel about it. For the last decade our relationship has been built on mutual understanding. If disagreements come up, we work through the issues on a level playing field. I’ve always felt respected by Rachel, so I’ve never felt the need to have a final, conversation-stopping, decision-making catchphrase” (p. 206).

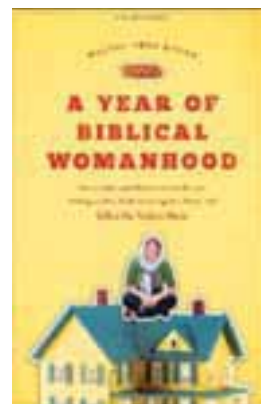
Like Dan, the idea that I should have some sort of spiritually ordained trump card in our marriage simply doesn’t compute with my experiences, my biblical beliefs or my relationship to Jesus. Jesus never “trumped” the women in his life out of a patriarchal notion of superiority. Even in Paul’s letters, if we understand certain “trump” passages in their theological, social and first century contexts, we see that mutuality is the biblical goal.

A Year of Biblical Womanhood reminded me that marital partnership (rather than patriarchy) is a choice one must make every single day. It’s not a romantic holy abstraction. Well, it probably should include some romance, but marriage is a concrete privilege that takes humility and, frankly, hard work. Each day I must choose to love Lauren as Christ loved the church and to submit to Lauren out of reverence for Christ.

In this regard, Rachel eloquently states: “When you realize that faith is not static, that it is a living and evolving thing, you look less for so-called ‘spiritual leaders’ to tell you where to go and more for spiritual companions with whom to travel the long journey. And when you learn that marriage is a slow dance, not a tango, you worry less about who’s taking the lead and instead settle into the subtle changes in each other’s movements, the unforced rhythms of each other’s body to life’s music” (p. 204).

Thanks to Rachel and Dan for spending a unique year testing “biblical womanhood.” By humbly stretching the constrictive categories of gender roles to their ridiculous literal extremes at times, they have reminded us husbands that living in mutuality with our wives is a sacred objective. Ultimately, mutuality requires the Christ-centered, self-sacrificial love of both partners.

Kurt Willems, a 2012 graduate of Fresno Pacific Biblical Seminary, living in Visalia, Calif., is a freelance writer for various print and online publications, including his personal blog hosted by Patheos (KurtWillems.com).



re: Kids

Kids wonders why God allows bad things to happen to their parents, their siblings and themselves. In her helpful (and free) e-book *Why Bad Things Happen*, Joni Eareckson Tada uses her own experiences as a quadriplegic to help children understand God’s love and care as they deal with the awful stuff in their lives. Download this resource at www.joniandfriends.org using the search feature.

m i l e s t o n e s

BAPTISM/MEMBERSHIP

Bryan and Heather Regier were received Feb. 10 as members of **Reedley (Calif.) MB Church**.

Miranda O'Mahony, Madison Arlin, Kristen Schlader, Dylan Woods, Josh Lahr, Wendy Conte and Judy Thalken were baptized and received as members of **Vinewood Community Church, Lodi, Calif.**, in February. Isaac Gross was also received as a member.

Maxelin Wiebe was received as a member of **Buhler (Kan.) MB Church** Jan. 13.

Veva Capps and Kyle Reber were baptized Feb. 10 at **First MB Church, Wichita, Kan.** Dixie Dugan, Jo Griswold, Brad and Jackie Heyen, Krista Miller, Warren and Rosann Priel, Ray and Georgia Rovenstine, Jack and Betty Riemen, Danelle Thieszen, Mike and Patti Truly and Jack and Peggy Willey were received as members.

Laura Adams Schellenberg was received Feb. 3 as a member of **College Community Church MB, Clovis, Calif.**

Roger and Clarice Decker were received Jan. 27 as members of **Bethel MB Church, Yale, SD**.

Dalton Williams and Harry Conrad were baptized Dec. 2 and received as members at **Enid (Okla.) MB Church**. Cassandra Whiting, Adam Sandwick, Leigh Sandwick, Daniel Silk and Rachel Silk were also received as members.

Ryan Vogt, Diana Koslowsky and Jay, Kathy and Kanthika Gaumer were received as members of **Community Bible Church, Olathe, Kan.**, Dec. 16.

Mason Parkhurst was baptized Dec. 30 at **Pine Acres Church, Weatherford, Okla.**

Jared Bradshaw, Colin Dorsey and Amber Giese were baptized Dec. 30 at **Laurelglen Bible Church, Bakersfield, Calif.**

Jeremy Ensz and Nennah Vainerere were received as members of **Garden Valley Church, Garden City, Kan.**, Jan. 13.

Caleb Viss was baptized and received as a member of **Shafter (Calif) MB Church** Dec. 30, 2012. John and Gwen Nikkel were received as members Nov. 8, 2012.

WORKERS

Krystal Klaassen, pastor of children and family ministries at **North Fresno (Calif.) MB Church**, is on sabbatical in March and April.

Randy Reiswig is the new half-time children's pastor at **Dinuba (Calif.) MB Church**.

Peter Ellis is the new youth pastor at **Kingwood Bible Church, Salem, Ore.** He and his wife, Katy, were installed Jan. 27.

Lynn Jost will serve as interim pastor at **Ebenfeld MB Church, Hillsboro, Kan.**, Oct. 1, 2013 to Aug. 1, 2014.

Jeremy Piehler is the new youth pastor at **South Mountain Community Church, Draper, Utah**. His wife, Ronnie, is the new ministry liaison.

Roger Poppen began serving in January as transitional pastor at **Bethany MB Church, Fresno, Calif.** He had been serving as care pastor at **Shafter (Calif.) MB Church**.

Rachelle Petersen was installed Jan. 6 as family pastor at **Cornerstone Community Church, Topeka, Kan.**

DEATHS

Bergman, Kevin Maurice, Shafter, Calif., member of Shafter MB Church, April 9, 1955—Dec. 14, 2012. Parents: Robert and Ella Bergman. Spouse: Elaine Bergman. Children: Kenneth, Desiree, Valaree.

Friesen, Leroy John, Dinuba, Calif., member of Reedley (Calif.) MB Church, June 7, 1934—Dec. 21, 2012. Parents: John and Anna Friesen. Spouse: Mary Lou Landseadel, deceased; Margaret Friesen. Children: Greg; Lori Quinn; 11 grandchildren; six great-grandchildren.

Gehle, Grace Louise, Shafter, Calif., member of Shafter MB Church, Aug. 5, 1946—Feb. 4, 2013. Parents: Albert and Helen (Nickel) Froese. Spouse: Bill Gehle. Children: John, Mary Lara; four grandchildren.

Janzen, Edward H., Visalia, Calif., member of Neighborhood Church, Visalia, Sept. 6, 1932—Feb. 8, 2013. Parents: Henry P. and Elizabeth (Flaming) Janzen. Spouse: Marilyn (Janzen) Janzen. Children: Jacqueline, Tom; three grandchildren.

Klaassen, Milford Wayne, Hillsboro, Kan., member of Parkview MB Church, Hillsboro, Kan., Oct. 18, 1951—Jan. 21, 2013. Parents: Ted and Rubena (Lepke) Klaassen. Spouse: Janell Sue Schmidt. Children: Angela, Michael.

Klassen, Jake, Reedley, Calif., member of Reedley MB Church. Aug. 16, 1925—Dec. 29, 2012. Spouse: Orpha (Baltzer) Klassen. Children: Connie Fast, Dianne DeMarinis, Delora Doerksen; seven grandchildren; 17 great-grandchildren.

North Fresno published Lent devotional

North Fresno (Calif.) MB Church offered a daily devotional for Lent, written by attendees of the congregation around the theme, "Stories of Life on the Journey with Jesus." The primary purpose of the devotional, according to project editor Tim Neufeld, was to build community within the congregation. Some 40 North Fresno attendees, representing the church's breadth of ages, ethnicity, socioeconomic status and length of attendance, wrote for the project. Each entry offered a personal story of God's grace in the midst of darkness, a relevant verse of Scripture and a brief prayer. While many quality Lent devotionals offer a Scriptural meditation, the North Fresno project was unique in that it focused on the personal testimonies of those within the congregation. "Hearing people's stories is life-giving," says Pastor James Bergen. The devotional was well received by the congregation and was in high demand; around 200 printed copies were quickly snatched up, and an on-line version had nearly 2,000 hits within the first couple of weeks. Congregants engaged with authors and each other through on-line comments and through conversations on Sundays. Because the devotional proved valuable in building community, Bergen and Neufeld say North Fresno will likely try a similar project again.

SDC congregations partner to serve

Two congregations from the Southern District Conference (SDC) partnered to reach out to children and youth in a Wichita, Kan., neighborhood over spring break, March 18-22. Lighthouse Community Church is located in a high-need Wichita neighborhood. When another Wichita congregation asked to use the Lighthouse facility to serve lunch to school children during the spring break week, Lighthouse planned an afternoon Bible club and high school activities to reach out to these children and teens. A small team from Pine Acres Church, Weatherford, Okla., helped facilitate the daily Bible club with Bible lessons, crafts and games.

Boone choir records CD

The Boone (NC) MB Church choir is recording their debut CD. Junaluska Gospel Choir, named after their historic black community, has become known for their enthusiastic, traditional gospel style. "Our music is actually one of the best outreach tools we have," says Pastor Chris Eidse. "Every year we play in front of unchurched people at community festivals and all around the country—even in some really unconventional places. The CD will just broaden our outreach." The choir expects to release the CD this month. Visit www.boonechurch.com for ordering information.

Nikkel, John Kenneth, Shafter, Calif., member of Shafter MB Church, Aug. 19, 1930—Nov. 14, 2012. Parents: George and Ruby (Janzen) Nikkel. Spouse: Gwen Nikkel. Children: Bryon, Karen; two grandchildren; two great-grandchildren.

Penner, Arthur, Weatherford, Okla., member of Corn (Okla.) MB Church, March 20, 1921—Feb. 16, 2013. Parents: Henry and Lena (Buller) Penner. Spouse: Namie Hoock. Children: Jim, Pam Scanlon; three grandchildren; five great-grandchildren.

Peters, Edward George, Shafter, Calif., member of Shafter MB Church, Aug. 11, 1933—Jan. 1, 2013. Parents: Edward and Elizabeth (Willems) Peters. Spouse: Barbara Peters. Children: Kathe Winn, Russel, Jerry, Peggy Cruz; 10 grandchildren; 10 great-grandchildren.

Schlichting, Raymond C., Hillsboro, Kan., of Hillsboro (Kan.) MB Church, April 20, 1919—Jan. 24, 2013. Parents: Jacob D. and Justina (Friesen) Schlichting. Spouse: Blondine Loewen, deceased. Children: Annette Block, Deborah Toews; eight grandchildren; 10 great-grandchildren.

Shultz, Katherine, Shafter, Calif., member of Shafter MB Church, Dec. 21, 1920—Dec. 12, 2012. Parents: Henry and Margaret (Peters) Unruh. Spouse: Johnnie Shultz, deceased. Children: Kathie Smith, Darlene Shea; four grandchildren.

reaching in

DISCIPLESHIP

Kingsburg (Calif.) MB Church hosted a "Worship Walk" seminar Feb. 16. Gareth Goossen, a speaker and writer from Ontario, Canada, spoke on "Why Worship," "Worship as Evangelism" and "Developing a Worship Philosophy."

Butler MB Church, Fresno, Calif., has begun a new ministry for young adults on Sunday evenings.

FELLOWSHIP

The 19th annual Christian Youth Film Festival was held March 3. This simulation of Hollywood's Academy Awards event, organized by **Heritage Bible Church, Bakersfield, Calif.**, encourages high school youth to express their faith through filmmaking. Professional filmmakers judged the entries, and prizes included cash, acting lessons and a \$16,000 scholarship.

Ebenfeld MB Church, Hillsboro, Kan., held an all-church birthday party Feb. 24, featuring a magician and a balloon artist.

The Amor y Fe congregation of **Butler MB Church, Fresno, Calif.**, hosted a "Women's Gala Dinner" for all Butler women Feb. 15. The theme was "Shine like a Star."

Men at **Hillsboro (Kan.) MB Church** hosted a Valentine's "Extravaganza" Feb. 16, including a meal, photo opportunity and entertainment by comedian Kenn Kingston.

Women from **SMCC@Daybreak, South Jordan, Utah**, went snowshoeing Feb. 16.

Salem MB Church, Bridgewater, SD, hosted a soup and movie night Feb. 10, featuring the movie, "Amazing Love."

Garden Valley Church, Garden City, Kan., sent Valentine's Day care boxes of homemade treats, toiletries, pens and pencils and gift cards to college students.

Women from **Christ Community Church, Sioux Falls, SD**, attended a retreat March 1-2. The event included a jewelry exchange, crafts, teaching and worship.

Neighborhood Church, Visalia, Calif., invited volunteers to a Jan. 27 appreciation event with a 50s theme, complete with "Elvis."

The men's ministry at **South Mountain Community Church, Draper, Utah**, hosted a daddy/daughter "Princess Ball" Feb. 15, featuring a formal dinner, dancing, crafts and professional photos.

First MB Church, Wichita, Kan., offered a driver safety class for older adults Jan. 23-24.

Attendees of **College Community Church MB, Clovis, Calif.**, were invited to learn ballroom dancing at an event Jan. 27.

Mountain View Community Church, Fresno, Calif., hosted a Valentine's "Sweetheart Dessert" for couples Feb. 9.

WORSHIP

Jon Wiebe, president and CEO of MB Foundation, preached on the connection between faith and finances Jan. 23 at **Ukrainian Bible Church, Fairview, Ore.**

Stony Brook Church, Omaha, Neb., hosted an evening of prayer for the persecuted church Jan. 19.

In order to accommodate growth and better welcome newcomers to the Sunday services, **The Bridge Bible Church, Bakersfield, Calif.**, asked regular attendees to consider

"sharing their chair" in February by moving to the less-crowded Saturday evening service. To keep the focus on serving others, participants also donated \$10 per chair to one of two ministries to allow them to purchase much-needed seating.

LOCALLY

Attendees of **Heritage Bible Church, Bakersfield, Calif.**, gathered April 14 to assemble "Compassion Bags," which contained practical items such as bottled water, food items, hand wipes and tissues, plus information on local services for the homeless. Attendees were invited to keep these bags in their cars and give them to those asking for help on the street.

First and second grade children from **North Fresno (Calif.) MB Church** pray regularly for 20 NFC seniors living in retirement communities who cannot attend services regularly. In November, the children visited each of these seniors to get to know them better.

Grace Community Church, Sanger, Calif., hosted a community event for First 5, a California program for children under five. This event focused on providing free diapers, jackets and pajamas. Parents were also given the opportunity to visit vendors from the community who offered free services. About 350 people received vouchers to redeem free items.

Hillsboro (Kan.) MB Church sent a team to serve with **Watershed**, a USMB church plant in Kansas City, Mo., March 16-19.

High school girls from **SMCC@Daybreak, South Jordan, Utah**, collected gift cards in February to be given to people leaving polygamist communities.

Attendees of **North Park Community Church, Eugene, Ore.**, wrote notes in Valentines for all of the teachers at the local elementary school in February.

GLOBALLY

Volunteers from **North Oak Community Church, Hays, Kan.**, gathered Feb. 16 to make pillow-case dresses, which will be donated to needy children in the Dominican Republic this spring.

CLEARINGHOUSE

Job Openings

Youth Pastor: Garden Valley Church, a Mennonite Brethren congregation in Garden City, Kan., is accepting applications for a full-time youth pastor. Garden Valley is a family oriented church with an active youth ministry. Salary commensurate with education and experience. To apply please send resume to: GVC Youth Pastor Search Committee, 1701 N. 3rd Street, Garden City, Kansas 67846 or e-mail at: gychurch@gmail.com

Local Church: Pastor of Care Ministries: The Shafter (Calif.) MB Church is seeking a part-time pastor of care ministries. For additional information please contact Pat Coyle, Senior Pastor (pcoyle@shaftermb.org).

Local Church: Senior Pastor: Grace Bible Church, Gettysburg, SD, is searching for a full-time pastor with leadership qualities, who can relate well with young married/single adults. Our evangelical church is very social and outgoing with approximately 110 members. Send resumes and inquiries to Ray VanBockel c/o Grace Bible Church, 310 South Broadway, Gettysburg, SD 57442.

Agency: Planned Giving Advisor: MB Foundation is accepting applications for planned giving advisor. This person, based out of the Fresno, Calif., office, will represent MBF programs and services to individuals and ministries throughout the West Coast. MBF is a service agency of the U.S. Conference of MB Churches. Salary commensurate with training and experience. If interested, send a letter and resume to: Jon C. Wiebe, President/CEO, MB Foundation, PO Box 220, Hillsboro KS 67063 (jwiebe@mbfoundation.com)

Agency: Administrator: An established Long Term Care center, Corn Heritage Village of Weatherford Okla., with a 55 bed capacity, is seeking a Licensed Administrator to work in a not-for-profit home known for its quality care in attractive surroundings. Owned by Corn MB Church, this is one of two owned by the church in the Weatherford, Corn area. Please call Martin Hall or Orië Ensé at either 580 343-2295 or 580 772-3993 for information regarding this great opportunity for ministry and service.

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