

IN PART

THE MAGAZINE FOR THE BRETHREN IN CHRIST COMMUNITY IN NORTH AMERICA

Spring 2011



THE END *of* AIDS?

PLUS: ARE WE STILL A PEACE CHURCH?

AND

GRAPPLING WITH THE BANES &
BOONS OF THE TECH-BOOM

LETTERS TO THE EDITOR

I read with interest Lynn Thrush's article, "The power to share," on witnessing to the world. I appreciate his sensitivity to his Muslim friends by respectfully building bridges of understanding, but I was left wondering if there is more to the story. Did he go on to give a clear word about the uniqueness of Jesus Christ, who is not only truly man but also truly God? Is that clear word not what we mean by "an active and loving witness for Christ to all people?"

John Hawbaker (*BIC World Missions, regional administrator for Europe and the Middle East*)

Thank you for raising these questions! Unfortunately, due to the limited space available for the article, some details of Lynn's interactions with his neighborhood mosque were cut from the article, including his account of how he shared the name of Christ with listeners. Indeed, Lynn spoke clearly about Christ's humanity, divinity, sacrifice, and love for the world.

Additionally, Lynn's article should be taken within the context of repeated interactions between Gateway Community Church and the mosque. The experience related in "The power to share" was not the first nor the last time that Lynn and those from his church have had the opportunity to show grace to and share truth with their Muslim neighbors.

The article "Disarming witness" shows the great work the Danneckers are doing in Israel. However, the article in no way portrays the conditions under which Christians and Messianic Jews exist in Israel.

Christians and Messianic Jews are constantly harassed, physically assaulted, and their places of worship vandalized and fire bombed while the police and other authorities do nothing. Christians and Messianic Jews are fired from their jobs for believing in Jesus, and there are factions in Israel's government that are pushing for laws to expel all Christians and Messianic Jews.

As Christians, we need to be aware of how our brothers and sisters are suffering.

Greg Kashella (*Palmyra, Pa.*)

I am moved to comment on the "Disarming witness" article in the Winter 2010 issue of *In Part*. Let me say first that I am not a member of your faith—I am Jewish—but occasionally read the magazine, which comes to my housemate. I find this article repeats and promotes certain serious fallacies about the situation in Israel/Palestine that do not help your readers understand the situation.

In the article, the first paragraph states, "For millennia, war over the land of their ancestors—the Holy Land—has torn Israelis and Palestinians apart."

This is simply not true. For most of the last 2,000 years, Jews and Christians, joined in the 7th century by Muslims, have lived in harmony—three faiths in one culture. The most disruptive period, prior to the 20th century, was the era of the Crusaders, when Christians from Europe invaded. Otherwise, the three faiths continued their amicable coexistence in the land.

This changed in the early 20th century, when the Zionist movement, a heretical Jewish movement that called for reoccupation and domination of the Holy Land by force in order to establish Jews as a nation, gained traction. Today, Israel has the power—to build walls, to deprive Palestinians of land, work, food, and health care . . . and life. In their role as aggressor, Israelis have killed approximately 100 Palestinians for every Israeli who has lost his or her life. While no killing is justified, I without hesitation assign principal responsibility to the aggression initiated by the Zionist movement.

A mission of peace and reconciliation is necessary, but cannot succeed unless based on a true understanding of the situation in which the peacekeeper finds herself.

Jerry Silberman (*Philadelphia*)

In order to present a more accurate historical picture, the sentence should have read, "For decades, war over the land of their ancestors has torn Israelis and Palestinians apart." Thank you for this helpful note, and we apologize for this oversight. Although we cannot correct this in the printed magazine, we will be sure to do so in the article as it appears at InPart.org.

IN PART™

Spring 2011

VOLUME 124 NUMBER 2

THE MAGAZINE FOR THE BRETHREN IN CHRIST
COMMUNITY IN NORTH AMERICA

Now I know in part, then I shall know fully, even as I am fully known. I Corinthians 13:12

BRETHREN IN CHRIST CHURCH

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Inglorious Pastors:

Waging Peace in a World of War

What do Jesus' teachings to turn the other cheek, love our enemies, and do good to those who hate us mean for us today? Consider this with your Sunday school class, Bible study, or small group by ordering copies of The Meeting House's "Inglorious Pastors" sermon series at bic-church.org.

For a taste of what "Inglorious Pastors" is all about, turn to page 5 of this issue, where we feature an excerpt from the first sermon in the series.

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→ *A Brethren in Christ doctor in Macha, Zambia, envisions a future free of HIV/AIDS, and he thinks he and his colleagues have a way to make it happen. That's because they've done it before—with malaria.*

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BY PERRY ENGLE

IN MOTION

TRANSFORMATION 2020

This past summer, General Conference 2010 affirmed Transformation 2020, a new vision plan for the BIC Church of North America. Here is a glimpse into some of the ways we're pursuing that vision together!

Multiplying sites for life change

Abel Ramirez came to Christ through Luz, Alegría, y Esperanza (LAE), a Spanish-language church planted with the help of Cooperative Ministry funds in York Springs, Pa. In January 2010, Abel, a seasonal agricultural worker, returned to his hometown in Mexico and started a Bible study. "From our tiny church plant in central Pennsylvania," Mike Holland, founding pastor of LAE, shares, "there's now a community of believers in Mexico!"



↑ Mike Holland (left) and Abel Ramirez (right) are working to plant a church in Mexico.

photo: Courtesy of Mike Holland

Equipping leaders for transformation

Priscilla Sissem was searching for online courses that would help her deepen her faith when she came across the BIC Directed Study Program (DSP), facilitated by Equipping for Ministry and underwritten by Cooperative Ministries. Though she'd never heard of the BIC before, she registered to take three DSP courses. Shortly into the term, something happened that Priscilla didn't expect. "I sensed God's call to ministry," she recalls. Today, Priscilla is in seminary pursuing a Certificate of Christian Formation and has found a church home at Nappanee (Ind.) BIC.



↑ Priscilla Sissem received a call to ministry through her involvement in the DSP.

photo: Courtesy of Priscilla Sissem

Sending workers for witness and service

Growing up in rural Pennsylvania, Jason Oberholser dreamed of owning his own dairy operation. In 2008, he and his wife, Rebekah, signed on as church planters among the Navajo with BIC World Missions. But that didn't mean Jason had to give up on agriculture. Today, a backyard goat herd at the Oberholser's home in Kirtland, N.M., helps connect them with neighbors. "Our desire is that when people look at us, they see a family that cares about the community," Jason states.



↑ Jason and Rebekah Oberholser are serving as missionaries to the Navajo in Kirtland, N.M.

photo: Courtesy of Jason Oberholser

YOUTHQUEST 2010

Under the theme of "Together," approximately 800 high school students and adult leaders from 55 BIC churches across North America gathered at the Sheraton Centre in Toronto, ON, this past December for YouthQuest 2010. In addition to going on special outings to the CN Tower (below) and other downtown sites, YQ participants were challenged by speakers Tony Campolo and Colin McCartney and led in worship by the band Atlantic. As a result of the time, 250–300 students made decisions to take their faith and put it into action.

GO TO YQBIC.COM FOR PHOTOS AND VIDEOS FROM YQ 2010.



photo: Phil Reese

CONSTANT(INE'S) INFLUENCE

For the first three centuries C.E., Christian thinkers taught nonviolence, embracing peace as central to Christ's teachings. But beginning in the fourth century, peace was characterized as demonic and unpatriotic. Read about reasons behind this dramatic swing on page 5.

Pre-Constantine (0–300 C.E.)



Origen (c. 185–254), Christian scholar and theologian

"For we no longer take up 'sword against nation,' nor do we 'learn war anymore,' having become children of peace for the sake of Christ."

"It is better to suffer wrong than to inflict it. We should rather shed our own blood than stain our hands and our conscience with that of another."



Arnobius (died c. 330) early Christian apologist

"[...] no exceptions at all ought to be made to the rule that it is always wrong to kill a man, whom God has wished to be regarded as a sacrosanct creature."

Lactantius (c. 240–320) Christian writer and tutor to Emperor Constantine's son, Crispus

Constantinian shift (306–337 C.E.)

Constantine the Great rules over Roman Empire



Post-Constantine (338–??? C.E.)



Augustine (354–430), philosopher and theologian

"War is waged to serve the peace. You must, therefore, be a peacemaker even to waging war, so that by your conquest, you may lead those you subdue to the enjoyment of peace."



John of Mantua served on the 14th-century Papal Commission

"Do not ever be ashamed, O Bride of Heaven, to take up the sword against heretics; for the God still lives who sanctified such action through the arms of David."

"When people falsely assert that you are not allowed to take up the physical sword or fight bodily against the enemies of the Church, it is the devil trying to attack the fabric of your Order."

Jacques de Vitry (c. 1160–1240) theologian and leader of the Fifth Crusade



"Bodily torture has been found the most salutary and efficient means of leading to spiritual repentance."

Pope Innocent IV (c. 1195–1254), pope of Rome

IN MOTION

Newsflash

A LOOK AT THE NUMBERS THAT MAKE UP THE BIC CHURCH

250–300	3
YQ 2010 attendees who made decisions to put their existing belief in Jesus into action	Regional Conferences that offer summer internships to young adults (Visit bic-church.org for more info. on these opportunities!)
90	88.2
Percentage of BIC respondents who described peacemaking and nonviolence as "very" or "fairly" important to their personal faith commitment*	Percentage who agreed that peacemaking is a central theme of the Gospel**
55	Percentage who said that in the event of a draft, they'd be willing to engage in some sort of military service*
1,534	People who "like" the BIC Church of North America on Facebook (as of 03.09.2011)
23	7
Open positions in BIC churches posted at bic-church.org	Open positions in BIC associated ministries posted at bic-church.org
10,668	108
Miles traveled in March and April by Warren Hoffman, BIC moderator, and Don McNiven, BIC General Secretary, to attend all eight Regional Conferences	Record number of students enrolled in the Directed Study Program's spring 2011 semester (Find out about DSP courses being offered this summer & fall—Prayer Life of a Leader, Christian Ethics, Small Group Ministries, and more!—at bic-church.org/equipping .)

*Source: Church Member Profile 2006—a study of members in three denominations, conducted by the Young Center of Elizabethtown (Pa.) College and coordinated by Donald B. Kraybill.

**Source: Church Member Profile 2006, U.S. respondents only (This question was not posed to Canadian survey participants).

PART OF THE WHOLE

FOCUSING ON ONE WOMAN'S FAITH

MIMI COPP

Although arrested for her actions, she had a hand in closing one of Philadelphia's worst-offending gun distributors in 2009. Now, this peacemaker is joining fellow Shalom House residents on a listening tour to discover new ways to serve those affected by war. Mimi Copp is ready for your questions.

What is Shalom House?

Shalom House is an intentional community that I'm a part of in Philadelphia. It was founded by Circle of Hope ("Circle") in 2007 to give people a chance to explore what peacemaking means. The idea is that the people who make up Shalom House will then also be catalysts for Circle as it grapples with what peacemaking looks like for a church and how it can be a part of God's worldwide peace movement.

What brought you to Shalom House?

As a result of 9–11, I enrolled at a graduate school in Spain to study peacemaking with students from around the world. Whether it was the person from Egypt or Palestine or Ghana or India, they kept saying, "As a U.S. citizen, you sit at the top of the global hierarchy at this moment in history, and you carry a lot of weight with your identity. We feel the presence of your country where we live. So go home, be with your people, and figure out your part in the war-making and international injustice."

It was a pretty strong message, and it was a pretty hard message to take at times. But it stuck with me. And it sent me back home to the U.S.

How has Shalom House been involved in peace initiatives so far?

Our work takes a lot of different forms—conversation, training, travel-

ing, action, celebration. I would say that what we've done around gun violence is something that people at Circle have been the most impassioned, the most vibrant and active about. Circle really rose up and was very present, whether by being out on the streets, or participating in vigils, or being in the courtroom when some of the work ended up there. In fact, I was arrested for my involvement in the peaceful direct action we took at one gun shop, although I was acquitted of all charges later on.

What's next for you?

What we're setting out to do right now is to engage in a listening tour for the next six months. The question we're going to ask is, "How are Philadelphia and southern New Jersey affected by war?" We know what our thoughts are on war more or less, we have an idea of how our area has been impacted, but we want to put those things aside and listen. From that, we are hoping to hear from people and from God what it is that Shalom House is to do. What can we tangibly do in an effort to end war? It's an audacious statement, but that's our desire.

How might people living outside of an urban context respond to the call to be peacemakers?

I feel like, many times, the violence of the urban areas is splashed across the news and it's highlighted more, but



↑ Mimi Copp (right) and other Philadelphia residents gather outside Shooter Shop to participate in a prayer vigil to protest the store's nefarious gun sales.

conflict and violence are going to be in any community. It just looks different. It could be domestic violence, bullying in a school or in the workplace, families falling apart because of the economy, people losing their homes and not having enough food, or veterans facing PTSD when they return home.

As peacemakers, we need to go into our communities to find out how they're suffering, where they're broken, and where our churches can work with others and within themselves bring something better. Wherever we are, wherever our churches are, we need to go out into our communities and listen. We need to find out where the violence is and what the conflicts are, and in that process a lot will be revealed to us.

TO OUR CORE

EXPLORING THE CENTRAL VALUES OF THE BIC CHURCH

FROM CHRIST TO COMBAT

How one Roman Emperor overturned the way Christians think about war, violence, and faith

by BRUXY CAVEY

In the 300 years following Christ's death, leaders in the Early Church disagreed about all sorts of issues, but they spoke unanimously about one: violence of any kind among followers of Christ. As quotations from Christian thinkers like Origen, Arnobius, and Lactantius (see "In Motion," page 3) illustrate, these leaders all agreed that Jesus taught the way of peace.

Not that this was an easy call to follow. At the time, Christians were brutally persecuted for their faith. Despite this, Christianity was spreading, and as more and more people came to faith, more and more people committed themselves to nonviolence.

So here's the question: How does a faith founded on an undisputed interpretation of Christ's teaching about peace end up on a completely different path? How do the majority of Christians in the world today choose a different way of living? How does the Church at large rally around the concepts of justified war, of retributive violence, of righteous aggression?

The answer, at least in part, lies with a fourth-century Roman emperor named Constantine.

When Constantine was striving for power, he claimed he had a vision from God that told him that if he painted a symbol called the Chi Ro (☩) on the shields of his soldiers, he would have victory in a major battle. He obeyed the vision, and he won the battle.

→ **PURSUING PEACE:** We value all human life and promote forgiveness, understanding, reconciliation, and nonviolent resolution of conflict.

The next year, Constantine began investing heavily in the Church. But he realized that the pacifism of the Christian movement would eventually destroy his armies. So, Constantine employed some of the best minds to solve the problem, including Augustine, who concluded that peace *as a means* is separate from peace *as an end*.

From then on, everything changed. About 70 years after Constantine's rule, Christianity was the official religion of the Roman Empire, and by the fifth century, you couldn't be in the army unless you were a Christian.

As a result, future Christian thinkers—like Jacques de Vitry, John of Mantua, and Pope Innocent IV—began to argue that to be a Christian was to fight the righteous fight. They characterized David, Joshua, and other Old Testament characters who used violence to uphold the kingdom of Israel as the heroes of the faith, while Jesus was pushed to the sideline.

Now, not everyone went along with this. In the sixteenth century, a group of Christian leaders rebelled against their own religion, calling the Church to reject all forms of violence. These dissenters, known as Anabaptists, dared to think that Jesus should be taken seriously when He taught His followers to turn the other cheek, to



love their enemies, and to do good to those who hated them.

Today, the Brethren in Christ Church embraces and affirms the teachings of Anabaptism. Yet we live in the echo of what Mennonite theologian John Howard Yoder has called the "Constantinian shift." As we navigate the tensions posed by this shift, we need to intentionally step back and shake off centuries of thinking that has eclipsed the plain teaching of Jesus. As a body of believers, as Christians, are we willing to commit to following the teaching of Jesus, wherever it leads? Or will Constantine have the last word when it comes to the Church's vision of war and peace?



Bruxy Cavey serves as teaching pastor of The Meeting House in Oakville, ON. He is also the author of *The End of Religion: Encountering the Subversive Spirituality of Jesus* (NavPress, 2007). Bruxy and his wife, Nina, live with their three daughters in Hamilton, ON.

Adapted from "The Emperor's New Clothes," the first sermon in the "Inglorious Pastors" series delivered by Bruxy Cavey at The Meeting House (Oakville, ON) in April 2010.

Favorite movie:
Hoosiers

Favorite musician:
Ella Fitzgerald

Childhood dream: To be a lawyer...but I chickened out

Home church: Circle of Hope Broad & Washington (Philadelphia)

The end of AIDS?

A Brethren in Christ doctor in Macha, Zambia, envisions a future free of HIV/AIDS, and he thinks he and his colleagues have a way to make it happen. That's because they've done it before—with malaria.

By Kristine N. Frey

↑ BIC medical missionary Jim Spurrier stands in the hallway of Macha Mission Hospitals' Anti-Retroviral (ARV) Therapy clinic, which has enrolled 6,000 people—2,500 of whom are AIDS patients receiving ARV treatment and 3,500 of whom are HIV-positive but do not yet qualify for ARVs.

- Families being treated or waiting for treatment “camp out” in front of the Macha Mission Hospital.

INPART.ORG

In 1975, when Dr. John and Esther Spurrier first arrived at Macha Mission Hospital as BIC medical missionaries, malaria was the number-one cause of admission and death in the hospital. More than a quarter of a century later, in 2001, the disease was still responsible for 1,788 hospitalizations and 64 deaths among children alone.

It wasn't until the establishment of the Malaria Institute at Macha in 2004 by Dr. Phil Thuma, another BIC missionary in Macha, in partnership with Johns Hopkins University School of Public Health (Baltimore), that the picture really began to change.

“At the dedication of the Institute,” John recalls, “Dr. Thuma talked of his dreams to get rid of malaria in the next 50 years. I don’t think anybody who was there that day except Dr. Thuma thought that would happen.”

But it just about has. Between Phil's vital work at the Institute, increased support from the BIC Church in Zambia, and new government-sponsored treatments, great strides have been made in the treatment and prevention of the disease.

“In the last 10 years, the number of malaria cases in Macha has been reduced by 95 percent,” reports John. “Pediatrics admissions have gone from nearly 1,800 to 42; deaths from 64 to two.”

And it is the remarkable progress accomplished with malaria that has motivated John and Phil to set their sights on eradicating the HIV/AIDS virus.

The growing epidemic

The first case of HIV/AIDS in Macha was diagnosed in 1986, and it wasn't long until the virus had fastened its grip on the community. "From 2001 to 2005," John recalls, "we attended a funeral every week of someone we knew or the family of someone we knew who died from AIDS. And we lost five to eight staff members from the hospital to the virus each year."

By 1990, the annual number of new cases diagnosed among Zambians countrywide had

reached 4 percent of the population. Despite an initial decline to 1.5 percent by 2000, the number has remained the same for the past 10 years, and AIDS still accounts for three out of four deaths among people 20–50 years old.

In response to the epidemic, many different methods of preventing and treating AIDS have been tested, but the use of Anti-Retroviral drugs (ARVs) has proven one of the most effective. Although ARVs cannot cure AIDS, they can, if taken correctly, reduce the virus' presence so greatly that it can no longer be found in patients' blood after three to six months.

In March 2005, Macha Hospital opened its Anti-Retroviral Therapy clinic, which offers ARV treatment to patients at no charge. This has resulted in a dramatic change in the Macha community.

“Since we began giving out ARVs in 2005, we now attend a funeral every month or two. We’ve had only three staff deaths in five years, and two of those refused to take the ARV medications,” John shares.

A new hope

In 2009, on the heels of these developments, John had another striking confirmation of the potential effects of ARV treatments. One afternoon, after a long day at the clinic, he was getting ready to head home



Long-term medical successes

In John's first years at Macha, he witnessed patients there suffering from a number of diseases that were readily treated or had even been eradicated in more developed nations. In recent decades, these diseases have been severely reduced or entirely eliminated due to the work done at Macha Mission Hospital.



Neonatal tetanus: Gone

1975: ●●●●●● Since 2001: None

Measles: Nearly gone


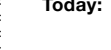
1981: x x x x x
x x x x x
x x x x x x

Since 2001: x x x
x x ●
●

Leprosy: Nearly gone

1981: ● ● ● ● ● ● Since 2001: ● ●

Malaria: Reduced by 95%

2001:  Today: 

Photos by Paul Bettings

when a man walked in with his wife, toddler-aged twins, and nursing infant. And so, John sat back down and began looking through the family's patient files.

"I saw that the father had first come in 2007," John says. "He had lost 20 to 25 pounds, he was very ill, and he could no longer work or care for his family at home."

About a month later, the man's wife had come to the clinic with the twins, and the whole family was started on ARVs.

Then John picked up the fifth file and was astonished by what he found.

"The baby was HIV-negative," John recounts, fighting back tears. "This family would be very sick and some of them dead

by now, but instead, they can live a normal life. The father plants his fields, the mother cooks and cares for the family, the twins are 2 and climbing over everything in the office! And they even have a baby who's HIV-negative because of the care that we could give to this family at Macha."

From treatment to prevention

As this family's story indicates, ARVs not only can treat people who've already contracted HIV but can also help prevent mothers from passing it on to their children. If started in early pregnancy and continued through the breastfeeding period, ARVs lower the transmission rate from an HIV-positive mother to her child from 40 percent to about 1 percent.

Furthermore, ARVs can prevent HIV from being passed between heterosexual partners. In Zambia, discordant couples—couples in which one partner is HIV-positive and the other HIV-negative—make up about 11

percent of the population. When ARVs are administered to the infected partner, the transmission rate falls from about 9 percent to under 1 percent.

But preventing mother-to-child and partner-to-partner transmission only works if people know their HIV status and if those who carry the virus have access to treatment. In recent years, this has become the focus of John and his team's efforts.

A model for change

In 2008, as ARV treatments in Macha began to deliver astonishing results, *The Lancet*, a British medical journal, published a bold theoretical model for eliminating AIDS that piqued the Macha doctors' imaginations. The model projected that if all members of a community were tested for HIV once a year, and if everyone who tested positive was put



↑ Snapshots of people at the Macha Mission Hospital compound.

on ARVs immediately, then in 10 years, the number of new cases of HIV would decrease by 95 percent. This approach, called "Test and Treat," would essentially eliminate the disease in the community in 30 to 40 years.

When first presented with the idea of implementing a pilot "Test and Treat" program at Macha, John says he and Phil were incredulous: "We agreed, 'This is way too much work for us. We've enrolled over 6,000 people in our clinic already, we have about 2,500 on the ARVs, and introducing

this would more than double the number in the clinic and increase by five-fold the number we have on ARVs. And we can hardly keep up with the workload the way it is now!' So, our initial response was, 'There's no way.'"

Other roadblocks also threatened to hamper such an effort. Currently, the Zambian government does not permit HIV-positive individuals to begin receiving ARVs immediately. Instead, they must wait until they reach a late stage of the virus, when they begin getting very sick. Additionally, social dynamics had created an almost insurmountable stigma around the disease, making people reluctant to get tested for the virus or to seek treatment if they're found to be carriers.

Despite these challenges, however, John notes, "We had medical colleagues from around the world telling us that Macha would be the ideal place to try to institute 'Test and Treat,' because of the success of the malaria program, which is based on similar principles of treating people in the community who have the disease but who are not yet sick."

As time passed, John and Phil realized that although the idea presented vast challenges, it was starting to take root in their hearts. "We were both waking up at night and thinking, What would our community look like without AIDS? We'd remember what's happened with malaria and ask ourselves, Can we do it again with AIDS? We decided that regardless of the amount of work it was, it would be worth it."

Making a way ahead

The first step, which had also proven to be a turning point in the fight against malaria, was to get community support. "We started by having discussions with Chief Macha and his headmen, and other community leaders," says John. "They seemed excited about the possibility, but I wanted to make sure that they were really committed."

So, in the first workshop that John held with the senior headmen, he listed as an objective that everyone present—all 20 people, including the chief—get tested for HIV and reveal their status to the rest of the group.

John recalls, "I was prepared with lots of arguments why we should do this, and—nobody but me knew this—I was prepared to cancel the whole workshop if they wouldn't agree, because if the leadership couldn't be open with each other, then what chance did we have of testing 100 percent of the community?"

But to John's utter amazement, everyone agreed. In fact, Chief Macha even said, "I have to leave early, so test me now." The next day, the rest of the group members were tested and shared their results with one another.

Slowly but surely, the attitude toward the virus is changing in Macha. "During the workshop," John shares, "a visitor who was there asked the others, 'Were you afraid when you went for testing, for fear that you would be positive?' They replied, 'No. We know if we're positive, we can come to the hospital and they'll treat us and we'll get better and remain healthy.'"

Drawing momentum from the increasingly open and supportive environment in the Macha community, John, Phil, and their team have started going out into the surrounding villages, gathering people together, offering health education and AIDS screenings, and creating electronic medical records for each of them. As a result, three times the number of people were tested for HIV in 2010 than in 2009.

While the testing aspect of "Test and Treat" has begun, John is still searching for funding to initiate the "treat" side of the model. He and his colleagues have applied for several grants, including from the Centers for Disease Control and the Gates Foundation. And while they hope and pray that this funding comes through, they keep imagining what the future in Macha could look like without the deadly disease.

Says John, "We've started down this path, and we're beginning to dream and ask ourselves the question, Could the Brethren in Christ mission in Macha be one of the first places in the world to eliminate AIDS?"



Kristine N. Frey serves as editor of *In Part* magazine. She and her husband, Ryan, live in Columbia, Pa., and are part of the Millersville (Pa.) BIC family. Together, they enjoy hiking, traveling, and eating out.

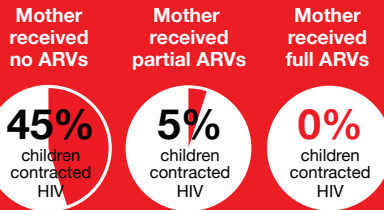


Urgent: Doctors needed!

John hopes to retire soon, so new doctors are needed to take his place at Macha Hospital. If you're interested, please contact BIC World Missions at bicwm@bic-church.org for more information!

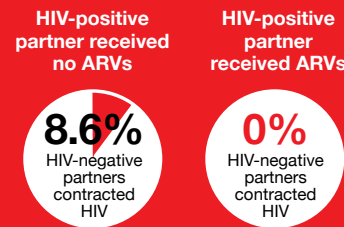
Study: Mother-to-child transmission

Over the course of two years, the Macha Mission Hospital monitored 588 infants with HIV-positive mothers to see if they would contract the virus during childbirth or breastfeeding:



Study: Partner-to-partner transmission

From 1991 to 2003, doctors in Madrid analyzed 393 heterosexual, discordant couples to see if HIV-negative individuals would contract the virus from their HIV-positive partner:





Keeping the peace

We say we're committed to nonviolence, but do our actions and words agree?

BY HARRIET SIDER BICKSLER
& CURTIS BOOK

When it comes to peace, there seems to be gap between what we say we believe as Brethren in Christ and what reality shows.

For more than 200 years, the people of Brethren in Christ Church have embraced the values of Anabaptism, including its emphasis on peace. We express our conviction in our Articles of Faith and Doctrine that “preparation for or participation in war is inconsistent with the teachings of Christ.” And in our Core Value on Pursuing Peace, we declare, “We value all human life and promote forgiveness, understanding, reconciliation, and nonviolent resolution of conflict.”

Foundational statements like these confirm the Church’s longstanding commitment to nonviolence, belief in the

centrality of peacemaking to the Gospel of Jesus Christ, and understanding that genuine faith is expressed in outward acts of compassionate service.

In 2006, however, the Church Member Profile revealed a different story. This survey studied the beliefs, attitudes, and practices of Brethren in Christ in the U.S. and Canada. While 90 percent of Brethren in Christ respondents agreed that peacemaking is important to their personal faith commitment, more than half (55 percent) said that in the event of a draft, they’d be willing to engage in some sort of military service.

How can we account for the seeming contradiction between our statements of faith and our actions?

SHIFTS IN OUR PEACE PERSPECTIVE

Several factors help to explain what has happened over the past several decades.

A gradual process of acculturation. In earlier centuries, Brethren in Christ individuals separated themselves from the world in a variety of ways, including their plain dress, their rejection of “worldly activities” like voting, and their belief in nonresistance and nonparticipation in war.

Since the 1950s, the Church has become much less visibly distinguishable from the surrounding culture, and many members and attendees identify strongly with national values, including the importance of national security and the accompanying reliance on military might.

The influence of evangelicalism. Simultaneous with the process of acculturation has been the growing influence of the mainstream evangelical movement, most of whose adherents take the just-war position and accept violence as an acceptable response to evil. More Brethren in Christ might now identify more strongly the views presented by evangelicalism than by Anabaptism.

Church growth among people not familiar with the peace church tradition. In the beginning, the Brethren in Christ community was knit together by family ties. Most adherents had BIC parents and were raised in the tradition.

Today, two-thirds of the people in the BIC family in North America are new to the denomination; they did not grow up learning about the values and practices of the BIC Church. As a result, they may not be as familiar with the denomination’s core teachings, including the belief that there is an alternative interpretation of Scripture that rejects violence as an acceptable response to evil.

Ministers recruited into pastoral service without a clear commitment to peace. Despite the requirement that all pastors seeking ministerial credentials agree to support denominational doctrine and practice, some rarely (if ever) teach on “Pursuing Peace,” while others seem to reject the concept of nonviolence completely.

The absence of contemporary stories of peacemaking and nonviolence. Brethren in Christ members of earlier eras heard the stories of people like Canadian bishop E.J. Swalm, who went to jail during World War I for refusing to join the army. While there are undoubtedly

individuals today who have demonstrated a commitment to peace and nonviolence, their stories have, for the most part, not become part of the narrative of the Church.

A broader understanding of peace. Whereas previous generations may have primarily expressed their commitment to peace with a general spirit of nonresistance and by being conscientious objectors to war, today, we emphasize the holistic nature of genuine Christian peacemaking. We believe that God’s spirit in us requires us to be peacemakers in every area of our lives—with nations around the world, as well as with family, church members, co-workers, neighbors, friends, and those who seem very different from us.

EMBRACING BELIEFS, PRACTICING VALUES

To address the gap between our official beliefs and our de facto beliefs and practices, a number of strategies could help us strengthen our peace commitment and witness.

Collect new peace stories. We need to be listening for and sharing stories about individuals who are living out their commitment to peace in a variety of contexts today. This will enlighten us to what others are doing and challenge us to view peace as relevant to us here and now.

Re-imagine what nonviolence might look like. Very often, it seems that we get so bogged down in the reality of evil that we find ourselves conceding that force and violence are the only satisfying responses. We have suffered from a failure of imagination to come up with more creative, nonviolent, and redemptive solutions to conflict and evil. We need to see beyond what nonviolence has looked like in the past (e.g., conscientious objectors) in order to imagine new ways it might take form in our lives.

Renew our language. Terms like “pacifist” and “conscientious objector” have been used in the past but may not be as relevant or as helpful in conversations today. For example, “pacifism” is often misunderstood to denote inaction or passivity, but we understand nonviolence to be an active pursuit. “Conscientious objector” applies almost exclusively to those who have practiced non-participation in war, while we recognize that our commitment to peace extends beyond the issue of war. So, we will need to come

up with new language to communicate our commitment to peace in all contexts of our everyday activities.

Strengthen our ties to other peace-oriented groups. We in North America need a stronger connection with those who share our Anabaptist roots, such as our brothers and sisters in Mennonite World Conference and Mennonite Central Committee. Cultivating these relationships will enable us to learn from others who are trying to peacefully live out their faith in dangerous and violent circumstances.

Create focus groups to promote peace initiatives among us. For almost two decades, there has been no denominational structure with the specific responsibility of promoting the peace commitment of the Church. Such a structure could intentionally direct attention to developing a Church-wide peace education plan to offer skills in areas like disciplining children and managing conflicts in healthy ways, helping individuals develop a peace-oriented worldview, and cultivating an understanding of and concern for social justice issues.

Ensure that pastors support and teach the BIC commitment to peace. Pastors who serve in the denomination should be able to do more than agree not to undermine our peace commitment in their preaching and teaching; ideally, they should be able to affirm and be prepared to preach on peace the same way they teach other central elements of the Gospel.

Despite the pressures of our culture and the growth and changes that have occurred in our community over recent decades, it's encouraging that our fundamental commitment to follow Jesus in being "a people of peace and reconciliation" remains steadfast. May we, in the coming years, grow in our understanding of what it means to be called to suffer and not to fight.



Harriet Sider Bicksler is a member of Grantham BIC, where she serves as secretary of the church board and chairs the Missions, Peace and Service Commission. She has also served as editor of *Shalom!*, a BIC publication on peace and justice issues, for the last 30 years. For her day job, she serves as a communications consultant in children's mental health for the Pennsylvania Department of Public Welfare.



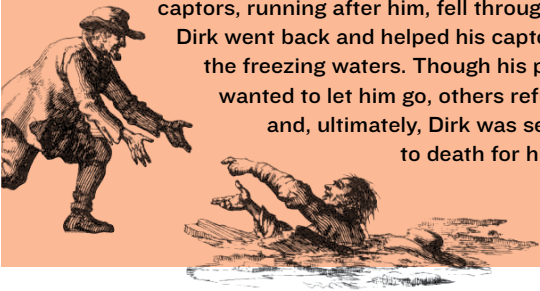
Curtis Book served with BIC World Missions for 23 years in four countries doing leadership training. Currently, he is working in the Philadelphia regional office of Mennonite Central Committee as the Peace and Justice Coordinator. Curtis and Leslie, his wife, are members at Circle of Hope (Philadelphia).

Peace stories

Since the beginning of the Anabaptist movement, stories have characterized our commitment to peace. Here are a few that represent how we've lived out our peace position in the past and how we're continuing to do so today.

1569 Dirk Willems

Dirk Willems was arrested in Asperen, Holland, for joining the Anabaptists and rejecting infant baptism in order to be rebaptized as a young man. One day, he was able to escape and fled across a frozen river. One of his captors, running after him, fell through the ice. Dirk went back and helped his captor from the freezing waters. Though his pursuer wanted to let him go, others refused, and, ultimately, Dirk was sentenced to death for his beliefs.



1918

E.J. Swalm, bishop from Canada

In early 1918, as World War I intensified, Canada started drafting all young men 20–23 years old. There were no exceptions. When the conscription letter came to Ernest Swalm, a young BIC man, he did not resist the order. However, when he reported, he refused to wear a military uniform and asked to do humanitarian service that would not support the war effort. For his refusal, he was put in jail, where he remained for four months.

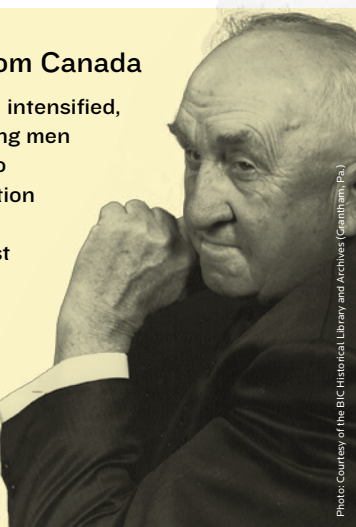


Photo: Courtesy of the BIC Historical Library and Archives (Grantham, Pa.)

1940s

Vernon M. Martin, BIC conscientious objector to WWII, participant in Civilian Public Service¹

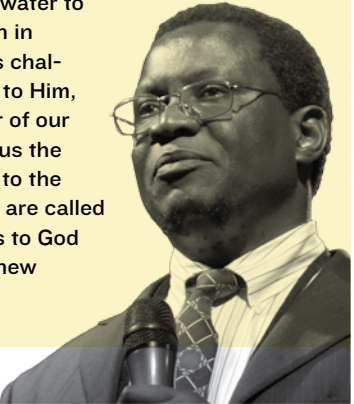
In one of the South's most luxurious winter resorts, the Commission for Acute Respiratory Diseases conducted an atypical pneumonia experiment on the group of conscientious objectors of which I was a part. Following our exposure to the illness, some got sick, and others got very sick, and others not at all; but no one was critical. The results of the experiment were not conclusive enough to make any definite predictions, but [...] the experience provided an opportunity to serve, to show to the world that the conscientious objector is willing to put whole-hearted support behind a constructive program that will help to relieve the suffering of all humanity, and to keep a clear testimony for peace.



Photo: Courtesy of the BIC Historical Library and Archives (Grantham, Pa.)

2008 Danisa Ndlovu, bishop, BIC Church in Zimbabwe⁴

A verse that I would ask God to remove from the Bible is Romans 12:20: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink." That is challenging. I know that my neighbor's sons have actually battered my children, and then the next day, they come and say, "We have no food. Can you help us?" Should I give them water to drink? There is pain in worship. But God is challenging us to come to Him, for He is the Healer of our lives. He will make us the relevant witnesses to the circumstances. We are called to submit ourselves to God so that something new can come.



1981

Leonard Chester, Port Colborne (ON) BIC²

In 1981, my closest sister died from a medical accident. A resident doctor administered drugs that caused her brain to die; we had to decide to "pull the plug." I requested permission from the lead doctor to speak with the resident. Rather hesitantly, he agreed to let me see the resident. Probably my sister was the first patient of his who died as a result of his treatment—he was devastated. I told him that I could not say at that time that I forgave him for his wrong action, but that someday, I would be able to do so. It took some time, but I have forgiven the resident.

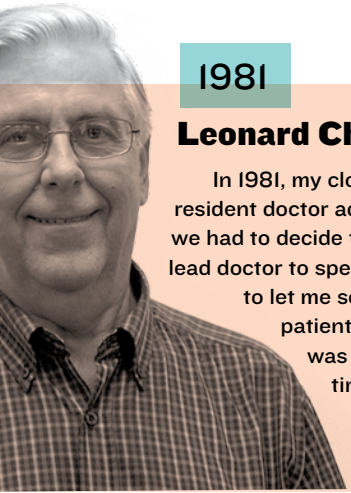


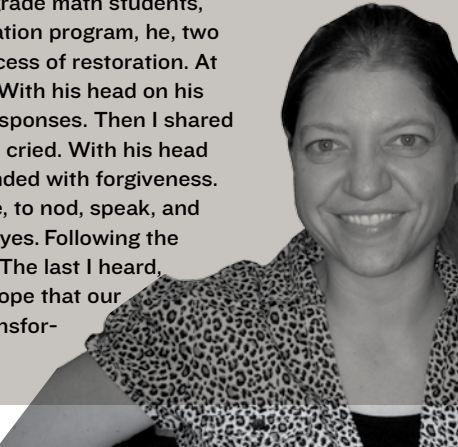
Photo: Courtesy of Leonard Chester

2003

Brooke Hoffman, Circle of Hope Frankford and Norris (Philadelphia)³

Earlier this year, one of my seventh-grade math students, Hector, punched me. Referred to a mediation program, he, two facilitators, and I met to work on the process of restoration. At first, Hector wouldn't make eye contact. With his head on his folded arms, he offered barely audible responses. Then I shared about how the assault had affected me. I cried. With his head hanging, Hector apologized, and I responded with forgiveness. As we talked, Hector began to look at me, to nod, speak, and answer questions. There was life in his eyes. Following the mediation, I received updates on Hector. The last I heard, he wasn't making much progress, but I hope that our interaction will remind us both of the transformative power of forgiveness.

Photo: Courtesy of Brooke Hoffman



2009

BIC Church in India

Social, political, and religious tensions in 2008 and 2009 led to violence that affected hundreds of BIC living in Orissa, India. Radicals burned down several BIC churches and at least 50 homes, and three BIC leaders were tragically killed. Rather than seeking retribution, BIC men and women responded by organizing a peacemaking dialogue between the factions and by participating in peace and reconciliation workshops offered by Mennonite Central Committee (MCC). During this time, the Church baptized record numbers and celebrated its 25th anniversary. Today, the churches and buildings that were burned down are being rebuilt, and the community of believers continues to grow.



¹ Adapted from "The human 'guinea pig'" by Vernon M. Martin in *Nonresistance under Test* (1949), compiled by E.J. Swalm
² Adapted from "When you need to forgive" by Leonard Chester in the spring 2007 edition of *Shalom! A Journal for the Practice of Reconciliation*, ed. Harriet Sider Bicksler
³ Adapted from "Are you for real?" by Brooke Hoffman in the spring 2003 edition of *Shalom! A Journal for the Practice of Reconciliation*, ed. Harriet Sider Bicksler
⁴ Adapted from address to the 2008 General Conference of the BIC Church in North America in Toronto

VIBES

AN EXPLORATION OF FAITH AND POPULAR CULTURE



by Beth Claassen Thrush

From Netflix and Nooks to YouTube and iPhones, technological innovations have exploded over the past four years. And while many North Americans have spent this time trying to keep up with the Kardashians, Beth Claassen Thrush and her family have been living in Nicaragua, where access to new technologies is limited. Now, as they return to life in the U.S., Beth shares about their experiences in grappling with the banes and boons of the tech-boom.

AUGUST 2007

Now that we've been in Nicaragua for 10 months, we have figured out the basics of using internet cafés to email and update our blog. We also just signed up for Facebook, which is great for sharing pictures from here with our families. On both our blog and Facebook, I find myself craving comments. They affirm that people find us sufficiently important and our lives sufficiently interesting. Is this a healthy desire? It's certainly not a new one—I've always wanted to be affirmed by others—but it seems to have a new intensity and immediacy to it.

Just as I long for others to find me glamorous, witty, or interesting enough to comment, so I find myself following certain people—not necessarily good friends or family, but distant acquaintances—who I find beautiful,

mysterious, or clever on Facebook. It's a similar feeling to the fascination/guilt of looking at celebrity magazines in the grocery store.

FEBRUARY 2009

Our neighbors opened an internet café last month! I love the convenience, as well as the fact that it comes with natural boundaries and limits for us: We have to know exactly what we want to do and how long we will take (which makes for good time management), we expect that whatever we do will be observed by other neighbors and kids (which keeps us honest), and the internet time is bracketed by real conversations with our neighbors as we enter and leave. Communal access also forces us to refrain from viewing internet as a right. And the more the business grows, the less chance there will

be immediate access exactly when we want it—which builds patience.

AUGUST 2009

Recently, I catch myself reading the Facebook postings of some Christian friends in the U.S. I confess that the unfiltered stream of their political and theological opinions gets under my skin.

When I live in personal, consistent, face-to-face relationships with people, we develop boundaries and filters that allow us to find common ground and work together while respecting sensitive areas and discussing differences within the context of relationship and civility. But social media generally scoffs at the idea of boundaries, filters, or trying to confine comments to the context of personal relationships.

Here in Nicaragua, context is everything—people spend great amounts of time asking about one another's families and communities before conversations even begin to turn to differences of opinion.

JANUARY 2010

We are in the U.S. for our home leave. Sometimes, foreign workers adjusting back into North American life lament the large supermarkets or wide roads. For me, the biggest shock is the change in people's eyes—namely, that they are always directed into their hands/cell phones. This happens as we are talking with classes or youth groups, engaging in personal conversations, walking down the street.

This is such a big change from Nicaragua, where one person converses

with another often for excessively long periods of time, without interruption. There is no fear that your thought will be cut off if you do not get it out quickly or concisely enough.

NOVEMBER 2010

In working with short-term volunteers, I have long encouraged them to fight the temptation to use internet time as an escape from the discomfort of intercultural interactions. We've had a couple of interesting conversations recently with friends who struggle with similar issues in their work with college students studying abroad. They were commenting that, in recent years, they've noticed that students are having increased difficulty relating to their host families. Since the internet and texting world promotes a more uniform communication style of short, pithy tweets and texts, it is easy to begin interacting mostly (or only) with those whose backgrounds or communication styles are similar to ours. Immersion in the online/texting world not only separates us from our immediate environment, but also can rob us of the variety of communication tools we need to interact with those outside our usual circle.

FEBRUARY 2011

In Nicaragua, we had to plan carefully and prioritize our time online. We've been back in the States for just two months now, and I already feel myself caving in to the pressure of unlimited access. For example, why did I spend so many evenings on the internet while we were visiting with grandparents? I regret it—I know I missed valuable time in conversation.

In the midst of my criticism of myself and the culture, this month I also have a new appreciation for social media forums. Through Facebook, I have been able to maintain contact with friends from Egypt, seeing the situation through a much more personal lens than I ever could through normal print or visual media. I have also enjoyed the videos that our dear friends and neighbors in Nicaragua have posted on YouTube from the cyber café.

In college, I read *The Riddle of Amish Culture*. In this book, the author, Don Kraybill, points out that even the most conservative of the Amish do not reject all technology outright. But each community carefully examines the technology and decides which parts to accept or reject based upon how it will influence their values. As I make this cultural transition, I realize I'm facing an "Amish moment" of my own—a chance to really reflect on what I will accept or reject from these new technologies.



Beth Claassen Thrush, along with her husband, Alan; son, Simon; and soon-to-come baby, is enjoying spending time with family while transitioning back to life in the U.S. after four years on assignment with Mennonite Central Committee in Nicaragua. They are members of Gateway Community Church (Chino, Calif.).

RECORD RECORDINGS:

BRETHREN IN CHRIST REVIEW THEIR FAVORITE ALBUMS OF ALL TIME



NEEDTOBREATHE
The Outsiders (2009)

NeedToBreathe released its third album, *The Outsiders*, in 2009. Innovative and catchy without being hollow, *The Outsiders* captures the essence of a new alternative rock sound fused with old-time folk.

Continuing the quality demonstrated in their earlier albums, *Daylight* (2006) and *The Heat* (2007), NeedToBreathe band members Bear Rinehart—a sound-alike Kings of Leon front-man Caleb Followill—Seth Bolt, Joe Stillwell, and Bo Rinehart offer solid lead vocals, bass, drums, and lead guitar, respectively. With melodies ranging from edgy to mellow, the guys throw in other instruments—banjo, harmonica, and mandolin—to give the songs a little extra pop!

In addition to musical excellence, *The Outsiders* features lyrics that reveal the band's spiritual awareness. The message would be inspirational not only to a Christian listener, but also to someone who has no knowledge of God. Themes of forgiveness, sacrifice, and hope are a continued anthem throughout. The album's first single, "Lay 'em down," which peaked at number four on the Hot Christian Songs chart, echoes the invitation extended by Jesus in Matthew 11:28: "If you're lost and lonely / Broken down / Bring all of your troubles / Come lay 'em down." These words point to a source of comfort for all hurting people in this world. Even if just for a few minutes, these songs can help calm a restless mind.

The Outsiders is perfect to listen to on the way to work or school, or at the end of the day if you're looking to unwind. I wouldn't call this album a "pump-up" album, but it's an easy listen with a little edge to it. With its absolute musical and spiritual integrity, *The Outsiders* gets a thumbs-up in my book. And my guess is that with their upcoming gigs opening for Taylor Swift on her Speak Now tour, NeedToBreathe probably won't feel like "outsiders" for long.



Greg Mashinter, an aspiring singer-songwriter, grew up in the Wainfleet (ON) BIC Church, where he was a part of the worship team, and has been a member of several bands. He is currently living in L'Arche Ottawa, a bilingual community for people with physical and mental disabilities.

TO THE POINT

Do you teach about peace and nonviolence in your church?

Dan Longmore

Marsh Creek BIC of
Howard (Pa.)

If by “peace,” you mean having peace no matter the circumstances or being reconciled to one another, then yes. If you mean anti-war and world peace, then in my opinion, no. **Jesus never taught that we could, or should, bring peace to the whole world.** As John 16:33 says, “In this world, you will have trouble.” Christians need to focus on inner peace and peace with their fellow brothers and sisters. Leave the world to sort out its own peace.

Chris Hutton

The Meeting House
(Ottawa)

Yes, we do. This conversation has been uniquely interesting in our context in Ottawa, where many of our people are employed by the federal government or the military, and there has not historically been a lot of Anabaptist presence. **Many people in our community are now for the first time asking the question, How do I love my enemies as Jesus did if I am involved in the governance of a nation?**

Scott Elkins

Canoe Creek Church
(Hollidaysburg, Pa.)

During my first year as a pastor, I was a little shocked after I preached on the peace position and was confronted by a few people who told me that we didn’t push the topic because it might offend the veterans in attendance. I finished the series, and one or two did get mad and leave, but most did not. Maybe we have become so ingrained to think that we must defend ourselves that we have a right to retaliate against those that hurt us. **But to me, non-violence is the ultimate test of our dependence on Christ; obedience in a threatening situation is the best way to show loyalty to Jesus.**

Stephen Mead

Bethel Community Church
BIC (Cassopolis, Mich.)

I’m a new pastor, and **this concept of non-military involvement and peaceful resolution played a great role in my decision to join the BIC.** So do I preach peace at my church? Absolutely. Is it always popular with those present in the church service? No, I can honestly say it is not. But we must hold to the truth, for only it can set us free.

Eric Villanueva

Desert Light Christian
(Albuquerque, N.M.)

According to biblical record, John didn’t ask the Roman soldier to leave the army (Luke 3), nor Jesus the centurion whose servant He healed (Luke 7). Similarly, Paul didn’t ask the Philippian jailer (Acts 16), nor proconsul Serguis Paulus (Acts 13) to cease their work for the Roman Empire. Like the sons of Issachar in 1 Chronicles 12, we need to “understand the times and know what to do.” For 16th-century Anabaptists, that meant not participating in an army created to support a corrupt government. **Today, Brethren in Christ must continue to be true to conscience as the Spirit leads. However, that might look different than it did for our Anabaptist predecessors.** Nothing in Scripture warrants that brothers and sisters who do serve as soldiers, police officers, or government officials should in any way be considered less of a believer.

Kevin Rohr

Amherst Community BIC
Church (Massillon, Ohio)

As a fruit of the Spirit, yes, I do. **But much more importantly, I teach people to surrender to the Risen Christ** so that the Holy Spirit may produce peace in, with, and through them.

PARTING WORDS

TIM AND EARL HAVE A FIGHT

by PERRY ENGLE

When Tim and Earl had their fight, I’m pretty sure it didn’t get physical. No rolling up their sleeves and duking it out in the parking lot following the worship service or anything like that. But a difference of opinion between two strong-willed men that led to not-so-kind words, hurt feelings, and Earl deciding to leave the church.

Maybe it wouldn’t have been such a big deal, except that these Christian brothers were also leaders in the congregation. Earl’s departure left an empty space in the church family and a hole in many people’s hearts.

But the biggest deal of all was how Tim and Earl decided to handle the aftermath of their falling-out. On a Sunday morning in September, the two men were invited by Ron Howell, their pastor at CrossRoads Church in Salina, Kans., to take their apology public and offer forgiveness to one another in front of the entire congregation.

I just happened to be there that Sunday as a guest speaker when Ron introduced Tim and Earl. “These brothers have something to share with you,” he told the congregation. “Earl and Tim, get your buns up here.”

Tim went first, and admitted to his stubbornness, saying he’d literally gotten to the point of not caring about Earl. But then something inside him had broken, and he’d recognized that he needed to start thinking about his brother, and not just himself.

Earl read from Matthew chapter 18,

the part about going to someone and making things right when there’s a rift in the relationship. He said he didn’t want to lose Tim as a friend. “I have a terrible temper,” he confessed. Once, as a teenager, he took to his brother with a shotgun. Fortunately, his brother was spared injury because, as Earl put it, “Thank God the wall was thick.” His voice began to break, and all he could say in a moving, Christ-inspired summary was, “I’m sorry.”

Forgiveness is a language that everyone understands. It is the *lingua franca* of the Christian faith.

Tim and Earl embraced with one of those awkward, backslapping man-hugs that guys exchange when they don’t want to appear too tender. The congregation went crazy, giving them a standing ovation and welcoming both back into the family with open arms. A girl sitting next to me was dabbing her eyes, while I was almost breathless seeing Christians actually doing what we always talk about needing to do.

It was one of the most transparent moments I had seen in a church in a long time. It occurred to me that the most powerful witness that the Christian Church has to a cynical, unbeliev-



ing world is to simply do what Jesus tells us to do: to respond to one another as Christ would have us respond. Forgiveness, after all, is a language that everyone understands. It is the *lingua franca* of the Christian faith.

Since Christians are so often maligned as being two-faced and inauthentic, it was refreshing to see an exhibit of forgiveness so decidedly un-hypocritical and pure. Maybe impacting the world for Christ wouldn’t be so difficult if more people could just catch a glimpse of Christ-followers living more like Jesus, and forgiving one another like Tim and Earl.



Perry Engle is bishop of the Midwest and Pacific Conferences of the BIC Church. He lives peaceably with his wife, Marta, and their family in Ontario, Calif.

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May 12 Five Forks BIC (Waynesboro, Pa.)
May 26 The Meeting House (Oakville, ON)
May 28 Fairview BIC (Englewood, Ohio)
June 7 Solid Ground (Alta Loma, Calif.)
June 9 Zion BIC (Abilene, Kans.)

Cost

Seminar registration costs \$50, which covers all materials, two breaks, and lunch. Group discounts are available!

Instructors

Dr. John Yeatts, professor of the psychology of religion at Messiah College (Grantham, Pa.), associate dean of general education and common learning at Messiah College, and author of *Revelation (Believers Church Bible Commentary)*.

Dr. Lynn Thrush, BIC pastor of Gateway Community Church (Chino, Calif.) and adjunct professor of Christian life, faith, and ministry at Azusa (Calif.) Pacific University.

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