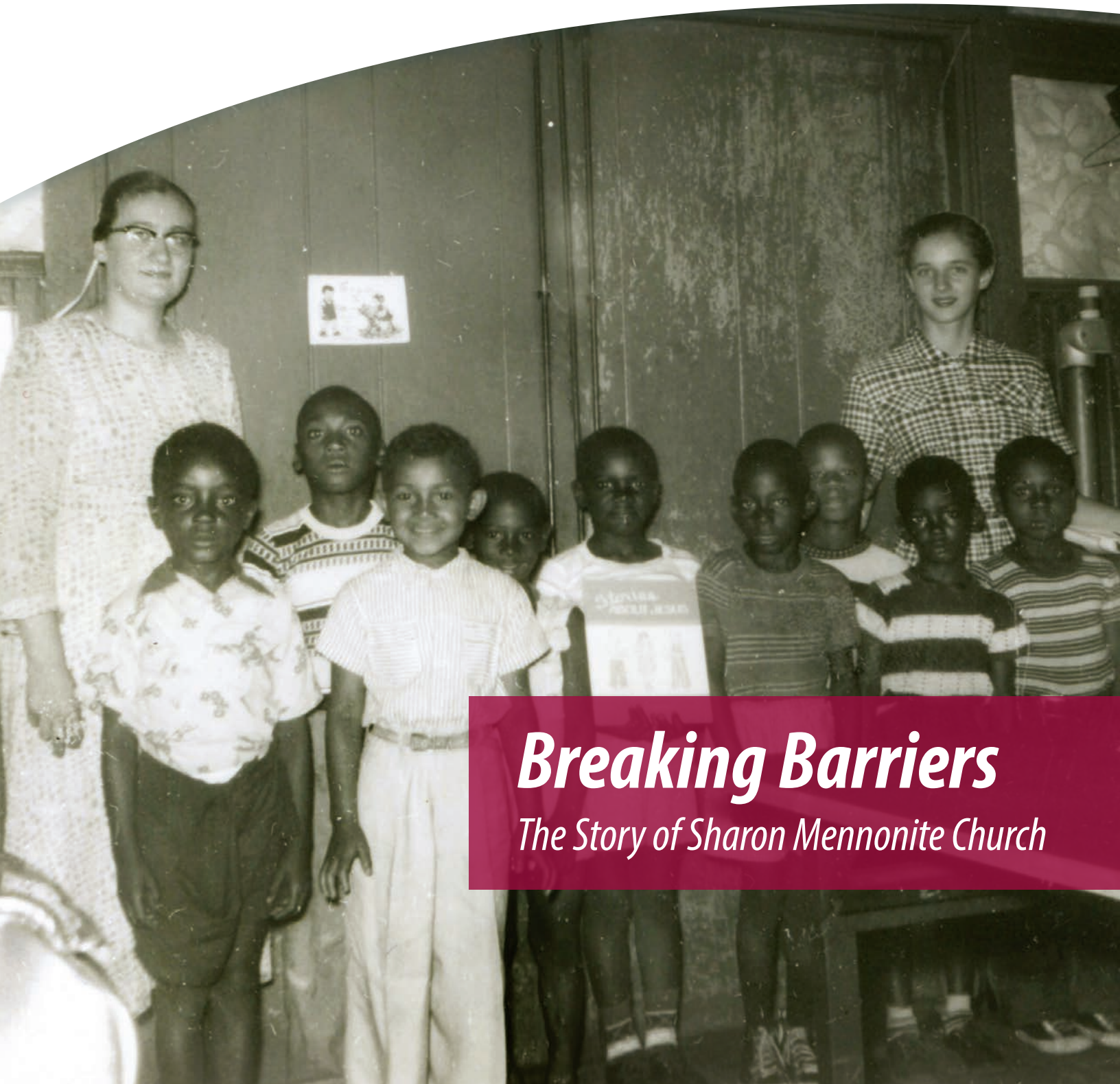




LANCASTER MENNONITE CONFERENCE
Shalom NEWS

OCTOBER – DECEMBER 2017



Breaking Barriers

The Story of Sharon Mennonite Church

CONGREGATIONAL PROFILES: BENDERS MENNONITE CHURCH • MELLINGER MENNONITE CHURCH



LMC PROJECTS PAGE

Connecting people and opportunities to serve

The Lancaster Mennonite Conference website includes a Projects section where congregations can post ministry needs to recruit potential helpers and volunteers more broadly across the conference. Check it out today: lanasterconference.org/opportunities/projects

Any LMC congregation can submit one or more projects to be published to this page. People can review the projects and find areas to serve that match their skills or interests. A nearby congregation might be looking for a skill that someone in your congregation can supply.

Leaders at all levels in congregations should review this page regularly in order to refer people to areas of service. Encourage church members to check out this page as well. Interested people can respond to a need directly.

FEATURED PROJECT



Sunday School Teachers Needed

Habecker Mennonite Church is looking for volunteers to teach Sunday school for grades 4-8, mostly Karen refugees. In addition to their native language of Karen, the children understand English fairly well. Volunteers can rotate by month or certain weeks of the month. More about this project at: lanasterconference.org/opportunities/projects



July – September 2017
Issue 4 / Volume 37

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Shalom News is published quarterly by Lancaster Mennonite Conference.
2160 Lincoln Highway E. #5
Lancaster, PA 17602

717-293-5246 / 800-216-7249
www.lanasterconference.org

Shalom News (ISSN 0747-2706) is published by Lancaster Mennonite Conference, 2160 Lincoln Hwy E., Lancaster, PA 17602, quarterly for free distribution to all congregations in the Conference. Individual subscriptions are \$15 per year. Periodicals postage paid at Lancaster, PA. POSTMASTER: Send address changes to *Shalom News*, Lancaster Mennonite Conference, 2160 Lincoln Hwy E., Lancaster PA 17602.

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ON THE COVER: Sharon Mennonite Church outreach in Steelton, Pa. in 1953.

Joy Unspeakable

Outreach, Revival, and Racial Integration in Steelton, Pa.

BY RICHARD CLINE

My name is Richard Cline. At almost 99, I may be the last living person who served at the beginning of Sharon Mennonite Church in Steelton.

Myers Street, a mission church for white people, began in Steelton in 1935. Concerned also for black children, the mission decided to follow Bible school with a separate Bible school for the black children. Some of the teachers followed Bible school with home visitations. My wife, Ethel, was one of the teachers.

At that time, segregation was a way of life for our nation. Because unemployment was very high for black people, many were moving north for work. Jobs were available at Bethlehem Steel plant in Steelton.

When Clarence Ebersole was asked to continue the outreach in Steelton, he asked Ethel and me to help. At first we refused. But a short time later when our church, Elizabeth-town Mennonite, decided to take the Steelton colored mission as its mission project and asked us to help, we felt it was God's call. We knew where God wanted us. Sharon Mennonite Church began in 1952.



Summer Bible School in Steelton, 1954



Right: Children's ministry in Steelton, 1953



When children came to church, we then visited their homes and invited the family to church. Eventually we held adult Bible studies in homes. It was a shock to come from our farm life to the city and see what life was like for black people. We were confronted with terrible poverty. Children were poorly dressed, furnishings simple, and buildings in bad condition. We sat on the outside stoop, only a few feet from the street and visited with the family.

Our first place of worship was a little store front owned by Mrs. Finkelstein, a Jewish widow. It was all we could do to get our little group of children and workers inside the room. For a small group of 14-year-old boys, I used my car as a classroom. Tyrone, one of the boys, showed promise of becoming a success in life, but much was against him. The family was living in real poverty. Tyrone had a paper route and used his money to buy clothes. He didn't want to bring his two little half-sisters to Sunday School because they were so poorly dressed. One day when Tyrone arrived home from delivering papers, his mother called him to her bedroom. As he stepped through the door, she shot him and then herself. That tragedy still hurts me today.

Each summer we took the youth to a meeting at one of the larger churches. Lancaster Mennonite Conference sponsored the meeting to bring together the black youth from various inner city mission outreaches. It was a day to spend time with other Christian kids, make new friends, worship together, eat together, and have a good time. During the day, the kids were divided into groups and told to put together a skit based on Scripture. On the way home that night, one boy said his group had used Proverbs 25:24, "It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house."

As attendance increased, the Mission Board bought a building on the corner of Main and Frances Streets. It had a large room for services and basement classrooms. The Mission Board supplied the pulpit and pews. After much scrubbing to remove wax and ground-in dirt, we had a clean floor.

For our two-week Bible school, we had space for classes in the basement, a yard for recess time, and a large space to meet together for singing and story time. Ella Mae Murphy, a wonderful storyteller, one year told the story of *Pilgrim's Progress*, using a flannel board. The kids looked forward to the next day and another chapter of Christian's journey to the Celestial City.

Although Sharon Church was officially named in 1955, it never had its own pastor or deacon. Bishop Clarence Lutz and Walter Keener, Jr., both ministers from Elizabethtown Mennonite, shared the preaching. Others who served through the years included the Lester Ebersole family, the Merle Miller family, Ella Mae

When children came to church, we then visited their homes and invited the family to church. Eventually we held adult Bible studies in homes.

Murphy and family, Ruth Hossler, and Esther Westenberger and later, the Martin Longenecker family.

In 1956, we decided it was time for revival meetings. J. Clair Shenk was the speaker. Several goals were identified. Round-the-clock prayer would begin several days before the meetings. People would be invited to accept Christ, and Christians would be asked to recommit themselves to the Lord. Anyone was welcome to ask for prayer for healing. A space in the basement would be used for one-on-one counseling.

The services and the invitations were kept simple. The only innovation was time set aside for testimonies. The first evening or two no one responded, but the shyness soon disappeared, and people began to speak up. There was a sense of special joy.

Some people testified that after a first visit they said, "I won't go again." However, the next evening, they would be back. Something was drawing them. Not only did they not stay home, they also did not stay in their seats. They responded to the invitations. After counseling, they all had such joy. Burdens were lifted, people set free, and a few were healed.

We learned some things. We learned to expect God to answer prayer and not be surprised by how and when. God doesn't always do things the same way.

An 18-year old young adult responded to an invitation. During the testimony time, he jumped to his feet with a look of surprise and shouted, "It's gone, it's gone." A woman who had a terrible sore throat was healed.

After the service, some of us would spend a little time together along with those who had been counseled. The joy was so special we just wanted to be together. When someone began a song of praise, all joined in. The joy had to come out, singing turned into praise, and praise into adoration. It was no longer just singing, but such an outpouring of adoration to God, which can't be described. Joy Unspeakable and Full of Glory!

One man who came to the basement every evening was a happy Christian. One night, he was so full of joy he could hardly contain himself. I can close my eyes today and still see and hear him as he clapped his hands and said over and over, "Oh this is heaven, this is heaven, this is heaven!" No one really wanted to leave and go home.

The Lord touched us all. Only eternity will reveal the answers to prayer and the spiritual and physical results of those two weeks. Only a couple of us are still alive who experienced those days as adults. How I wish again to see God come down and walk with us and again experience that joy!

Dorothy Brown and her five children attended the church



Youth meet in Steelton Mennonite Church, 1963

for a number of years. She was saved during the 1956 revival meetings. Dorothy was widowed at a young age. Her boys were educated at the Milton Hershey School. Today, Dorothy lives in Columbus, Ohio, and still loves the Lord.

Annie Brown, Dorothy's sister-in-law, was one of the early converts. One Sunday morning, Bishop Lutz baptized Annie and a few other people. Deacon Frank Hertzler was holding the basin of water. When the water was put onto Annie's head, she cried out in joy, clapped her hands, and then raised them over her head, almost knocking the basin of water out of Brother Hertzler's hands. It took a while till Annie stopped praising the Lord and Brother Lutz was able to baptize the other people. I can still see it and hear it in my mind after sixty years.

Annie was a woman of prayer. She prayed simply and God answered. One morning her neighbor's car wouldn't start. He tried everything. Annie touched his car and prayed for the car to start because the man needed to go to work. When he tried again, it started! Annie's daughter, Cherry, still attends Steelton Mennonite Church with her husband, Robert Lewis, and some extended family members.

What was known as west side Steelton was not a large area, maybe three or four blocks wide and six or seven long. The White Mission and Black Mission (Sharon Church) were only one block apart diagonally.

After our revival meetings, we began to feel that God could not be pleased with two Mennonite churches a block apart, not worshipping together because of race. Should we integrate? We made the issue a matter of concerted prayer. After about a year, a vote was taken to integrate. It failed miserably. Some of the

I believe the work of Sharon Mennonite Church was to bring white and black together in Steelton and, eventually, in Mennonite churches more broadly.



Fellowship meal at the integrated Steelton Mennonite Church

workers at the white mission feared some of their people would stop attending church if black people attended also. We waited a year and then voted again. The second vote was unanimous to integrate. No one stopped attending because of integration.

In 1963, the integration of the two churches made news in the Harrisburg area.

Through the years I have questioned why things happened the way they did. For example, after our amazing revival meetings, Sharon Mennonite simply did not grow and prosper. Why? One possible answer is that the revival set in motion the process of breaking down racial segregation. Steelton already had an established Mennonite church. There remained no good reason for brothers and sisters in the Lord and from the same church group to worship separately simply because of racial differences. I believe the work of Sharon Mennonite Church was to bring white and black together in Steelton and, eventually, in Mennonite churches more broadly.

For more information regarding Sharon Church, see *In Service, Lord, For Thee: the Story of Elizabethtown Mennonite Church, the First 100 years, 1905-2005*. Pages 70, 74, 75. ■

Richard Cline lives independently in his home of 64 years and faithfully attends Steelton Mennonite church. He continues to be a role model for his five children, his grand children and his great grand children.



Gozo inefable: la historia de la Iglesia Menonita Sharón

POR RICHARD CLINE (traducido por Andrés Prins)

MI nombre es Richard Cline. Con mis casi 99 años de edad, posiblemente sea la última persona con vida que sirvió en los comienzos de la Iglesia Menonita Sharón de Steelton, Pensilvania.

Myers Street, un punto de misión para gente blanca, comenzó en Steelton en 1935. Preocupados también por los niños negros, los dirigentes decidieron que al finalizar la escuela bíblica de la iglesia blanca añadirían otra escuelita aparte para los chicos de color. Algunos de los maestros, después de la escuelita bíblica, hacían visitación en las casas de los alumnos. Mi esposa, Ethel, era una de las maestras.

En ese entonces la segregación era una forma de vida en nuestro país. Debido a que el desempleo era tan alto entre la población negra, muchos se estaban mudando al norte en busca de trabajo. En la planta de acero de Bethlehem Steel en Steelton se encontraban empleos.

Cuando a Clarence Ebersole se le pidió seguir la obra de extensión en Steelton, él solicitó la ayuda de Ethel y mía. Al principio nos negamos. Pero un poco más tarde, cuando nuestra iglesia menonita de Elizabethtown decidió adoptar como proyecto suyo la misión hacia los negros de Steelton y nos pidieron que ayudáramos, sentimos que Dios nos estaba llamando. Entendimos dónde nos quería Dios. Así empezó la Iglesia Menonita Sharón en 1952.

Cuando llegaban niños a la iglesia, visitábamos sus hogares e invitábamos a la familia a asistir. Eventualmente celebramos estudios bíblicos para adultos en las casas. Fue un choque para nosotros trasladarnos del campo a la ciudad y ver cómo era la vida para la gente negra. Nos topamos con terrible indigencia. Los niños vestían pobremente, el mobiliario era sin refinamiento, y los edificios estaban en malas condiciones. Para visitar a las familias nos solíamos sentar en los pórticos, a escasos metros de la calle.

Nuestro primer local de culto había sido una antigua tienda, propiedad de la Sra. Finkelstein, una viuda judía. Con gran dificultad conseguíamos meter en esa habitación a todo nuestro grupo de niños y obreros cristianos. Para una reducida bandada de muchachos de 14 años, mi auto llegó a servir de aula. Tyrone, uno de esos jovencitos, demostraba potencial para alcanzar éxito en la vida, pero había muchos factores en su contra. Su familia vivía en verdadera pobreza. Tyrone repartía periódicos y usaba sus ganancias para comprarse ropa. No quería llevar a sus dos hermanastras más pequeñas a la Escuela Dominical porque vestían tan pobremente. Un día cuando Tyrone volvió a la casa después de repartir los periódicos, su madre lo llamó al dormitorio. Al entrar por la puerta, lo mató de un disparo antes de pegarse un tiro ella. Esa tragedia hasta el día de hoy todavía me produce dolor.

Cada verano llevábamos a los jóvenes a una reunión en una de las iglesias más grandes. La Conferencia Menonita de Lancaster patrocinaba la reunión para poder juntar a la juventud negra de los diversos puntos de misión urbana. Era un día para pasarla con otros jóvenes, hacer nuevos amigos, adorar juntos, compartir alimentos, y pasarla bien. Durante el día, los chicos se dividían en grupos y tenían que crear un sketch



Steelton Summer Bible School in 1953.

basado en alguna parte de la Biblia. Esa noche regresando a casa, un muchacho nos contó que su grupo había usado Proverbios 25:24, “Más vale vivir en el borde de la azotea, que en una amplia mansión con una mujer pendenciera.”

Al aumentar la asistencia, la Junta de Misiones compró un edificio en la esquina de las calles Main y Frances. Tenía un salón grande para los cultos, y aulas en el sótano. La Junta proveyó el púlpito y los bancos. Tras muchísimo fregar para quitar la cera y la mugre incrustada, ¡finalmente logramos un piso brillante!

Para nuestra escuelita bíblica de dos semanas, contábamos con espacio para clases en el sótano, un patio para la hora del receso, y un salón grande donde reunirnos para cantar y escuchar historias. Un año Ella Mae Murphy, una cuentista extraordinaria, relató la historia de El progreso del peregrino usando un franelógrafo. Los chicos esperaban entusiasmados cada día el nuevo capítulo del viaje de Cristiano hacia la Ciudad Celestial.

Aunque la Iglesia Sharón fue oficializada en 1955, nunca tuvo su propio pastor o diácono. Los sermones eran predicados por el Obispo Clarence Lutz y Walter Keener-hijo, ambos ministros de la Iglesia Menonita de Elizabethtown. Otros que

sirvieron a lo largo de los años fueron la familia de Lester Ebersole, la de Merle Miller, Ella Mae Murphy y familia, Ruth Hossler, y Esther Westenberger, y más tarde la familia de Martin Longenecker.

En 1956 decidimos que hacían falta reuniones de avivamiento. J. Clair Shenk fue el predicador. Varias necesidades fueron identificadas. Una cadena de oración comenzaría algunos días antes de las reuniones. Se invitaría a la gente a recibir a Cristo, y a los creyentes a renovar su compromiso con

el Señor. Todos eran bienvenidos a pedir oración de sanidad. Se designaría asimismo un espacio en el sótano para consejería personal.

En los cultos y las invitaciones primó la sencillez. La única innovación fue el tiempo dedicado a los testimonios. Las primeras dos noches nadie respondió, pero la timidez pronto se esfumó y la gente comenzó a expresarse. ¡Había un gozo especial!

Algunas personas dieron testimonio que tras una primera visita habían dicho que no volverían. Sin embargo, al día siguiente, ¡ahí estaban nuevamente! Algo los atraía. No solo no se quedaban en casa, tampoco se quedaban en sus asientos. Respondían a las invitaciones. Después de recibir consejería, ¡todos tenían tanto gozo! Cargas fueron soltadas, individuos fueron liberados, y unos cuantos fueron sanados.

Aprendimos varias cosas: a confiar que Dios contestaría nuestras oraciones y a no sorprendernos por el cómo o el cuándo; también que Dios no siempre hace las cosas de la misma manera.

Un joven de 18 años respondió a la invitación y durante el tiempo de testimonio se levantó de repente con mirada de asombro gritando: “¡Se fue, se fue!” Una mujer con un terrible dolor de garganta resultó sanada.

Después de las reuniones algunos de nosotros nos solíamos quedar con los que habían recibido consejería. ¡Era tal nuestra alegría que solo queríamos estar juntos! Cuando alguien empezaba a cantar una alabanza, todos nos acoplábamos. Nuestro gozo tenía que expresarse, y así el canto se volvía alabanza, y la alabanza adoración. Ya no se trataba apena de cantar, ¡sino de una ofrenda de adoración a Dios que resulta difícil describir --“gozo inefable y glorioso”!

Un hombre que llegaba cada noche al sótano era un cristiano especialmente feliz. Una noche estaba tan gozoso que a duras penas podía contenerse. Aun hoy puedo cerrar mis ojos y verlo y oírlo aplaudiendo y diciendo vez tras vez, “¡Oh esto es el cielo, esto es el cielo, esto es el cielo!” Nadie quería retirarse y regresar a casa.

El Señor nos tocó a todos. Solo en la eternidad sabremos las respuestas a la oración y los resultados espirituales y físicos de esas dos semanas. Muy pocos de los que experimentamos esos días como adultos seguimos con vida. ¡Cómo quisiera ver nuevamente a Dios descender y caminar con nosotros y experimentar ese gozo!

Dorothy Brown y sus cinco hijos frecuentaron la iglesia varios años. Ella recibió la salvación durante las reuniones de avivamiento de 1956. Enviudó siendo aun muy joven. Sus hijos recibieron su educación en la escuela Milton Hershey. Actualmente Dorothy vive en Columbus, Ohio, y aun ama al Señor.

Annie Brown, cuñada de Dorothy, fue una de las primeras convertidas. Un domingo de mañana el Obispo Lutz bautizó a Annie y a varias otras personas. El Diácono Frank Hertzler estaba sosteniendo la palangana de agua. Cuando el agua fue vertida sobre la cabeza de Annie, ella gritó con gozo, palmoteando con las manos y luego alzándolas en alto, ¡casi echando la palangana de las manos del Hermano Hertzler! ¡Llevó un rato hasta que Annie acabara de alabar al Señor y el Hermano Lutz pudiera bautizar a las demás personas! Después de sesenta años todavía veo y oigo en mi mente esa escena.

Annie era una mujer de oración. Oraba con sencillez y Dios respondía. Un día el automóvil de su vecino no arrancaba. El hombre intentó de todo. Annie se acercó a tocar el carro y a orar que se pusiera en marcha pues el hombre necesitaba llegar a su trabajo. Cuando probó nuevamente, ¡el auto arrancó! La hija de Annie, Cherry, todavía asiste a la Iglesia Menonita Sharón con su marido, Robert Lewis, y algunos miembros de su familia extendida.



Dorothy Brown and Annie Brown

Lo que se conocía como el lado oeste de Steelton no era un área muy grande, quizás tres o cuatro cuadras de ancho y seis o siete de largo. La Misión Blanca y la Misión Negra (de la Iglesia Sharón) estaban apenas a una cuadra diagonalmente la una de la otra.

Después de nuestras reuniones de avivamiento empezamos a sentir que no era posible que a Dios le agrade que dos iglesias menonitas a una cuadra de distancia no adoraran juntas por causas raciales. ¿Debíamos integrarlas? Nos dedicamos a orar específicamente por esa cuestión. Como un año más tarde hubo una votación sobre el tema. Fracásó terriblemente. Varios obreros de la misión blanca temían que algunas personas dejarían de asistir a la iglesia si también iba a congregarse gente negra. Esperamos un año y volvimos a votar. Esta vez el resultado fue unánime a favor de integrarnos. Nadie dejó de asistir a causa de la integración. En 1963, esta integración de las dos iglesias fue noticia de prensa en el área de Harrisburg.

A lo largo de los años me he preguntado por qué las cosas sucedieron como lo hicieron. Por ejemplo, después de nuestras conmovedoras reuniones de avivamiento, la Iglesia Menonita Sharón simplemente no crecía ni prosperaba. ¿Por qué? Una posible respuesta es que el avivamiento puso en marcha el proceso de echar abajo la segregación racial. Steelton ya tenía una iglesia menonita establecida. No quedaba ninguna buena razón para que hermanos y hermanas en Cristo y de la misma agrupación de iglesias tuvieran cultos de adoración separados simplemente a raíz de diferencias raciales. Creo que la misión de la Iglesia Menonita Sharón fue congregar juntos a blancos y negros en Steelton y, eventualmente, en iglesias menonitas en todas partes.

Para más información en cuanto a la Iglesia Sharón, véase *In Service, Lord, For Thee: the Story of Elizabethtown Mennonite Church, the First 100 years, 1905-2005* [“En servicio, Señor, por ti: la historia de la Iglesia Menonita de Elizabethtown, los primeros 100 años, 1905-2005”], páginas 70, 74, 75. ■

Richard Cline vive independientemente en su hogar de 64 años y fielmente asiste a la iglesia de Steelton Mennonite. Sigue siendo un modelo para sus cinco hijos, sus nietos y sus bisnietos.





Pastor Brent's licensing service at Benders (Brent and Megan are front center to the right of the cross). Joint service with Bethlehem Community Fellowship.



CONGREGATIONAL PROFILE:

Benders Mennonite Church

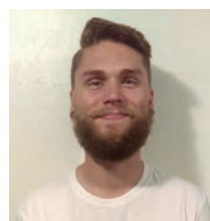
DISTRICT: Weaverland-NE PA

LOCATION: 975 Benders Church Road
Pen Argyl, Pa. 18072

DATE OF FOUNDING: 1955

**AVERAGE SUNDAY WORSHIP
ATTENDANCE:** 48

SUNDAY WORSHIP SERVICE:
Sunday School – 9:00 a.m.
Worship Service – 10:10 a.m.



PASTOR: Brent Stoy

In early 1952, three men from the Goodville and Lichtys congregations in eastern Lancaster County and one from the Mission Board felt a call from God to start a new church. They drove to northern Pennsylvania and New Jersey, but were not successful in finding a building to hold a vacation Bible school (VBS). On their way home, coming down Route 191 between Bangor and Stockertown in Northampton County, Pennsylvania, James Sauder saw a church steeple across the fields. They drove to the church and found this note on the door: "Anyone interested in using the building should contact Harvey Miller." They contacted Miller at the listed phone number, and he encouraged them to use it for a VBS. That summer they visited homes in the area. Their conversations with the community people encouraged them to hold a Bible school. Teachers from the Goodville and Lichtys congregations came for two weeks. The first morning they were expecting about 35 children, but 70 children came.

On January 1, 1956, a Sunday morning service began. Teachers from Lancaster County drove to northeastern Pennsylvania every Sunday morning for the service. Later that year, Paul and Althea Martin moved to the area, followed by Marty and Jean Sauder moved in 1957. The next year Marlin and Katie Burkholder arrived, and Marlin was ordained as pastor. Bruce Bender was ordained as assistant pastor in 1975.

The VBS ministry at Benders is still a popular community event. The surrounding community expects this summer program. Some years over 100 children attend. Another important ministry at Benders is a monthly food bank. Ninety families receive food and clothing on a regular basis.

Members from Benders started two other Mennonite congregations in northeastern Pennsylvania. Maranatha in Nazareth started in 1985. Bethlehem Community Fellowship in Bethlehem began in 1988. ■

Lifetree Café – a community outreach of Mellinger Mennonite Church.

Far right: Matt Hess, a Mellinger member with pastor Joe Miller.



DISTRICT: Mellinger

LOCATION: 1916 Lincoln Highway East
Lancaster, Pa. 17602

DATE OF FOUNDING: 1717

**AVERAGE SUNDAY WORSHIP
ATTENDANCE:** 280

SUNDAY WORSHIP SERVICE:
Sunday School – 9:00 a.m.
Worship Service – 10:00 a.m.



PASTORAL TEAM:

Left to right front row. Matt Fahnestock, Director of Music, Joe Miller, Lead Pastor, Doris Nolt, deacon.

Back row left to right. Leon Oberholtzer, Minister of Care, Andrea Brubaker, Minister of Creative Arts, Paul Clark, Church Administrator, Nolan Livengood, Associate Pastor of Youth and Young Adults, Danielle Hofstetter, Minister to Children, Wilmer Nolt, deacon, Roger Weaver, not pictured, Preaching Pastor.



CONGREGATIONAL PROFILE:

Mellinger Mennonite Church

The Mellinger congregation is a very old congregation. This year, we celebrate our 300th anniversary! However, we are also a very young congregation with many young families. We have 72 children eighth grade and under. One of our annual ministries is our Children's Musical. In the fall of 2017 the musical was, *A Not So Terrible Parable*.

A significant community outreach of the Mellinger congregation is our *Lifetree Café*. At Lifetree, we gather around tables every Tuesday to discuss various topics related to life and faith. We also operate a coffeehouse on Saturday nights featuring live music. Both events are well attended by the public.

The congregation also hosts and supports the *Mellinger Parent and Preschool*. There are 120 students with a sizeable percentage coming from multi-cultural backgrounds. We praise God that our preschool has a reputation in our community as an excellent academic program. Even more importantly, we are committed to the pre-school having a very clear agenda of teaching about Jesus.

Lead Pastor, Joe Miller, serves as the volunteer chaplain for our local police department. He has served as the East Lampeter Police chaplain for the past 11 years. One of the ways Joe is called on is in situations when the police need to make death notifications. He also spends one day a month "riding along" with a police officer as a way to build connections with the department. ■

Mellinger 300th Anniversary Weekend

October 21 and 22

Join us for special events celebrating 300 years on the Journey.

➔ mellingerchurch.org

FROM AROUND THE CONFERENCE



LEARNING TOUR

Leaders from First Berne, In. brought a group of nine youth to Pa. to explore roots. From June 14–18, the group visited Mennonite Central Committee in Akron, the Lancaster Mennonite Historical Society, The Mennonite Information Center, the 1719 Hans Herr House, and Lancaster

Share what is happening in your congregation. Send info and photos to: jsantiago@lanasterconference.org

Mennonite Conference offices. They also traveled by train to Philadelphia to explore Liberty Square. On their final morning, they worshipped with the Evangelical Center for Revival in Middletown. Pastor Jeff Linthicum reported that on the drive home the group “had really good discussion about the Revolutionary war and the Mennonites decision to not switch allegiances. Great time to talk about your yes being yes and your no being no.”

MULTIPLICATION IN STROUDSBURG, PA.

Jim Weick, pastor at Bethlehem Community Fellowship, announced a multiplication effort in Stroudsburg, Pa. Two couples, Dan and Sammi White and Brandon and Emily Olsen, have taken jobs and moved into the community to begin reaching out to their new neighbors in the name of Christ. Weick has plans for another multiplication effort in the near future. The Olsen’s are expecting their first child in December.

2017 STEP CLASS

A new class of 16 students joined the Year 2 and Year 3 cohorts on August 19 for orientation to the new school year. STEP, a three-year pastor training program, held its first class on September 16 to begin the 2017 academic year. The new group of students includes two long-distance individuals from western Maryland and a person from Johnstown, Pa.

DEAF INTERPRETATION



New Danville Mennonite Church now provides deaf interpretation by a certified American Sign Language interpreter most Sundays for the 10:15 a.m. worship service. This is a new ministry emerging within the congregation. For more information contact the church at office@newdanvillemc.org, or call 717-872- 8111.

TANZANIAN LEADERS

Four leaders from the Tanzania Mennonite Church visited Lancaster Mennonite Conference offices, Eastern Mennonite Missions, Mennonite Central Committee, and other sites and offices during a week-long visit in July. Keith Weaver and Tom Eshleman were similarly hosted in Tanzania earlier this year for the ordination of several of these men.

CREATIVE ARTS CAMP

Agape Fellowship in Williamsport, Pa. completed their second annual Creative Arts Camp. Kids from the congregation and the community engaged in music, dance, art, and drama as they encountered “God’s Masterpiece/Master Peace.” Camp was open to children and youth ages



3–14. Program leaders said, “This program is a truly hands-on experience that will not only enrich the children’s lives but also foster a personal relationship with Christ.” The final day of the camp includes a drama performance and an art show.



SPANISH COUNCIL NAME CHANGE

The new Concilio Iglesias Evangélicas Shalom celebrated the new name and the expanded global reach from the United States to South America. The former Spanish Council of Lancaster Mennonite Conference approved the name change and introduced leaders connecting to the organization from Puerto Rico, the Dominican Republic, Mexico, Costa Rica, and Uruguay.

CAMBIO DE NOMBRE DEL CONCILIO HISPANO

El nuevo Concilio Iglesias Evangélicas Shalom celebró el nuevo nombre y el alcance global ampliado desde los Estados Unidos a América del Sur. El anterior Concilio Hispano de la Conferencia Menonita de Lancaster aprobó el cambio de nombre e introdujo líderes que se conectan a la organización desde Puerto Rico, República Dominicana, México, Costa Rica y Uruguay.

NEWS NOTES

MINISTERIAL ACTIVITIES

The following men and women were licensed, ordained or installed in recent months:

Diogenes Arauz (*Ana*), was licensed toward ordination as lead pastor at Evangelical Garifuna Church of Manhattan on May 6, 2017.

Peter C. Cook (*Glenda*), was installed as lead pastor at Alive Church Ephrata on May 21, 2017.

Keith Allen Graybill (*Janet*), was ordained as lead pastor at Lost Creek Mennonite Church on June 4, 2017.

Austin Horning, was licensed toward ordination as associate pastor at Groffdale Mennonite Church on July 2, 2017.

Joseph P. Kindon, was licensed toward ordination as lead pastor at Diller Mennonite Church on August 6, 2017.

Margarito Martinez (*Dina*), was licensed toward ordination as associate pastor at Evangelical Garifuna Church of Manhattan on May 6, 2017.

Jeffrey McLain (*Katie*), was installed as lead pastor at East Petersburg Mennonite Church on May 14, 2017.

Samuel Mwangi (*Gladys*), was ordained as lead pastor at Carpenter Community Church on June 25, 2017.

Andrew Nuñez (*Carmen*), was ordained as lead pastor at Believer Mennonite Garifuna Ministries on August 13, 2017.

Ricardo Ordoñez (*Cindy*), was licensed toward ordination as associate pastor at Evangelical Garifuna Church of Manhattan on May 6, 2017.

Merle Smucker (*Tonya*), was installed as chaplain (previously deacon) at Shiloh Mennonite Church on August 1, 2017.

LEADERSHIP ASSEMBLY

The Fall Leadership Assembly of Lancaster Mennonite Conference (LMC) joined with Eastern Mennonite Missions (EMM) International Missionary Association meeting and the Holy Spirit Conference for one day on September 21. Conference leaders also voted on constitutional changes during the day. LMC pastors had opportunity to hear from leaders from the Global South and seek their counsel. The multi-day EMM event was held at Mount Joy Mennonite Church.

STEP CHANGES

Work has begun to redesign the relationship between Lancaster Mennonite Conference (LMC) and Eastern Mennonite University

(EMU) for the administration of the STEP program. If there is accreditation agency approval, LMC will take over all administrative functions for the program. EMU will only provide course credit, transcript record-keeping, and accreditation oversight.

NEW RESOURCE AVAILABLE

Congregations may purchase a new brochure called *Mennonite: What’s in a Name?* Visitors, seekers, and prospective members will find the content helpful in explaining the Anabaptist/Mennonite tradition. They are available for \$3.50 plus postage for a bundle of 10. Contact Joselyn Santiago (jsantiago@lanasterconference.org) for more information or to order.



NEW CONGREGATION



Martinsburg Mennonite Church in Martinsburg, Pa. will be formally welcomed into Lancaster Mennonite Conference at the March 2018 Celebration of Church Life. The congregation formed in 1790 as settlers from Eastern Pa. and Va. moved into the area. Martinsburg, Pa. has a population of less than 2,000 people.

FRANKLIN MENNONITE CONFERENCE

Franklin Mennonite Conference leaders voted in September to decide if they should join Lancaster Mennonite Conference (LMC) and become a district of LMC. Franklin Conference voted to leave Mennonite Church USA in April of 2016. Results of the vote were not available at press time and will be reported in the next issue. If positive, the churches will be formally welcomed at the March 2018 Celebration of Church Life.



UPCOMING EVENTS

Complete calendar and more details available at lancasterconference.org.

Monday Night Prayer Gathering Every first Monday of each month 7:00–9:00 p.m.

Conference office, Lancaster, Pa.
717-293-5246

Thursday Night Prayer Gathering Every third Thursday of each month 7:00–9:00 p.m.

Harvest Room, Landis Homes, Lititz, Pa.
717-293-5246

Lancaster Mennonite School Homecoming Events

October 6 – 7

Lancaster Campus, Lancaster, Pa.
www.lancastermennonite.org/events/homecoming-2017/

Camp Hebron Homecoming Fall Festival

October 7, 2 – 7:30 p.m.

Camp Hebron, Halifax, Pa.
www.camphebron.org/events/2017/10/homecoming

Friendship Community 45th Anniversary Celebration Dinner

October 17, 6:30 p.m.

Shady Maple Banquets, East Earl, Pa.
eventscoordinator@friendshipcommunity.net

EMM Vision and Fundraising Banquet

November 1, 6:30 p.m.

Eden Resort, Lancaster, Pa.
www.emm.org/what-we-do/events/item/2227-2017-banquet

Women's Regional Assembly

November 4, 8 a.m. – 12:15 p.m.

Stumptown Mennonite Church,
Bird-in-Hand, Pa.
www.stumptown.church/get-connected/wrg/

Camp Hebron BASECAMP: Jr. High Retreat

January 5 – 7, 2018

Camp Hebron, Halifax, Pa.
www.camphebron.org/events/2018/1/jr-high-retreat

Camp Hebron ROOTED: Sr. High Retreat

January 12 – 14, 2018

Camp Hebron, Halifax, Pa.
www.camphebron.org/events/sr-high-retreat-2018

Celebration of Church Life

March 23 – 24, 2018

Weaverland Mennonite Church,
East Earl, Pa.
www.lancasterconference.org/celebration-church-life/

Eastern Mennonite Missions vision and fundraising banquet
everyone moving in mission in a changing world

Wednesday, November 1, 6:30 p.m.
Eden Resort Courtyard, Lancaster, PA 17601

Register online at emm.org/banquet.
Questions? Contact Jessica Feller at
jessicaf@emm.org or 717 898-2251 ext. 235.



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