



LMC *a fellowship of anabaptist churches*  
**Shalom NEWS**

OCTOBER–DECEMBER 2024



## Breaking of Bread & Prayer

*Devoting Ourselves to the Apostles' Teaching*

# LMC Celebration of Church Life 2026

## Plans are underway to hold a conference-wide Celebration of Church Life in 2026!

LMC districts are encouraged to hold celebrations with their regional fellowship of congregations in 2025. Please contact your Bishop or the LMC office for more information about planning district-wide 2025 events.



**October–December 2024**

Issue 4 / Volume 44

### **Bishop Elders Team**

Keith Blank  
Rodney Martin  
Marcia Mylin  
Tuyen Nguyen

### **Shalom News Team**

Sherri Martin, Managing Editor  
Brinton Rutherford, Interim Editor  
Rosita N'Dikwe, Administrative Assistant

Magazine design by Yoder Design Co.

*Shalom News* is published quarterly by LMC.  
PO Box 1635  
Lancaster, PA 17608-1635

717-293-5246 / 800-216-7249  
[www.LMCchurches.org](http://www.LMCchurches.org)

*Shalom News* (ISSN 0747-2706) is published by LMC, PO Box 1635, Lancaster, PA 17608-1635, 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*, LMC, PO Box 1635, Lancaster, PA 17608-1635.

© 2024 LMC, all rights reserved.

**Questions or comments can be directed to**  
[smartin@LMCchurches.org](mailto:smartin@LMCchurches.org)

 [facebook.com/LMCchurches](https://facebook.com/LMCchurches)

### **ON THE COVER**

Main photo: Photo courtesy of Weaverland  
Anabaptist Faith Community.





# Celebrating the Lord's Supper in LMC's Fellowship of Churches

BY AL STOLTZFUS

**“This is my body,” Jesus said to his disciples on the day of the festival of unleavened bread when the Passover lamb was sacrificed. Jesus was about to give himself to be the sacrificial lamb.**

Mathew, Mark and Luke all contain a Last Supper narrative (Mt 26:17-30; Mk 14:12-26; Lk 22:7-23) in which Jesus, in the context of the Passover meal, took bread, gave thanks, broke it, and passed it to his disciples saying, “This is my body. Take and eat.” He did the same with the cup, with reference to his body given and his blood shed.

John’s gospel records Jesus saying, “I am the bread of life come down from heaven,” which anyone may eat for eternal life. “Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day.” (Jn 6:54). For John,

eating and drinking represents believing in Jesus. Jesus is the one we must “take and eat” for life.

In the book of Acts, the remnant of God’s people became the Spirit-filled body of Christ. Pentecost believers who were baptized, “devoted themselves to the apostles teaching, to the fellowship, to the breaking of [the] bread, and to prayer.” (Ac 2:42) The definite article (*the* bread) suggests the early church observed the Lord’s Supper as part of a larger meal in community together.

The name, “Lord’s Supper,” comes from 1 Corinthians 11:17-34 where Paul repeats the words of Jesus, “This is my body, which is for you;” (v. 25) and “This cup is the new covenant in my blood; do this, whenever you drink it, in *remembrance* of me.” (v. 26). In the development of the church as



the community of Christ-followers, the Last Supper in the Gospels became the Lord's Supper in the epistles, to be taken in community in obedience to the words of Jesus.

The biblical record leaves many of our questions unanswered. For example, "How often should the Lord's Supper be observed?" and "Who should preside at the Lord's Supper?" and "What is the relationship between foot washing and the Lord's Supper?"

What is clear, however, are Jesus words, "This is my body." "This is my blood." In the 16th century these words generated many ideas of Christ's special presence in the bread and the cup. Each reforming faction insisted on their own competing and conflicting views against that of the Catholic Mass. The Anabaptists adherence to the literal words of Jesus created a third way of understanding and practicing the Lord's Supper as a memorial meal.

*The Confession of Faith in Mennonite Perspective* (1995), Article 12 refers to The Lord's Supper as a **sign** and a **communion meal**. The bread and the cup are a sign which points to Jesus,

**At the heart of Anabaptist faith and practice of the Lord's Supper is an understanding that salvation comes by a believing response to the preached Word rather than through sacramental means.**

who said, "This is my body. This is my blood. Take. Eat and drink." Rejecting the idea that the bread and the cup confer salvation by the practice of it, Anabaptists understand the bread and the cup to be a sign pointing to Jesus, whom we must receive by faith and in whom the community of faith thankfully partakes, remembering the new covenant

inaugurated in his life, death, and resurrection (Je 31:31-34; 1 Co 10:16). The Lord's Supper is a **meal** in which the community of faith participates by faith in the life and death of Jesus until he comes. (1Co 11:26; Lk 22:15-20; 28-30).

At the heart of Anabaptist faith and practice of the Lord's Supper is an understanding that salvation comes by a believing response to the preached Word rather than through sacramental means. Anabaptists refused to kneel before the morsel of bread. From scripture, they understood and insisted the efficacy of the Lord's Supper is not in the hands of the priest but rather in the heart of the one who receives the bread and the cup in a worthy manner. Receiving the bread and the cup in a worthy manner is to receive Jesus in faith and obedience, to 'take and eat.' The Anabaptists take the New Testament teaching at face value. "Faith comes by hearing and hearing by the Word of God" (Ro 10:17 NKJV).

In many Anabaptist congregations, the Lord's Supper is celebrated in a three-fold manner: communion, foot washing and a fellowship meal. The celebration of the Lord's Supper may be preceded by Relationship Sunday for the purpose of spiritual examination, inviting counsel from the community, and examining one's posture with God and with one another. These practices serve as a vital reminder in the faith community that the bread and the cup of the Lord's Supper are to be taken *individually* by faith *together* in the community of committed Jesus followers on mission until Jesus comes. ■

*Al Stoltzfus serves as Pastor of Discipleship and Outreach at Weaverland Anabaptist Faith Community. A native of Lancaster County, Al grew up in Germany. He earned a Bachelor of Science degree from Cairn University and a Master of Arts in Christian Education from Trinity Evangelical Divinity School. Al and his wife, Kim, are parents of four adult children and enjoy spending time together at the beach.*



Footwashing at Weaverland as part of the Communion Service.

# Celebración de la Cena del Señor en la comunidad de iglesias de LMC

ESCRITO POR AL STOLTZFUS

**“Este es mi cuerpo”, dijo Jesús a sus discípulos el día de la fiesta de los panes ázimos, cuando se sacrificaba el cordero pascual. Jesús estaba a punto de entregarse para ser el cordero del sacrificio.**

Mateo, Marcos y Lucas contienen una narración de la Última Cena (Mt 26:17-30; Mc 14:12-26; Lc 22:7-23) en la que Jesús, en el contexto de la cena pascual, tomó pan, dio gracias, lo partió y se lo pasó a sus discípulos diciendo: “Este es mi cuerpo. Tomen y coman”. Hizo lo mismo con la copa, en referencia a su cuerpo entregado y a su sangre derramada.

El evangelio de Juan registra a Jesús diciendo: “Yo soy el pan de vida bajado del cielo”, que cualquiera puede comer para vida eterna. “El que come mi carne y bebe mi sangre tiene vida eterna, y yo lo resucitaré en el último día”. (Jn 6:54). Para Juan, comer y beber representa creer en Jesús. Jesús es el que debemos “tomar y comer” para la vida.

En el libro de los Hechos, el remanente del pueblo de Dios se convirtió en el cuerpo de Cristo lleno del Espíritu. Los creyentes de Pentecostés que fueron bautizados, “se dedicaban a la enseñanza de los apóstoles, a la comunión, a la fracción del [pan] y a la oración”. (Hch 2:42) El artículo definido (el pan) sugiere que la iglesia primitiva observaba la Cena del Señor como parte de una comida más amplia en comunidad.

El nombre “Cena del Señor” procede de 1 Corintios 11:17-34, donde Pablo repite las palabras de Jesús: “Este es mi cuerpo, que es por ustedes” (v. 25) y “Esta copa es la nueva alianza en mi sangre; cada vez que la beban, *háganlo en conmemoración mía*”. (v. 26). En el desarrollo de la iglesia como comunidad de seguidores de Cristo, la Última Cena en los Evangelios se convirtió en la Cena del Señor en las epístolas, para ser tomada en comunidad en obediencia a las palabras de Jesús.

El registro bíblico deja sin respuesta muchas de nuestras preguntas. Por ejemplo, “¿Con qué frecuencia debe celebrarse la Cena del Señor?” y “¿Quién debe presidir la Cena del Señor?” y “¿Cuál es la relación entre el lavatorio de los pies y la Cena del Señor?”.

Lo que está claro, sin embargo, son las palabras de Jesús: “Este es mi cuerpo”. “Esta es mi sangre”. En el siglo XVI estas palabras generaron muchas ideas sobre la presencia especial de Cristo en el pan y la copa. Cada facción reformadora insistía en sus propios puntos de vista contrapuestos y en conflicto con el de la misa católica. La adhesión de los anabaptistas a las palabras literales de Jesús creó una tercera forma de entender y practicar la Cena del Señor como una comida conmemorativa.

*La Confesión de Fe en perspectiva menonita* (1995), El artículo 12 se refiere a la Cena del Señor como un **signo** y una **comida de comunión**. El pan y la copa son un signo que señala a Jesús, que dijo: “Este es mi cuerpo. Esta es mi sangre. Tomen. Coman y beban”. Rechazando la idea de que el pan y la copa confieren la salvación por su práctica, los anabaptistas entienden el pan y la copa como un signo que señala a Jesús, a quien debemos recibir por la fe y de quien la comunidad de fe participa agradecida, recordando la nueva alianza inaugurada en su vida, muerte y resurrección (Je 31:31-34; 1 Co 10:16). La Cena del Señor es una **comida** en la que la comunidad de fe participa por la fe en la vida y muerte de Jesús hasta que venga. (1Co 11:26; Lk 22:15-20; 28-30)

En el corazón de la fe y la práctica anabaptistas de la Cena del Señor está la comprensión de que la salvación llega por una respuesta creyente a la Palabra predicada más que por medios sacramentales. Los anabaptistas se negaron a arrodillarse ante el bocado de pan. A partir de las Escrituras, entendían e insistían en que la eficacia de la Cena del Señor no está en las manos del sacerdote sino en el corazón de quien recibe el pan y la copa de forma digna. Recibir el pan y la copa de manera digna es recibir a Jesús en fe y obediencia, “tomar y comer”. Los anabaptistas toman la enseñanza del Nuevo Testamento al pie de la letra. “La fe viene por el oír y el oír por la Palabra de Dios” (Ro 10:17 LBLA).

En muchas congregaciones anabaptistas la Cena del Señor se celebra de tres maneras: la comunión, el lavatorio de pies y una comida de hermandad. La celebración de la Cena del Señor puede ir precedida de un domingo de relación con el fin de hacer un examen espiritual, pedir consejo a la comunidad y examinar la postura de cada uno con Dios y con los demás. Estas prácticas sirven como un recordatorio vital en la comunidad de fe de que el pan y la copa de la Cena del Señor deben tomarse *individualmente* por la fe juntos en la *comunidad* de seguidores de Jesús comprometidos en la misión hasta que Jesús venga. ■

*Al Stoltzfus se desempeña como Pastor de Discipulado y Alcance en Comunidad de fe anabaptista de Weaverland.*







Above: Congregacion Menonita Shalom at prayer. Photos provided by the author.

Right: Pastor Adalberto lays hands on a couple in the congregation.

Below: Night of Samuel prayer circle.



# Here I Am

BY ADALBERTO SANTIAGO

**Recently, I began to pray earnestly due to the pressure of too many duties and responsibilities, my wife Jenny's illness, and a sense that God wanted to transition our congregation from a single leader to a multi-person leadership team.**

As I prayed, others joined me, and God started to move us. The entire congregation was called to a season of prayer and fasting. As a result, leaders now organize a prayer vigil about every six weeks. The church gathers on a Friday evening for six hours of prayer, although some stay all night. Then, there's prayer, teaching, and worship on Saturday morning. We call these times "Nights of Samuel," inspired by young Samuel's response to God's call with the words "Here I am," from 1 Samuel 3. We have held four "vigils" so far.

The men's ministry from my church, Congregacion Menonita Shalom in New Columbia, Pa., approached me with the idea of playing a basketball game with a group of young men who played every Monday in nearby Milton. Surprisingly, the community men accepted the invitation. The older men from the church offered to cook hamburgers for the group, and everyone agreed. Although I can't remember who won the game, this interaction is just one of the missional impulses that has swept over the congregation. Church members are fostering friendships at their jobs and inviting co-workers to worship services. The women in the church organized a camping trip and invited

friends, neighbors, and coworkers to join them. Yes, camping, like "tents." And the invitations were accepted.

As the pastor, what started as a personal prayer journey ignited a powerful movement within our church. The Holy Spirit captured the attention of our members, leading them on a mission-driven path. Teams were formed, each dedicated to specific needs and interests. Our congregation transitioned from a single leader to multiple leaders, each navigating diverse situations. This transformation unleashed a powerful flow, with the Spirit inspiring and guiding our members. We wholeheartedly believe that this is the way forward for us in this season.

Does God answer prayer? In New Columbia, we believe God does! ■

*Adalberto Santiago serves as Pastor of Congregacion Menonita Shalom and as Conference Minister of LMC. He participates on the LMC Board of Bishops and on Concilio Iglesias Evangelicas Shalom.*





# Aquí estoy

POR ADALBERTO SANTIAGO

**R**ecientemente, comencé a orar fervientemente debido a la presión de tener demasiados deberes y responsabilidades, la enfermedad de mi esposa Jenny y la sensación de que Dios quería que nuestra congregación pasara de tener un solo líder a tener un equipo de liderazgo compuesto por varias personas. Mientras oraba, otros se unieron a mí y Dios comenzó a movernos. Se llamó a toda la congregación a un período de ayuno y oración. Como resultado, los líderes ahora organizan una vigilia de oración cada seis semanas aproximadamente. La iglesia se reúne los viernes por la noche durante seis horas de oración, aunque algunos se quedan toda la noche. Luego, hay oración, enseñanza y adoración el sábado por la mañana. Llamamos a estos momentos “Noches de Samuel”, inspirados por la respuesta del joven Samuel al llamado de Dios con las palabras “Aquí estoy”, de 1 Samuel 3. Hemos realizado cuatro “vigilias” hasta ahora.

El ministerio de hombres de mi iglesia, la Congregación Menonita Shalom en New Columbia, Pensilvania, se acercó a mí con la idea de jugar un partido de baloncesto con un grupo de hombres jóvenes que jugaban todos los lunes cerca del pueblo de Milton. Sorprendentemente, los hombres de la comunidad aceptaron la invitación. Los hombres mayores de la iglesia se ofrecieron a cocinar hamburguesas para el grupo, y todos estuvieron de acuerdo. Aunque no recuerdo quién ganó el partido, esta interacción es solo uno de los impulsos misionales que han levantado la congregación. Los miembros de la iglesia están fomentando amistades en sus trabajos e invitando a sus compañeros de trabajo a los servicios de adoración. Las mujeres de la iglesia organizaron un viaje de campamento e invitaron a amigas, vecinas y compañeras de trabajo a unirse a ellas. Sí, acampar, como “tiendas de campaña”. Y las invitaciones fueron aceptadas.

Como pastor, mi viaje de oración encendió un poderoso movimiento dentro de nuestra iglesia. El Espíritu Santo captó la atención de nuestros miembros, guiándolos por un camino impulsado por la misión. Se formaron equipos, cada uno dedicado a necesidades e intereses específicos. Nuestra congregación pasó de tener un solo líder a tener múltiples líderes, cada uno de los cuales afrontaba situaciones diversas. Esta transformación desató un flujo poderoso, con el Espíritu inspirando y guiando a nuestros miembros. Creemos de todo corazón que este es el camino a seguir para nosotros en esta temporada.

¿Dios responde a las oraciones? En New Columbia, ¡creemos que Dios sí lo hace! ■

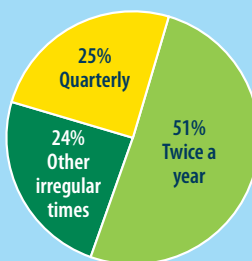
*Adalberto Santiago se desempeña como Pastor de la Congregación Menonita Shalom y como Ministro de Conferencia de LMC. Participa en la Junta de Obispos de LMC y en el Concilio Iglesias Evangélicas Shalom.*



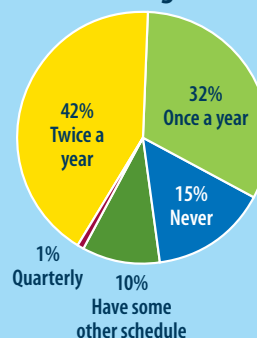
Congregacion Menonita Shalom's basketball men's ministry.

## FREQUENCY IN LMC CONGREGATIONS

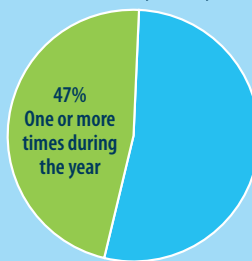
### Communion



### Footwashing



### Intercessory Prayer



Data from 2018 Data Dashboard Report

## A Message from the *Shalom News* Editors

We express our gratitude to Sandra Granthon Roman for her unwavering dedication in serving as the Contributing Editor of *Shalom News* for the past few years. Her boundless creativity, commitment to LMC, and deep appreciation for God's beauty inspired the editorial team. We wish her and her husband, Alexis, all the best as they continue to serve God and the community as the Spirit leads.





Far left: Arca de Salvación doing street ministry in Fort Myers.  
Left: Pastor Marcial (left) leads a baptism.



## CONGREGATIONAL PROFILE: Arca de Salvación

**DISTRICT:** Southeast Mennonite Conference

**LOCATION:** Fort Myers, Florida

**AVERAGE SUNDAY ATTENDANCE:** 300

**WORSHIP SERVICE:**  
Sunday 11:05 a.m.

**BIBLE STUDY:**  
Wednesday 7:30 p.m.

**PASTOR:**  
Domingo Marcial is the lead pastor of Arca de Salvación. His passion to preach and teach the Word of God challenges the church to follow God as God fills them with the Spirit



**FOUNDED:** 1985



**LEARN MORE:**  
For more information about Arca de Salvación, scan the QR code.

BY DANICE MELENDEZ

Domingo Marcial, the lead pastor at Arca de Salvación (Ark of Salvation), brings a passion for the true word of God to the congregation. He challenges the church to follow God and His Word, and to allow God to fill us with the Spirit. His wife, Charlene, and their children Kaleb, Taliana and Xavier, serve with him.

Arca de Salvación serves as a multicultural congregation where people from nine countries meet. Despite having different cultures, we all received the same grace of Jesus to maintain fellowship, which allows us to share the Gospel with each other and with the broader community. We broadcast our Sunday service on Facebook Live so anyone can worship with us and hear the Gospel message.

Ark of Salvation is known throughout our community for its work among immigrants and is known to be an advocate for the needy, which is what we long to be known for, all for His Glory and as His children.

We currently have approximately 300 attendees, many of whom work together to take the Gospel of Jesus Christ to others. Our youth and their leaders go out in the streets declaring that Jesus is the only way, the only hope of salvation. Others do home visitation bringing the Gospel and also bringing food, clothing or monetary means to help families. We believe the Word of God as it's written in Matthew 25:40.

We also raise funds to help missionaries. Recently, the Sunday school children and the youth made cards to give to children in India. These were delivered via missionaries Johanna & Elliot from Mision Misericordia (Mercy Mission).

Recently Eddie Ramirez was miraculously healed from Hodgkin's lymphoma. Despite a dire medical prognosis, his parents put their trust in Jesus. The pastor anointed Eddie with oil and, along with the congregation, prayed for a miracle. After nine months of treatment, he was declared cancer free, with no difficulties or slowness in his thinking processes such as memory and attention! Glory be to God. Pastor Marcial and Charlene were invited to attend the Golisano Children's Hospital to help celebrate this wonderful miracle.

Also, in June 2024, seven members from our congregation graduated from Escala Music School. This group of youth and adults traveled 150 miles from Ft. Myers to Miami every Saturday for 2 years, and now they are currently using their talents for The Lord. ■

*Danice teaches Sunday School and directs Missionary and Benevolence support. She currently serves as treasurer for the Southeast Mennonite Women.*





Right: The Maranatha congregation in their sanctuary.



## CONGREGATIONAL PROFILE:

# Maranatha Christian Fellowship

BY SUNOKO LIN

**DISTRICT:** To be determined

**LOCATION:** Reseda, California

**AVERAGE SUNDAY ATTENDANCE:** 70

### WORSHIP SERVICE:

Sunday 10:15 a.m.

**PASTOR:** Sunoko Lin leads this multi-ethnic congregation with a mission goal of serving God's purpose and being a witness to the San Fernando Valley.



**FOUNDED:** 1987



### LEARN MORE:

For more information about Maranatha Church, scan the QR code.

I have served as the bi-vocational pastor at Maranatha Christian Fellowship in Reseda, California since April 2006. This Indonesian church aspires to become a multicultural church. Our missional movement results from the reality that our children belong to two cultures: Indonesian and American, and some members are non-Indonesian through mixed marriages.

Our community in the San Fernando Valley provides a home for immigrants from many countries. A third of our city's 1.7 million residents are foreign born from Mexico, El Salvador, Iran, Israel, Armenia, Vietnam, Korea, India and China. That reality challenges our church. Are we willing to be the bridge of Jesus so people from diverse ethnicities can cross over to be part of Christ's family?

We exist in San Fernando Valley not by accident. It is by God's purpose. Therefore, our missional call is clear; we exist to bear witness for Christ beyond our Indonesian ethnicity because Jesus Christ has redeemed "every tribe and language and people and nation" (Rev. 5:9b).

The question for us now is "How can we grow beyond our Indonesian ethnicity?" First, we decided that the church services occur in English and Indonesian. Our youth and young adults have their own service in English separate from the adults. Prior to having an English service, many of our teenagers left for English-speaking churches. Now, they stay in our church, and they have started to invite their non-Indonesian friends to join them.

Second, we must be intentional in reaching our community. Our church is located within the proximity of California State University, Northridge (CSUN) campus. Its student body presents rich diversity with students coming from 70 different countries. Our location presents a wonderful opportunity for global mission. We view CSUN as the spiritual gateway for international outreach. Therefore, we try to build bridges for international students to cross. We work with International Students, Inc. in building friendships with students coming from diverse parts of the world. In addition, some of our members open their homes to be host families from China and Taiwan.

While our journey toward a multicultural church is still long, we commit to bear witness of the Gospel faithfully to our diverse community. We carry in our hearts this promise from 1 Corinthians 15:58 (NLT), "Be strong and immovable. Always work enthusiastically for the Lord, for you know that nothing you do for the Lord is ever useless." ■



Youth praying in the English language service.

# The Eucharist and Giving

BY LMC STEWARDSHIP TEAM

**Eucharistia is a Greek word meaning “thanksgiving,” and within the Christian tradition, there are several ways giving has been and can be expressed.**

When we share in the eucharist, or communion, the act of giving can remind us to reflect on the themes of Christ’s sacrifice and apply those themes to our personal call to service and to the local Christian community and beyond. Additionally, there are many ways in which thanksgiving and giving are intertwined with the practice of communion.

When we participate in communion, the bread and wine symbolize the body and blood of Christ, given for the salvation of humanity, and as we take these elements, we accept these gifts “given for us.” The act of participating in communion can be a form of reciprocal spiritual giving. We can offer our hearts, minds, and lives to God, renewing our commitment to live according to Jesus’ teachings in return for the sacrificial

**In many Christian traditions, the celebration of communion has been accompanied by the collection of offerings.**

act of the crucifixion of Jesus. Communion may inspire us, as an act of thanksgiving to engage in acts of sacrificial service expressing Christ’s love for one another in tangible ways.

As we share communion together and reflect on God’s gift to us, may the Spirit remind us and challenge us that, just as God sacrificially provided for us and continues to so provide, we are called to financially support, not only our own congregations, but also our broader church connections through the work of LMC. ■



## WAYS TO GIVE



### MAIL

Write checks to LMC at:  
P.O. Box 1635  
Lancaster, PA 17608



### ONLINE

[lmcchurches.org/donate](https://lmcchurches.org/donate)



### BECOME A MONTHLY PARTNER

Set up automatic monthly giving at  
[lmcchurches.org/donate](https://lmcchurches.org/donate)



**ADD LMC** as part of your congregational giving plan

*If you have questions about other ways to support LMC, contact Mindi at [mhoover@lmcchurches.org](mailto:mhoover@lmcchurches.org).*



## LMC Awards Educational Grants

In 2024, the LMC Grants Committee awarded 33 students \$16,833 for their educational journeys; 13 of these individuals are STEP students. In addition, four congregations received grants for ministry projects from the Ministry/Pastoral Health & Wellness Endowment. To learn more about LMC grants, visit [lmcchurches.org/lmc-grants/](https://lmcchurches.org/lmc-grants/).

### 2024 grants included:

- ▶ Leadership Education Grant: \$8,186
- ▶ STEP Study Award: \$5,713
- ▶ Urban Education Grant: \$1,974
- ▶ Ministry/Pastoral Health & Wellness Endowment: \$5,560
- ▶ Women’s Education Grant: \$930



# NEWS NOTES

## LMC CREDENTIALING REPORT

In recent months, the following men and women were licensed, ordained, or installed:

**Jason Rhodes Showalter** (*Carmen*) was issued an ordination credential as a Missional Leader of LMC.

**Risha Metzler** (*Mike*) was issued an ordination credential as co-pastor at Mosaic of Grace Church in Harrisonburg, Va.

**Estanisloa Guerra** was issued a license toward ordination as lead pastor at Iglesia Evangélica Camino Al Cielo in Alpha, New Jersey.

**Peter Eberly** (*Natalie*) was issued an ordination credential as lead pastor at Eastside Church in Harrisonburg, Va.

**Phoebe Quaynor** was issued a license toward ordination as lead pastor at Maple Grove Mennonite Church in Belleville, Pa.

**Timothy Stoltzfus** (*Melissa*) was issued a license toward ordination as deacon at Meckville Mennonite Church in Bethel, Pa.

**Natan Pierce** (*Melissa*) was issued an ordination credential as lead pastor at Crossroads Community Fellowship in Lititz, Pa.

**Karl Landis** (*Nita*) was installed as interim pastor at Millport Mennonite Church in Leola, Pa.

**Marian Harnish** (*Marvin*) was issued a license for a specific ministry as a chaplain for end-of-life doula care from the West End Network District in Lancaster, Pa.

**Zelalem Eshete** (*Elsa Negash*) was issued a license toward ordination as church planting pastor at Ethiopian Missionary Fellowship in Virginia in the Washington Baltimore District.

**Sharon Brubaker** (*Greg*) was issued an ordination credential as pastor at Lititz Mennonite Church in Lititz, Pa.

**David Martino** (*Susan*) was installed as pastor at Millersville Mennonite Church in Millersville, Pa.

**Steve Campbell** (*Laura*) was issued an ordination credential as lead pastor at Zion Mennonite Church in Birdsboro, Pa.

**Jon Landis** (*Meredith*) was issued an ordination credential as lead pastor at Oley Valley Mennonite Church in Oley, Pa.

**David Glick** (*Beth*) was issued a license for specific ministry as an elder of pastoral care at Ark Bible Chapel in Boyertown, Pa.

**Stephen Richard** (*Dawn*) was issued an ordination credential as lead pastor at Chenunda Creek Fellowship in Andover, New York.

## CONFERENCE EXECUTIVE COUNCIL OF LMC

The Conference Executive Council (CEC) of LMC is actively exploring the role of governance in furthering the mission of a Spirit-led movement. Along with the Bishop Elder Team, CEC is dedicated to examining and developing a governance structure that meets LMC's present needs and ensures its effectiveness for years to come. The current officers serving on the council are Bishops Alvin C. Motley, Chair; Daryl L. Weaver, Vice Chair; Brian E. Martin, Secretary; and Louis M. Kabamba, Treasurer.

## BLUE RIDGE: A NEW DISTRICT OF LMC

Six congregations in Virginia recently formed the Blue Ridge District of LMC. They include Early Church, Eastside Church, Grace Mennonite Fellowship, Iglesia Christiana Enciende una Luz, Mosaic of Grace, and Trissels Mennonite Church. Peter Eberly and Jason Rhodes Showalter will serve as interim Bishops in the new affiliation.



Peter Eberly and Jason Rhodes Showalter

## SOUTH CENTRAL: A NEW DISTRICT OF LMC

Twenty-three congregations from Colorado, Kansas, Missouri, New Mexico, Oklahoma, and Texas recently formed the South Central District of LMC. These congregations were formerly part of the South Central Mennonite Conference. Kurt Horst will serve as the interim Bishop in the new affiliation. A list of the congregations can be found on the LMC website at [lmcchurches.org/about-us/governance/](http://lmcchurches.org/about-us/governance/)



Kurt Horst

## WELLSPAN EAP FOR LMC CREDENTIALLED LEADERS

WellSpan EAP (Employee Assistance Program) is a confidential counseling services program that an employer offers to its employees and their families to help them with any personal problem that may affect their well-being, job performance, home life, and health. LMC credentialed and retired pastor family units receive three (3) EAP counseling sessions a year (from March to February) at no cost, with no co-pays or deductibles. As a credentialed leader, you are automatically enrolled in the program. Please call WellSpan EAP at 1-800-673-2514 or visit their website [www.wellspaneap.org](http://www.wellspaneap.org), for a confidential conversation or to schedule an appointment.



# UPCOMING EVENTS

Complete calendar and more details available at [LMCchurches.org](https://LMCchurches.org).

## **LMC Women's Prayer Gathering**

**Every first Friday of each month**

**8:00 a.m.**

LMC at 450 N. Prince St. Lancaster, Pa.

717-293-5246 ext. 114 for more information

## **Mennonite Life – Maize & Snitz Fest**

**October 5, 2024**

**10:00 a.m. – 4:00 p.m.**

1719 Museum

Cost: \$0 – \$15

Register at [mennonitelife.org/events/](https://mennonitelife.org/events/)

## **Mennonite Life – Author Talk**

**Lucinda J Miller**

**October 17, 2024**

**6:30-8:00 p.m.**

Mennonite Life Community Room

## **Eastern Mennonite Missions**

**– Kairos Course**

**October 19 – November 19, 2024**

Registration required

[emm.org/events/](https://emm.org/events/)

## **LMC/EMM Quarterly Prayer Meeting**

**November – date to be determined**

West Community Room, Landis Homes, Lititz, Pa.

717-293-5246 ext. 102 for more information.

## **Mennonite Life – Collections Feature: Pincushions**

**December 5, 2024**

Mennonite Life Community Room

Cost: \$0 – \$8

Register at [mennonitelife.org/events/](https://mennonitelife.org/events/)



Respite for *Caregivers*

Providing **fellowship, activities, and healthy meals** to older adults.

**Landis**   
Adult Day Services

[LandisAdultDay.org](https://LandisAdultDay.org)

1001 E. Oregon Rd, Lititz | 717-581-3920

**EMM BANQUETS**

**November 14 at 6 PM**  
Wyndham Resort, Lancaster, PA

**December 3 at 10 AM**  
Landis Homes, Lititz, PA

**February 12, 2025 at 12 pm**  
Sarasota (FL) Community church



RSVP AT  
**EMM.ORG/BANQUET**



**Biblical Tabernacle Experience**

Journey with God in a full-scale model of the tabernacle in the wilderness.

Now available in Chinese, English, and Spanish.

Scan for information and tickets. 

 **Mennonite Life**

2215 Millstream Road, Lancaster, PA 17602

 **Friendship COMMUNITY**

**Discover your PURPOSE!**

**Apply Now**

[friendshipcommunity.net/employment](https://friendshipcommunity.net/employment)



**SAVE THE DATE**



**LMC Youth Leaders Resource Event**

**Feb 28–March 1, 2025 • MCC Welcoming Place in Akron, Pa.**

This will be a time of support and encouragement for youth leaders by providing practical ideas, resources, and opportunities for connection and collaboration. It will be open to **EVERYONE** who works with youth. More details coming soon!

For more information, contact Rosita at [rndikwe@lmcchurches.org](mailto:rndikwe@lmcchurches.org).