

# Wonder & Word

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**BETHANY**  
*Theological Seminary*

Empowering Christian Leaders

*Resurrection Life*



# Wonder & Word

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## Heavy Stones

RUTHANN K. JOHANSEN



For my Lenten meditation practice this year, I decided to hold my own and the world's times of suffering in the light of Jesus's suffering and death and to

reflect on the responses of his disciples as they lived the agony and the aftermath of the crucifixion of their beloved teacher and friend. Immediately I was struck by the timeless centrality of fear both in human suffering and our responses to it. The Roman political leaders feared Jesus's proclamation of God's reign, and their fears colluded with those of some Jewish leaders, particularly the priests and sadducees, who were threatened by Jesus's teaching that everyone, even the poor and the outcast, could go directly to God without mediators. Fear crucified Jesus, and a heavy stone entombed him.

The shock and grief of the disciples following the crucifixion led them to hide themselves in locked rooms and made it impossible for them initially to recognize Jesus's presence among them following his resurrection. For disciples who had not grasped before Jesus's death what was likely to happen to him, should we—separated by two millenia—be surprised by their fear and disbelief or by our own?

Our mental condition may be similar to the disciples whenever we confront pain, injustice, broken relationships, undeserved suffering, and death. In such conditions of fear, we seek security and power. With small and big stones we construct unexamined boundary lines; we interpret others' ideas as stumbling blocks; we build fortresses of self-righteousness and lob stones of protest against different theological, political, or cultural practices.

While stockpiling or stumbling on such stones in our personal lives, in our congregations and denominational structures, and in the world, we fail to recognize, as did the disciples, that the kingdom of God—the resurrection life—is in our midst.

From my Lenten practice, I gained four insights. First, placing contemporary hostilities and pain in the light of the crucifixion reveals a profound human and human-divine bond of God's love across time and space that Jesus Christ made visible. Second, when we ignore or deny suffering, we separate ourselves not only from the compassion of our own and others' hearts but also from God's transforming love. Third, suffering that is not entered becomes like heavy stones of bitterness or vengeance in the fields of our individual lives, our families, and our faith communities. Fourth, when embraced with the presence of God's grace, suffering clarifies and makes true sight or recognition possible.

Educating for resurrection living is central to the mission of Bethany Theological Seminary. Our task is to proclaim the risen Christ not simply as historical significance nor only as a profession of faith. Such education requires opening our tombs stockpiled with stones of fear and accepting the emptiness to be filled with the Holy Spirit. It invites us out of our locked rooms or from under the rubble of stone. When Jesus found the disciples hiding, he said, "Peace be with you." When we break bread in trust, respect, and willingness to learn from others, the risen Christ meets us and offers us the transforming blessing of peace.

### FROM THE PRESIDENT

*Ruthann Knechel Johansen is president of Bethany Theological Seminary.*







## A Jewish Tentmaker Preaches Peace

DAN ULRICH

*Paul's theological tentmaking challenges readers to discern how contrasting affirmations are each true from a larger perspective.*

The apostle Paul was at least as controversial during his lifetime as he is today. When Paul wrote to Rome in 57 CE asking for hospitality on his way to Spain, he might have anticipated

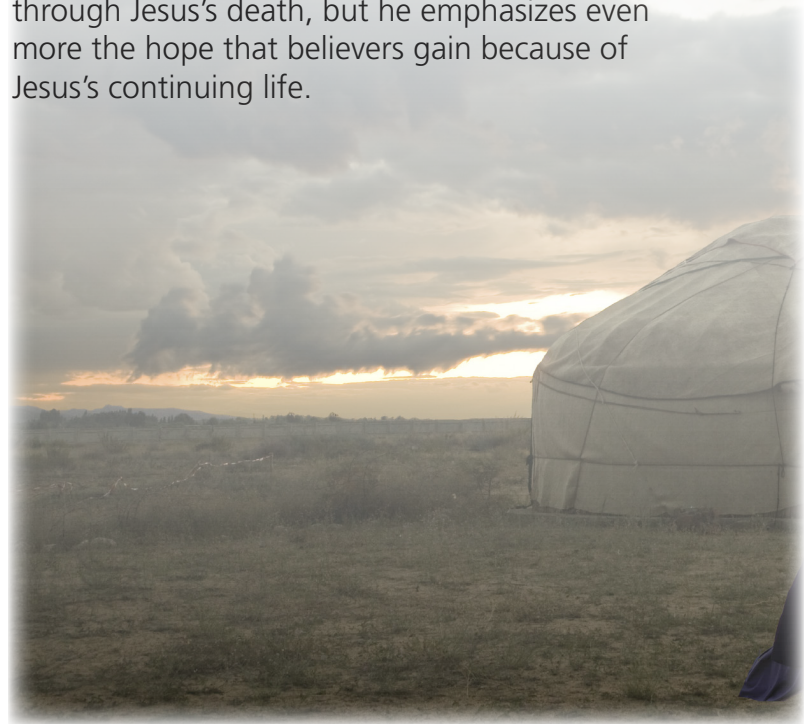
that his visit would spark conflict. Paul taught that believers in Jesus did not need to obey the law of Moses. Some of his critics feared such teaching would lead to moral chaos (Rom 3:8). Paul had probably heard from friends in Rome that the house churches there

were already divided over questions about the law (Rom 14:1–15:13). Since Paul planned to deliver an offering to the poor in Jerusalem before going to Rome, he sent Phoebe ahead (Rom 16:1–2) with a long letter explaining his understanding of the gospel. The offering, the letter, and Phoebe's work as Paul's representative were all part of an effort to make peace in the church.

As we consider how Paul worked for peace among the churches in Rome, I will argue that he drew upon his Jewish heritage to construct

what might be called “theological tents.” Many examples from the letter could support that claim, but I will focus on Romans 5:1–11, a passage that celebrates God's reconciling love for humanity. Please read Romans 5:1–11.

The argument of Romans 5:1–11 assumes many aspects of Paul's Jewish faith, including his apocalyptic world view and his broad understanding of peace as shalom. Likewise, Paul's understanding of Jesus' death as an atoning sacrifice has deep roots in Judaism, especially in the stories of the Maccabean martyrs (compare 4 Macc 17:21–22 with Rom 3:25). Paul's logic follows a pattern that later rabbis called “light and heavy”: if A is true, then how much more is B true. Paul affirms that God has provided justification through Jesus's death, but he emphasizes even more the hope that believers gain because of Jesus's continuing life.





Paul's creative use of his Jewish heritage includes "theological tentmaking," which can be defined as the affirmation of truths that stand in logical tension with one another. Paul's theological tentmaking does not always mean saying, "yes." It does, however, challenge readers to discern how contrasting affirmations are each true from a larger perspective, and it creates space for multiple meanings and diverse interpretations. For example, when Paul explains a successful mission in 1 Corinthians 15:10, he affirms both human agency ("I worked harder than any of them") and divine agency ("though it was not I, but the grace of God that is with me"). Similarly, Paul affirms both human and divine agency when explaining the death of Jesus. Divine agency is at the forefront in Romans 5:8 ("God proves God's own love for us in that while we were still sinners Christ died for us"), but Paul affirms elsewhere that Jesus died at the hands of sinful human rulers (1 Cor 2:8).

Still other theological tents take shape as we study Romans 5:1–11 in its immediate context. For example, how is God's love compatible with God's wrath (5:9)? Is Christ's reconciliation for believers in particular (Rom 4:24) or for humanity in general (Rom 5:18)? Paul's answers to each of those questions involve affirmations that stand in some tension with one another.

Romans 5:1–11 lays a foundation for unity among the diverse churches in Rome by showing that God's reconciliation extends to both Jews and Gentiles. When Paul later addresses the conflicts in Rome directly, his tentmaking skills come into play again. In Romans 14:2, Paul exaggerates the positions of both sides when he says that "the strong eat all things" (*panta*), while the weak eat only leafy greens (*lachana*). Compared with those extremes on the dietary continuum, the actual positions of kosher and nonkosher believers would have seemed much closer together. By including extreme positions in his call for mutual hospitality and harmony, Paul offers the Roman churches a larger tent than they might have imagined before.

*In his call for mutual hospitality and harmony, Paul offers the Roman churches a larger tent than they might have imagined before.*

Paul's pattern of theological tentmaking is worth our consideration when we disagree about complex issues in the church, the classroom, or the world. Just as a tent needs tension in order to stand, God's people may need diverse perspectives in order to discern complex truths more completely. Each side in a conflict may have part of the truth to share, just as each may need to listen and learn from others.

*Dan Ulrich is professor of New Testament studies at Bethany Theological Seminary. This is an excerpt from his March 2009 presentation celebrating his promotion to full professor. A webcast of the lecture may be viewed on the Bethany Web site at <http://www.bethanyseminary.edu/ulrich-lecture>.*





## The Sound of Many Voices

MARCIA SHETLER

*At Bethany, the message in spoken word and musical sound is presented in many forms.*



to interpreting scripture together in creative and prophetic ways," she said. "Weekly worship provides a space to explore theology in meaningful and creative avenues. The Church of the Brethren is rich with persons whose ministry is connected intimately with God in very different ways. Preachers for the spring 2009 weekly chapels awakened the presence of God within members of the Bethany community by sharing visions of thinking about, being in relationship with, and doing the work of God."

In Bethany classrooms, students are encouraged to study scripture, explore theology, and engage in dialog considering a diversity of writings, traditions, and perspectives. Other regular occasions for hearing a breadth and depth of voices and views include chapel services, the weekly Common Meal, and Peace Forum. Bethany and its neighbor and affiliated seminary, Earlham School of Religion (ESR), hold separate and joint chapel services each week during the regular fall and spring sessions. Peace Forums draw students from both graduate schools and adjacent Earlham College, as well as other interested persons in the Richmond community.

Tracy Stoddart served as student chapel coordinator during the 2008–2009 academic year. "Bethany is a place to explore and to be challenged within a community that is committed

- Church of the Brethren Annual Conference Moderator **David Shumate** gave reflections on the 2009 Annual Conference theme, "The old has gone! The new has come! All this is from God!" at a Bethany chapel service.
- **Melanie May**, a former Bethany adjunct faculty member who is the John Price Crozer professor of theology and vice president for academic life and dean of the faculty at Colgate Rochester Divinity School in New York, shared a message in chapel, spoke at Peace Forum, and lectured in selected classes. She presented research from her recent book, *Jerusalem Testament: Heads of Churches in Palestine Speak, 1988–2008*.



- Ministers **Ron Copenhaver, Jim Myer, and Dave Wenger** from the White Oak Church of the Brethren, Manheim, Pennsylvania, led worship and shared in dialog at Common Meal. Copenhaver, Myer, and Wenger are non-salaried ministers in the White Oak congregation, which calls leadership from within its membership, and Myer is a former Church of the Brethren Annual Conference moderator.
- **Carol Wise**, executive director of the Brethren Mennonite Council for Lesbian, Gay, Bisexual and Transgender Interests (BMC), spoke at a Peace Forum and provided the message at a joint chapel service.



*Students Kendra Flory and Ben Polzin listen intently during a Common Meal presentation.*

- **Bob Hunter**, diversity and justice specialist for InterVarsity in Richmond, Indiana, and a Church of the Brethren member, was a chapel speaker. InterVarsity Christian Fellowship USA

is an evangelical campus mission serving more than 32,000 students and faculty on more than 550 college and university campuses nationwide.

Student Anna Lisa Gross was student Peace Forum coordinator in the 2008–2009 academic year. "At Bethany, we are fluent in the biblical language of shalom. But we don't just talk peace; shalom requires embodied participation," she said. "Each week at Peace Forum we are given an opportunity to create such peace. Our conversations are thoughtful. We often disagree, but only occasionally do these conflicts follow us out of the room without resolve. We strive for an environment in which any perspective can be sincerely and respectfully expressed."

*Student Anna Lisa Gross makes sure all is ready for the meal that accompanies Peace Forum.*



*Marcia Shetler is director of public relations at Bethany Theological Seminary.*

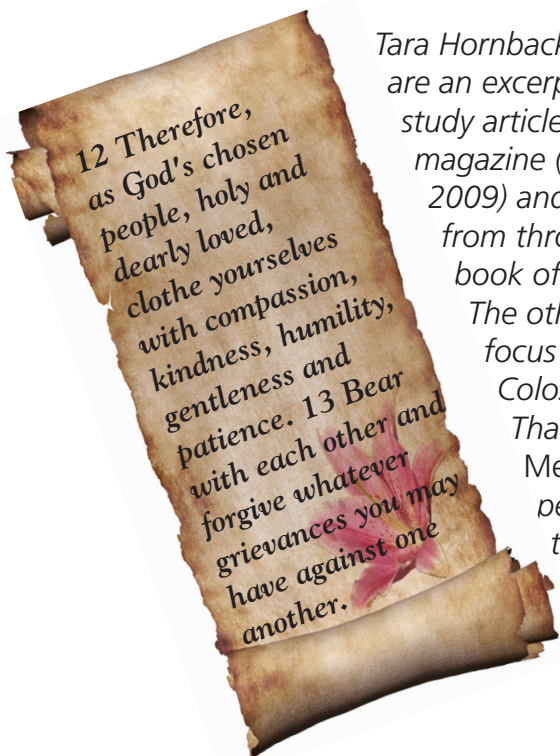




## If We're Risen . . .

### Reflections on Colossians 3:12-17

TARA HORNBACKER, MATT MCKIMMY, JAMES F. MYER, CAROL SCHEPPARD



*Tara Hornbacker's reflections are an excerpt of her Bible study article for Messenger magazine (February 2009) and are reflections from throughout the book of Colossians. The other writers focus specifically on Colossians 3:12-17. Thanks is given to Messenger for permission to use this excerpt.*

in their fruitful faith, exhorting them to stay true to the gospel as it was presented to them by Epaphras (1:3-8).

The writer is aware of a particular danger among the believers at Colossae. A teacher was leading them to place their trust in their own practices of "self abasement, worship of angels, and dwelling on visions" with overly strict rules against defilement (2:18-23). The writer did not want the new Christians to fall back into old patterns of worship. The author is in a difficult situation here, as he doesn't want to negate the usefulness of spiritual disciplines. He is concerned that these early believers placed faith in austere practices rather than in Christ. As he explains the dangers of misplaced faith, the writer offers a lengthy teaching on what to avoid (2:6-3:4.) Then, he gently admonishes the readers of the letter to remember that they have new life in Christ (3:1-4).

The letter to the Colossians follows the familiar structure of Paul's letters with an opening greeting

(1:1-2), thanksgiving (1:3-4), and a hymnodic praise of Christ (1:15-20). The body of the letter gives attention to the Colossians and their particular issues (1:21-4:6). The epistle ends with final greetings and a closing (4:7-18). Within this structure, the author tailors his conversation to his hearers. He encourages this early group of believers

In 3:5-17, the author lists vices and virtues in the life of the believer. These are specific behaviors to avoid (3:5-11) and observe (3:12-17). The virtues are particularly encouraging for readers and are poetically persuasive in language. When the writer says, "Above all, clothe yourselves with love, which binds everything together in perfect harmony," modern-day readers may take comfort and direction from this instance and others in which the Pauline writer lifts love as the highest virtue.

*The Pauline writer lifts love as the highest virtue.*



Most of us could benefit from a fresh appreciation for the letter to the Colossians. I suggest that we begin with a short memorization: "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him" (Col 3:17). It is a good beginning to deeper discipleship and the new life we have in Christ Jesus.

-Tara Hornbacker

As I read through this text and contemplate the meaning of new life in Christ, I keep coming back to the second half of verse 15: "As members of one body you were called to peace" (TNIV). Powerful words for a historically peaceful denomination that sometimes struggles to keep the peace internally.

Rather than getting mired down in our grievances and complaints, we would do well to recognize the rich, multifaceted nature of Christ's message that dwells among us. While this text does call us to admonish one another with all wisdom, we can't ignore that such actions are intended to be clothed in compassion, humility, and love; filled with patience and forgiveness; and accompanied by worship.

Living "the resurrected life" means loving as God loves, as made known to us through the life, death, and resurrection of Jesus Christ. Yet allowing Christ's peace and love to dwell among us richly is no easy task.

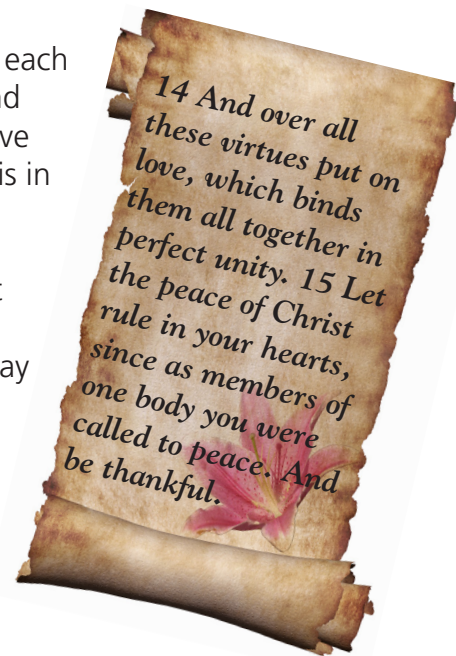
This passage comes immediately after an important reminder in verse 11 that in the new life Christ gives we are no longer Gentile nor Jew, slave nor free, but that Christ is all and is in all. In the context of today's church, we might more appropriately hear that in the resurrected life we are no longer liberal or conservative, contemporary

or traditional, but each part of the rich and beautiful divine love that is Christ and is in Christ.

As a tradition that values simplicity, maybe we shy away from this sense of richness. After all, isn't it the rich who are the opposite of the poor and oppressed we are called to stand up for? Or maybe we think of the long-standing practice of avoiding rich food or drink and other similar indulgences.

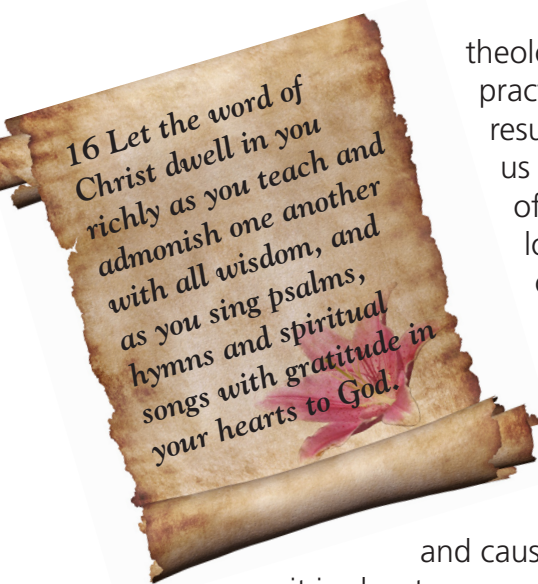
I think the richness we are called to is more like that of a rich and beautiful tapestry or rich and fertile soil. It's a richness that isn't defined by too much of any one thing (like money, power, sugar, or alcohol), but rather by the complex interactions of many different elements. The rich beauty of the tapestry comes from its multitude of skillfully woven threads, the rich fertility of the soil from its abundance of varied nutrients and minerals. We embody this richness in our resurrected living when we recognize that it takes all of us, together, to seek the mind of Christ and to share the good news with the world.

While we all have our own distinctive



*While we all have our own distinctive theological and practical positions, resurrected living calls us to put the peace of Christ and the love of God before our differences.*





theological and practical positions, resurrected living calls us to put the peace of Christ and the love of God before our differences.

Living into the resurrected life of Christ is not about championing particular beliefs

and causes. Rather,

it is about peace permeating our lives together as we seek to live richly into Christ's message and God's mission.

-Matt McKimmy

The third chapter of Colossians opens with an urgent challenge to seek those things which are above as a way of identifying with our resurrected Savior, Jesus Christ. Paul then urges believers to control or eliminate a list of evil desires. Then three times in this chapter we are told to "clothe yourselves" with the godly characteristics of the resurrected life. This concept is greatly expanded in verses 12–17.

Our clothing gives people a first-glance impression of who we are. Almost everyone in America can identify Amish people just by the way they dress.

But the characteristics taught in this passage are inner spiritual qualities that should be as obvious as the clothing we wear. Three different areas of emphases are shared:

*Guiding our tongues and talents to do everything in the name of the Lord Jesus is the surest way to bear testimony to his resurrected life.*

1. *We should have a self-depreciating sense of our own importance and be quick to forgive offenses.* (vs. 12–13)

When we seek to embody the characteristics such as compassion, kindness, humility, meekness, patience, and forbearance—like Jesus, we live to put others' welfare ahead of our own. Romans 15:3a says, "For Christ pleased not himself." That's why He accepted the cross. And quick forgiveness on our part helps to eliminate complaint departments that tend to surround us. We are told to bear with one another as a way of responding to irritations that come up.

2. *We should genuinely love all people and live under the rule of Christ's peace.* (vs. 14–15)

When the writer says "above all," perhaps love is a kind of overcoat that helps to hold all other virtues together so that Christ's peace may abound. Love is the "agape" love, the 1 Corinthians 13 kind of love that deliberately seeks the welfare of others. The word *rule* (Greek *brabeuo*) means to "umpire." We need to let the peace of God preside over the daily encounters of life. Umpires use their decisions to settle things. Christians are to pursue the things that make for peace, both within themselves and in their relationships with others.

3. *We should express the rich word of Christ through testimonies, teaching, encouragement, singing, and gratitude.* (vs. 16–17)

Guiding our tongues and talents to do everything in the name of the Lord Jesus is the surest way to bear testimony to his resurrected life. The word of Christ is synonymous with the "Word of God." For it to dwell with us means that the Word must make its home within our minds and hearts. And our voice-boxes too, should be filled with melodious praise. Multiple types of music are



suggested. The use of psalms may actually refer to the book of Psalms. Hymns are poetic expressions of basic gospel truths set to music. Spiritual songs may refer to music that is a bit lighter, but also has a way of lifting our minds and spirits.

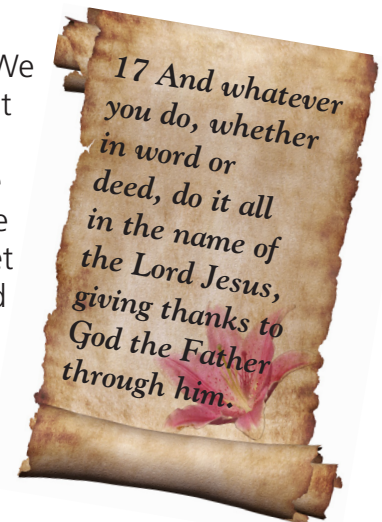
The Colossians 3 passage concludes with encouragement to do everything in the name of the Lord Jesus. Jesus alone has resurrection power to dispense to us as we live in Him and thus bear witness to the resurrected life.

-James F. Myer

In our brokenness we can, at times, attach our Christian identity to the crucifixion—Christ died for us; he shares our pain; he knows our darkness, our separation from God; and he comes to us in our misery. In the darkness, the presence of Christ is the light of hope, and many of us have come to new life led by the light of the cross. But there is danger in following the directive of the old hymn to “cling to the old rugged cross.” As much as the road to salvation goes by way of the cross, we cannot linger there, reveling in our intimacy with Christ. The story of God’s Love Incarnate comes into sharp focus at the cross and at that moment touches each one of us deeply, but it simultaneously touches all creation, a reconciling act that brings *all* together in one body. The story of the cross is ultimately only one chapter in the story about resurrection—an amazing story about a new creation beyond the reach of death and the grave, and a challenging story about soul-changing responsibility. Christ calls us to the heavenly banquet, not just to share a splendid meal, but to receive our commission—our specific tasks in the ever evolving transformation of the universe.

“As God’s chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility,

meekness, and patience.” We have touched that love, that intimacy at the cross and it has transformed us. We are now called to *be* new, to be touched by others and to let our transformed selves seed their transformation. “And let the peace of Christ rule in your hearts, to which indeed you were called in the one body.”



As we let Christ live in us and through us in the world, we become Christ’s agents for change. The love, compassion, kindness, and patience that permeate our being are conduits for Christ’s action in the world. As we empty ourselves of our own needs, desires, and demands, we can become what Christ needs. “All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us” (II Cor 5:18). We have been touched deeply by the love of God made manifest in Christ’s crucifixion, but the urgency of the call of the kingdom does not allow us to hoard that love as a prized possession. Christ calls us to share that love, welcoming the world into the growing community of compassion, forgiveness, kindness, and patience. And together we are thankful.

*Christ calls us to the heavenly banquet, not just to share a splendid meal, but to receive our commission—our specific tasks in the ever evolving transformation of the universe.*

-Carol Scheppard

*Tara Hornbacker is associate professor of ministry formation at Bethany Theological Seminary. Matt McKimmy is pastor of the Richmond, Indiana, Church of the Brethren. James F. Meyer is a free minister in the White Oak Church of the Brethren, Manheim, Pennsylvania. Carol Scheppard is academic dean at Bridgewater College and a member of the Bethany Theological Seminary board of trustees.*



## The allure of God and the lure of Love

CHRISTINA BUCHER

Not long after I arrived as a student at Bethany Seminary in the fall of 1974, a couple of seniors invited me out for coffee. They wanted to figure out my theological orientation. Was I "liberal" or "conservative"? In response to their probing questions, I remember stating simply, "I don't like to talk about God."

Well, that shut down the questions about God. What I meant (or what I now think I meant) was that I preferred talking about us, about humans and our responsibilities. I cared more about ethics than theology. I believed that human beings cannot adequately describe or define God; they can only describe their experience of God's presence. I worried that in talking about God I would limit my experience of God.

Thirty-five years later, I remain reticent on this subject. I do not want to claim too much or go too far in what I say about God. I still believe that our knowledge of God has limits and that God

is much more complex than any one of us can comprehend, but I am willing to talk about God now, although with the caveat that I prefer to engage in conversation more than "present the truth."

*Can we claim that allure—the power to attract—properly belongs to God?*

Some of you may think that the term "allure" should not be used to say something about God. It is true that our society uses the term "allure" in contexts that are generally not theological and often are not what we might consider worthy of divinity. It is true that society markets products under the name "allure." Can we claim "allure" for use in our talk about God? Can we claim that allure—the power to attract—properly belongs to God? Let's take a leap into Scripture and look at the Song of Solomon. In Hebrew, this book is *Shir ha-Shirim*, which we can translate rather woodenly as "the Song of Songs." But this construction is a way in Hebrew to express the superlative. *Shir ha-Shirim* means "the best of all songs," "the song above all other songs," "the most sublime of songs."

I want to reclaim the Song of Songs for Christian theology, for in it the seasons and cycles of love and loss, presence and absence, and the expression of longing, desire, and anticipation can speak to us of our experience of God. And, most especially, a theological reading of the Song of Songs can help us construct a theology of a noncoercive God, a theology in which our understanding of the love of God informs what we mean when we talk about God as having "power." Who would want to reject that invitation? Like the lover in the Song of Songs, we long to hear that voice of invitation from God.



You may also be uncomfortable with my use of the term "lure" in talking about love. And I must admit that even though I do not fish, one of the first associations I make with the word "lure" is with a fishing lure. Lure may also suggest deception or trickery, for fishing lures are used to "catch" fish. One dictionary defines the verb "lure" as "to attract by wiles or temptation."

Perhaps the association with fishing isn't all that bad. The word "lure" does link to the biblical image that portrays the disciples' task as that of "catching people." My guess is that for most of us our own experiences of love have resembled in many ways the erotic love described in *Shir ha-Shirim*. We want our hearts to be captured (or aroused) by the other. We desire the lure of love. We want to be caught. And when caught in love's net or attracted to love's lure, we feel complete. For there is little, if anything, as satisfying as knowing that we are desired by another. We happily live in the embrace of that love.

The letter of first John affirms this in saying "God is love." The life of Jesus affirms this in his willingness to suffer death, rather than use force to control enemies. And the teaching of Jesus affirms this, when Jesus says to us, "Love God, love your neighbors, and even, love your enemies."

This love that we are talking about is not sweet and sentimental. It is also not easy. When Jesus says "love your enemies," he is not talking first and foremost about feelings. This is what trips up many people in their reading of this "hard saying" of Jesus. How could I possibly feel love for my enemy? I can't. It's impossible.

But love, although it includes the emotions and feelings, also incorporates the will. We may not

feel love for our enemies, but we can act with love towards our enemies and on their behalf. I'm not talking about wimpy, sentimental love. I'm talking about the love that we summon up when we receive a nasty e-mail from a coworker and choose to override the desire to flame back with an even more devastating reply. Instead, we wait until we cool down, and we respond, not in anger, but in thoughtful instruction. I'm talking about the tough love we show our children, when we act in their best interests, even though they do not "feel the love." I'm talking about the love SueZann Bosler summoned up that enabled her to forgive the man who murdered her father and to argue in court against the state's employment of the death penalty for the man.

We get the sense of the power of love in 1 John 4:17–18. I especially like the way Eugene Peterson translates this passage:

"God is love. When we take up permanent residence in a life of love, we live in God and God lives in us. This way, love has the run of the house, becomes at home and mature in us, so that we're free of worry on Judgment Day—our standing in the world is identical with Christ's. There is no room in love for fear. Well-formed love banishes fear. Since fear is crippling, a fearful life—fear of death, fear of judgment—is one not yet fully formed in love." (*The Message*)

Let love be a lure that enables you and others to see the allure of God. Let love be a lure that invites all to experience true Christian community.

*When we take up permanent residence in a life of love, we live in God and God lives in us.*

*Christina Bucher is dean of faculty and professor of religious studies at Elizabethtown College. This is an excerpt of her sermon at Bethany's 104th commencement.*



## Glimpses of Resurrection

### *Alums John and Mary Mueller Serve in Disaster Response*

MARCIA SHETLER

August 30, 2005—one day after Hurricane Katrina comes ashore, persons in the Gulf Coast area of Louisiana, Mississippi, and Alabama, find that:

- more than 90,000 square miles of land are affected;
- more than 1,800 people are dead;
- more than 850,000 houses are destroyed;
- more than one million residents are displaced;
- eighty percent of New Orleans is under water.

there since then, now with the title of disaster project consultants.

While John and Mary had been serving as weekly volunteers with Brethren Disaster Ministries for a number of years, their interest in serving as disaster response volunteers escalated in 2004 when Hurricane Charlie came ashore about thirty miles from their Florida home. "We were

in Atlanta at the time, taking our son to college," John said, "and on the way home we observed persons coming to Florida in droves to help. I thought that if I ever had a chance to repay that kindness, I'd like to do so." Around the same time, John was asked to serve as a member of a Brethren Disaster Ministries think tank, considering future plans and direction. As he talked with Mary by phone from the Brethren Service Center in New Windsor, Maryland, detailing discussions about plans for long-term disaster volunteers, they both felt moved to consider that opportunity themselves.

Prior to this commitment, Mary and John were serving as bivocational pastors at the Cape Coral, Florida, Church of the Brethren, along with running their construction business. When the previous pastor resigned, the congregation asked five members to serve as a ministry team. All five enrolled in the Brethren Academy TRIM (Training in Ministry) program, but only Mary and John completed it.



*Mary and John (front, center) and a group of volunteers from the Brownsville, Pennsylvania, Church of the Brethren*

Brethren Disaster Ministries responded to the disaster within two months and continues to staff a recovery project in the region. Brethren Academy graduates John and Mary Mueller arrived in March 2007 as regional project directors and have been



However, they were grateful for the support of the other three persons and the entire congregation as they simultaneously studied and provided pastoral ministry. "Not very many persons in our congregation were 'cradle Brethren,' including us," said Mary. "We appreciate very much the Brethren concept of calling persons to leadership from our midst." Mary now serves as the TRIM Coordinator in the Atlantic Southeast District.

After more than two years in St. Bernard Parish, the Muellers are beginning to see sustained signs of life in the totally devastated community, thanks to the work of more than 1,500 volunteers—some who have returned up to a half-dozen times. They estimate that the Brethren have repaired more than one hundred homes. Recently, the regrowth appears to be increasing. "It's like a snowball effect," says Mary. "One rebuilt home brings a neighbor. Several homes later, a business reopens. It's amazing when you think about the damage. Imagine your entire county being underwater for two weeks and your home and every single building becoming uninhabitable. How long do you think it would take to rebuild everything?"

When asked what particular meaningful stories he might share about his experience, John replied, "How much time do you have?" Then he reminisced about a man who finally asked for assistance. "I could tell he was a proud man, and it was hard for him to ask for help," John recalled. "But his father had just died, and that seemed to be the last straw. We've experienced similar situations again and again. People are still asking for help four years after the hurricane." But abundant gratitude accompanies the many requests. "When we first came, we were told that we would be thanked often for being here," says Mary. "We inform the volunteers that come to expect that as well. And every week, volunteers

share stories about being stopped at the grocery store or flagged down on the road by people to say thank you. Even tourists in the French Quarter of New Orleans stop them and say thanks. They say, 'if it wasn't for the faith-based communities that continue to help us, we wouldn't make it.'"

John and Mary had planned on concluding their service in Louisiana this past March but have extended their time for another year. They say that the longevity of the Brethren site has been a significant help in the recovery efforts. "This is a close-knit community, and it took some time for people to accept us," John explained. "Now things get done more easily and quickly, because people respect you and realize you've remained after the immediate influx of publicity and hype have disappeared." Even seeds of hope and service that have been planted are beginning to grow. "We approached a local plumber for specialty fittings, and he supplied them at no charge," said John. "Then, he offered advice to make sure that houses met local building code requirements. After Hurricane Ike, he began recruiting his friends to go with him to Galveston, Texas, to assist in the recovery. He told us that the fact that we were here so long—everyone else had come and gone and we were still here—impressed him so much that he felt he needed to do more."

Reaching out. Giving hope. Glimpses of resurrection. Sharing Christ's love.



*John gives a demonstration in drywall work.*

*Marcia Shetler is director of public relations at Bethany Theological Seminary.*



## Following Jesus and Loving Neighbor

MICHAEL HOSTETTER

I was reared in a religiously homogeneous town. Everyone I knew was Christian or assumed to be so. Almost all of these were Protestant. In my high school graduating class of 200+, only two were Roman Catholic, both with Italian surnames.

It was from this protected environment that I entered the 1969 freshman class at The Pennsylvania State University. Suddenly I was among people from backgrounds quite unlike my own. Many were from large cities, primarily Philadelphia and New York. There were African Americans and international students. This was a world totally unfamiliar to



me. Soon, I began to build friendships. My parents and congregation had taught openness and politeness to strangers. This training served me well. My two roommates included a Lutheran and a Roman Catholic (whose brother was a priest).

Having begun my studies in liberal arts, the time soon came when I was required to declare a major. I was unsure of what to do, but since I had recently been licensed to the ministry by my home congregation and the Atlantic Northeast District,

perhaps their encouragement suggested a path. I surveyed the myriad of options available at a major university. Scanning the list, my eyes stopped at the College of Liberal Arts. Below this heading were many options. I settled on religious studies. That sounded good, even though I had yet to take a single

class in the department. But I had spent much of my life in Sunday school. Why not give it a try?

What happened then was very surprising. I was required to learn about many religions, not just my own. I studied the influence of religions on world and American histories and societies. Most important of all, I was asked to try, as much as possible, to stand in the shoes of others very unlike me. In the small religious studies department, approximately thirty students in a student body of

*Friendships with other students convinced me that religious differences need not be feared but, in fact, made life all the richer.*



30,000, there were Christians, Jews, Hindus, and one Baha'i. I had just chosen my major, and I was already in deep water.

I was relieved to discover that the chair and founder of the religious studies department was Dr. Luther Harshbarger, a Church of the Brethren minister. He became my advisor. Even though I had stumbled into the major, I did have some aptitude for the subject. Friendships with other students convinced me that religious differences need not be feared but, in fact, made life all the richer. While developing a genuine curiosity about the world's religions, I also became more interested in my own. That realization, along with the urging of my home church, led me to enroll at Bethany Theological Seminary in the fall of 1973.

Almost from the first day, I knew that Bethany was where I belonged. The necessarily dispassionate approach to world religions now made room for enthusiasm for the Church of the Brethren. My faith in Christ was stretched in many directions. And, best of all, I fell in love with the Bible while I was a student at Bethany. Those three years of graduate school may have been the richest of my life. I discovered that commitment to the way of Jesus need not diminish respect for other religious traditions. With the mind-broadening experience of college and the faith-sharpening education at Bethany, I became a pastor in the Church of the Brethren.

It has been almost thirty-three years since then. I have been a pastor in Church of the Brethren congregations in Illinois, Virginia, and Ohio. Because of both college and seminary, I have been actively involved in ecumenical and interfaith

work. I have served on boards of local ecumenical agencies and on a study committee for a state council of churches. The Church of the Brethren called me to be a delegate at the National Council of Churches of Christ General Assembly. I have likewise enjoyed two terms of service with the Committee on Interchurch Relations, and represented the denomination at various national events. I have taught classes on world religions in the local church, in the Virgina District training program, at a Jewish retirement community, and with the Brethren Academy for Ministerial Leadership.

I am more convinced than ever that conversations across religious lines is wholly consistent with and expressive of the teachings and example of Jesus. I believe that little is gained from telling others that their faith is inadequate, and much is gained by our learning from each other. My faith is not too fragile to engage in conversation and mutual sharing with those from other religious traditions. In my own spiritual journey, I embrace Jesus's words from John 14:6, "No one comes to the Father except through me (NRSV)." This teaching reminds me of my commitment to the way of Jesus. In relation to other religious paths, I embrace Jesus' words from Matthew 7:1, "Do not judge, so that you may not be judged." This teaching also reminds me of my commitment to the way of Jesus. Whenever we create caricatures or diminish the faith of others of good will, we weaken our following of the one whose name we bear.

*My faith is not too fragile to engage in conversation and mutual sharing with those from other religious traditions.*

*Michael Hostetter is pastor of the Salem Church of the Brethren, Englewood, Ohio.*



## *What I Learned from Grandma*

Reflections on the life of Mary Elizabeth Wieand

SARAH FARAHAT



She fed me my first bite of ice cream, and I fed her her last.

My grandmother quietly and courageously raised three children, eight grandchildren and three great-grandchildren in her ninety-four years of life. My childhood was filled with chasing behind her pastel cotton skirts in the garden, filling my cheeks with sugar snap peas and ripe strawberries, tromping through tall grasses to the neighborhood pool, sneaking tastes of butter and sugar during our frequent baking lessons, and collapsing on the cool carpeting of her living room at the foot of the piano only to be greeted with the sounds of Mozart or Bach coaxed to life by her hands.

To some, Mary Elizabeth Wieand is best known through her husband David Wieand, a scholar, linguist, and archeologist at Bethany Seminary, and A.C. Wieand, her father-in-law, a professor and one of the founders of the Seminary. But my grandmother was much more than a wonderful woman behind great men.

I was only seven when my grandfather died. Grandma was the only grandparent I really knew: both of my father's parents died before I was born. She lived only a few blocks from my house and was a staple figure at all of our family gatherings, important moments, as our everyday lives.

I had the great honor of being with M.E. during the last week of her life. Even in her last days she kept that twinkle in her eye that so many of us knew and loved. While staying in her apartment my uncle Jon and I came across her old journals from high school, college and from several trips to the Middle East, a place from which I recently returned. To read and talk with my grandmother about her time in Palestine, walking the same roads fifty years earlier, is something I will never forget.

It is not an accident that I ended up on a Christian Peacemaker Teams delegation to the West Bank. Yes, I learned a lot about the region from my father, who grew up in Egypt during both the wars of 1948 and 1967. But it was really in the stories from my mother, uncle, and grandmother about their time in Ramallah that I remember hearing about Palestine.

Though all of us cousins agree that reticence seems to be a familial trait, the results of a creative, humble and visionary life are not easily



hidden or ignored. Growing up in the York Center Co-operative Community shaped the lives of my sister and me in ways that are still revealing themselves. Grandma and her close friend Harriet Ziegler each good-naturedly claimed to have cast the deciding vote to establish the Co-op as an interracial community—a bold move in one of the most conservative counties in the Chicago area. Even today, sixty years later, Co-op neighbors bring a rich diversity of culture, religion and thought to our community.

Growing up in the Co-op not only gave me a different idea of how a neighborhood could function; it was a simple yet constant reminder that my grandparents worked hard to make their ideas become reality. It was my grandmother that first welcomed my father into our family. It was her piano that guided our voices every Sunday morning for a very long time. Her music cheered so many hearts in the health center of Beacon Hill Retirement Community—the very same place where she spent the last few weeks of her life. One of my favorite quotes by Lebanese writer Khalil Gibran reads, "When you work you fulfill a part of earth's furthest dream, assigned to you when that dream was born . . . Sow seeds with tenderness and reap the harvest with joy, even as if your beloved were to eat the fruit . . . all things you fashion with the breath of your own spirit." I am constantly amazed by how much of her spirit my grandmother gave generously to the people around her. In monetary support to various social justice organizations; in her time to her family, the church, the Seminary, the Co-op and Beacon Hill; and through her music, her open and honest opinions, and her letters; my grandmother touched so many people.

I think that many of us, and I'm finding out that the "us" is much larger than our family had originally suspected, will miss Mary Elizabeth Wieand most through her letters. My grandmother was an avid letter writer. In her apartment I found letters I had written to her from Egypt, from Guatemala, throughout college, and during my time in Brethren Volunteer Service and art school in Portland. Through small words of encouragement she supported her own children and also the children of the Co-op and York Center Church of the Brethren. One of my childhood friends, Beth Gunzel, recently shared with me that Grandma faithfully wrote letters to her during her service years in the Dominican Republic, and that this support from home meant the world to her during some very lonely and difficult times.

From Grandma I learned, and continue to learn, that a simple letter or phone call might mean a few minutes of your time, but can make all the difference to the person on the receiving end. Many of my friends are quite surprised to get "real" mail from me in this day of electronic communication. Perhaps it's just coincidence that I began a pen pal friendship with Troy Davis, a wrongfully convicted death row inmate in Georgia—or perhaps a small woman with beautiful penmanship and a strong sense of justice taught me early on, the power of a simple gesture.



*Sarah Farahat is the granddaughter of David and Mary Elizabeth Wieand.  
Mary Elizabeth passed away on May 9, 2009.*



## New Life Through New Models of Ministry

MARCIA SHETLER



Since 1887, the Monitor Church of the Brethren has been visible for miles on the central Kansas landscape, at the crossroads of two sand roads in the midst of golden wheat fields. Like many small, rural churches, for over a century Monitor

has watched members come and go, often transitioning to more populated areas such as the nearby town of McPherson.

More recently, Monitor found itself at an unexpected crossroads. As commemorative events were planned, it was obvious to some that the underlying theme of the celebration was actually sadness for what was perceived as a dying congregation. But in 2002, as the congregation discerned how to be good stewards of financial resources that had been accumulating, a congregational timeline created through story-telling revealed that concerns about the church's demise had been voiced since the 1930s. "That realization prompted us to ask the question, 'What is Monitor's mission?'" said Leslie Frye, co-pastor.

The congregation made a list of past and present ministries to celebrate. They had sponsored missionaries. They had nurtured persons who had moved on to lead other congregations or serve in denominational ministries. There was an ongoing

vibrant ministry to McPherson College students, and a history of supporting youth. "We started to act like we were not going to die," Leslie said.

Buoyed by a fresh look at their history, the congregation began to explore how to match their particular gifts with resources. Hospitality was a prominent theme, so the church kitchen was extensively remodeled. They continued their practice of offering the parsonage rent free to persons who were willing to serve as building maintenance and groundskeeping staff.

Then, the pastor announced that she was leaving, making it a necessity for Monitor's members to think about resources relating to ministry. As they talked among themselves, the congregation's eyes were reopened to the ministers in their midst, consisting of two licensed and two ordained persons. The search committee launched out in a new direction: asking the four ministers to develop a team ministry plan instead of sending out a congregational profile.

The four included Bob Sifrit, a retired pastor who was particularly interested in visitation. Ordained minister John Hoffman and licensed minister Sarah Mason each worked full time as teachers, but they felt called to fill the pulpit and help with other pastoral duties. Leslie Frye had recently completed a master of arts in theology at Bethany and was finishing her ministry training through Training in Ministry (TRIM). With no other outside job responsibilities, she felt she had the time and the gifts to take on some administrative duties as well as preaching, so she was designated as the team's



first pastoral team contact person. The four ministers were joined by Ed Switzer, Monitor's district area minister who also had experience as a member of a ministry team at the Community Church of the Brethren in Hutchinson, Kansas. They presented a plan for a pastoral ministry team that was approved by the congregation and implemented in January 2005.

Even though some doubted the viability of the plan, the church pressed on. Before long, signs of new life began

*Passing the torch: new pastoral team contact Joshua Leck and former pastoral team contact Leslie Frye*



to emerge. One example came in the form of a young family that moved in to the farm house across the road from the church, began attending worship services, and became very involved in the life of the congregation.

The team members have learned to balance their responsibilities well and continue refining the day-to-day tasks of working together, such as visitation. "One day, two ministers showed up at a member's house for a pastoral visit just thirty minutes apart," Leslie said. "On the other hand, the congregation appreciates the variety in



*Monitor pastors Robert Sifrit, Leslie Frye and John Hoffman literally! share the pulpit.*

preaching, and I think the diversity has resulted in a quite high preaching standard."

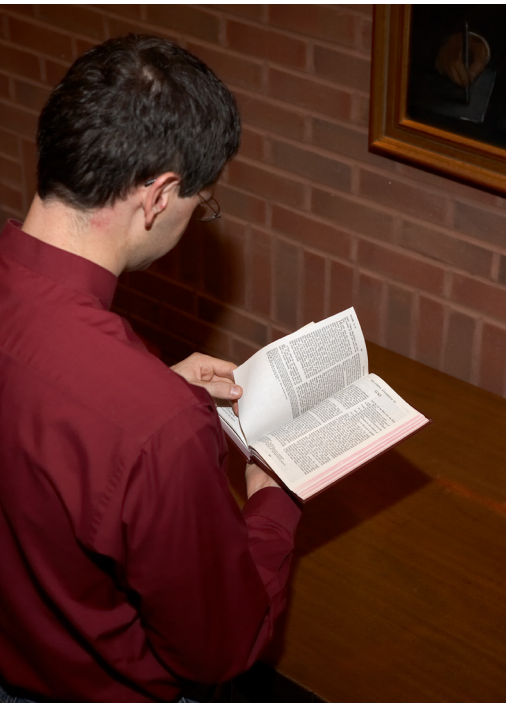
Change continues to be a part of Monitor's life. Because of career and residential moves, the team is reorganizing. Each member is self-identifying their particular ministry gifts. In addition, the congregation decided it would be better served to shift some administrative tasks and hired a church secretary. And, the congregation continues to call persons from their midst. The young husband from the farmhouse across the road—Joshua Leck—is the newest member of the ministry team and the current pastoral team contact. He is enrolled in the Brethren Academy's Education for Shared Ministry (EFSM) program.

Leslie offers this advice to other congregations pondering their future and facing decisions related to pastoral leadership. "Sometimes you are resurrected and you don't even know it," she says. "See where life is. Build on that."

*Marcia Shetler is director of public relations at Bethany Theological Seminary.*



## Recommended Reading



Dawn Ottoni Wilhlem, associate professor of preaching and worship, recommends these books for additional contemplation and study related to the resurrection life:

- David H. Kelsey, *Imagining Redemption*. Kelsey addresses a difficult theological concept—the meaning and significance of redemption—as he explores the story of an eight-year-old and his family in the aftermath of the boy's devastating illness. He suggests three ways that Jesus' ministry, death, and resurrection may address such painful events. The book presents a pastoral way to explore the depths of an important theological concept.
- Barbara K. Lundblad, *Transforming the Stone: Preaching Resistance to Change*. Hope and faith in God's resurrection power permeate this book for preachers who long to effect change in their congregations through the ministry of preaching. Lundblad offers helpful insights as she explores the relationship of preaching and transformation. Several sermons are included.

- Richard Lischer, *The End of Words*. With wars raging around the world, domestic violence at home, and bullying in our schools, words can seem a futile form of resistance. Yet for those who seek nonviolent responses to all that threatens us, words can also be powerful tools of resistance and creativity. Lischer's book is especially helpful for preachers who want to explore the power of biblical texts and narratives in communicating God's message of reconciliation.

Kendall Rogers, professor of historical studies, gives these recommendations:

- Hans Schneider, *German Radical Pietism*. Lanham, Maryland: Scarecrow Press, 2007. English translation by Gerald T. MacDonald. Foreword by Donald F. Durnbaugh.
- Marcus Meier, *The Origin of the Schwarzenau Brethren*. Philadelphia: Brethren Encyclopedia, 2008. English translation by Dennis L. Slabaugh. Foreword by William R. Eberly.

Drawing from extensive research in archives and libraries throughout Germany and Switzerland, Professor Schneider and Dr. Meier present two marvelous books on the religious situation around 1700 in which the Brethren began. Both authors pursue strains of thought within German Radical Pietism by carefully comparing patterns of argumentation found in mystical, spiritualist, Pietist, Anabaptist, Philadelphian, Reformed (Calvinist), Lutheran, Quaker, and then Brethren



documents. Often the same arguments occurred in the same order and with the same Bible verses cited.

Professor Schneider describes major periods in German Radical Pietism leading up to and following the anticipated climactic year of 1700. He surveys meanings that scholars have given to the terms *Pietism* and *Radical Pietism* and also summarizes models of the relationship of these two movements to each other and to older ones, such as Anabaptism. He emphasizes the role of Philadelphian eschatology in Radical Pietism, particularly the thought of Jane Leade.

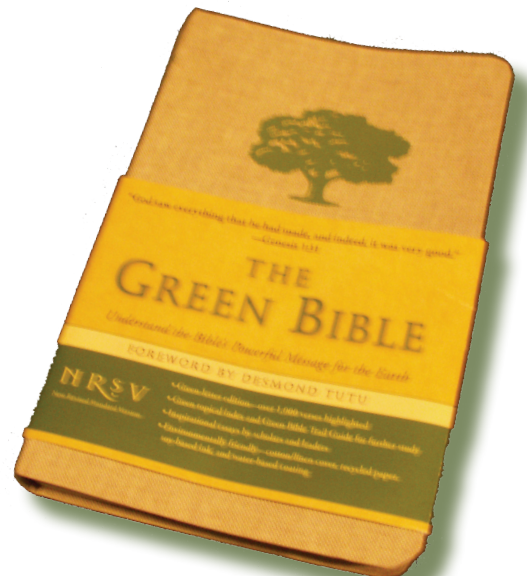
Dr. Meier shares the emphasis on Philadelphianism. While acknowledging that millenarianism was absent from the writing of Alexander Mack, Dr. Meier maintains that the first Brethren were thoroughly Radical Pietist. Within that movement, Anabaptist ideas were already widely accepted. On the important issue of primitive Christianity as a norm, Brethren followed the Radical Pietist Gottfried Arnold. Brethren differed from most Mennonites on the mode of baptism (trine immersion instead of pouring).

These two outstanding books by Professor Schneider and Dr. Meier will long be studied and discussed.

Bethany Seminary was one of 50 seminaries who received a free copy of *The Green Bible* through the generosity of the National Council of Churches. *The Green Bible*, published in the New Revised Standard Version, includes several distinctive features:

- verses and passages that speak to God's care for creation highlighted in green;
- contributions by Brian McLaren, Matthew Sleeth, N.T. Wright, Desmond Tutu, and many others;
- a Bible index and personal study guide;
- printed on recycled paper, using a soy-based ink with a cotton/linen cover.

Visit <http://greenletterbible.com> for more information about *The Green Bible*.



## Alumni/ae News

Welcome New Alumni/ae!

### Graduate School

#### *Master of Divinity*

Charles Bell, New Castle, Indiana  
Kendra Flory, McPherson, Kansas  
Holly Hathaway, Connersville, Indiana  
Dava Hensley, Roanoke, Virginia  
Sandra Jenkins, Clarksville, Ohio

#### *Master of Arts*

Valerie Friedell, Goshen, Indiana  
Karen Garrett, Eaton, Ohio

#### *Certificate of Achievement in Theological Studies*

Mary Eller, Richmond, Indiana

**Honored: Larry Ulrich** (MDiv 1967) has been re-elected as secretary of the Council of Religious Leaders of Metropolitan Chicago. The Council is the oldest urban interfaith organization in the United States. Ulrich also has just been named as a GreenFaith Senior Interfaith Fellow. The GreenFaith Foundation is currently the only national religion and environment think tank and network for innovations by faith groups in ecojustice and other environmental issues. Larry also serves on the National Council of Churches Interfaith



Relations Commission and is the interfaith commissioner on the Commission's Eco-Justice Program.

**Retired: Morris Anderson** (DMin 1985) retired from Lakeview Baptist Church in Battle Creek, Michigan, ending nearly forty years of pastoral ministry. Anderson served congregations in Pennsylvania, Wisconsin, Iowa, Colorado, and Michigan.

**James E. Weaver** (MDiv 1968) retired from the Whatcom County, Washington, Library System after nearly thirty years of service.

**New Book: Flora Williams** (MDiv 2006) has completed a new book titled *The Shepherd's Guide through the Valley of Debt and Financial Change*, drawing upon her experience as a college professor, counseling center director, and minister. Visit [www.authorhouse.com](http://www.authorhouse.com) for ordering information.

**Future Alums?:** Congratulations to **Carrie** (MDiv 2007) and **Torin Eikler** (MDiv 2007) on the birth of a son, Alistair Philip, on January 16, 2009, and to Karen and **Brian Mackie** (MDiv 2007) on the birth of a son, Peter Joseph, born March 12, 2009.

*Larry Ulrich and His Holiness Karen II, Catholicos of All Armenians, during a 2008 papal visit to the United States.*





# Second Presidential Forum Participants Gather Under Wisdom's Tent

MONICA RICE

Bethany Theological Seminary hosted its second annual Presidential Forum March 29–30 with the theme *Weaving Wisdom's Tent: The Arts of Peace*. With a focus on scripture from the Wisdom of Solomon 7:23–81, wisdom was invoked and examined throughout the forum. Gathered together to weave poetry, painting, song, and spirit, participants experienced varied forms of art in these two full days.

Highlights of this forum included three plenary sessions led by inspired artists who embody peacemaking through their work. Marge Piercy, accomplished poet and novelist, shared reflections on art affecting consciousness a little bit at a time. She read several of her own poems, including "The Art of Blessing the Day" and "To Be of Use," all reflecting the reality of a world without peace and of hope for peaceful transformation.

John Paul Lederach, professor of international peacebuilding with the Joan B. Kroc Institute for Peace Studies at the University of Notre Dame, highlighted the "craft of noticing" and how this careful noticing and listening are then expressed through thoughtful words of poetry and artistic expression essential for peacebuilding.

A brilliant painter, Douglas Kinsey displayed several paintings portraying places where justice is absent. He shared his creative work as a way to bring about justice by exposing injustice. All three plenary speakers stimulated thoughtful questions and fruitful conversations.



Outside of these sessions imaginative worship, creative workshops, and reflective conversation groups engaged a variety of arts striving for peace. The Manchester College A Cappella Choir, with special guest James Hersch, offered a gift of inspiring music, and several seminary and college students had the opportunity to read their own creative works in a panel discussion.

"There is in her a spirit that is intelligent, holy, unique, manifold, subtle, mobile, clear . . ." (Wis 7:23). Wisdom certainly was present and enveloping throughout the Presidential Forum as Bethany Theological Seminary opened space for the arts to speak of the things that make for peace.



## Helping Hands

The imagery of moving heavy stones can conjure up mixed reflections for one whose daily pursuit is institutional advancement. Resourcing the mission of preparing leadership for the church can feel like heavy lifting and can occasionally feel as though stones in the path are almost unmovable.

But heavy stones move easily when many hands share in the lifting. This page of *Wonder & Word* highlights the many helping hands of our donors and our staff.

Gifts that support Bethany's mission come in all sizes. Bethany's constituent support is distributed among more donors per dollar given than the average institution of our kind. While it is vitally important to have some large gifts sprinkled in among our many periodic donations, we deeply appreciate the many hands that together provide the support for Bethany's educational task.

The hands and hearts of our staff are not numerous by peer institution standards, but are passionate and well-focused on the charge we share. While we all carry multiple roles, we seek to blend as a team to carry Bethany's message to constituents and to share their interests with the Bethany community.

Jenny Williams is our office coordinator, and also serves as coordinator of congregational relations. She maintains our database, coordinates our calendars, and attends to the countless details of keeping an office functional and efficient. Congregational ambassadors will increasingly be in contact with Jenny in their role as Bethany interpreters.

## LOWELL FLORY

Marcia Shetler directs public relations, including alumni/ae relations activities. She is deeply involved in both print publications and our electronic and web presence. Sprinkled in among those rather considerable and growing responsibilities, Marcia also devotes part of her time to donor relations, traveling the nearby Midwest visiting donors.

Fred Bernhard is a half-time advancement associate who is regularly in contact with both individual donors and with congregations as guest preacher or consultant. Fred brings many long-term relationships from around the denomination into contact with Bethany.

Dan Poole will join us in August as a half-time advancement associate. Already employed at Bethany as a part-time instructor in ministry formation, Dan has opportunity to blend teaching and meeting with friends of the Seminary. In his advancement role, Dan will concentrate on current and new donor development primarily in the Mid-Atlantic, Pennsylvania, and Virginia districts.

Lowell Flory is director of the department, serves on the Bethany administrative team, concentrates on major and planned giving, and continues to visit the many donors whose friendships he has come to value in the last nine years.

Inspired and sustained by the passion of purpose, the joined hands of donors and Bethany Theological Seminary will brush stones aside and share in renewal of ministry for tomorrow's church and world.

### A FINAL WORD

*Lowell Flory is executive director of institutional advancement for Bethany Theological Seminary.*





# Wonder & Word

WONDER & WORD is a magazine for alumni/ae and friends of Bethany Theological Seminary, published biannually and free of charge by the Office of Institutional Advancement.

## EXECUTIVE DIRECTOR

Lowell Flory

## EDITOR

Marcia Shetler

## ART and PHOTOGRAPHY

Inside Cover: Lowell Flory, Tracy Stoddart

Page 1: Andrej Rublev, Icon of the Apostle Paul, 1410-20.

Pages 4-5: Marcia Shetler

Page 18: Jim Chagares

Pages 20-21: Lowell Flory

Page 23: Jessica Bauman

## ADDRESS CHANGES TO:

Bethany Theological Seminary  
615 National Road West  
Richmond, Indiana 47374-4019

## PHONE

800-287-8822

## E-MAIL

[contactus@bethanyseminary.edu](mailto:contactus@bethanyseminary.edu)

## WEB SITE

[www.bethanyseminary.edu](http://www.bethanyseminary.edu)

## MISSION STATEMENT

Bethany Theological Seminary as a graduate school and academy seeks to prepare people for Christian ministry and to educate those called as witnesses to the gospel of Jesus Christ in the cities and communities of the world.

Bethany's educational program bears witness to the beliefs, heritage, and practices of the Church of the Brethren in the context of the whole Christian tradition.

Among its values and goals, Bethany Theological Seminary:

Grounds its education in the confession that Jesus Christ is Lord and Savior of the world and in the acceptance of the New Testament as our guide to faith and practice.

Features the historic Brethren testimonies of community, peace, justice, reconciliation, service, and simplicity.

Advocates a learning process that grounds theological education in spiritual formation within the life and ministry of communities of faith.

Affirms a style of education that brings us into close relationships with congregations, the world-wide church, the peoples of the world, and God's creation.

Seeks to equip the whole church to better discern its faith and calling.

Invites into the community persons of both genders, and of all races, nations, and confessions.

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Bethany Theological Seminary  
The Graduate School and Academy of the Church of the Brethren  
615 National Road West  
Richmond, Indiana 47374  
765-983-1800 or 800-287-8822  
E-mail: [contactus@bethanyseminary.edu](mailto:contactus@bethanyseminary.edu)  
[www.bethanyseminary.edu](http://www.bethanyseminary.edu)

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