



Shenandoah Mennonite Historian

Volume 23, No. 4
Autumn, 2015

Published by the Shenandoah Valley Mennonite Historians
Elwood E. Yoder, Editor

A quarterly periodical dedicated to the history and culture of Mennonites in the Shenandoah Valley of Virginia, USA

DIRECTORY OF MENNONITES, AMISH, & ANABAPTISTS IN VIRGINIA

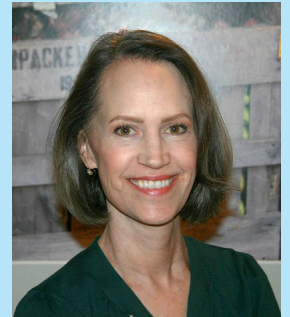
In this issue we list all Anabaptist groups in the state of Virginia. You'll find previous Directories in *Historian* from 2012, 2010, 2008, and 2006. These can be read on the internet at the web address found on the back of this issue.

The Editor discovered 108 congregations of Anabaptists in Virginia with 10,484 members, in seventeen conferences or denominations. In southern Virginia, there are five settlements of Old Order Amish in seven church districts, with 945 adult members. There are six Mennonite congregations in Virginia that are unaffiliated with any conference.

The three largest conferences in Virginia are the Virginia Mennonite Conference (fifty churches), Southeastern Mennonite Conference (eleven churches), and Beachy Amish (ten churches). All three of these conferences have congregations in other states, but for purposes of this Directory, the state of Virginia is the defining boundary for inclusion in the *Historian's* list.

The Editor asked Jim Good to write a "Virginia review" of *Seeking Places of Peace*, by Steven Nolt and Royden Loewen.

SHENANDOAH MENNONITE HISTORIANS
ANNUAL MEETING IS SATURDAY,
NOVEMBER 14, 9:30 A.M., AT VILLAGE HALL,
HARRISONBURG. VILLAGE HALL IS LOCATED
AT THE INTERSECTION OF HERITAGE DRIVE
AND SHANK DRIVE, ON THE VIRGINIA
MENNONITE RETIREMENT
COMMUNITY CAMPUS.
OUR SPEAKER WILL BE
PENNY IMESON (PICTURED
RIGHT), EXECUTIVE
DIRECTOR OF THE
HERITAGE MUSEUM,
DAYTON, VIRGINIA.



Jim looked for references in the 2012 Global Mennonite History Series book to the Virginia story. You'll find an essay by Harvey Yoder, a report on a reprint of a nineteenth century book, and a reflective essay about Mennonite World Conference.

IN THIS ISSUE:

- 2015 DIRECTORY OF MENNONITES, AMISH & ANABAPTISTS IN VIRGINIA
- REVIEW OF *SEEKING PLACES OF PEACE*
- REPORT ON MWC AND VERA'S TOUR
- ARTICLE BY HARVEY YODER

2015 Directory of Anabaptists in Virginia		
Beachy Amish Churches		
Name	Location	Members
Faith Christian Fellowship	Catlett, Fauquier County, Va.	54
Faith Mission Fellowship	Free Union, Albemarle County, Va.	80
Farmville Christian Fellowship	Farmville, Buckingham County Va.	24
Fincastle Mennonite Church	Buchanan, Botetourt County, Va.	22
Gospel Light Mennonite Church	Gordonsville, Louisa County, Va.	40
Kempsville Amish-Mennonite	Virginia Beach, Va.	40
Light of Hope Christian Fellowship	Wytheville, Wytheville County, Va.	80
McKenney Mennonite Church	McKenney, Dinwiddie County, Va.	14
Oak Grove Mennonite Church	Aroda, Madison County, Va.	135
Pilgrim Christian Fellowship	Stuarts Draft, Augusta County, Va.	110
		599
Berea Amish Mennonite Fellowship		
Mount Zion Amish Mennonite Church, 1954-2015	Stuarts Draft, Augusta County, Va.	10
		10
Biblical Mennonite Alliance		
Blue Ridge Christian Fellowship	Radiant, Madison County, Virginia	17
Calvary Mennonite Fellowship	Mt. Clinton, Rockingham County, Va.	190
Oak Hill Mennonite	Cumberland, Cumberland County, Va.	57
		264
Charity Ministries		
Dayspring Christian Fellowship	Amherst, Amherst County, Va.	34
		34
Church of God in Christ, Mennonite (Holdeman)		
Church of God in Christ, Mennonite (Holdeman)	Elkton, Rockingham County, Va.	55
		55

2015 Directory of Anabaptists in Virginia		
Conservative Mennonite Conference		
Dayspring Mennonite Church	Midland, Fauquier County, Va.	48
Dayton Mennonite Church	Dayton, Rockingham County, Va.	170
Providence Mennonite Church	Virginia Beach, Va.	23
Trinity Mennonite Church	Prospect, Prince Edward County, Va.	53
		294
Maranatha Amish Mennonite Churches		
Maranatha Bible Fellowship	Rose Hill, Lee County, Va.	44
		44
Mountain Valley Mennonite		
Bethel Mennonite Church	Broadway, Rockingham County, Va.	35
Faith Mennonite Church	South Boston, Halifax County, Va.	25
Morning View Mennonite Church	Singers Glen, Rockingham County, Va.	85
		145
Nationwide Fellowship Churches		
Pilgrim Mennonite Church	Amelia, Amelia Courthouse, Va.	30
Pleasant Valley Mennonite Fellowship	Mt. Crawford, Rockingham County, Va.	135
Southside Mennonite Church	Kenbridge, Lunenburg County, Va.	45
		210
Old Order Amish		
Pittsylvania County	South central Virginia in region of Chatham, north of Danville, Va.	1 district
Charlotte County	South central Virginia, south-east of Lynchburg, Va.	2 districts
Halifax County	South central Virginia near the Virginia & North Carolina border	2 districts
Lee County	Far southwest "spear" on tip of Virginia, near Rose Hill, Va.	1 district
Tazewell County	West of Blacksburg, Va.	1 district
		945 adults

2015 Directory of Anabaptists in Virginia		
Old Order Mennonites		
Group	Origin	Members
Original Old Order Mennonite Group (Showalter group)	1902	312
Cline-Showalter Group (Wenger group)	1953	328
Lloyd Wenger Group	2006	100
		740
Weaverland Mennonite Conference (Old Order)		
Mt. Pleasant Mennonite Church	Dayton, Rockingham County, Va.	200
		200
Pilgrim Mennonite Conference		
Piedmont Mennonite Church	Amelia Court House, Amelia, Va.	73
Winchester Mennonite Church	Winchester, Frederick County, Va.	30
		103
Shalom Mennonite Church (Central District of Mennonite Church USA)	Harrisonburg, Va.	90
		90
Southeastern Mennonite Conference		
Bank Mennonite Church	Hinton, Rockingham County, Va.	137
Bethany Mennonite Church	Dayton, Rockingham County, Va.	62
Bethesda Mennonite Church	Broadway, Rockingham County, Va.	41
Ebenezer Mennonite Church	South Boston, Halifax County, Va.	64
McDowell Mennonite Church	McDowell, Highland County, Va.	36
McGaheysville Mennonite Church	McGaheysville, Rockingham County, Va.	25
Mount Hermon Mennonite Church	Stanardsville, Greene County, Va.	47
Peake Mennonite Church	Harrisonburg, Rockingham County, Va.	82
Pike Mennonite Church	Harrisonburg, Rockingham County, Va.	86
Rawley Springs Mennonite Church	Hinton, Rockingham County, Va.	55
Strasburg Mennonite Church	Strasburg, Shenandoah County, Va.	31

2015 Directory of Anabaptists in Virginia		
		667
Unaffiliated Congregations		
Bethel Mennonite Church	Gladys, Campbell County, Va.	129
Broad Street Mennonite	Harrisonburg, Va.	10
Island Creek Mennonite	Hillsville, Carroll County, Va.	61
Olive Branch Christian Church	Staunton, Augusta County, Va.	4
Timberville Mennonite Church	Timberville, Rockingham County, Va.	26
Wills Ridge Mennonite Church	Floyd, Floyd County, Va.	63
		293
Virginia Mennonite Conference		
Beldor Mennonite Church	Elkton, Rockingham County, Va.	23
Big Spring Mennonite Church	Luray, Page County, Va.	40
Calvary Community Church	Hampton, Va.	500
Charlottesville Mennonite Church	Charlottesville, Va.	50
Christiansburg Mennonite Fellowship	Christiansburg, Va.	48
Community Mennonite Church	Harrisonburg, Va.	297
Crossroads Mennonite Church	Timberville, Rockingham County, Va.	29
Early Church	Harrisonburg, Va.	35
Eastside Church	Harrisonburg, Va.	250
Family of Hope	Harrisonburg, Va.	13
First Mennonite Church	Richmond, Va.	60
Gospel Hill Mennonite Church	Fulks Run, Rockingham County, Va.	45
Grace Mennonite Fellowship	Lacey Spring, Rockingham County, Va.	196
Greenmonte Fellowship	Stuarts Draft, Augusta County, Va.	84
Harrisonburg Mennonite Church	Harrisonburg, Va.	565
Hebron Mennonite Church	Fulks Run, Rockingham County, Va.	65
Huntington Mennonite Church	Newport News, Va.	118
Iglesia Discipular Anabaptista	Harrisonburg, Va.	27
Iglesia Enciende Luz	Harrisonburg, Va.	77

2015 Directory of Anabaptists in Virginia		
Immanuel Mennonite Church	Harrisonburg, Va.	37
Lindale Mennonite Church	Linville, Rockingham County, Va.	483
Lynside Mennonite Church	Lyndhurst, Augusta County, Va.	62
Manantial de Vida	Harrisonburg, Va.	63
Mt. Clinton Mennonite Church	Harrisonburg, Va.	110
Mt. Pleasant Mennonite Church	Chesapeake, Va.	188
Mt. Vernon Mennonite Church	Grottoes, Rockingham County, Va.	77
Mountain View Mennonite Church	Lyndhurst, Augusta County, Va.	215
New Song Anabaptist Fellowship	Harrisonburg, Va.	21
Northern Virginia Mennonite Church	Fairfax, Va.	17
Park View Mennonite Church	Harrisonburg, Va.	418
Powhatan Mennonite Church	Powhatan, Powhatan County, Va.	84
Providence Mennonite Church	Newport News, Va.	27
Rehoboth Mennonite Church	Schuyler, Nelson County, Va.	7
Ridgeway Mennonite Church	Harrisonburg, Va.	175
Signs of Life Fellowship	Staunton, Va.	30
Springdale Mennonite Church	Waynesboro, Va.	162
Staunton Mennonite Church	Staunton, Va.	31
Stephens City Mennonite Church	Stephens City, Va.	25
Stephens City and Harrisonburg Korean Ministries	Stephens City, Va.	
The Table	Harrisonburg, Va.	12
Trissels Mennonite Church	Broadway, Va.	115
Valley View Mennonite Church	Criders, Rockingham County, Va.	65
Vietnamese Christian Fellowship	Falls Church, Va.	21
Warwick River Mennonite Fellowship	Newport News, Va.	182

2015 Directory of Anabaptists in Virginia		
Waynesboro Mennonite Church	Waynesboro, Va.	139
Weavers Mennonite Church	Harrisonburg, Va.	315
Williamsburg Mennonite Church	Williamsburg, Va.	70
Woodland Mennonite Church	Basye, Shenandoah County, Va.	12
Zion Hill Mennonite Church	Singers Glen, Va.	59
Zion Mennonite Church	Broadway, Va.	150
		5894



On July 25, 2015, the Shenandoah Historians sponsored a “Vera’s Journey” tour, 9:00-11:30 a.m. Ida Goering (above left) and Kathy Rhodes (above right) took the group to a variety of places including Stony Point farm (above) and Vera’s home, called the Early home (below).

Photos by Editor



Seeking Places of Peace: A Global Mennonite History

Royden Loewen and Steven Nolt
Good Books, 2012

A review of “Virginia perspectives” in *Seeking Places of Peace*, by Jim Good

Seeking Places of Peace is the fifth and final volume of a dream that was sparked by the announcement in 1994 that more Mennonites and Brethren in Christ were now living in the global south than in the global north.¹ This final book in the series tells the stories of Mennonite and related churches and communities in Canada and the United States.

These churches and communities developed from thousands of Anabaptists who came from Europe “seeking places of peace” after enduring much suffering and persecution from church and civil authorities. Their efforts to follow the teachings of Christ in the Sermon on the Mount, their practice of believer’s baptism, and their non-participation in the military had made them persona-non-gratis to both the church and the government in their respective nationalities.

They came to America with its promise of religious freedom and a welcome from the colonial government. They came in large and small groups in the seventeenth and eighteenth centuries to eastern Pennsylvania and other eastern states and “upper Canadian” communities. “These migrants were drawn by an opportunity for rural living, a welcoming government, and a friendly cultural context.”²

The earlier settlers soon spread from Pennsylvania to other eastern colonies and inviting areas. Of interest here are their moves and settlements to Virginia and what eventually became Virginia Mennonite Conference. “The ethnic sub-culture that emerged in Pennsylvania, and spread as its members moved into Maryland, Virginia, Ohio, and upper Canada, often provided Pennsylvania German Mennonites with a comfortable niche, setting them apart from society’s mainstream without isolating them.”³

Virginia Mennonites “mainstream” concept and discussion of the spiritual life revolved around the subjects of repentance, the new birth, Christian humility and the like. The first direct reference to Virginia Mennonites in the book refers to Bishop Peter Burkholder Jr., who when describing “the ‘holy nature’ of Christ in which Christians must partake, he used the words ‘meek and lowly’ five times in just nine lines of text.”⁴

But Burkholder and his cohorts soon had other-worldly concerns to consider – war. The American Revolution largely affected only the Mennonite churches and communities in Pennsylvania and more northern areas. But the Civil War or perhaps more aptly, “The War Between the States,” began in the southern states and eventually involved the most populous Mennonite and Brethren locales. Loewen and Nolt describe the local situation thusly: “they (Mennonites) lived in the Shenandoah Valley where several major military campaigns raged (and) war engulfed them in terror and destruction.”⁵ The book pictures Gabriel D. Heatwole Jr., and his wife Lydia, with the caption, “During the Civil War, Gabriel and Lydia

1. Royden Loewen et al., *Seeking Places of Peace* (Intercourse, PA: Good Books, 2012), v.

2. *Ibid.*, 21.

3. Loewen, *Seeking Places of Peace*, 34.

4. *Ibid.*, 37.

5. *Ibid.*, 45.

hid fugitives from military conscription and deserters from the Confederate army....” The extent of this “resistance network” is noted, especially the role of women who served as coordinators and messengers. This resistance “certainly stands as the largest act of collective civil disobedience ever undertaken by the North American Mennonites.” Bishop Jacob Hildebrand writes in a classic understatement at the war’s end in a letter to a friend in Ohio, “War ...is a dreadful curse upon a land.”⁶

The efforts toward continuing recovery from the effects of the war in Virginia were stymied by the onset of the depression years in the late 1920s. But that period “led to a deep concern about land stewardship, leading to a new commitment to soil conservation.”⁷ In 1948 a government report described “The Mennonite Miracle at the Warwick River plantation in Virginia’s Southeastern Peninsula region.” The “miracle” was attributed to hard work, manure and lime applications, crop



The Crusader Quartet, 1950. Left to right Roy Kreider, Eugene Souder, Paul Swarr, and Aaron King, with Earl Witmer and his car, ready for street evangelism in New York City, summer of 1950.

Eugene Souder photo

rotation and other efforts. These efforts “had even turned stinky tide water streams into fish-spawning brooks where youth now fished,

sailed and picnicked.”⁸

The authors move from describing Mennonites as struggling stewards of the earth to Mennonites in town and city. In the introduction to chapter five, they describe five young men who in the summer of 1950 went to the city, not for jobs, but with a particular purpose in mind. These young men, students at Eastern Mennonite College that summer, “piled into their late model Studebaker sedan and headed into New York City. They were good Pennsylvania Mennonite boys – Roy Kreider, Paul Swarr, Aaron King, Eugene Souder, and Earl Witmer – who didn’t look like they belonged in the city. But for five months their quartet ‘Crusaders for Christ’ served New York. With the words ‘Jesus Saves’ painted on the back of the car, and two loud speakers affixed to the car’s roof, they set out to ‘sing and speak the message of salvation to New Yorkers.’”⁹ These five young men are now in their late eighties and early nineties and living in the Harrisonburg area, with the exception of Aaron King and Earl Witmer who both died several years ago.

From routes into the city, the record follows us on “mid-century faith journeys.” One of these journeys put us on the trail to evangelism described as “a personal...style of faith that combined biblical authority, a personal relationship with Jesus...and a sense that faith should make a difference in society through evangelism or social reform...or both.”¹⁰ But some Mennonites viewed evangelicalism as a “one-way street, a journey that entailed shedding Mennonite convictions,” and in the words of sociologist Cal Redekop, “resulted in leaving Anabaptism.”¹¹ But evangelicalism for

8. Loewen, *Seeking Places of Peace*, 91-92.

9. *Ibid.*, 107-108.

10. *Ibid.*, 144.

11. *Ibid.*, 144.

6. Loewen, *Seeking Places of Peace*, 45-46.

7. *Ibid.*, 90.

most North American Mennonites “was an ally on a journey of Mennonite renewal.”

No better example of this exists than in Steinbach, Manitoba, in Canada. Changing its name to Evangelical Mennonite Church, and “seeking to light ‘revival fire’ in member’s hearts” the Steinbach congregation turned to Virginia Mennonite evangelist George R. Brunk II. In June of 1957 “Brunk’s tent went up for three weeks in Steinbach, and then moved on for similar periods in Winker, Altona, and Winnipeg.”¹²

Another mid-century faith journey was provided by modern media, particularly the avenue of radio. This medium lent itself well to evangelicalism through broadcasts of religious programming. Such programs had their start in the 1940s in Canada but soon spread to the United States. Ruth Brunk Stoltzfus’ “Heart to Heart” program, aimed at homemakers, was launched in 1950 in Harrisonburg and attracted many women listeners in Virginia and surrounding states until it was discontinued in 1977.¹³

The well-known Mennonite Hour was also produced in Harrisonburg, with young pastor B. Charles Hostetter and a quartet of singers from Eastern Mennonite College initially providing music for the program. After Virginia Conference approval of the use of radio in 1951, it grew rapidly in listenership in Mennonite communities in the U.S. and Canada. In fact, “listenership in Ontario was so large that by 1961 the program opened an office in Kitchener.”¹⁴ The Mennonite Hour was a half hour in length and eventually downgraded to a fifteen minute program, ceasing operation

in 1978. A few of the early singers and other program personnel still reside in the Harrisonburg area.

Peace work became another avenue in the Mennonite Church’s faith journey. Out of that effort was born “the Victim-Offender Reconciliation Program (VORP). VORP spread across Canada and beyond Mennonite circles and then to the US,” through MCC’s criminal justice programs. VORP was initially directed by Howard Zehr, who “became an internationally recognized voice in restorative justice theory and practice.”¹⁵ Of course we now know Howard as EMU’s Center for Justice and Peacebuilding’s emeritus professor of Restorative Justice and co-director of the Zehr Institute for Restorative Justice with Dr. Carl Stauffer.

Moving from theological and abstract issues, the authors deal with practical and dynamic aspects of life, in this case the matter of families and family life. Drawing on the wisdom and experience of Cal Redekop again, he states “it is no exaggeration...that the family has been a bulwark of the persistence of the



The Webb family: mother Roberta with daughters Nancy, Peggy, and Ada.

Photo from Jim Good

12. Loewen, *Seeking Places of Peace*, 148.

13. *Ibid.*, 150.

14. *Ibid.*, 280.

15. Loewen, *Seeking Places of Peace*, 187-188.

Mennonite movement.”¹⁶

Quoting from the book, the authors note that “the family was also the harbinger of change...always dynamic... always adapting to new circumstances”.¹⁷ As an example of all these characteristics, the Webb family of Harrisonburg is cited with a photograph of mother Roberta and her three daughters (husband and father John was not living at the time of the photo).¹⁸

The caption accompanying the photo describes Roberta as “a school teacher who, in 1943, joined a Mennonite mission church in Harrisonburg. Following her baptism she wore the devotional covering and plain dress required of Virginia Mennonite women at the time. Ada and Peggy, two of her daughters, each attended EMC after that school opened enrollment to black students in 1948.”¹⁹ The three girls and their mother are no longer living.

A later chapter makes reference to new community ministries developing among Mennonite congregations. One of these ministries is preschools and child care centers like the one developed by Immanuel Mennonite Church in Harrisonburg. We know that center today as the Roberta Webb Child Care Center, named in honor of the beloved school teacher by that name mentioned earlier.²⁰

Some of us remember the *Festival Quarterly* magazine of the 1970s and 80s, devoted to Mennonite culture and art. Exploring reader opinions about whether “our Anabaptist forefathers would be grieved or pleased by the current burst of art among Mennonite peoples

today,” Carol Ann Weaver, a musician and native of Harrisonburg now living in Ontario, Canada, replied that “to compromise our art into watered-down, popular art is to compromise our Anabaptist theology...Our music or painting may not please, our drama may disturb, but truth is rarely cozy.” Sculptor Esther K. Augsburger weighed in on the question, “Why nudity in art?” “If the nude form is necessary to make meaning visible,” she argued, “then it would be a mistake not to use it.”²¹

The book ends with some generalizations about North American Mennonites, their organizations, programs, and patterns of behavior. A specific reference is made to the Mennonite World Conference, regularly scheduled every six years. I would note yet that this past summer, 2015, MWC met in North America for the first time since 1990, in Pennsylvania, and many Virginia Mennonites took advantage of the opportunity to participate as “world class” Mennonites. While Virginia Mennonites are an important cog in the U.S. and worldwide Mennonite story, we are only a small cog numerically, but we are committed culturally and spiritually to leave “places of peace” in our global Anabaptist/Mennonite world.

16. Loewen, *Seeking Places of Peace*, 194.

17. *Ibid.*, 194.

18. *Ibid.*, 209.

19. *Ibid.*, 209.

20. *Ibid.*, 252.

21. Loewen, *Seeking Places of Peace*, 299.

MT. ZION AMISH MENNONITE CHURCH CLOSES

BY HARVEY YODER

Some fifty former members and friends of the Mt. Zion Amish Mennonite Church met on Sunday, July 19, 2015, for a service marking the closing of its doors.

The white frame church located along graveled Guthrie Road north of Stuarts Draft had its beginning in 1955 as an offshoot of the Stuarts Draft Old Order Amish Church along Tinkling Springs Road. That church building, still standing, had its last service in 1986, so history appeared to be repeating itself.

For many years Mt. Zion, a “Beachy” Amish group that allowed the use of cars and telephones, was a growing congregation of up to fifty former Old Order households in the area. But as a result of declining membership and attendance over the past several decades, the deed for its property was recently transferred to the trustees of the nearby Pilgrim Christian Fellowship. This somewhat more progressive Amish Mennonite group will now be responsible for the ongoing upkeep of the church building and cemetery.

Alvin S. Schrock, eighty-seven, was a faithful minister of Mt. Zion for fifty-eight of the congregation’s sixty years. It was hard for Alvin, a widower since 2003, to say his farewell, not only to all of the memories associated with the building, but to all of his close ties with those who were part of the church’s history who had either died, moved elsewhere, or joined the Pilgrim Christian Fellowship Amish Mennonite Church located on White Hill Road.

At the July 19 service Schrock opened with the words, “We rejoice today even though we are experiencing trials over things not going as we had desired.” He then read from a passage in Paul’s letter to the Philippians, “I thank God upon every remembrance of you... I long for you in the deep compassion of Christ... I am confident that the one who began a good work in you will complete it.”

Four other ministers added words of both lament and encouragement, urging the faithful to remain true to the vision and faith of founders and leaders of Mt. Zion.

One referred to these words of comfort found in the book of Isaiah:

“...the Lord has anointed Me...

To console those who mourn in Zion,

To give them beauty for ashes,

The oil of joy for mourning,

The garment of praise for the spirit of heaviness;

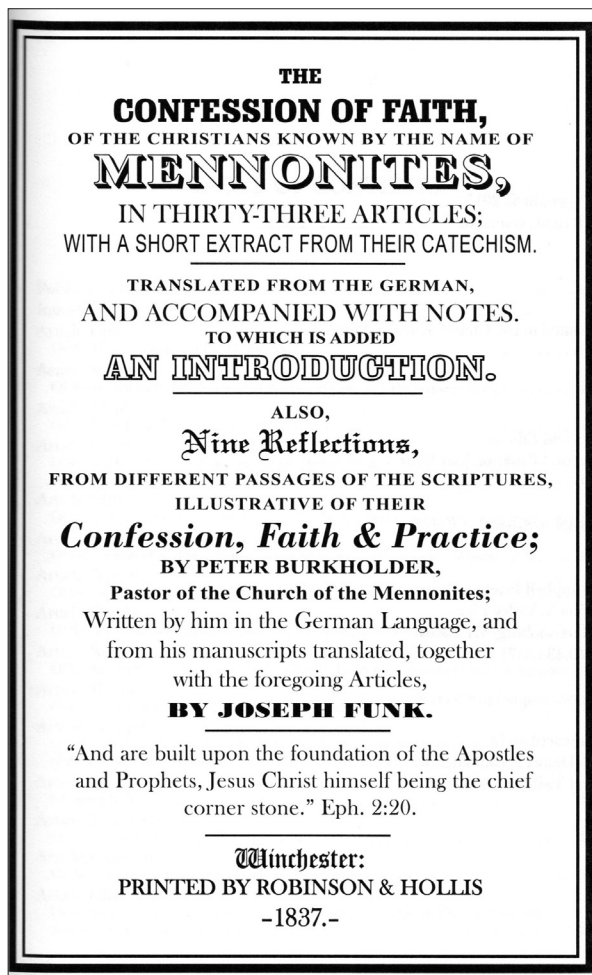
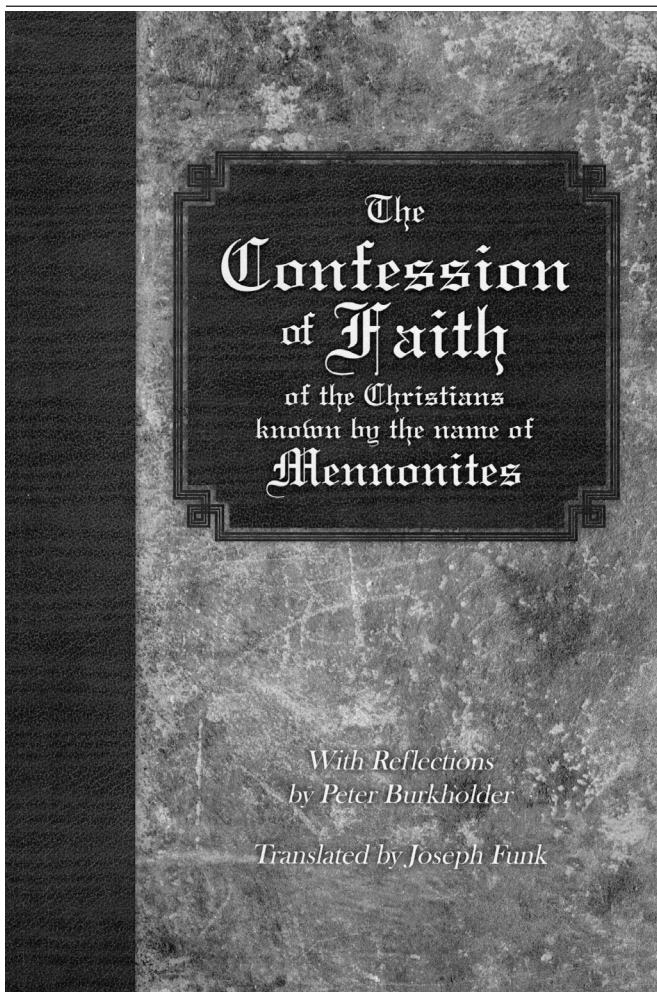
That they may be called trees of righteousness,

The planting of the Lord, that He may be glorified.”

- from Isaiah 61 NKJV

Pictured is the Mt. Zion Amish Mennonite Church, Stuarts Draft, Va. The congregation held its last service on July 19, 2015. Harvey Yoder attended the last service and took this photo.





Reprint of 1837 Confession

Recently the Old Order Mennonite Community of Virginia reprinted the 1837 *Confession of Faith*. Daniel Burkholder, from Dayton, retyped the entire manuscript. Daniel purchased an original 1837 copy at an auction, and realized there were very few copies for sale, and the internet version available from Google was not a good solution to making copies of the 1837 book available to others. Daniel tried to leave the punctuation like Joseph Funk used, but he did add a Table of Contents, and the Title Page (above) looks great compared to the original.

The *Confession of Faith*, sometimes called the Peter Burkholder *Confession of Faith*, was actually written by Pieter Jansz Twisck (1565-1636) and first published (in Dutch) in 1617. The one published in Winchester in 1837 is the first English translation. The title page goes on to mention “Nine reflections,” written by Peter Burkholder Jr., originally in German. Joseph Funk translated the *Confession of Faith* and the Nine Reflections by Peter Burkholder Jr. into English.

You can purchase a copy of the *Confession* at Burkholder’s Buggy Shop, Dayton, The Harrisonburg-Rockingham Historical Society in Dayton, or Rocky Cedars Enterprises, Dayton. I highly recommend purchasing a copy, because this book represents belief and theology for Virginia Mennonites as it was articulated in the early 19th century. It will make a nice addition to your library!

Mennonite World Conference 2015

by Elwood E. Yoder

The Editor spent several days collecting information on Anabaptist groups in Virginia immediately after attending the Mennonite World Conference, July 21-24, 2015. A unique contrast emerged when studying approximately 10,484 Anabaptists in Virginia, compared to the colors, many languages, and 2.1 million Anabaptists world wide in over eighty countries.

There are at least seventeen groups of Anabaptists in Virginia. Over 103 conferences around the world, however, are members of MWC. Some of the most conservative groups in Virginia are not members of Mennonite World Conference, such as Amish and Beachy Amish.

Many Mennonites from Virginia attended the Mennonite World Conference in Harrisburg, Pennsylvania. The Editor saw women wearing coverings and plain clothing at the Farm Show Complex in the Pennsylvania Capital, mostly from Pennsylvania, with other conservative groups running food stands at the event. But it was the mix of African, Asian, European, and Latin American Mennonites that made it truly a global event. While the Editor appreciates and loves to sing four part a cappella music, it was the wonderful mix of songs with many instruments, and singers from a variety of countries, that made the music at Mennonite World Conference inspiring.

A highlight was meeting a Mennonite couple from Strasbourg, France. The Editor mailed them a copy of his 2005 book *Margaret's Print Shop*, a historical novel set in the sixteenth century city of Strasbourg. The French couple, involved in a historical society in Strasbourg, wants to read the book and evaluate the

possibility of translating it into French.

Weavers History Book

A history book about the Weavers Mennonite Church will be finished in the fall of 2015. Since 2011, the Editor has been working on a history book of the congregation, one of the first in the Virginia Mennonite Conference. This book was commissioned by the congregation for the 190th anniversary of the



formation of the congregation in 1825.

As can be seen from the cornerstone above, the first log meetinghouse was built in 1827, a second wood frame building was constructed in 1881, and the limestone cornerstone on the south side of Rawley Pike was laid in 1941, with first services held January 31, 1943.

The cornerstone at the church was pulled out, and the mortar removed, when the Editor discovered in the history records that a copper box with numerous materials had been deposited behind the cornerstone. Find out details about this story and others in the forthcoming 360 page history book.



Mountain View Mennonite Church, Lyndhurst, Virginia, in Augusta County, as seen on Sunday morning August 23, 2015. The congregation has a membership of 215. The first meetinghouse was built in 1900, and the second in 1953. Earl B. Monroe is the pastor in 2015.

Photo by Editor

The *Shenandoah Mennonite Historian* is published quarterly by the Shenandoah Valley Mennonite Historians, established in 1993.

Officers of the Historians:

Chair, Jim Hershberger

Treasurer, Sheldon "Pete" Burkholder

Secretary, James Rush

Lois Bowman

Gerald R. Brunk

Elwood E. Yoder, Editor

Forthcoming *Historian* Topics in 2015:

- George Brunk II's great-grandsons write essays about his life
- Songs used in the Brunk revival tent meetings

If you have an idea for an article or picture for the *Historian*, contact the Editor at elyoder@gmail.com.

Past issues of the *Shenandoah Mennonite Historian* can be found in PDF format at http://mennonitearchivesofvirginia.net/Shenandoah_Historian.html

On the cover is a photo of Mountain View Mennonite Church, Lyndhurst, Virginia, taken by the Editor, August 23, 2015.

An annual individual membership fee for the Shenandoah Valley Mennonite Historians is \$10.00 per year, which includes a subscription to the *Historian*. Additional family memberships are \$5 each. Send membership fees or inquiries to James Rush, e-mail at jamesrush@comcast.net, phone 540-434-0792, or U.S. mail to James Rush, 780 Parkwood Drive, Harrisonburg, Virginia, 22802

Shenandoah Valley Mennonite Historians
780 Parkwood Drive
Harrisonburg, VA 22802