



Pleasant View Old Order Mennonite Meetinghouse near Dayton.
Built 1902-03. The left door is for women, the right door for men.

Shenandoah Mennonite Historian

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2010 DIRECTORY OF MENNONITES, AMISH AND ANABAPTIST GROUPS IN VIRGINIA

Every two years we produce a directory of all Mennonites, Amish and Anabaptists in Virginia. We make it as up-to-date as possible. Each time there are changes. This one reports recent separations and sensitive developments. We endeavor to be accurate and gentle when there may be different perspectives of outlook, but we try to give enough information to understand what has happened. The Directory begins on page 4.

One way to look at separations among Mennonites and Amish in general has been voiced by Glendon Blosser, long-time Virginia Mennonite Conference leader (of the MC-USA group), who has an excellent memory of historical developments of the last 50 years. He says he sees separations as perhaps being examples of "good wood splits easily."

On pages 2-3 we reprint an account of a journey on horseback in November 1868, to West Virginia by David A. Heatwole, father of the well-known L. J. Heatwole of the Middle District of Virginia. *The Herald of Truth*, February 1869, carried this account. Also on page 3 we include a review of the recently published volume five of *Unionists and the Civil War Experience in the Shenandoah Valley*, compiled and transcribed by David S. Rodes and Norman R. Wenger and edited by Emmert F. Bittinger.

The Directory occupies pages 4-8. On page 9 we present a never-before-published translation of a poem about the significant Martin Burkholder's labors and travels as a minister and bishop, as transcribed by Amos Hoover and translated by Ervie Glick, EMU Emeritus Professor of German. The back cover lists the congregations to be involved in the 2010-11 celebration of 175 years of Virginia Mennonite Conference history.

Account of a Journey

Imagine yourself, four years after the Civil War, getting on horseback 140 years ago in November. David A. Heatwole took this trek westward over mountains and valleys for ten days. Times and the geographic layout of developments have certainly changed in nearly a century and a half. Here's the way Heatwole wrote it in his own words, spelling and punctuation.

On the 4th of Nov., 1868, the brethren Samuel Coffman [bishop of Middle District], Jacob Driver, Frederic Rhodes and myself, left our homes for a visit to the mountains of West Virginia. After three or four hours ride, we reached the mountains. Our way led up a stream called Dry River. The road was tolerable good. We continued our course for twenty miles, passing several houses and cabins. About two o'clock in the afternoon we reached the top of the Shenandoah mountains.

This forms the line between East and West Virginia. Here we took a parting view of our native valley. Here also may be seen the Massanuttan and Blue mountains towards the east, and the Allegheny towards the west; the last cabin we had passed was now four miles behind us and the next one six miles before us, leaving us a distance of ten miles without passing a single habitation.

Our path led in such a zigzag way around the mountains, so that sometimes after traveling a mile we would come within a stones throw of the place we had passed before. At length we reached the foot of the mountain. Here is a little valley at some places not more than half a mile wide, where we crossed the head waters of the South Fork of the Potomac. Before us loomed up the South Fork Mountain. The surface of the country is very broken and rugged, so that wagons cannot be used.

We took the Bridle Path across the mountain, leading our horses at times up steep banks, and

down into deep ravines under shelving rocks which hung over us in a most threatening manner. At length we reached a log cabin, where we put up for the night with a man by the name of John Fulse. We were considerably fatigued from our first days journey, and felt much refreshed the next morning.

After breakfast we again proceeded on our way, part of the time leading our horses, as the road was very steep and rough. After reaching the foot of the mountain we came to the South Branch, also a tributary to the Potomac.

Here the valley is just wide enough for a roadway. After proceeding down along the course of the stream about a mile we came to Franklin, the county seat of Pendleton county.

Here the valley widens sufficiently for a street and a row of houses on each side. The town contains a court house, three stores, a church, and a few dwellings. The jail was destroyed by fire during the late war. Here the roads became easier again. We proceeded six miles down the turnpike, leading from this place to Morefield. then turned to the left, into the mountains again, until we came to the North Fork Mountain, where we obtained feed for our horses, and then ascended the mountain, from the top of which we could see the lofty peaks of the Allegheny on the west and the Shenandoah on the east. Here again we traveled a distance . . . [From the top] we could see the top of the Shenandoah mountains, fifty miles distant. The soil of the mountains being very rich, grass grows in great abundance, on which the finest cattle were grazing.

The next day (Sunday) the place of meeting being nearly one side of the settlement, I did not expect to see many present, but to my surprise they gathered in until quite a congregation were present; there being no seats in the house, logs and rails were substituted.

On Monday we again had meeting at the place where our second appointment had been held, where three persons were received into the church by baptism. On Tuesday there was another appointment on the North fork. I ascended one of the mountains where we saw some cabins when yet about four miles distant, and was surprised to see the richness of the soil on the mountain heights. It is however very rolling; but they raise here all the necessaries of life; and there are thousands of acres of land as rich as any in the valleys where the panther, the bear, the wolf, deer and wildcat run unmolested except by an occasional hunter.

After my descent I again met my companions at Michael Mouses, near the Seneca Rock. It was proposed to climb to the top of the rock. Three of our party, after obtaining the necessary information as to the route, commenced the ascent. After we had proceeded about 200 feet one of the party concluded he was high enough. The other two of us pushed on, and in an hour from the time of starting reached the summit of the Rock, 970 feet above the level of the river, which flows at its foot.

The rock is about six or eight feet wide on the top; one of its sides is somewhat sloping; the other perpendicular. There is always a current of air on this rock, and many have made the ascent and left the initials of their names on its rocky surface, some whose bodies have long since mouldered in the dust.

Here in these mountainous regions sufficient food is afforded to the admirers of mountain scenery. As I wandered among these, my mind was carried back to the mountains of scripture. I thought of Ararat, once the stepping stone between the diluvian and antediluvian worlds, on its summit were once congregated all the inhabitants of the earth.

I thought of Moses, when he stood viewing the promised land whose sacred soil his feet were forbidden to tread, from Pisgah's top, Sinai

After an absence of ten days, we reached our homes in health and safety, and found our families well.

Rockingham Co., Va. D. A. Heatwole

Review of Vol. V, *Unionists and the Civil War Experience in the Shenandoah Valley*, by David S. Rodes and Norman R. Wenger. Valley Research Associates, 2009. Illustrated, documented heavily, indexed, 1122 pages, \$49.95. Review by J. O. Lehman

As in previous volumes, this tome, through the testimonies in the Southern Claims Commission cases, give us "profound insight into the sacrifices" made by many Rockingham County persons "to support the Union while living among a Secessionist majority." (Dale MacAllister)

This volume covers many German Baptist Brethren (Dunkards) and a few Mennonites. Two very significant ones were Jacob Brunk (1821-1884) who lived near Weavers Church and Samuel Hartman (1826-1910), who lived on the Valley Pike south of Harrisonburg. Both attended Weavers Church.

Brunk articulated well the Mennonite position. If a member "engaged in the Rebellion voluntarily" he would be excommunicated." No slaveholder "could become a member of our Society until he manumitted his slaves." He refused to vote for secession, despite threats of hanging. He purchased exemption from fighting by paying the \$500 and also sent a son north to avoid conscription. (pp. 661-71).

Hartman voted for Virginia's secession, thinking a strong vote might avoid it. Later he deeply regretted his vote and grieved over it. They sheltered people fleeing North and their house was used as a hospital for 20 wounded soldiers. Once they alerted a Union officer on their farm of a threatened ambush nearby.

AMISH, ANABAPTISTS AND MENNONITES IN VIRGINIA, A DIRECTORY OF GROUPS, CONFERENCES AND CONGREGATIONS

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Every two years we try to produce a directory of all Mennonites, Amish and Anabaptists in the state of Virginia. We make it as up-to-date as possible. Each time there are changes. Information and membership figures are current as of January/February 2010 as obtained in the following directories, interviews, letters or visits.

Anabaptist (Mennonite) Directory. Updated by Melissa Yoder. Harrisonburg:
Sword and Trumpet, 2010.

Church of God in Christ Mennonite (Holdeman). Interview with deacon Reuben Shirk,
Harrisonburg, VA, Jan. 22.

Directory of the Original Virginia Conference Old Order Mennonite Families, 2007,
Updated by an interview with Deacon Robert Knicely, Jan. 19, 2010.

Directory of the Virginia Conference (Old Order) Mennonite Families, 2008.

In an interview, Jan. 21, Bishop Dale Beery called it Riverdale Old Order Mennonite Church
for the group sometimes called the Cline-Showalter group.

Interviews, January 2010 Mrs. James Eicher, Rose Hill, Simon Schrock, Catlett, VA

Numerous communications by phone, letter. **Old Order Amish** – Pearisburg, Sam Chupp, Owen
Hershberger, Jerry Miller; Nathalie, VA, Danny & Elma Byler

Old Order Mennonite - Dayton area: Lloyd Wenger, Lewis Martin, Dale Beery, Robert E. Knicely
Weaverland Mennonite - Dayton: Norwood Shank

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BEACHY AMISH CHURCHES

Faith Christian Fellowship, Catlett [53]
Faith Mission Fellowship, Free Union [102]
Farmville Christian Fellowship, Farmville [27]
Gospel Light Mennonite Church, Gordonsville [32]
Kempsville Amish Mennonite, Virginia Beach [55]
Light of Hope Christian Fellowship, Wytheville [55]
Oak Grove Church, Aroda [101]
Pilgrim Christian Fellowship, Stuarts Draft [128]
Set Free Mennonite Church, Bolar [20]

BEREA AMISH MENNONITE FELLOWSHIP

Mount Zion Amish Mennonite Church, Stuarts
Draft [11]

BIBLICAL MENNONITE ALLIANCE

Believers' Fellowship, Location Pending [9]
Blue Ridge Christian Fellowship, Radiant [19]
Calvary Mennonite Fellowship, Mt. Clinton [159]
Oak Hill Mennonite Church, Cumberland [48]

CENTRAL DISTRICT CONFERENCE [MC]

Shalom Mennonite, Harrisonburg [63]

CHARITY MINISTRIES

Dayspring Christian Fellowship, Amherst [34]

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CHURCH OF GOD IN CHRIST, MENNONITE (Holdeman)

Shenandoah Valley Congregation of the Church of God in Christ, Mennonite (Holdeman), McGaheysville area [5 families; 2 more expected] 17 members

A long time ago, perhaps more than 100 years ago, a few families of this group were established in the Erickson Ave., Garbers Church Rd. area. The last one of that group, Martha Blosser, died Jan. 17, 2010. Meanwhile, in June 2008 new families from PA, MS, and IL of this group began moving to the McGaheysville area. They meet for worship in the Elkton Community Center, but have bought land for a meetinghouse along Mt. Olivet Church Rd. (Source: Reuben Shirk)

CONSERVATIVE MENNONITE CONFERENCE

Dayspring Mennonite Church, Midland [46]
Providence Mennonite Church, Virginia Beach [34]
Trinity Mennonite Church, Farmville [50]

CORNERSTONE CHURCH AND MINISTRIES INTERNATIONAL—UNITED STATES

Cornerstone Church of Albemarle, Crozet [38]
Cornerstone Church of Augusta, Staunton [225]
Cornerstone Church of Broadway, Broadway [200]
Cornerstone Church at the Lake, Harrisonburg [150]

EASTERN PENNSYLVANIA MENNONITE CHURCH

Hildebrand Mennonite Church, Hermitage [5]
This historic building is owned by the Brethren-Mennonite Heritage Center, Harrisonburg, but-leased to the Eastern Pennsylvania group for use.

MARANATHA AMISH MENNONITE CHURCHES

Maranatha Bible Fellowship, Rose Hill [19]

MOUNTAIN VALLEY MENNONITE CHURCHES

Bethel Mennonite, Broadway [55]
Dayton Mennonite, Dayton [188]
Faith Mennonite, South Boston [18]
Morning View Mennonite, Singers Glen [81]

NATIONWIDE FELLOWSHIP CHURCHES

Pilgrim Mennonite, Amelia [31]
Pleasant Valley Mennonite Fellowship
Harrisonburg [65]
Southside Mennonite, Kenbridge [30]
Southside Mennonite, Kenbridge [30]

OLD ORDER AMISH

In the 1990's a movement of Old Order Amish began trickling into several areas of Virginia, the counties of Giles, Charlotte and Halifax. All came from different states, the Giles County group primarily from Wisconsin, the Charlotte County group is from Maryland 40 miles south of Washington, D. C., and the Halifax County group came from Dover, Delaware.

In the Walker Mountain Amish Community Church in Giles, many have a Pearisburg address. Conversations by phone reveal that a number of issues are bringing change to the community. The Raber Almanac 2010 lists two districts but some say there is only one Old Order Amish district at the moment. Sam and Lydia Chupp have for years written columns for *Die Botschaft* and *The Budget*. Ben and Cora Wenger now write.

The Walker Mountain community enjoys many visitors from out-of-state. Also, more plain folks from PA and IN have settled there. Chupp columns indicated Sunday school being held at two places. They have two schoolhouses.

Changes also include some Lobeyville, TN Amish now coming to worship with seven Pearisburg families. They do not claim to be Amish or Mennonite, but hold to the Anabaptist heritage. Some believe the need for another baptism, so they have been re-baptized. Local changes and developments have been described as "issues." Local leadership and the congregation sought help from out of state bishops, first from Kentucky, then eventually from Montana and Michigan.

Largely living on the mountainside, these people have various occupations and small businesses, like raising goats, a furniture shop, leather shop, a log cabin business and the selling of exotic birds, including tropical birds. Occupational changes also occur along with church changes. For example, the bird business and log cabin business will cease for a while.

CHARLOTTE COUNTY

In the Cullen, VA area in the late 1990's this thriving settlement developed. They have developed nice farms, some partially developed, some from "scratch." Some have almost new buildings. Many are dairymen and one milk hauler takes the milk to the Tidewater area. Several, including bishop Isaac S. Fisher, raise tobacco. Most people live within an eight to ten-mile radius. Church membership exceeds 65. Minister Ben U. Stoltzfus in Sept. 2007 provided basic information about this group.

HALIFAX COUNTY

Begun in 2005 and since, they settled in northern Halifax County. They came from Dover, DE, which they felt was too congested. One family came from Colorado. Daniel Coblentz is the bishop. Faithful correspondents to *The Budget* and *Die Botschaft* provide information. Beside farming, other occupations such as carpentry, masonry, greenhouse, bakery, painting and selling furniture are found here. The community includes 29 families with 65 members. Halifax and

Charlotte county Amish will sometimes exchange preachers.

OLD ORDER MENNONITES

This group began in 1900-01 in Virginia Mennonite Conference's Middle District. Since about 1953 there were two groups, but recently a third group of "horse and buggy" OOM's developed. All three groups alternate in the use of the historic 1902-03 Pleasant View meetinghouse with nice green shutters. They hold funerals and bury their dead in the large cemetery adjoining Pleasant View. They also have worship buildings at Oak Grove and Riverdale and hold some services in several schoolhouses.

Many are farmers or hold farm-related jobs. Making a living on small farms is a challenge these days. The fairly new and rapidly growing Shenandoah Valley Produce Auction has become a real asset as more turn to raising produce to sell much of it wholesale at this Auction. Plans are in the works now for major expansion of this business, according to the *Daily News Record* of Jan. 22, 2010.

Two groups have published directories, the one sometimes known as the Cline-Showalter group has one that is dated November 2008, with the title *Directory of the Virginia Conference (Old Order) Mennonite Families*. This group now numbers 310 members. Another group with 375 members has a 2007 *Directory of the Original Virginia Conference Old Order Mennonite Families*. The group with 99 members has Lloyd Wenger as bishop. They like to use the name "Old Order Mennonites, Virginia Conference."

In 2006-07, ministers and some members from the Cline-Showalter group were no longer comfortable with the direction the church was being led. They called for outside help from Ontario, Canada and Lancaster, PA. Eventually a separation occurred. The Cline-Showalter group recently had

a lot ceremony for a new bishop. Included in the lot were Lewis Martin, Wilson Rhodes and Dale Beery. The lot "fell" on Beery who was then ordained. Issues worked on recently are the use of computers and cell phones. It is realized that digital equipment like computers and word processors, as well as cell phones have multi-use, which makes things more complicated. Electronic gadgetry is rapidly changing and creates problems on questions of worldliness.

PILGRIM MENNONITE CONFERENCE

Piedmont Mennonite Church, Amelia Court House [56]

This group left the Pilgrim Mennonite Church (Nationwide Mennonite Fellowship) and began worshiping in temporary facilities and formed this new congregation in September 2007. No bishop is named in the *Mennonite Church Directory 2010*, but two ministers and two deacons are named.

SOUTHEASTERN MENNONITE CONFERENCE

Bank Mennonite, Hinton [122]
 Bethany Mennonite, Dayton [44]
 Bethesda Mennonite, Broadway [34]
 Ebenezer Mennonite, South Boston [78]
 McDowell Mennonite, McDowell [26]
 Mount Hermon Mennonite, Stanardsville [47]
 Peake Mennonite, Hinton [85]
 Pike Mennonite, Harrisonburg [90]
 Rawley Springs Mennonite, Hinton [40]
 Strasburg Mennonite, Strasburg [33]

UNAFFILIATED CONGREGATIONS

Six congregations identify themselves in this category.

Bethel Mennonite, Gladys [110]
 Broad Street Mennonite, Harrisonburg [17]
 Island Creek Mennonite, Hillsville [62]

Olive Branch Christian Church, Staunton [25]
 Timberville Mennonite, Timberville [27]
 Wills Ridge Mennonite, Floyd [46]

VIRGINIA MENNONITE CONFERENCE (PART OF THE NATIONAL MC-USA GROUP)

Source: *2008 Directory*, so numbers may not be quite up-to-date

Beldor, Elkton [31]
 Big Spring, Luray [62]
 Calvary Community, Hampton [1914]
 Calvary Community, Chesapeake [130]
 Charlottesville, Charlottesville [68]
 Christiansburg Mennonite Fellowship, Christiansburg [54]
 Community, Harrisonburg [225]
 Crossroads, Broadway [36]
 Family of Hope, Harrisonburg [14]
 First Mennonite, Richmond [82]
 Gospel Hill, Harrisonburg [98]
 Grace Mennonite Fellowship
 Lacey Springs [186]
 Greenmonte, Stuarts Draft [84]
 Harrisonburg Mennonite, H'burg [645]
 Hebron, Fulks Run [75]
 Huntington, Newport News [120]
 Immanuel, Harrisonburg [32]
 Lindale, Linville [396]
 Lynside, Lyndhurst [85]
 Mathias, Bergton [35]
 Mount Clinton, Harrisonburg [132]
 Mount Pleasant, Chesapeake [311]
 Mount Vernon, Grottoes [77]
 Mountain View, Lyndhurst [166]
 New Beginnings, Bridgewater [116]
 Northern Virginia, Fairfax [22]
 Park View, Harrisonburg [411]
 Powhatan, Powhatan [129]
 Providence, Newport News [29]
 Rehoboth, Scottsville [17]
 Ridgeway, Harrisonburg [165]
 Springdale, Waynesboro [187]
 Staunton, Staunton [26]

Stephens City, Stephens City	[81]
Stuarts Draft, Stuarts Draft	[56]
Trissels, Broadway	[112]
Valley View, Criders	[77]
Vietnamese Christian Fellowship Falls Church	[53]
Warwick River, Newport News	[186]
Waynesboro, Waynesboro	[158]
Weavers, Harrisonburg	[330]
Williamsburg, Williamsburg	[75]
Woodland, Basye	[12]
Word of Life, Norfolk	[9]
Zion, Broadway	[250]
Zion Hill, Singers Glen	[56]

Recent Church Plantings and “Congregations in Formation.” Except for Manantial de Vida, which began 2004, these church plantings began in 2007-2009. In many cases, there is tentative or little organization and therefore no official membership figures. A few have officially joined Virginia Conference. Hence, this is only an estimated figure
[ca. 150]

Early Church, Harrisonburg
Eastside Church, Harrisonburg
Iglesia Discipular Anabautista, Harrisonburg
James City Co., VA (no church name yet)
Manantial de Vida, Harrisonburg
New Song Fellowship, Harrisonburg
Stephens City Korean Community, Stephens City
The Table, Harrisonburg

WEAVERLAND CONFERENCE

Mt. Pleasant Mennonite, Dayton [180]

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SUMMARY

Including number of members and the total for the state of Virginia

Beachy Amish	573
Berea Amish Mennonite Fellowship	11
Biblical Mennonite Alliance	235
Central District Conference [MC-USA]	63
Charity Ministries	34
Church of God in Christ, Mennonite	17
Conservative Mennonite Conference	130
Cornerstone Church and Ministries	613
Eastern Pennsylvania Mennonite Church	5
Maranatha Amish Mennonite	19
Mountain Valley Mennonite	342
Nationwide Fellowship	156
Old Order Amish	ca. 215
Old Order Mennonite	784
Pilgrim Mennonite	56
Southeastern Mennonite Conference	599
Unaffiliated Congregations	287
Virginia Mennonite Conference	7,765
Weaverland Conference	<u>180</u>
Total:	12,084

As most pastors know, membership figures may tend to be soft because they change fairly often. Membership numbers are only one indication of the health of a congregation. The numbers represent an idea of the size of a congregation.

The grand total represents the best that can be found at the moment to give an idea of how many churches and membership reside in Virginia in January-February, 2010.

MARTIN BURKHOLDER POEM

The major collection of Martin Burkholder letters in the Virginia Mennonite Conference of letters includes numerous letters in old handwritten German script. Found with them is this poem. Ervie L. Glick, Professor Emeritus, German, Eastern Mennonite University, has agreed to work at translating the letters. Few people today can readily decipher the old German script. Amos Hoover, Ephrata, Pennsylvania, spent many hours transcribing that handwriting and presenting us with fine typed copies in German.

Ervie finds that some are not easy to translate because either the original writer did not have a great deal of education or the transcription process left an occasional sentence incomplete. One might guess that both these factors were at work. Letters also vary from writer to writer in terms of the quality of German. Here is a poem found among the letters. Martin Burkholder, as a minister and bishop, traveled widely from Pennsylvania to Illinois, as well as Ontario, Canada and had cultivated numerous friendships before his death in December 1860, at age 43.

(Transcriber's note. This poem apparently was written by someone who donated some money to the Burkholder family as he / they had to travel for the sake of church work.)

1. I set down these words
Because you have left home
To visit our congregation,
While leaving your own alone.
2. While we too need money
To travel through this world,
Take it as a small gift;
It does us no harm.
3. I hope it was purest love
That drove you from your homeland,
So that we in this far off land
May come to know each other well.
4. So that we abide in sacred love
And strive as children of the Father
To praise God with the sanctified
In order to appear before Him.
5. To praise God and the Lamb,
For He is our Bridegroom
And has suffered as a Lamb
For us there on the Cross.
6. Oh I do so wish for you now
God's presence on your journey;
Greetings to all the brothers;
May pure and precious peace abide.
7. May good health keep you
Is my wish from the bottom of my heart
Until we in Eternity shall
Meet again for all time.
8. Parting here brings sadness
When we love each other,
But there is no parting there,
And the Lamb shall make us glad.
9. Oh it is my earnest prayer
That we take sure steps
On the straight and narrow path
That Christ has laid for us.
10. Now I shall close my poem
And greet your congregation;
Do greet them in Jesus' name.
I close with Amen.

(Translator's note: The original poem was constructed in rhymed couplets AABB. No attempt was made here to make the poem rhyme, but rather to render a faithful translation of meaning. However, a certain charm was lost with the absence of rhyme.)

VIRGINIA CONFERENCE TO CELEBRATE 175 YEARS

A Sixteen-Month Series to Celebrate 175 Years Throughout VA Congregations

2010

April—Weavers Church delegate session to begin celebration; release Gloria Diener brief history

May—Zion Church; Release Elwood Yoder 125-year history of Zion; recognize Trissels as older

June—Raleigh Church (North Carolina); Annual assembly; recognize connections with MC-USA

July—Warwick River Church; first hosting of VA Conf; impact of military area with peace witness

August—Valley View (Bergton): early church not “home based; evangelism (tent & school house)

September—Springdale Church; Hildebrand and early Augusta Co. Mennonites; earliest Relief Sales

October—Park View Church; began on EMS campus 1918; role of Christian Schools of Conference

November—Mt. View (Hickory, NC); first NC congregation; Also Hmong congregation since 2004

December—Christiansburg Church planting in university setting (VA Tech); violence & peace witness

2011

January—Mt. Clinton; first Harmonia Sacra singing in District; Joseph Funk; singing schools/music

February—Mt. Pleasant (Chesapeake); migration story Mennonites to area; first building 1910

March—Harrisonburg Church; celebrate 75 years (beginning as Chicago Avenue); 2 styles of worship

April—VA Mennonite Missions (Spring Mission Sunday); 25 years of PIM; international missions

May—Washington Community Church; Mennos in D. C., variety of cultural congregations, peace

June—Lindale Church; highlight Anabaptist/Menno history/vision; cemetery “voices,” Yoder reunion

July—Annual Conference Assembly at EMHS; climax the series; mass assembly worship; displays;
recognize mission workers and delegates from overseas

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