

Pennsylvania Mennonite Heritage



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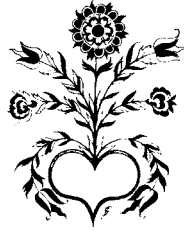
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ON THE COVER

Crusade for Christ Tent Campaign September 2–18, 1955, held along Route 897 a quarter mile north of Route 30, was sponsored by Maple Grove Mennonite Church. The crusade, using three tents, was under the direction of the Christian Laymen's Tent Evangelism. The main tent had a seating capacity of 4,500. A smaller tent was used as a prayer room, and a third tent housed a book stand operated by the Mennonite Publishing Company, Scottsdale, Pennsylvania. The crusade returned to the Lancaster area in 1957, with a second audience tent that would seat an additional 2,000 people. The second crusade was held four miles west of Lancaster along Route 230. The cover photo was taken Sunday afternoon, September 11, 1955. (Credit: *Mennonite Life*)

Augsburger's use of narrative to argue specific Anabaptist theological beliefs extends our understanding of the narrative paradigm and indirect communication.

Myron S. Augsburger's Contribution to the Narrative Paradigm and Indirect Communication

By Ryan A. Geesaman

Dr. Myron S. Augsburger, former Mennonite tent evangelist and president emeritus of Eastern Mennonite University, Harrisonburg, Virginia, has written many theological books. He has also written many historical novels based on the lives of prominent figures from the Anabaptist movement of the sixteenth century. A comparative rhetorical analysis of the themes in Augsburger's theological writing and his historical novels through the theoretical framework of the narrative paradigm reveals his use of indirect communication to convey Anabaptist theology in a non-confrontational way.

Dr. Myron S. Augsburger began his career as a Mennonite pastor and then an evangelist with Christian Laymen's Tent Evangelism (CLTE).¹ After seven years, Augsburger left to pursue additional education, and in 1964, he was elected president of Eastern Mennonite College (EMC), now Eastern Mennonite University (EMU), where he served until 1980.² Augsburger became a respected theologian beyond the Mennonite Church and a voice to the

broader evangelical movement.³ In fact, *Time Magazine* listed Augsburger as one of the "Preachers of an Active Gospel" in 1969.⁴

While some research has been conducted regarding Augsburger's time in tent evangelism⁵ and as president of Eastern Mennonite University,⁶ no research has been conducted regarding Augsburger's communication of theology. Understanding how Augsburger communicated his Mennonite the-

ology and values is important due to his national recognition and influence, including leadership in the Council for Christian Colleges and Universities (CCCU)⁷ and the National Association of Evangelicals (NAE).⁸ Augsburger's communication is significant because he published works in both direct and indirect styles.

Throughout his career, Augsburger was a prolific author of theological works and continued to publish books and articles into 2012. Many of his early works consisted of direct communication of Mennonite theology. In 1977, Augsburger published a historical novel, *Pilgrim Aflame*, which told



Myron S. Augsburger
about 1959 (Credit: Mennonite Church USA Archives)

1. D. F. Dickey, "The Tent Evangelism Movement of the Mennonite Church: A Dramatistic Analysis" (Unpublished doctoral dissertation, Bowling Green State University, 1980). James O. Lehman, *Mennonite Tent Revivals: Howard Hammer and Myron Augsburger, 1952-1962* (Kitchener, ON: Pandora Press, 2002), 151.

2. "Eastern Mennonite College Elects New President," *Gospel Herald* 57, no. 2 (January 14, 1964): 32. "Witmer to Head Presidential Search," *Gospel Herald* 71, no. 39 (October 3, 1978): 759. B. D. C. Manzullo-Thomas, "Prophet and President: Myron S. Augsburger and the Mennonite History of Evangelical Higher Education," *Pennsylvania Mennonite Heritage* 39, no. 4 (October 2016): 140.

3. Manzullo-Thomas, 136-142.

4. "Religion: Preachers of an Active Gospel," *Time Magazine* 94, no. 12 (September 19, 1969). Retrieved from <http://content.time.com/time/subscriber/article/0,33009,901471,00.html>

5. Dickey, Lehman, 182.

6. Manzullo-Thomas, 136-142. James A. Patterson, *Shining Lights* (Grand Rapids, MI: Baker Academic, 2001), 30.

7. Patterson, 63-78.

8. Manzullo-Thomas, 136-142.



Crusade for Christ Tent Campaign near Gap, Pennsylvania, Sunday afternoon, September 11, 1955. Campaign staff included evangelist Myron S. Augsburger, manager Paul Neuenschwander, chorister J. Mark Stauffer, and book tent staff Clifford Lind and Arthur Roth. (Credit: *Menonite Life*)

the story of sixteenth-century Anabaptist reformer Michael Sattler, and in doing so, indirectly communicated Anabaptist theology. Augsburger continued to publish historical novels through 2008 about key leaders of the early Anabaptist movement. An analysis of Augsburger's career and written works shows a difference in his communication style depending on his audience and reveals how he used narratives and indirect communication to express Anabaptist theology to a broader audience.

Background on Augsburger

At the age of nineteen, Augsburger attended an evangelistic campaign in Lima, Ohio, led by Dr. Jesse Hendley. It was at this event that Augsburger decided he would one day become an evangelist.⁹ A few years later, in the spring of 1951, brothers Lawrence and George R. Brunk II began holding Mennonite tent revivals in Lancaster, Pennsylvania.¹⁰ This eventually led to the formation of Christian Laymen's Tent Evangelism (CLTE).¹¹ At the time, the tent meetings

were focused more on the revival of the Mennonite Church and less on the evangelism of those outside the church.¹² Augsburger saw the major benefit of the early tent revivals as clarifying assurance of salvation, which he thought was misunderstood by Mennonites at the time.¹³ While a student at EMC, he had the opportunity to discuss evangelism with Lawrence Brunk. During an EMC gospel team trip, the two discussed whether Mennonites should be engaging in more mass evangelism similar to that of Billy Graham.¹⁴ This foreshadowed Augsburger's future evangelist endeavors.

Tent evangelism

Augsburger began to hold his own evangelistic meetings in August of 1952.¹⁵ After being recommended by CLTE evangelist Howard Hammer to succeed him, Augsburger officially started as the CLTE evangelist during the summer tent meetings of 1955.¹⁶ He delib-

9. Lehman, 149.

10. *Ibid.*, 7.

11. *Ibid.*, 10.

12. *Ibid.*, 5.

13. *Ibid.*, 16.

14. *Ibid.*, 149–150.

15. *Ibid.*, 150.

16. *Ibid.*, 151–152.

erately utilized a direct style of communication as an evangelist, being quoted as saying, “The Gospel must not be cheapened through manner of presentation but must reach the soul through the highest medium possible, the mind.”¹⁷ This style was well received and admired by his audiences at the time. One classmate of Augsburgers described him as having the ability to put “theology into simple terms.”¹⁸ Another reviewer positively differentiated Augsburgers’s direct style from others “of the sensational type which depend mostly on sad stories and touching incidents for their effectiveness.”¹⁹

Serving as further evidence of Augsburgers’s focus on evangelism, all references to “revival” were dropped from CLTE after he took over as the evangelist.²⁰ This shifted the purpose from revival of the church to evangelism of the unchurched.²¹ During this time, Augsburgers showed a willingness to engage other media to reach the desired audience. He often used radio broadcasts to announce upcoming tent meetings as well as to prime the community for what they would experience at a tent meeting and his preaching.²² In 1958, Augsburgers moved to more city-wide crusades like those of Billy Graham and, as such, led a decision to change the name of CLTE to the Christian Laymen’s Evangelical Association (CLEA) to reflect this change in direction.²³

Higher education

In November 1962, Augsburgers left the CLEA to form the Augsburgers Crusades as well as to pursue additional education.²⁴ In 1964, EMC elected Augsburgers as its next president, and he took office in 1966.²⁵ Augsburgers’s presidency at EMC coincided with a period of sustained physical and curricular growth at the institution.²⁶ Although Mennonite theology has historically remained separated from the secular world, Augsburgers advocated for an integration of faith and learning at EMC.

Augsburgers also saw the strategic benefits of being in relationship with like-minded institutions. In 1971, he helped to form the Christian College Consortium (CCC), which eventually led to the creation of the Council for Christian Colleges and Universities



Myron S. Augsburgers in a tent crusade in May 1965 (Credit: Mennonite Church USA Archives)

(CCCU).²⁷ These organizations gave Christian institutions of higher education a stronger unified voice in both the world of higher education and national political discourse. Augsburgers stepped down as EMC’s president in 1980.²⁸ This transition, however, did not end his career in higher education. Augsburgers was invited to serve as CCCU president from 1988 to 1994.²⁹

Anabaptist ambassador to the evangelical church

During his work in tent evangelism, Augsburgers “kept one foot firmly planted in the Mennonite world and the other foot in the broader evangelical world in America.”³⁰ He advocated for cooperative evangelism with non-Mennonites, which was controversial within Mennonite circles.³¹ His work in the CCCU also required him to work constructively with people and organizations with various evangelical backgrounds. His ability to do this led to a leadership role with the National Association of Evangelicals (NAE).³² Even so, he did not hesitate to include Mennonite ideals in his speeches to the NAE.³³ His ability to communi-

17. *Ibid.*, 152.

18. *Ibid.*, 153.

19. *Ibid.*, 159.

20. Dickey, 108.

21. *Ibid.*, 111.

22. *Ibid.*, 115–116. Lehman, 171.

23. Lehman, 212–213.

24. *Ibid.*, 280.

25. Eastern Mennonite College Elects New President, 32.

26. Manzullo-Thomas, 138.

27. Patterson, 31.

28. “Witmer to Head Presidential Search,” *Gospel Herald* 71, no. 39 (October 3, 1978): 759. Manzullo-Thomas, 140.

29. Patterson, 63–78.

30. Lehman, 204.

31. *Ibid.*, 232–233.

32. Manzullo-Thomas, 139.

33. Perry Bush, “Anabaptism Born Again: Mennonites, New Evangelicals, and the Search for a Useable Past, 1950–1980,” *Fides et Historia* 25, no. 1 (1993): 35.

cate with the broader evangelical community led to his popularity as an evangelical speaker.³⁴

In reviewing the literature on Augsburg's career, one can begin to see a thread in his communication. Early in his career, he was speaking primarily to audiences that, for the most part, shared his beliefs and theology. As he continued through his career, he began to interact and communicate with broader groups that did not endorse all of his Mennonite theology. A significant portion of this communication to a broader audience was accomplished through his historical novels. By means of the historical narratives, Augsburg was able to argue Anabaptist theological points indirectly.

Theoretical framework

W. R. Fisher identified the rational world paradigm as the most familiar way that people view argument.³⁵ This model presupposes that humans are rational, argument is at the core of human decision-making and communication, situations dictate the rules of argumentation, arguers are judged by their expertise, and the world is a set of puzzles that can be solved through reason.³⁶ This paradigm, however, leaves little room for minority viewpoints and beliefs as well as reason outside of straight argumentation through direct communication. Fisher views this a weakness as "the meaning and significance of life in all of its social dimensions require the recognition of its narrative structure."³⁷

Narrative paradigm

Fisher introduced the narrative paradigm in order to provide another lens through which to analyze communication that does not neatly fall into direct communication of arguments. Narration is defined as "a theory of symbolic actions . . . that have sequence and meaning for those who live, create, or interpret them." It can be fiction or nonfiction. The narrative model presupposes that humans are storytellers, they make decisions based on good reasons captured by various communication modalities, good reasons are produced and practiced within historical and cultural context, narrative probability and fidelity are used to judge rationality, and the good life is chosen from a set of stories that make up the world.³⁸ Utilizing this

paradigm, one can assess a narrative through a logic that Fisher calls "narrative rationality."³⁹

Rather than relying on deliberation as in the rational world paradigm, narrative rationality relies on identification.⁴⁰ Identification is the connection made between a reader and the character or characters in a story. A narrative's ability to foster identification and to argue is judged by its coherence, whether or not it is free of contradictions, and its fidelity, the soundness of its reasoning and values.⁴¹ Values and the judgment of values is an important component of the narrative paradigm. A value can be judged based on whether "it makes a pragmatic difference in one's life and in one's community."⁴²

Narratives are moral constructs.⁴³ Therefore, in the makeup of a narrative, a moral argument is being made if nothing else. Although the most engaging stories are mythic in nature, the most helpful are moral stories.⁴⁴ When competing virtues are in play, arguers can talk past each other being unwilling or unable to understand the other's point of view. A modern example of this is the issue of abortion. It is difficult for either side of the argument to even listen to the other since they cannot even agree on when life begins. Fisher suggests that to avoid this, an arguer must tell stories that do not contradict the other person's self-conception.⁴⁵ Values must be presented in such a way that they can inform a reader's consciousness "without dictating what they should believe."⁴⁶ One communication technique that utilizes narratives in this way is indirect communication.

Indirect communication

Fred B. Craddock and Benson P. Fraser both advocate for an indirect style of communication when attempting to relay the truths of the Christian faith.⁴⁷ Both authors point to Danish philosopher and theologian Søren Kierkegaard as an example of a communicator who was skilled in the area of indirect communication and specifically encouraged it when communicating the Christian faith. Kierkegaard rejected direct communication as his primary style for three reasons:

39. Walter R. Fisher, *Human Communication as Narration: Toward a Philosophy of Reason, Value, and Action* (Columbia, SC: University of South Carolina Press, 1987), 25.

40. *Ibid.*, 66.

41. *Ibid.*, 88.

42. *Ibid.*, 111.

43. Fisher, *Narrative*, 10.

44. *Ibid.*, 16.

45. *Ibid.*, 14.

46. Fisher, *Human*, 113.

47. Fred B. Craddock, *Overhearing the Gospel* (St. Louis, MO: Chalice Press, 2002), 115. Benson P. Fraser, *Hide and Seek: The Sacred Art of Indirect Communication* (Eugene, OR: Cascade Books, 2020), 164-176.

34. Manzullo-Thomas, 139-140.

35. Walter R. Fisher, *Narrative as Human Communication Paradigm: The Case of Public Moral Argument* (London: Communication Monographs, 1984), 4.

36. *Ibid.*

37. *Ibid.*, 2.

38. *Ibid.*, 7-8.

the nature of the Christian religion, the condition of Christendom, and the fact that it is counterproductive.⁴⁸ Christendom, Kierkegaard's term for a shallow, outward adherence to Christianity without any inward commitment, required an indirect approach to avoid immediate rejection of ideas or themes that cause dissonance in the receiver. "A narrative or story can avoid a direct assault on the listeners' or viewers' beliefs."⁴⁹

Indirect communication is meant to "provoke thought, stir emotions, and engage the imagination" rather than just convey knowledge.⁵⁰ "Often it is through story . . . that we find the emotional fortitude to change our beliefs and behavior."⁵¹ Simply engaging in rational argument will bring out defensiveness. The use of narrative indirect communication sidesteps these defenses by not directly attacking the firmly held beliefs of the audience. "Before a narrative, the hearer's posture is naturally that of the overhearer."⁵²

This analysis will show that by viewing Augsburger's historical novels through the narrative paradigm additional insight is gained into the use of narrative as argument. In addition, Augsburger's historical novels show that indirect communication can be extended beyond broad questions of faith to specific theological beliefs.

Methodology

To examine Augsburger's communication through the narrative paradigm as well as assess his use of indirect communication, a comparative rhetorical analysis will be made between his direct theological works and his historical novels. Previous research has used this method to compare the writing of two authors.⁵³ In this case, it will be used to compare two types of writing from the same author. A selection of Augsburger's theological works in a direct communication style were reviewed to gain an understanding of his Mennonite theology, *Called to Maturity: God's Provision for Spiritual Growth, Plus Living: Meditations on Discipleship and Grace*, "Modern Man and the New Man," and his contribution to *Nuclear Arms: Two Views on World Peace*. These works were chosen to sample Augsburger's writing across many years about vari-

ous topics in a variety of outlets. In these works, Augsburger reveals and promotes Mennonite theological concepts and practices such as nonviolence, personal scripture reading, personal profession of faith, and the believer's church.

Many of Augsburger's historical novels were also reviewed to assess his communication through the narrative paradigm and use of indirect communication, including *Pilgrim Aflame*, *The Fugitive: Menno Simons*, *The Deacon*, and *I'll See You Again!* Through these novels, written across three decades, the reader is introduced to the historical figures Michael Sattler, Menno Simons, Elizabeth Dirks, and Felix Manz as well as their Anabaptist associates. These Anabaptist reformers were contemporaries with Martin Luther during the early days of the Reformation. Through these novels, their theology is solidified while being compared and contrasted with Catholic and Protestant theologies, and their actions can be judged alongside the actions of their persecutors.

Findings

During his time as an evangelist with CLTE and CLEA, Augsburger was known and admired, at least in Mennonite circles, for his direct communication style.⁵⁴ It appears that he was, however, willing to shift his communication style in order to effectively communicate with his audience. At the Fourth Annual Meeting of CLTE in 1956, Augsburger invited Samuel Doctorian to speak.⁵⁵ Doctorian was a powerful and engaging evangelist from Beirut, Lebanon, who told dramatic, captivating stories. During this presentation, Augsburger told part of his own life story as well.⁵⁶ This shows Augsburger's willingness to use narrative communication as a tool, even early in his career, though his preferred style was direct.

Later, after the 1981 Festival of Evangelism, Augsburger called for "further care in our publications in preparing writers who understand the thought and life of the world beyond us."⁵⁷ Augsburger is suggesting in this statement that communication must take the audience into consideration. The audience brings a set of beliefs and values to any interaction. Flannery O'Connor said, "You can safely ignore the reader's taste, but you can't ignore his nature, you can't ignore his limited patience. Your problem is going to

48. Craddock, 70–71.

49. Fraser, 41.

50. *Ibid.*, 37.

51. *Ibid.*, 113.

52. Craddock, 115.

53. Geraldine E. Forsberg and Stephanie Bennett, "Marshall McLuhan and Jacques Ellul in Dialog," *Journal of Communication and Religion* 43 no.4 (Winter 2020): 5–22.

54. Lehman, 153, 159.

55. *Ibid.*, 184.

56. *Ibid.*, 185.

57. Myron S. Augsburger, "Festival of Evangelism: A Personal Reflection," *Gospel Herald* 74, no. 43 (October 27, 1981): 796–797.

be difficult in direct proportion as your beliefs depart from his."⁵⁸ Augsburg is suggesting that evangelical writers, himself included, take this into account in their writing. In the foreword of a book of professor's memoirs, Augsburg reveals his thoughts on the power of stories: "If the stories of their students and the subsequent decades of service could also be included, we readers would see more clearly the vision that relates our Anabaptist faith to life in the present."⁵⁹ Clearly, Augsburg understood that stories are a powerful tool for communication.

Indirect communication of Anabaptist theology through narrative

Fisher suggests that "narratives are moral constructs."⁶⁰ Narratives can also argue, show, prove, or imply.⁶¹ In writing his historical narratives, Augsburg is able to argue many of the same theological points that he does in his direct works using this alternate style of communication. In this section, examples of these arguments from his direct works and his novels will be compared. The communication style in his novels is indirect.

Indirect communication is often illustrated through the examples of C. S. Lewis, Flannery O'Connor, or even the parables of Jesus, but Craddock reminds us that indirect communication can simply be "overhearing" a story.⁶² Augsburg's historical novels offer the reader an opportunity to overhear conversations, debates, and trials that occurred almost half a millennium ago. While they are based on historical documents, much of the dialog is fiction, and through this, Augsburg is using the tools of indirect communication to communicate Anabaptist theology. On the surface, these stories may simply seem entertaining or even educational, but at the same time, they present narratives that cast the Anabaptists as heroes, their theology as sound, and their religious and government adversaries as evil or misguided. In these novels, Augsburg not only presents Anabaptist theology, but he allows the reader to walk through the process of coming to a particular belief along with the characters. The reader can overhear conversations, deliberations, and the internal wrestling of characters rather than straight rational arguments of direct communication. Instead of try-

ing to convince the reader of the truth of this theology, the reader's personal choice is respected as in the work of Kierkegaard.⁶³

Baptism

The Anabaptists were given their name because they opposed the infant baptism of Catholicism in favor of a believer's baptism after one had made a conscious decision of faith. Augsburg wrote of his own baptism: "Having received baptism upon my confession of faith . . . I and others baptized with me were welcomed as members of the church."⁶⁴ Someone who was baptized as a child may take issue with Augsburg's theology. In *The Fugitive*, Augsburg is able to give voice to this through his Catholic subject, Menno Simons. "In Menno's own mind there was no serious question as to the efficacy of infant baptism. He had been baptized as an infant at Witmarsum and always answered the questions in his mind about his salvation by reminding himself, 'I have been baptized into the Holy Roman Catholic Church of Jesus Christ.'"⁶⁵ Menno voices the beliefs of one group of readers, who will therefore identify with the character at this point.

Later, Menno begins to have some doubt regarding the appropriateness of infant baptism based on the reasoning that it should be a voluntary act by an adult who understands its significance. Augsburg does not portray Menno as coming to this conclusion quickly. He wrestled with his theology and the consequences of changing his beliefs. He realized that his position in the Catholic Church was at risk, causing him to cautiously discuss it with only one of his closest friends. "Menno was a bit frightened by the questions his thoughts were raising for him."⁶⁶ The reader is drawn into the emotion of this decision for Menno and, through that emotion, also into his reasoning. This is especially true due to the value he expresses: "he was called to serve Christ, not an institution."⁶⁷ Ultimately, Menno concluded that his infant baptism was not supported by scripture and that "baptism was not so much a sacrament as a confession."⁶⁸ Even then, Augsburg does not immediately offer closure by having Menno experience adult baptism. Instead, Menno continued to wrestle and study while still per-

58. Flannery O'Connor, *Mystery and Manners: Occasional Prose* (New York, NY: Farrar, Straus, and Giroux, 1969), 162.

59. Nancy V. Lee, ed. *Continuing the Journey: The Geography of Our Faith* (Telford, PA: Cascadia Publishing House, 2009), ix-x.

60. Fisher, *Narrative*, 10.

61. Fisher, *Human*, 158.

62. Fraser, 41. Craddock, 115.

63. *Ibid.*, 84.

64. Myron S. Augsburg, *Walking in the Resurrection* (Scottsdale, PA: Herald Press, 1976), 15.

65. Myron S. Augsburg, *The Fugitive: Menno Simons* (Scottsdale, PA: Herald Press, 2008), 58.

66. *Ibid.*, 71-72.

67. *Ibid.*, 72.

68. *Ibid.*, 88.

forming his duties as a Catholic priest until he finally decided to leave the church five years later. The gravity of this change in beliefs is made believable to the reader through the fits and starts that Menno experienced as a relatable human being.

Finally, Menno was baptized by the Anabaptists and was “exhilarated with joy and deeply at peace in his soul.”⁶⁹ By building the foundation of Menno’s values and reasoning, Augsburger displayed narrative fidelity. The character seems like a real person, one with whom the reader can identify. The fact that Menno understood the situation could put him in danger also added to the weight of the decision and the emotion tied to it. Because baptism is a central component to Anabaptist theology, it appeared as a theme in many of Augsburger’s novels. Through the narrative of these stories, Augsburger shows characters wrestling with their existing beliefs about baptism and eventually accepting new beliefs—Anabaptist beliefs.

Personal Bible study

Augsburger believes that personal study of the Bible is important to one’s spiritual health. “Revival is a spiritual refreshing by time exposure to the Word of God.”⁷⁰ According to Augsburger’s novels, the sixteenth-century Catholic Church did not encourage personal Bible reading instead relying on priests to interpret scripture for the people. “It was that heretic Luther’s translating the Holy Bible into German that really started this rebellion,” complained a nun in *The Deacon*.⁷¹ It was, however, personal study of scripture that changed many of Augsburger’s characters’ understanding of their theological positions. In fact, Elizabeth Dirks was jailed for months after she was found with a copy of the New Testament of the Bible in the monastery where she was raised.⁷²

The narrative of Elizabeth’s life in *The Deacon* reads like a familiar fairy tale with Elizabeth as the princess-like protagonist.⁷³ Her mother died when she was very young, leading her father to send her to a convent to be raised and educated. Of course, she had her close friends in the convent, but there were also the authoritarian leaders of the church, who stood in for the evil stepmother antagonist. The story natu-

rally engenders empathy for Elizabeth as her curiosity and pure desire to better understand her faith led her to seek out opportunities to read and study the scriptures without the interference and interpretation of the church leaders trying to squelch her curiosity. Through it all, Augsburger displays narrative coherence by keeping Elizabeth on a path toward enlightenment through her dedication to study and prayer, while her detractors were concerned only with tradition and conformity.

Personal decision of faith

Augsburger calls for a personal decision of faith, or a profession of belief, that changes the person. “The believer is a new creature because of a new presence and power in his life, transforming the whole person.”⁷⁴ This kind of faith is at first envied by many of his characters, including Felix Manz in *I’ll See You Again!* Felix started as a man simply going through the motions of religion. This is a starting point with which many of Augsburger’s readers would likely identify. “But there remained an emptiness, a lack of meaning to his life.”⁷⁵ The idea that someone would be willing to die for their faith led the character to further study what faith in Christ should really mean for one’s life. “The more they studied the letters of Paul, especially Ephesians, the more evident it became to Felix that his need was to commit himself totally and personally to Jesus Christ.”⁷⁶ And ultimately, it would lead to helping others to find faith as well. “The focus moved from baptism to the nature of the Christian life. The brethren emphasized the call to personal faith and discipleship for all who would be Christians.”⁷⁷

Augsburger presents the Anabaptist leaders as heroes of faith through their adherence to noble values. Felix was most concerned with living a life dedicated to Christ through a correct understanding of scripture.⁷⁸ This led to his being at odds with the Catholic Church, but creating problems for the church was not his goal. His aim was for all Christians to live as scripture teaches. Felix was so sure of his beliefs that he confidently died for them. “Today I share that baptism of death as a disciple of my Master.”⁷⁹ Augsburger presents the Anabaptists as open-minded and

69. *Ibid.*, 140.

70. Myron S. Augsburger, *Called to Maturity: God’s Provision for Spiritual Growth* (Scottsdale, PA: Herald Press, 1960), 2.

71. Myron S. Augsburger, *The Deacon* (Winnipeg, MB: Kindred Press, 1990), 47.

72. *Ibid.*

73. *Ibid.*

74. Myron S. Augsburger, *Invitation to Discipleship* (Scottsdale, PA: Herald Press, 1964), 19.

75. Myron S. Augsburger, *I’ll See You Again!* (Scottsdale, PA: Herald Press, 1989), 35.

76. *Ibid.*, 56.

77. *Ibid.*, 183.

78. *Ibid.*

79. *Ibid.*, 228.

devoted and their state and church oppressors as unreasonable and violent.

Pacifism

A specific area of obedience that faith requires, according to Augsburg's Mennonite theology, is nonviolence. "Pacifists of the New Testament type, especially those of us in the Anabaptist tradition, emphasize . . . the redemptive work of Christ and the new people of God. Consequently, we hold to the way of nonviolent love as always our first premise in relation to any conflict."⁸⁰ Augsburg's direct writing about pacifism often was in relation to war and the nuclear age. "The question of the Christian and war must be answered by the application of redemptive love. We believe that Christian love calls us to lay down our lives rather than take the life of another."⁸¹

While the characters in his novels were not dealing with the nuclear age, they were not strangers to violence and war. "The children of peace do not retaliate, do not go to war, do not use violence, but live by the Spirit and teachings of our Lord."⁸² Within the believers' church, discipline was not carried out through corporal punishment as it was in the state church and government at the time. "The sword must be left for those who live outside of the perfection of Christ."⁸³ Ironically, many of Augsburg's historical subjects died violently at the hands of those claiming to be more religious than they.

Irony is one of the major literary tools of indirect communication.⁸⁴ In the use of irony, what is not said is more important than what is said. As with other forms of indirect communication, irony avoids strengthening a reader's resolve by confronting their existing beliefs directly, instead sidestepping those defenses. It requires a contradiction, and in this case, the contradiction is provided by the actions of the antagonists and the beliefs of the protagonists.

This is where Augsburg's use of narrative is so powerful. The reader is drawn into the stories and identifies with the Anabaptist characters. Whether or not one believes pacifism is the correct position, the violence enacted on the Anabaptists seems unjustified. They were killed for their beliefs or for simply baptizing adults rather than babies. They held to nonviolence, while their religious oppressors enacted vio-

lence upon them. This irony is recognizable to those familiar with the Christian faith. In the Christian Bible, Jesus Christ was tortured and ultimately put to death by crucifixion based on the influence of religious leaders who were unhappy with the teachings of Jesus. In *Pilgrim Aflame*, Michael Sattler walked this familiar path for his beliefs. While in prison for his convictions, he was mercilessly tortured and ultimately sentenced to death. In Augsburg's telling, he was confident even to his death. "We have committed ourselves to follow Christ, knowing full well that His way is the way of the cross."⁸⁵ After Sattler was burned alive by his executioners, an onlooker stated, "A miserable affair when men need to die for their convictions. I'm beginning to think he is more free even in death than we are."⁸⁶

The irony of these nonviolent individuals being killed for their beliefs is a powerful tool in these novels to indirectly communicate the Anabaptist belief in pacifism. Pacifists, by nature of their religious beliefs, were burned at the stake or drowned by those claiming to be more religious. The religious antagonists appear unreasonable and violent without being directly described as such. A moral argument is made indirectly about the use of violence against those with whom one disagrees. The allusions to Christ's death are unmistakable though not explicit. The torture and crucifixion of Christ are difficult to justify. The torture and burning of Michael Sattler are difficult to justify. Perhaps, therefore, the use of violence is difficult to justify.

Discussion

Augsburger, a pastor, theologian, and academic, is not a communication scholar. As such, he never talked about his styles or modes of communication in terms of a theoretical framework. In spite of this, one can easily see ties between his theology that he communicated directly and the narratives he wrote that expressed many of the same ideas and beliefs indirectly through the lives of his historical characters. Augsburg wrote his historical novels "to help people understand Anabaptist history rather than leave it to the scholarship alone."⁸⁷ In other words, Augsburg knew that relatively few people would be interested in direct communication of Anabaptist history and theology, but more people would be inter-

80. Myron S. Augsburg and Dean C. Curry, *Nuclear Arms: Two Views on World Peace* (Waco, TX: Word Books, 1987), 31.

81. Augsburg, *Called to Maturity*, 94.

82. Augsburg, *The Fugitive*, 176.

83. Augsburg, *I'll See You Again!*, 101.

84. Fraser, 164–176

85. Myron S. Augsburg, *Pilgrim Aflame* (Scottsdale, PA: Herald Press, 1977 [Original work published 1967]), 249.

86. *Ibid.*, 284.

87. Myron S. Augsburg, personal communication (April 11, 2021).

ested in reading narratives based on those things. An additional illustration of Augsburg's willingness to explore less direct communication styles is his decision to allow his book *Pilgrim Aflame* to be turned into a feature film. The film was retitled *The Radicals*.⁸⁸ Augsburg had little to do with the film beyond providing the original story from which the screenplay was written.⁸⁹ His willingness to provide the story, however, shows his openness to alternative media and styles of communication.

Understanding the narrative paradigm

In *Faithful unto Death*, Augsburg gives the accounts of sixteen Anabaptist martyrs.⁹⁰ While still presented in narrative form, the information is directly communicated as facts. This does not allow for identification with the characters as in his historical novels. Identification with characters is key to unlocking the power of a narrative to argue.⁹¹ Identification is enabled in Augsburg's historical novels. Through dialog, inner monologue, and characters' thoughts and feelings, the reader is drawn into the story, the personalities of the characters come to life, and the reader is able to identify with the characters and their struggles.

Augsburg's historical novels pass the test of narrative coherence. The stories do not suffer from contradictions that cause the reader to question the validity of the story. Contradictions do exist, but these are contradictions in the actions of the antagonists in the stories. Often the religious leaders are the ones persecuting, imprisoning, torturing, and often executing the Anabaptist protagonists. The irony of those claiming to be followers of Christ killing those with whom they disagree, much like Christ was killed by religious leaders who disagreed with him, is not lost on the reader.

Narrative fidelity is also displayed in these novels. Because many of the characters' journeys from a committed Catholic life to a committed Anabaptist life are unpacked in great detail, the reader is not confronted by complex rational arguments. Rather, the reader is given the opportunity to overhear one aspect of an argument at a time and to process that aspect along with the character. Though the reader may not subscribe to an ideal such as pacifism, it is difficult to argue with the soundness of the reason-

ing by the characters when they are being tortured by those who do not agree with their stance on something like baptism. In this way, the stories often reveal the conflict between beliefs and values.

Fisher suggests that humans "are as much valuing as they are reasoning animals."⁹² Readers may be able to agree on what values are present in Augsburg's narratives, but they may not agree on how important individual values are or whether they are the correct values to hold. As stated earlier, Fisher suggests that a value is considered valuable when "it makes a pragmatic difference in one's life and in one's community."⁹³ The values held by the Anabaptist characters in these novels certainly make a difference in their lives. Their communities are captive to a religion that is, according to the stories, taking advantage of them through taxes and indulgences while not leading them to true Christian faith. In this way, the values held by the Anabaptist characters are shown to also have the power to make a difference in the community if they were allowed to take hold. The reader is not told what to value, only what the characters have come to value.

By viewing Augsburg's historical novels through the narrative paradigm, an example is set for using the narrative paradigm to analyze theological arguments made in historical narratives. Fisher utilizes politics, public moral arguments, drama, and classic literature as examples but nothing in the realm of theological historical novels. As a melding of rational argument, religion, history, and literature, Augsburg's novels—especially when compared to his direct theological works—give additional insight into the use of narrative as argument.

Extension of indirect communication

Augsburg's historical novels are also an example of indirect communication in that the reader is exposed to Anabaptist theology through the experiences and words of the characters. The reader is given the posture of overhearer—as is the case when exposed to a narrative.⁹⁴ The reader's existing beliefs may be indirectly challenged by what he is overhearing, but his beliefs and decision-making ability are respected. "The strength of indirect communication is that it makes individuals aware while still allowing them to make up their own minds."⁹⁵

Because the reader's existing beliefs are not directly challenged through the use of narrative, his

88. Raul V. Carrera, *The Radicals*, 1989. Retrieved from <https://www.youtube.com/watch?v=PTX5iWQOuZ4>.

89. Simone Horst, personal communication (February 26, 2021).

90. Myron S. Augsburg, *Faithful unto Death* (Waco, TX: Word Books, 1978).

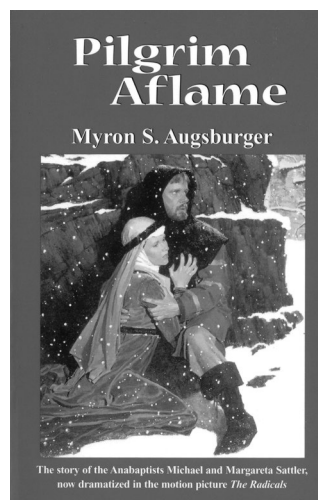
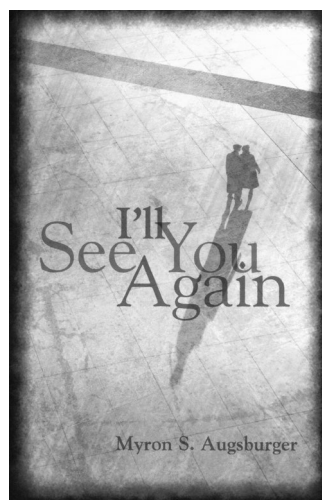
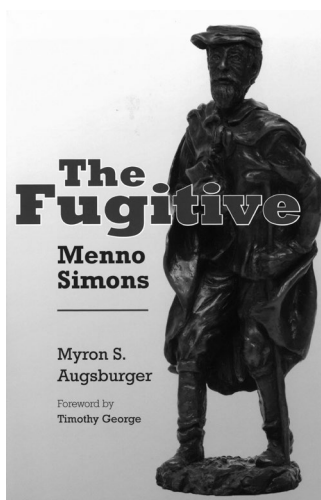
91. Fisher, *Human*, 161–162.

92. *Ibid.*, 105.

93. *Ibid.*, 111.

94. Craddock, 115.

95. Fraser, 36.



The Fugitive: Menno Simons, Spiritual Leader in the Free Church Movement was first published in 2008.

I'll See You Again! was published in April 1989 telling the story of Felix Manz, the first Anabaptist martyr of the sixteenth century.

Pilgrim Aflame was first published January 1967 telling the story of sixteenth-century Anabaptists Michael and Margaretha Sattler.

Augsburger's historical novels expose the reader to Anabaptist theology through the experiences and words of the characters.

cognitive defenses are not engaged as they might be in a direct rational argument.⁹⁶ While the reader may not agree with every theological conclusion at which the characters arrive, he has at least been willing to be exposed to it and the path the character took to arrive there. Augsburger embeds a tremendous amount of Anabaptist theology in these stories and directs the reader's empathy toward those who hold those beliefs.

Indirect communication has been suggested as a tool to communicate the Christian faith to those who may know of it but do not follow it.⁹⁷ Augsburger's historical novels show how this use of indirect communication can be extended to specific theological beliefs. In some ways, the audience is similar to the audience in Kierkegaard's *Christendom*—people who have been exposed to Christianity but do not truly practice it. Augsburger's audience also includes people who practice Christianity but a different version than informed by Anabaptist theology. Thus, his goal is "to get the truth heard, to effect a new hearing of the word among those who have been repeatedly exposed to it" just like those indirect communicators speaking to an unbelieving audience.⁹⁸

96. *Ibid.*, 41.

97. Craddock, Fraser. The statement noted here is a paraphrase of the entire premise of the books by Craddock and Fraser.

98. Craddock, 11.

Conclusion

Augsburger spent his career communicating Mennonite theology in an effort to point people to faith in Jesus Christ. He did this in his work as a pastor and evangelist—preaching countless sermons and holding evangelistic meetings with CLTE and CLEA over many years. He did it as a leader in higher education while the president of EMC and CCCU. He also communicated his theology as an author—both in direct theological works and indirectly through his historical novels. It is tempting to think that Augsburger's communication style shifted from direct to indirect, but his publishing timeline does not support this conclusion. Augsburger used different styles for different audiences. In fact, future research may want to consider whether his early tent evangelism was a form of indirect communication. Perhaps someone would never step inside a Mennonite church on a Sunday morning, but that same person might be willing to attend a weeknight gathering under a tent simply because it is unexpected.

The parallels between Augsburger's direct communication and his indirect communication in his historical novels show how narratives can be used to effectively communicate beliefs with which the audience may initially disagree. His work extends the understanding and application of the narrative paradigm and indirect communication to arguments regarding specific theological beliefs.

Pennsylvania Mennonites have served with Mennonite Central Committee in Puerto Rico since 1944 as they pursued well-being for all of God's children.

Mennonite Central Committee and Mennonites in Puerto Rico

By Rolando Flores-Rentas, Laura Pauls-Thomas, and other MCC Staff

Over Mennonite Central Committee's (MCC's) more than one hundred years of relief, development, and peace in the name of Christ, the organization has pursued well-being for God's children around the world. From the early 1930s until today, that has also been true for those who live in Puerto Rico, a United States territory.¹

Mennonites and non-governmental organizations, including Mennonite Central Committee, have notably impacted Puerto Rico in health, education, and community-building. Many Pennsylvania Mennonites have served with MCC in Puerto Rico since 1944. Beginning in 1935 with the Puerto Rico Reconstruction Administration (PRRA), Civilian Public Service (CPS) in 1943, and MCC's current partnerships with Puerto Rican Mennonite churches and non-governmental organizations, the Menno-

nite Church continues to carry the message of love, peace, and hope to Puerto Rican communities.

Puerto Rico Reconstruction Administration: 1935–1940

In 1935, the United States Government created the PRRA as part of the New Deal established by the administration of President Franklin Delano Roosevelt. The program addressed a territory hit hard by the Great Depression and several hurricanes.² Their efforts included rural rehabilitation, electrification, forestry, employment, health, education, business development, and other initiatives. The program ended in 1940 due to the start of World War II when the United States directed those resources toward the war effort.³

The United States Department of State sent conscientious objectors (COs), who largely consisted of individuals from Mennonite and other religious groups, to Puerto Rico. Instead of serving in the war, they could "serve the poor" during World War II.⁴ For this reason, a group of COs, also known as CPS workers, arrived in Puerto Rico in 1943 for their alternative service.

CPS was provided under the United States Selective Service and Training Act of 1940. The program was for COs who were unwilling to perform military service. Thirty-eight percent of the 12,600 young men assigned to CPS camps were Mennonites.⁵



Civilian Public Service workers from Camp 43 gather for a photo in front of the Mennonite health clinic in Aibonito, Puerto Rico, in the 1940s. (Credit: MCC)

1. "MCC and Mennonites in Puerto Rico" was published on mcc.org on December 8, 2020, and revised December 2022 for *Pennsylvania Mennonite Heritage*.

2. Living New Deal, <https://livingnewdeal.org/glossary/puerto-rico-reconstruction-administration-prra-1935-1955/>, story published in September 2015, accessed December 1, 2020.

3. Felícita Bermúdez Vda. Alvarado, "60 años respondiendo al llamado de Dios," San Juan, PR: Convención de Iglesias Evangélicas Menonitas de Puerto Rico, 2008.

4. Mennonite Disaster Service (MDS), <https://mds.mennonite.net/blog/celebrating-70-years/>, story published June 11, 2018, accessed December 1, 2020.

5. Melvin Gingerich, *Global Anabaptist Mennonite Encyclopedia Online (GAMEO)*, https://gameo.org/index.php?title=Civilian_Public_Service, story published 1953, accessed December 1, 2020.

At that time, the United States Education Commissioner was Martin G. Brumbaugh, who was also an ordained minister with the Church of the Brethren. The denomination had created the Brethren Service Committee to help needy communities during World War II. The organization created and oversaw about fifteen CPS camps in 1942 throughout the United States.⁶

Brethren Service Committee, MCC, and Civilian Public Service: 1943–1946

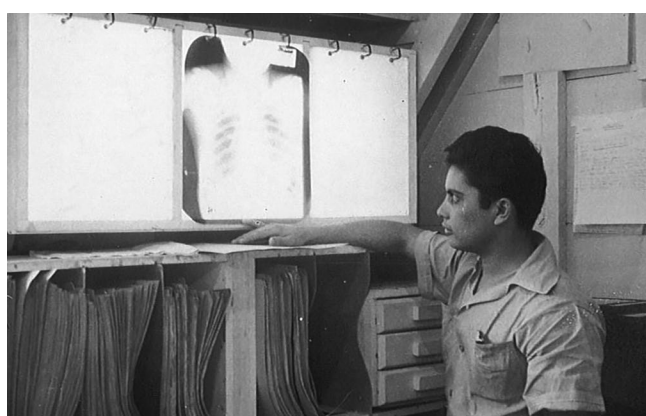
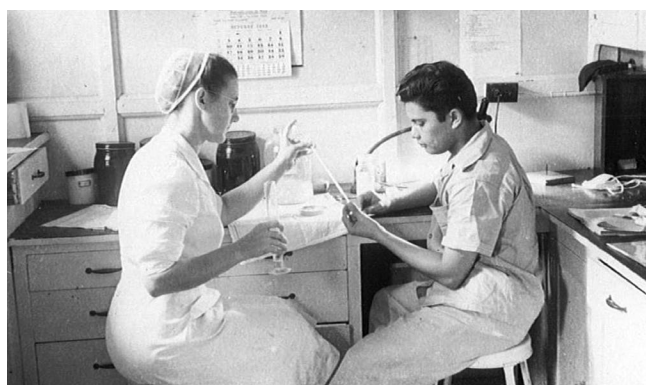
In the early 1940s, the Brethren Service Committee invited Mennonite Central Committee to set up a CPS camp in southcentral Puerto Rico to offer community health and recreation programs. The unit became known as CPS Camp No. 43 Subunit 2, also called the La Plata project. The camp opened in Aibonito in 1943 at the direction of camp director Wilbur Nachtigall and grew to twenty-five workers (both men and women) by 1944. The CPS unit had involved the participation of more than forty-two United States mainland workers and twenty Puerto Rican workers and closed in December 1946.

Because the workers' assignments were located in the center of the island, this is where the Mennonite Church began to take root in Puerto Rico. Later, Mennonites spread to various towns on the island.

The PRRA provided the La Plata CPS unit with a community center, several recreation facilities, and a bunkhouse that contained six simple rooms and a warehouse. The bunkhouse, converted into a medical clinic in the mid-1940s, was transformed into the *Hospital General Menonita* (Mennonite General Hospital) in Aibonito.

The projects of the MCC-administered CPS camp focused on the community's health. The CPS workers' early efforts emphasized agricultural education, recreation, and community relief for families through a milk station, hot breakfasts for children, and clothing distributions.⁷

In 1950, the program administration was transferred from MCC to the Mennonite Board of Missions and Charities, which had begun evangelistic work in Pulguillas in 1945.⁸

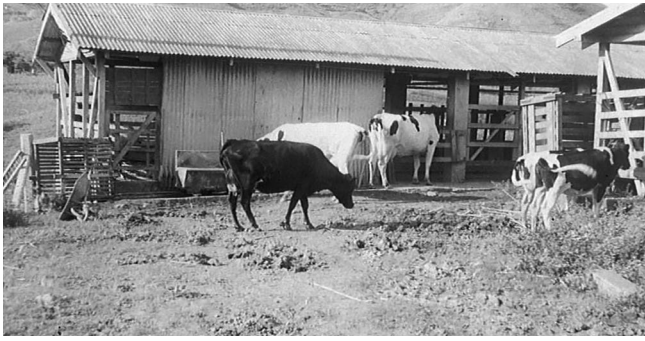


These four photos are from the Mennonite General Hospital. *Top:* Emma Showalter (left) and Juan Bautista (right) at work in the laboratory in the 1940s. *Second:* Outside the hospital on clinic day. *Third:* Women's ward inside the hospital. *Bottom:* Juan Bautista, x-ray technician. (Credit: MCC)

6. Church of the Brethren, <https://www.brethren.org/news/2012/civilian-public-service-camps-anniversary/>, story published on April 4, 2012, accessed December 1, 2020.

7. Civilian Public Service and MCC, <https://civilianpublicservice.org/camps/43/2>, story published in 2015, accessed December 1, 2020.

8. Justus G. Holsinger, David W. Powell, and James Adrian Prieto-Valladares, *Global Anabaptist Mennonite Encyclopedia Online* (GAMEO), https://gameo.org/index.php?title=Puerto_Rico, story published in April 2020, accessed December 1, 2020.



Holstein dairy cows coming in for milking. (Credit: MCC)



Community boys playing on the basketball court. (Credit: MCC)

Edna Ruth Byler traveled with her husband, J. N. Byler, to Puerto Rico during this time. Edna Ruth grew up near Hesston, Kansas, but moved to Akron, Pennsylvania, in the early 1940s when J. N. Byler began serving as the director of MCC's relief program.⁹ During her 1946 visit to Puerto Rico, Byler met women in La Plata Valley struggling to feed their children. Having lived through hard times during the Depression, she knew the face of poverty. She also knew the importance of dignity and people wanting a way to help themselves. She saw the pieces of fine embroidery the women of La Plata created but had no place to sell. Byler brought the pieces home and began to sell them to friends and neighbors. This grassroots "fair trade" effort of Edna Ruth Byler became SELFHELP Crafts of the World, an official program of MCC. In 1996, SELFHELP became Ten Thousand Villages, a retail company independent of MCC that sells fair trade products in over three hundred specialty shops in the United States.

9. Marion Keeney Preheim (1986) and Edna Ruth Byler (1904–1976). *Global Anabaptist Mennonite Encyclopedia Online*. Retrieved November 17, 2022, from [gameo.org/index.php?title=Byler,_Edna_Ruth_\(1904-1976\)](http://gameo.org/index.php?title=Byler,_Edna_Ruth_(1904-1976)).



Edna Ruth Byler (far right) and husband J. N. Byler (second from right) in Puerto Rico, ca. 1946. (Credit: MCC)

Pennsylvanians working in Puerto Rico: 1944–1950

Name	Location	Years Worked
D. Rohrer Eshleman	Paradise	1948
(Mr. & Mrs.) C. Nelson Hostetter	Grantham	1946
Melvin Lauver	Akron	1946
Mary B. Lauver	Akron	1946
Paul A. Leatherman	Doylestown	1945
Loretta Leatherman	Doylestown	1945
Leroy K. Mann	Manheim	1945
Horace Martin	Terre Hill	1947
(Mr. & Mrs.) Warren B. Metzler	Elizabethtown	1946
Ezra T. Peachey	Belleville	1948
Linnie Peachey	Belleville	1947
Earl S. Stover	Blooming Glen	1944
Haidie Stover	Blooming Glen	1944

Mennonite Church in Puerto Rico: 1955–today

As the number of Mennonite volunteers at the La Plata unit increased, they organized more religious activities among themselves. However, the volunteers could only partially serve Puerto Ricans' spiritual needs because of two barriers. First, many volunteers experienced language problems. They did not have a command of the Spanish language, and this made it difficult to communicate. Second, the volunteers weren't sure if their Selective Service assignments would allow them to do religious work on CPS property due to the separation of the church and government.

Even so, each volunteer worker was strongly motivated by their religious convictions and wanted to organize a Mennonite church.



Rolando Flores-Rentas (MCC East Coast Program Coordinator for Puerto Rico from 2009 to 2021) preaches during the Sunday church service at Summit Hills Mennonite Church in San Juan, Puerto Rico, in September 2019. (Credit: MCC/Diana Voth)

In 1945, the MCC executive committee authorized the construction of a chapel (dedicated on March 17, 1946), which was the start of a relationship between Mennonites and Puerto Ricans that continues to this day.

Over the years, missionaries from the mainland United States, alongside local Mennonites, started church plants that would eventually become formal churches. The campus of a Mennonite church in Pulguillas included a bilingual primary and secondary school called *Escuela Menonita Betania* (Bethany Mennonite School). Mennonite Board of Missions had a radio station in the 1940s called *Luz y Verdad* (Light and Truth) that reached various Spanish-speaking countries around the world.¹⁰

In 1955, Mennonite churches in Puerto Rico were organized into the *Convención de Iglesias Menonitas de Puerto Rico* (Puerto Rican Mennonite Conference). The conference originated from the work of CPS (1943) and the Mennonite Board of Missions (1945) and was admitted into General Conference Mennonite Church membership that same year.

In 2022, there are various groups of Mennonites in Puerto Rico. The *Convención de Iglesias Menonitas de Puerto Rico* has twelve congregations. The *Misión Evangélica Menonita del Caribe* (Evangelical Mennonite Mission of the Caribbean) has six congregations. Two Mennonite congregations in Puerto Rico form the Puerto Rico Mennonite Council of South

10. Levi C. Hartzler, *Global Anabaptist Mennonite Encyclopedia Online* (GAMEO), [https://gameo.org/index.php?title=Mennonite_Board_of_Missions_\(Mennonite_Church\)](https://gameo.org/index.php?title=Mennonite_Board_of_Missions_(Mennonite_Church)), story published 1957, accessed December 1, 2020.

Atlantic Mennonite Conference. Two congregations are independent.¹¹

Ongoing MCC service opportunities and projects

In recent years, MCC has sent Puerto Rican young adults to serve through the Serving And Learning Together (SALT) program in Honduras, Nigeria, and Bolivia. SALT is a yearlong cross-cultural service experience for young Christian adults from the United States and Canada. Local communities also participated in MCC's International Volunteer Exchange Program (IVEP), a yearlong volunteer work and cultural exchange opportunity for young Christian adults outside the United States and Canada. IVEP participant Antonio Manrique from Colombia served as an IT specialist in 2013 at *Academia Menonita*



IVEP participant Antonio Manrique from Colombia served as an IT specialist in 2013 at *Academia Menonita Summit Hills* (Summit Hills Mennonite Academy) in San Juan, Puerto Rico. (Credit: MCC/Rolando Flores-Rentas)



Jesus Martir Melendez, 2019 Summer Service participant serving at *Iglesia Menonita Faro de Salvación* (Lighthouse of Salvation Mennonite Church) in Ponce, Puerto Rico, leads vacation Bible school activities for local children and youth in July 2019. (Credit: MCC/Edith Rodriguez)

11. Justus G. Holsinger.



SALT participant Edith Rodriguez from Aibonito, Puerto Rico, served as a nurse with MCC partner Faith Alive Foundation in Jos, Nigeria, from 2017 to 2018. (Credit: MCC/Edith Rodriguez)



Jean Carlos Arce began serving as MCC East Coast Program Coordinator for Puerto Rico in 2021. He stands in front of *Casa Pueblo's* coffee packaging and other antique items at *Casa Pueblo* in Adjuntas, Puerto Rico, in March 2022. *Casa Pueblo* is a community organization focusing on sustainable development and community-based land management. (Credit: MCC/Andrew Bodden)

Summit Hills (Summit Hills Mennonite Academy) in San Juan. Various congregations have participated over the years in MCC's Summer Service program, a ten-week service program that nurtures and equips young adults of color for leadership within their home church or community organization.

From 2009 to 2021, MCC developed and administered counseling, mediation, and family-strengthening projects under the direction of Rolando Flores-Rentas, who served as MCC East Coast Program Coordinator for Puerto Rico. Through these projects, MCC offered psychological counseling, conflict mediation, spiritual support, and food assistance, among other services. Flores-Rentas also served as MCC Peace and Justice Coordinator in

Puerto Rico from 2003 to 2009. Flores-Rentas currently works as Southcentral Pennsylvania Program Coordinator for MCC East Coast, a role created in 2021.

Jean Carlos Arce serves as the current MCC East Coast Program Coordinator for Puerto Rico. MCC's current programs in Puerto Rico address food insecurity through canned meat distributions. Many Mennonite churches in Puerto Rico have family support programs that utilize resources like canned meat, sent by MCC. Churches and communities partner with MCC to distribute comforters and hygiene kits that address the immediate needs of Haitian migrants and people impacted by natural disasters.



Pastor Jose Luis Vargas, *Iglesia Evangélica Menonita de Betania*, Puerto Rico, explains in September 2019 how their food pantry works at the church. One of the main staples of the grocery bags they hand out is MCC canned meat. They also received food boxes from Mennonite Disaster Service and MCC's Atlantic Coast Conference after Hurricane Maria in the fall of 2017. (Credit: MCC/Diana Voth)



Pastor Hector M. Lugo Vazquez, *Iglesia El Buen Pastor, Hatillo*, Pastor Deborah Montalvo Natal, *Iglesia Menonita Camino de Vida*, Utuado, and Hector's wife, Sandra Jimenez, stand near a stockpile of canned meat in the church storage area in Utuado in September 2019. MCC canned meat is pre-positioned in this remote part of the island in preparation for the next natural disaster. (Credit: MCC/Diana Voth)

MCC also facilitates peacebuilding workshops for young adults, pastors, and church leaders on the island. MCC engages young adults from Anabaptist congregations through activities that care for God's creation, like beach cleanups or visits to urban gardens.

MCC responds through partnerships to disasters: Hurricane Maria, earthquake, and the COVID-19 pandemic

In September 2017, the devastating Hurricane Maria entered Puerto Rico. The devastation had taken the smile off many Puerto Rican families' faces at that moment. Many families lost their homes. Schools and workplaces were not functional, with gasoline and medication shortages. Medical treatments were interrupted, and there was no electricity or telephone service on the entire island for many weeks. Over fifty percent of the island didn't have access to potable water, and personal hygiene items and food were scarce.

MCC's recovery work began when Flores-Rentas and his family started visiting towns where Mennonite congregations were present. The first help was in the form of small economic contributions for the pastors of these congregations. The financial boost could help their communities, and MCC provided lamps, generators, and tools such as chainsaws to cut trees blocking roads.

Flores-Rentas was seconded to MDS beginning in October 2017 to provide on-the-ground support as the nonprofit organization responded to those whose homes were damaged by Hurricane Maria. MDS is a volunteer network of Anabaptist churches dedicated to responding to natural and human-made disasters in Canada and the United States.

MCC and MDS sent multiple shipping containers filled with over twenty thousand cans of meat, bottled water, and hygiene items to the island in the weeks and months after Hurricane Maria. In December 2017, MCC shipped more than two thousand boxes containing rice, oil, beans, salt, and other grocery essentials thanks to a collaboration between MCC, MDS, and Atlantic Coast Conference of MCUSA (Mennonite Church USA). After the initial relief response, Flores-Rentas and MCC partnered with MDS to rebuild more than seventy-five houses with the help of weekly volunteer groups from the mainland United States.

Without having recovered completely from Hurricane Maria, January 7, 2020, brought an earthquake that shook the southern part of the island. Hundreds of people started to sleep outside their houses for fear that an aftershock would collapse their homes. MCC

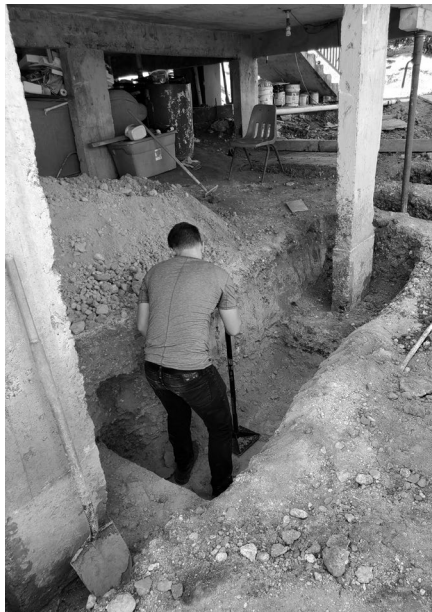


Rina Maria Garcia Rosal, 2017–18 International Exchange Volunteer Program participant from Guatemala, and Anita Beidler from Forest Hills Mennonite Church in Leola, Pennsylvania, pack a food box to assist communities impacted by Hurricanes Irma and Maria. Packed and stored at the MCC Material Resources Center in Ephrata, Pennsylvania, these boxes were shipped in November 2017. (Credit: MCC/Laura Pauls-Thomas)



Rolando Flores-Rentas (right) poses with MDS volunteers and a container of canned meat, blankets, towels, hygiene kits, and large tents shipped by MCC in response to the January 7, 2020, earthquake in the southern part of the island of Puerto Rico. This photo was taken in Ponce, Puerto Rico, in February 2020, before the COVID-19 pandemic closures reached Puerto Rico. (Credit: MCC/Rolando Flores-Rentas)

sent psychologists from the Family Strengthening Program to support individuals affected psychologically. MCC shipped a new container of canned meat, comforters, and personal hygiene items from the Material Resources Center (MRC) in Ephrata, Pennsylvania. MCC's collaboration with MDS continued, this time to make reinforcements to the houses in the town of Ponce that the organization had previously reconstructed due to Hurricane Maria's damage. Reinforcing the structures ensures that they can be safe against future earthquake activity.



Far left: Rolando Flores-Rentas organizes MCC canned meat and portions out other grocery items at Iglesia Menonita de Summit Hills (Summit Hills Mennonite Church) in San Juan, Puerto Rico, on April 7, 2020. The food relief was distributed to the community through Mennonite churches in Puerto Rico in response to the COVID-19 pandemic, which made it difficult for people to access food. (Credit: Glorimar Mojica)

Near left: Anthony Emigh, an engineer from J Z Engineering in Harrisonburg, Virginia, contracted by MDS, works at reinforcing the foundation of a house in Ponce, Puerto Rico, in January 2020 in response to the January 7 earthquake in the southern part of the island. (Credit: MCC/Rolando Flores-Rentas)

And in March 2020, the COVID-19 pandemic arrived in Puerto Rico. The government shut down all operations on the island, MDS stopped sending volunteers, and MCC began to lead within the new reality of a deadly pandemic. Three years after Hurricane Maria, ten months after the earthquake, and eight months into the pandemic, MCC continued responding to the physical needs of Puerto Rican families through counseling, mediation, family strengthening projects, and partnership with MDS. Key to MCC's and MDS's efforts were Demetrio Flores, volunteer project director of the southern region of Puerto Rico, and Anthony Gonzalez, a local volunteer group leader from southern Puerto Rico. More than ninety people can sleep under a secure roof in Ponce because of house reinforcement efforts.

Looking back, looking forward

The work of MCC in Puerto Rico beginning in the early 1940s has adapted to all the island has experienced, the needs from those events, and the strengths of the MCC staff and volunteers who have served on the island. Looking toward the next century of MCC's work in Puerto Rico, MCC will continue to accompany church and nonprofit community partners. Through seminars and workshops, including peace camps for Anabaptist young adults, MCC aims to build partners' capacity as they support marginalized communities and address needs like food insecurity and the harms caused by climate change.

MCC continues walking alongside Mennonite Church and community nonprofit partners to share God's love and compassion with Puerto Rican communities in the name of Christ.

MCC staff and church and community members at Iglesia Evangelica Menonita de Aibonito shared about the ways MCC canned meat has blessed their community when the MCC mobile meat canning crew visited Puerto Rico in September 2019. (Credit: MCC/Diana Voth)



Peter and Jacob Yordy, two sons of immigrant Peter Yordy who lived in Lampeter, Lancaster County, moved to Lebanon Township in the mid-1700s.

Peter and Jacob Yordy of Lebanon County

By Dolly Martin

The 1717 group of Mennonites that immigrated to Lancaster County, Pennsylvania, included a man named Peter Jorde/Yordy who settled along Mill Creek at Lampeter, Lancaster County.¹ He married Magdalena Stauffer, daughter of Ulrich and Lucia (Ramseyer) Stauffer, sometime after her family's arrival on the ship *James Goodwill* in 1727.² Peter Yordy wrote his will on April 30, 1765, and it was probated on July 29, 1765.³

The will of Peter Yordy mentions the widow Magdalena and gives instructions concerning her support. It also mentions that the oldest son is named Peter and details the plan for sons Christian and Henry to pay the bonds which they owe for their land. While not mentioning the names of other children, the payment instructions do imply that there were other children. It is generally accepted that Peter and Magdalena were the parents of the following children: Peter; Ulrich; Barbara, the wife of John Heisey; Maria; Jacob; John; Christian; and Henry.

Peter, the oldest son of immigrant Peter Yordy, moved to Lebanon Township, which was then a part of Lancaster County. He is listed on the tax rolls for Lebanon Township beginning in 1750.⁴ A patent for three adjoining tracts of land totaling 660 acres in Lebanon Township was issued on May 10, 1760, to Peter Yordy, son of the immigrant.⁵ The warrants for the three tracts had been granted to Ulrich Rhode, immigrant Peter Yordy, and the immigrant's son

Peter Yordy.⁶ This land is located today in North Cornwall Township, Lebanon County, just west of the village of Rocherty.

By the time Peter Yordy of Lebanon Township wrote a will on September 25, 1786, his land was in the newly-created county of Dauphin. The will was probated August 9, 1797.⁷ Peter left a widow, Mary; two sons, Henry and John; and three daughters, Mary, Ann, and Barbara. The son Henry inherited two hundred acres, and son John received the home farm of 255 acres. John was expected to build a new house on his property and take care of his mother. Daughter Ann, the wife of John Stoher, received fifty acres, and Barbara, the wife of Jacob Groy (sometimes mistranscribed as Gray or Grocy), was to receive one hundred acres. Ann's and Barbara's inheritances were equalized with money. Daughter Mary, the wife of John Nessley, was to be paid four hundred pounds by each of her brothers. It would appear from the will instructions that all but Mary were living on land that had been owned by their father, Peter Yordy. The will does not indicate where John and Mary Nessley were living. The remainder of the original 660 acres that had not been inherited by the children was sold to Jacob Kreider, a neighbor, in 1788.⁸

Peter and Mary Yordy of Lebanon Township had another son that was not mentioned in the will. The 1779 tax list for Lebanon Township records a Peter Yordy as a freeman.⁹ This man was technically Peter Yordy III, but in Lebanon Township, he was identified as Peter "Jr." He was married briefly to Magda-

1. John Ruth, *The Earth is the Lord's: A Narrative History of the Lancaster Mennonite Conference* (Scottsdale, PA: Herald Press, 2001), 199.

2. Richard Warren Davis, *The Stauffer Families of Switzerland, Germany, and America* (Provo UT: Author, 1992), 143-144.

3. Lancaster County Will Y2-337.

4. Gladys Bucher Sowers, *Colonial Taxes, Lebanon Township, Lancaster County, 1750-1783* (Morgantown, PA: Masthof Press, 2004), 1.

5. Pennsylvania Archives Patent Index A-19: 354.

6. Pennsylvania Archives Copied Surveys, C-89-161, A-9-202, C-190-28.

7. Dauphin County Will A-346.

8. Rev. J. G. Francis, "The Plain People of Lebanon County," *Evening Report* (August 27, 1918).

9. Sowers, "Colonial Taxes," 131.



Above: The datestone includes only the initials of John Yordy and the date 1792 which establishes the building of the “new” house described in Peter Jr.’s will. **Right:** The stone house at 2075 Colebrook Road, Lebanon, was built by John Yordy, the son of Peter Yordy Jr.



lena Nessley and died in 1784 without issue.¹⁰ Widow Magdalena (Nessley) Yordy married second to John Swarr, a widower of Hempfield Township.¹¹ Since Peter III had died without heirs, he was not listed in the will.

It was almost eleven years between the writing of the will and the probate date. In that span of time, son John built the new house that Peter had recommended in his will. It is the beautiful stone house at Meadow Wood Farms with a 1792 datestone. The farm is presently owned and operated by Robert and David Bomberger, direct descendants of Peter Yordy of Lebanon Township.

Another Yordy appears on the tax lists and census records of Lebanon Township with the first name of Jacob. He first appeared on the tax records in 1780

as an inmate.¹² In 1783, he was listed as a landowner with four persons in his household.¹³ This Jacob was also the son of immigrant Peter Yordy and a brother to Peter of Lebanon Township. Jacob had received a six-acre tract of land from his parents in Lampeter Township on January 8, 1765.¹⁴ He subsequently sold that tract to his brother Christian in 1767.¹⁵

This Jacob is often considered to have been the son of Peter of Lebanon Township. However, there is no mention of a Jacob in the will of Peter Yordy of Lebanon Township, but immigrant Peter did, in fact, have a son named Jacob.¹⁶ The following is an interesting notation that was made in the account book of Jacob Hartman:

This is to Certify that Jacob Jorde Now Living in North Carolina in Burcks County upon the South

10. Lancaster County Index to Letters of Administration 1730-1830, image 158.

11. Philip Cassel Swarr, “Descendants of Immigrant Peter Swarr,” *Pennsylvania Mennonite Heritage* 24, no. 3 (July 2001): 29. Jacob Mellinger Swarr, *A Biographical History of the Swarr Family* (Mechanics Grove, PA: 1909), 6.

12. Sowers, “Colonial Taxes,” 156.

13. *Ibid.*, 298.

14. Lancaster County Deed U3-531.

15. *Ibid.*

16. *Ibid.*

fork of Cotabe [Catawba] River is a Son of Peter Jorde and Magdalena Jorde Deceased wich Said Peter Jorde and Magdalena his wife has always being members in the Society Called Mennonist in Pennsylvania and never was Exempted and that the Said Jacob Jorde never Ded any Crime while he lived with us So fear as we Know. Given under our hands this 5th Day of Octbr 1782. Signed by Jacob Hartman and Tobias Greuter.¹⁷

It has generally been accepted that Jacob Yordy and family lived out their lives in North Carolina. However, land records in Lincoln County, North Carolina, record the sale of Jacob's land in 1788 to a man named Peter Baker.¹⁸ Lincoln County was created from the portion of Burke County where Jacob lived. Jacob does not appear on the 1790 census for Lincoln County, North Carolina. Apparently, Jacob and his family returned to Pennsylvania and settled in what is now Lebanon County.

Jacob Yordy wrote a will on January 21, 1795, which was probated February 19, 1795.¹⁹ This will has some interesting details. Jacob had two sons, Christian and Jacob. Christian was of age and living on the land designated for him. Jacob was a minor, and part of the property was to be held until he came of age. A widow named Anna was to be in possession of the land until son Jacob turned twenty-one. The will clearly stated that the wife, Anna, was the daughter of John Dohner, a neighbor and fellow Mennonite. Jacob states in the will that he has three children by her, namely, Jacob, Elizabeth, and Barbara. Beside son Christian, there were four daughters apparently by a first wife. The daughters were named Mary, Anna, Fronica, and Catherine. The will directs that a tenant property could be sold by the executors to provide for these daughters. Mary, Anna, and Fronica appear to have been above the age of fourteen when their father, Jacob, died, since only Catherine is listed as a minor under the age of fourteen along with the children of Anna Dohner in the Orphans Court Records.²⁰ Jacob was probably the youngest of the children, since he is listed last on the document granting guardianship to Peter Whitmer for the minor children.

Michael Gingrich, of Lebanon Township, mentions in his will that his daughter Annly [Anna] is married to Jacob Yordy.²¹ An Orphans Court document reveals

more details.²² Jacob Yordy's first wife was indeed Anna Gingrich, the daughter of Michael Gingrich. Jacob Yordy is labeled, "of Dauphin County," and the children, Christian, Mary, Anna, Fronica, and Catherine, were heirs to the estate of Anna's unmarried sister, Maria Gingrich. This document also reveals that another Gingrich sister, Barbara, was the wife of Christian Yordy, of Lancaster County, a brother to both Jacob and Peter.

The property where Jacob Yordy lived adjoined his father-in-law Michael Gingrich's property.²³ The transaction history for this property is confusing. Jacob's property had been warranted in two tracts by a man named Christian Stauffer.²⁴ Stauffer sold the land on April 14, 1775, to his son Christian Stauffer Jr.²⁵ Christian Stauffer Jr. was bonded to his father as well as to a neighbor, Adam Ulrich.²⁶ Five days later, on April 19, 1775, the property was turned over to both Christian Stauffer Sr. and Adam Ulrich.²⁷ It is unknown when the land was transferred to Jacob Yordy, but he was listed as a landowner on the 1783 tax record. He does appear on the 1790 census for Dauphin County, listed with three males under sixteen, one male over sixteen, and seven females in the household.²⁸

In his will, Jacob Yordy "order[s] that my son Christian shall take down the old house where old Stauffer once did live" and build a new house for his widow, Anna. What became of son Christian Yordy is unknown. It is doubtful that the new house had been built, since a man named Jacob Heagy was already living on 113 acres of Jacob Yordy's land by the time of the 1798 Direct Tax.²⁹ That tax record indicates that Heagy had a log barn and an old house of squared logs measuring twenty-six feet by eighteen feet.

The portion of Jacob Yordy's land that was held for son Jacob also appears on the 1798 tax list under the Jacob Yordy estate.³⁰ It appears that the property was rented, thus supporting the widow and minor children.

Neither the Stauffers nor Jacob Yordy had received the patent for the property. A survey was made on March 30, 1810, for Jacob Heagy, Henry Heisey, and

17. "Mennonites in North Carolina," *Mennonite Research Journal* 15, no. 1 (January 1974): 9.

18. Lincoln County, North Carolina, Deed 2-433. John Scott Davenport letter to Ira Landis, 1973, in Yordy Surname file, Mennonite Life.

19. Dauphin County Will A-323.

20. Dauphin County Orphans Court Docket A-547.

21. Lancaster County Will E-233.

22. Dauphin County Orphans Court Docket B-193.

23. Dauphin County Will A-323.

24. Pennsylvania State Archives, Copied Survey, A-4-229, A-4-227.

25. Lancaster County Deed S-201

26. Lancaster County Deed S-202, T-9.

27. Lancaster County Deed T-28.

28. 1790 United States Federal Census Dauphin County.

29. Pennsylvania, US Direct Tax List 1798, Lebanon Township, Dauphin County.

30. Ibid.

the heirs of Jacob Yordy deceased.³¹ This survey was for the land that Christian Stauffer had warranted in two tracts which totaled 166 acres, 61 perches. Another survey dated January 2, 1810, was prepared for John Gingrich, Martin Carmany, Jacob Heagy, and Jacob Yordy deceased.³² This tract of land containing 340 acres had been warranted by Ulrich Stephen in 1749. It appears there was some kind of discrepancy in the original surveys. In fact, the patents for all of the land which Ulrich Stephen and Christian Stauffer had warranted were granted between 1810 and 1830.³³

It has been difficult to determine what became of the family of Jacob Yordy after his death. The widow, Anna, died in 1820; letters of administration were granted to the son Jacob Yordy on April 3, 1820, for her estate.³⁴ Daughter Mary may have been the wife of Christian Swarr, son of John Swarr and his first wife, Veronica Shirk, of Hempfield Township.³⁵ However, it is known that Jacob Yordy the son remained in Lebanon County throughout his life.

Jacob's Bible records his birthdate of October 14, 1790.³⁶ Therefore, he would have turned twenty-one in 1811. Perhaps the 1810 surveys were in preparation for the transfer of land to son Jacob. A deed in the Lebanon County Courthouse records the history of his acquiring his portion of Jacob the father's land.³⁷ It mentions that the father Jacob owned two other tracts of land: a twenty-acre tract along the Horseshoe Pike/Route 322 near Fontana and an eighteen-acre tract adjoining Robert Coleman. The twenty-acre tract is a mystery, but the latter tract was the woodland tract mentioned in the will and directed to be shared by Christian and Jacob. Six men—John Yordy, John Forney, Gottlieb Orth, John Reist, Peter Ensminger, and Martin Carmany—were appointed appraisers. The value of all three tracts was set at \$4,326.21 and transferred to son Jacob Yordy on October 23, 1813.³⁸

The deed also records that Jacob Yordy, sometime after having received his property, endorsed the document and conveyed the property to Henry Roland. Unfortunately, the date of the transaction is blank. It was likely before his purchase of two lots from Michael and Catherine Gingrich in 1821. These two lots were also along the Horseshoe Pike/Route 322,

near present-day Umbergers of Fontana.³⁹ In 1830, Jacob Yordy purchased thirty-nine acres along what is today Route 934. He subsequently sold that land in 1854.⁴⁰

From an Orphans Court document, we learn that Jacob Heagy, owner of part of the former Jacob Yordy property, died intestate on February 18, 1835.⁴¹ His heirs included a daughter, Anna/Nancy, the wife of Jacob Yordy. According to her tombstone, Nancy was born on September 4, 1802.⁴²

Jacob's Bible records a marriage date of February 4, 1823, and lists the children's birth dates: John 1824, Anna 1827, Jacob 1829, Mary 1832, and Barbara 1836.⁴³ The 1850 census lists Jacob, living with daughters Nancy age twenty-two, Mary nineteen, and Barbara fourteen.⁴⁴ Wife Nancy had died August 31, 1849.⁴⁵ On the 1860 census, Jacob Yordy was living in South Annville Township, in the household of Jeremiah and Mary Hartz.⁴⁶ Mary was his daughter.⁴⁷

Son John married Caroline Baum. He was a saddler, lived in the town of Lebanon, and had a large family.⁴⁸ Daughter Nancy/Anna married Isaac Gingrich, the future Mennonite bishop, and lived in North Annville.⁴⁹

Jacob A. Yordy must have moved to Ohio, since he enlisted with the Twelfth Regiment from Greene County, Ohio, in the Civil War and was promoted on October 3, 1862, to rank of captain.⁵⁰ After the war, he moved to Sumter County, Alabama, was elected a state senator, and worked in the Customs House at Mobile.⁵¹ The following was found in *The Project Gutenberg EBook of Civil War and Reconstruction in Alabama* by Walter L. Fleming:

39. Lebanon County Deed B-434

40. Lebanon County Deed Q-449.

41. Lebanon County Orphans Court Docket D-247.

42. Ruth Runyon Slear, *Gingrichs Mennonite Church and Cemetery: ca. 1730–2005* (Harrisburg, PA: 2005), 389.

43. Yordy Bible, Mennonite Life.

44. 1850 Federal Census, Lebanon County, South Annville Township, 8/22.

45. Slear, 389.

46. 1860 Federal Census, Lebanon County, South Annville Township, 29/42.

47. Find a Grave, <https://www.findagrave.com/memorial/44544290/mary-hartz>.

48. 1870 Federal Census, Lebanon County, Lebanon Borough, 86/169. Tombstone, Mt. Lebanon Cemetery, 235 East Maple Street, Lebanon, PA.

49. Find a Grave - <https://www.findagrave.com/memorial/62585025/anna-gingrich>, Bible Record of Isaac Gingrich, Mennonite Life.

50. Ohio in the War, [Electronic Resource]: 88, Jacob A. Yordy in the US Civil War Soldier Records and Profiles, 1861–1865, Official Roster of the Soldiers of the State of Ohio, 1860 US Federal Census, Middletown, Butler County, Ohio, Image 50.

51. Obituary in Yordy Bible, Mennonite Life.

31. Pennsylvania Archives Copied Survey B-1-168.

32. Pennsylvania Archives Copied Survey E-340.

33. Pennsylvania Archives Copied Survey B-1-167, C-232-88, E-340.

34. Index to Estates L-Z, Lebanon County, 1813-1935.

35. Philip Cassel Swarr, "Peter Swarr," *Pennsylvania Mennonite Heritage* 24, no. 3 (July 2001): 32.

36. Yordy Bible, Mennonite Life

37. Lebanon County Deed H-681.

38. Ibid.

Yordy, a carpet-bag Bureau agent, registrar, and senator-elect from Sumter County, was turned out of a hotel at Eutaw and told to go to the negro inn. *Tuscaloosa Independent Monitor*, September 1, 1868.

Jacob A. Yordy was married to Mary Evans and lived in Alabama until his death there.⁵² A newspaper clipping of his obituary is tucked inside the cover of his father Jacob's Bible.

Daughter Mary married Jeremiah Hartz, son of John and Catherine (Hershey) Hartz, and lived in both South and North Annville Townships.⁵³ Daughter Barbara remained single, working as a servant in the household of Henry and Sally Gingrich of South Annville Township.⁵⁴

Jacob Yordy wrote his will on October 7, 1854. It was probated September 9, 1867, and recorded in Lebanon County.⁵⁵ His tombstone is located in Gingrichs Mennonite Cemetery.⁵⁶

More research may yet reveal the whereabouts of Jacob Yordy's son Christian and the families into which the daughters married. Descendants of both Peter and Jacob Yordy are numerous, and many are still living where their ancestors settled.

Yordy genealogy

Y Peter Yordy, ca. 1696–1765
m. Magdalena Stauffer

Y1 Peter Yordy, ca. 1728–w.p. Aug. 9, 1797
m. Mary _____

Y11 Peter Yordy, ca. 1758–1784, d.s.p.
m. Magdalena Nessley, Nov. 14, 1762–Sept. 8, 1853
Magdalena m.(2) John Swarr, 1736–1823

Y12 Henry Yordy, d. 1805
m. Anna Light

Y13 John Yordy
m. Elizabeth Light

Y14 Mary Yordy
m. John Nessley

Y15 Anna Yordy
m. John Stohler

Y16 Barbara Yordy
m. Jacob Groy

Y2 Ulrich Yordy, d. 1786, Martic Twp.

Y3 Barbara Yordy, 1733–d. after 1811 in Canada
m. John Heisey Jr., Lebanon Twp.

Y4 Maria Yordy

Y5 Jacob Yordy, w.p. d. Feb. 19, 1795, N. C. and Lebanon Twp.

m.(1) Anna Gingrich, dau. of Michael Gingrich, Lebanon Twp.

Y51 Christian Yordy

Y52 Mary Yordy

Y53 Anna Yordy

Y54 Fronica Yordy

Y55 Catherine Yordy

Y5 Jacob Yordy, m.(2) Anna Dohner, d. 1820, dau. of John Dohner, Lebanon Twp.

Y56 Elizabeth Yordy

Y57 Barbara Yordy

Y58 Jacob Yordy, Oct. 14, 1790–May 26, 1867, North and South Annville Twp., Lebanon Co.

m. Feb. 4, 1823, Anna/Nancy Heagy, Sept. 4, 1802–Aug. 31, 1849, dau. of Jacob Heagy, South Annville Twp.

Y581 John Yordy, Dec. 19, 1824–Mar. 8, 1906

m. Caroline Baum, Aug. 13, 1825–July 31, 1893

Y582 Anna Yordy, June 14, 1827–Aug. 25, 1854

m. Isaac Gingrich (Mennonite bishop), Sept. 9, 1822–Aug. 13, 1892

Y583 Jacob A. Yordy, Oct. 4, 1829–June 29, 1874;

bu. Mobile, Ala.

m. Mary Evans

Y584 Mary Yordy, Sept. 20, 1832–June 24, 1897

m. Jeremiah Hartz, Sept. 20, 1831–Oct. 22, 1909

Y585 Barbara Yordy, Aug. 17, 1836–May 24, 1899, single

Y6 John Yordy, d. 1766, Lampeter Twp.

Y7 Christian Yordy, d. 1818, Lampeter Twp.

m. Barbara Gingrich, sister of Anna Gingrich, first wife of Y5 Jacob Yordy

Y8 Henry Yordy, 1742–1789, Cumberland Co.

52. Find a Grave - <https://www.findagrave.com/memorial/155824009/j-astor-yordy>; Alabama, Wills and Probate Records, Original Will Records, Pigeon Hole No.408, Files 1-30, 1823-1935, Image 392.

53. 1860 US Federal Census, Pennsylvania, Lebanon County, South Annville Township, 29/42, 1870 Federal Census, Pennsylvania, Lebanon County, North Annville Township, 34/48.

54. 1860 US Federal Census, Pennsylvania, Lebanon County, South Annville Township, 32/42, 1870 US Federal Census, Pennsylvania, Lebanon County, South Annville Township, 17/47, 1880 US Federal Census, Pennsylvania, Lebanon County, South Annville Township, 6/38.

55. Lebanon County Will D-396.

56. Slear, 389.

DIED.

YORDY.—On June 29th, in Mobile, Ala., Capt. Jacob A. Yordy, formerly of this county, aged 44 years. Capt. Yordy was Captain of Co. I, 12th Ohio volunteers, during the war, and distinguished himself in that position. After the war he settled in Sumpter county, Ala., and was elected to the State Senate in 1866. He was appointed to a prominent place in the Mobile Custom House in 1869, and held it up to the time of his death. In all his relations, public and private, he was a most estimable gentleman. He was a native of Lebanon county, and a brother of Mr. John Yordy, of Lebanon.

Wie Fiel Haase Darf Ma Schiesse?

By Noah G. Good

Ich hab nie net fiel haase schiesse koenne. Sie hen mich immer g'sehne lang eb ich zu ihne kumme bin, un sinn ruhig weg g'schliche, odder sie sinn ruhig hocke geblievve un ich bin forbei gange un hab nix g'sehne. Dann un wann iss eener loos g'schprunge for mir, un hot mich so ferschreckt das ich fiel su schnell g'schosse hab ohne zu ziehle, natuerlich aa widder nix.

Ich hab so fiel g'schwetz g'hoert wie ann're so gut geduh hen uff'm eerschte dag. 'S hot mir recht weh g'duh das ich oft nix heem bringe hab kenne. Ich bin, so meen ich, juscht kenn jaeger. Was daet ich doch gevve wann ich aa mal wennich loyere kennt ivver die fiel haase wo ich g'sehne hab, un wie ich net der ganze daag draus wor bis ich g'hatt hab was ma schiesse darf.

Weil ich so wennich glueck g'hatt hab am jaage hav ich doch etliche sache broviert. 'S hot nix g'holfe. Ich hab ebmols im schloof, wann ich g'traumt hab, recht gut g'duh. Etliche mol hav ich g'meent naa hav ich's, un bin widder gange. Ich hab g'meent 's muss sei das ich doch aa mol por haase schiesse kennt. Ich bin juscht kenn jaeger. Ich denk ich hab's g'arbt. Mei Pap hot als g'saat er geht nimme jaage, 's iss kenn g'schpass wann ma nix sehne kann zu schiesse.

Der Henner hot immer g'wisst wo die haase hocke. Por daag for der jaagziet hot er schun g'wisst wo er g'nung finne kann fer der erscht daag. Der Henner wor wennich langsam, er hot sie net gern im schprung schiesse wolle. "Wann ich sie sehne kann wo sie hocke, kann ich sie heem bringe. Wann sie uff schprunge, hav ich oft net g'nung zeit. Sie sin so schnell weit weg," hot er mir mol ee moryge g'saat. Doch hot der Henner deel haase im schprung g'numme. Er hot sich die zeit g'numme, hot gut gezielt, un wann's gegracht hot, hot der haas g'woehnlich g'schtoppt. So worre sie aa net so ferschosse.

Mol ee mol hav ich eener gedroffe. 'S muss en recht dummer g'wesst sei; g'scheide, g'sunde haase hav ich net schiesse kenne. Ich hab zu schnell g'schosse. Er iss so for mir uff g'schprunge un wor noch kenn zwanzig fuss weg bis ich g'schosse hab. Der wor so ferschosse das ich ihn besser im feld liege losse het solle, doch

How Many Rabbits Is One Allowed to Shoot?

*By Noah G. Good
Translated by Amos B. Hoover*

I could never shoot many rabbits. They always saw me long before I came to them, and they either slipped away quietly or they sat so quietly that I saw nothing. Once in a while, one ran out and scared me so that I shot much too quickly without aiming, which naturally gave no results.

I had heard so much talk how others did so well on the first day. It really hurt me that I could not bring anything home. I think I am just not a hunter. Oh, how I would love if I could, but one time, brag about how many rabbits I saw, and that I was not all day to get my limit for the day.

Since I had such little success with hunting, I've tried various things, but it did not help. Sometimes I did really well when I dreamed in my sleep. Sometimes I thought now I understood it and went hunting again. I thought it had to be that I could shoot a few rabbits. I'm simply not a hunter. I suppose I inherited this. My father used to say he will not go again, as it is no fun if one cannot see anything to shoot.

Henner always knew where the rabbits were sitting. A few days before the season opened, he already knew where he could get his limit on the first day. Henner was a bit slow, as he did not like to shoot them while running. "When I can see them sitting, I can bring them home. But if they are on the run, I often don't have enough time. They are soon far away," he said one morning. Yet, Henner took some rabbits while on the run. He took his time to aim, and once the gun cracked, the rabbit usually stopped. They were normally not shot up as badly once I hit one squarely. It obviously was a dumb one, because as a smart, healthy one I could not shoot. I shot too quickly. He popped up in front of me and was no twenty feet ahead of me when I shot. He was too badly shot that I may as well would have left him lie in the field, yet I was so proud that I could for once, take a rabbit home, and say that I shot it.

wor ich so schtolz das ich mol eemol 'n haas heem nemme kann un saage das ich ihn g'schosse hett. Wo ich heem kumme bin mit was ivvrich wor, hot die Mem 'n aa geguckt.

"Den nimmst du naus uff der mischthauffe. Die katz kann sich fielleicht noch wennich draa finne zu fresse. Der ganz rueck bis an der hals iss ja weg g'schosse. Der kop, die ohre, un die fuess kann ma ja doch net gut esse. Wann der schwanz noch draa waer kennst du'n ins knoploch schtecke un saage do haetst mol en haas g'schosse. Awwer do iss ja kenn schwanz mee draa."

Mir henn awwer haase fleesch g'haat, mittags un oovets. Der Henner hot haase heem gebrocht. Ich hab mir 'n schee shtick hals fleesch raus gegavelt, un hab mir forg'schtell'ts waer fon dem haas wo ich g'schosse hab.

Mir hen so ziemlich buschland un waedland g'hatt, un aa fentze schtroeme. Do worre alsfort fiel haase, un aa fasande un botterrieslen. 'S worre aa walnuess un hickernuess baem wo die eichhaase sich fermehrt hen wie die ratte in der scheier. Die fuechs un die woie un die eule henn fiel g'fange, awwer 's worre doch fiel zu schiesse. 'S sinn oft leit fon Adamschtettle un Baumansville, un fon Reading kumme un henn haase g'schosse, odder foegel un eichhaase. Sie henn oft por bei uns g'losst weil sie mee g'schosse henn als sie heem nemme henn wolle. Wann 's uff mich aa kumme waer haett mir net fiel wild fleesch g'esse. Ich hab schier nix g'schosse, 's iss mir schier gor alles weg g'schprunge, odder g'flogge, odder ruhig hocke geblievve.

Mir henn etliche flinte im schopp g'hatt. 'S hot bei uns niemand fiel gelt aus gevve fer gute, deiere flinte. Uff der bauerei hot ma doch 'n flint gebraucht. Ebmol henn die katze die ratte net shtark g'nung fange kenne, no henn mir sie mit gift odder mit schiesse ferdilgt. 'S worre drei flinte. Eene wor recht alt. Die hot ma fon hand laade muesse. 'S pulfer hot ma nei g'leert aus 're kann. Mit 'me papier shtopper hot ma 's pulfer hatt nei g'schtampt, dann wennich schroed, un nochmol papier. Fer sie abschiesse hot ma "caps" unnich der hammer duh misse. Sel wor g'schpass. Ma henn sellie alt flint oft abgschosse. Mol eemol hen mir sie recht schwer g'ladde. 'S hott eener sie abg'schosse, un iss schier gor um g'falle. Die Mem hot 's ferbotte das mir sie so schwer laade. Noo hot 's mol ebbis dummes gevve. Mir hen die flint g'laade, awwer sie iss net ab gange. Mir hen sie z'rick g'schtellt mit pulfer un schroed drinn. 'S hot ebber 's der Mem g'saat. Gleidennoch wor die alt flint net um de weg. Mir henn aa schae net g'frogt dennoch. 'S wunnert mich heit noch was die Mem mit der flint g'macht hot, odder fleicht hot sie dem Pap g'saat er muss sie weg schaffe. Ich

When I came home with what was left of it, Mother looked at it and said, "You take that out on the manure pile. The cat can help herself and find a little to eat. The whole back to the neck was all shot away. The head, the ears, and the feet, we can really not eat easily. Had its tail been on yet, you could have stuck it into garlic. You could have said you shot a rabbit, but there is not even a tail left."

But we had rabbit meat for dinner in the evening when Henner brought the rabbits home. I found a nice neck meat with my fork and imagined it was from the rabbit I had shot.

We had quite a lot of brush land and pasture and hedge rows. There were always many rabbits, pheasants, and quail there. There were also walnut and hickory nut trees there. The squirrels reproduced almost as fast as rats. The foxes and vultures and owls caught many, but there were many left there to shoot. Often, people from Adamstown, Bowmansville, and Reading came and shot rabbits, birds, or squirrels. They often left a few with us, as they shot more than they wanted to take home. Had it depended on me, I would not have eaten much wild meat. I shot almost nothing. It all ran away, or flew away, or remained sitting quietly.

We had several guns in the shed. None of us gave much money to buy good, expensive guns. One needs a gun on the farm. Once the cats could not catch the rats fast enough, then we destroyed them by shooting them or poisoning them. There were three guns. One was very old; this one you had to load by hand. The powder you had to pour in from a can. You had to pack the powder in with a paper plunger. Then add some pellets, then some paper; to make it hot, you had to put "caps" under the hammer. That was fun. We often shot that old gun off. Once we loaded that gun really heavily. Then one day something stupid happened. We loaded the gun, but it did not go off. We put it away loaded. Someone told mother and soon the old gun could not be found, nor did we ask about it. I am still wondering what Mother did with that gun or did she tell Dad to get rid of that gun. I would like to have it even today, but it was our fault that it is no longer around.

haet sie heit noch gern, awwer 's wor unser schuld das sie nimme do iss.

Noo worre noch zwee ann're flinte, neiere. Die hot ma mit "schells" g'laade. 'S wor eene das ee schell g'numme hot, die anner wor 'n zwee lauftiche flint. Sell wor 'n schweres ding zu draage, awwer wann ma ferfehlt hot mit 'm erschte schuss hot ma noch mol schiesse kenne. Ich hab sie net gern g'draage. Doch, weil ma 's zwett mol schiesse hot kenne hav ich mol eemol g'meent 's waer fleicht juscht recht fer mich. 'S wor net besser. Ich hab juscht eemol g'schosse, widder fiel zu schnell. Ich wor so ferschrocke wo der haas uff g'schprunge iss das ich ihm die zwee schuss uff eemol noch g'schickt hab. Wie hot sell awwer z'rick g'schlaage! 'S hot mir die achsel shier verboche.

Fer 'n ganz katze zeit wor 'n gleen're flint im haus. 'S wor so 'n bixe, odder 'n "rifle," wie mir sie g'heese hen. 'S hot eens fon uns boove sie gans wolfel gekauft fun 'me nochbar. Der Pap wor gor net eifrig das mir sie hen, doch hot er g'saat, "Wann dir wisst was zu duh mit're hav ich nix dagegye, awwer 's iss nix zu schpiele mit."

Mir worre jung un dumm. Samstag nachmittags hen mir oft wennich zeit ab g'hatt, noo henn ma die flint raus g'numme un henn marick g'schosse. Sel wor schee. Pormol hot der Pap aa g'holfe. Bis an die zeit wor er ganz zufridde das mir die flint hen. Er hot g'meent alles wor in ordnung, un hot g'meent mir kenne lerne gut schiesse.

Ich hab g'saat mir worre jung un dumm. Mir hen g'wisst das die flint ziemlich weit schiesse kann. 'S wor bei uns in de nachborschaft 'n grosse windmiel. Der Onkel hot 's gross rad g'hatt fer "elektrische kraft" zu mache. 'S wor 'n grosses rad, ma hot 's net ferfehle kenne, aa net fon halb meil weg. 'S hot so schee laut geglingelt wan die kugle gedroffe hen. Wann ma 's eemol geduh het waer 's net so dumm g'wesst, awwer fer uns boove wor 's zu gut fer 's mit eemol losse. Ma hot widder, un widder g'schosse, ebmol gedroffe, un dann widder ferfehlt. Mit eenem schuss het der Onkel 's fleicht net g'marickt, awwer wo 's so lang g'halte hott bis mir all die kugle ferschosse g'hatt henn hot er g'meent 's wor grieg. Er hot im marick sctick g'schafft, er hott graut un kauliflower g'schnitte fer der marick. Was er alles gedenkt hot hen mir uns juscht forschstelle misse, mir henn 's nie net aus g'funne. Awwer was er uff 'n glee sctick bapier g'schrivve hot wor ziemlich leicht zu ferschtee. Er iss net kumme mit uns zu plaudre, ich denk er wor net im mut. F'leicht wor 's ihm aa angst. Mir worre jung un dumm, un henn uns ken gedanke drivver g'macht. Ich denk selle nacht henn mir besser g'schloofe wir er.

Then there were two other guns, which were newer, that you loaded with shells. There was one, which took one shell, while the other was a double-barrel gun. That was heavy to carry, but if one missed on the first shot, one could shoot another time. I did not like to carry it. Yet, because one could shoot a second time, I once thought, it may be just right for me. It was not better. I shot much too quickly, much too quickly. I was so scared when the rabbit ran out that I shot both shots at it at one time and how did that ever kick back. It nearly broke my shoulder.

For a short time, there was a smaller gun in the house. There was a smaller gun, or rifle as we called it, which one of us boys bought very cheap from a neighbor. Father was not eager that we have it, yet he said, "If you know how to use it, I have nothing against it. It is nothing to play with."

We were young and inexperienced. On Saturday afternoons, when we had time off, we got the gun out and used to shoot target. That was nice. A few times, Dad helped too. But at that time, he was satisfied that we have the gun. He thought it a good thing if we learn to shoot well.

As I said, we were young and stupid. We knew that that gun could shoot pretty far. There was a large windmill in our neighborhood. Our uncle had a big wheel to make electric power. It was a large wheel; you could not miss even if you were a half mile away. It gave such a nice ring when the bullet hit. If one would have done it but once, it would not have been so dumb, but for us boys, we could not stop with one time. We shot again and again, hitting it at times and missing at times. Our uncle may not have noticed with one shot, but when it persisted so long until the shells were gone, he thought it sounded like war. He was working in the market patch where he cut his cabbage and cauliflower for market. What he all thought, we had to imagine. We never found out. But what he wrote on a small paper was quite easy to understand. He did not come to give small talk to us. I think he was not in a good mood. Maybe he was afraid. We were young and stupid and didn't give a thought. I think we slept better than he did.

Der Onkel

Der Pap iss immer frueh uff g'schtanne. Er hot 's feier g'macht im kichoffe. Dann iss er noch de scheier gange un hot 's fieh g'fuettert mit hoi in frucht. Als er die dier uff g'macht hot wor 'n schtick bapier uff de mucke dier wo er 's sehne hot misse. 'N recht fremme sach! Er hot 's rei in die kich gebrocht, hot 's kohloel licht hoch un hell gedreht un hot g'leese. Am aafang hot er kenn ferschaendniss mache kenne fon was er g'leese hot. Er hot awwer g'wisst das der Onkel 's g'schrivve hot. 'S schreibt niemand wie der Onkel. Ich hab net g'sehne was er g'schrivve hot. 'S wor net fer uns boove. Wie mir ferschtanne hen, wor 's ziemlich ernschtlisch g'schrivve, un hie un do ziemlich grefftich. Der Onkel hot g'schrivve wie er im kraut schtick die kugle g'hoert hot peiffe, un dan un wann henn sie 's windrad gedroffe. Er hot g'meent 's waer zu schlimm wann ma bang havve muss in sein'm eegne graut schtick, wie im grieg. Er hot angst g'hatt eb mir fleicht die haus un die gruenhaus fenster scheive fer schiesse daete, un aa fleicht ihn mal dreffe. Mir boove hen 's bapier net zu leese g'rickt awwer mir hen zu ferschtee g'rickt das es net munter wor.

Ich daet lieber net nochsaage was der Pap un die Mem g'saat hen. Sie worre so trueb un ferschaemt, das sie schier gor net g'wisst hen was zu saage. Bis sie g'saat hen was sie hen saage wolle worre mir aa ziemlich unner 'm wetter. Mir hen aa g'fange ei zu sehne wie jung un dumm das mir worre. Mir hen ferschpreche misse mit dem Onkel zu schwetze. Sel wor schlimm, mir hen 's net wolle, awwer was wor ivvrich? Ovets hot der Onkel b'such grickt. 'S iss alles ruhig ab gange. Mir henn fiel g'hoert fon braafe boove sei, un sel hen mir aa wolle. Der Onkel hot nie nix zu mir g'saat fon der sach, un ich denk aa net zu de an're boove. Er wor immer freindlich, wie forher.

Die flint hen mir nimme g'sehne. 'S iss aa net fon de flint g'schwetzt warre. Lang denoch hav ich mol g'hoert das die Mem die flint hie g'numme hot wo eens fon uns boove sie gekauft hot, un hot 's geld widder grickt dafor. Noch dem worre mir wennich aelter, un wennich g'scheiter, awwer doch noch unschuldung un jung un dumm. Mir henn g'meent mir daete die flint mit nemme wan mir die falle g'schtellt henn. Die muschgrotte kann ma gut mit ma briegel dot schlage, awwer die bisskatze un fuechs kann ma besser dot schiesse. 'S hot niemand sich getraut zu frooge eb mir widder so 'n flint havve darfe.

Ich hab fiel fom jaage g'hoert in de heem nochbarschaft. Eemol wor ich im shtettel wo die maenner g'schwetzt hen fom jaage. 'Shot 'n man dort g'schtanne un hot nix g'saat. 'N ann're man hot ihn aa geguckt

Our uncle

Father always arose early. He made the fire in the kitchen stove, then he went to the barn and fed the cattle with hay and grain. When he opened the door, there was a piece of paper on the screen door where he had to see it. This was an unusual thing. He brought it into the kitchen, turned the coal oil lamp up, and read. At first, he could not make any sense of what he read. But he knew it was our uncle's writing, as no one else wrote like Uncle. I did not see what was written. It was not intended for us boys. As we understood, it was a serious message and here and there it was quite strong. Our uncle wrote that he was in the cabbage patch, and he heard the bullets whistle and at times they hit the windmill. He thought it was bad that one had to be afraid to work in his own cabbage patch. As in wartime, he had fear that the house and greenhouse window panes may be destroyed, and the bullets may hit him. We boys did not get to read the paper, but we got to clearly understand that it was not encouraging.

I'd rather not repeat what Father and Mother said. They were so sad and embarrassed so that they hardly knew what to say. Once they said what they wanted to say, we were also under the weather (depressed). We started to realize how young and dumb we were. We had to promise to talk with our uncle. That was hard. We did not want to, but what else could we do. In the evening, Uncle got visitors. It was very solemn. We heard much about being well-behaved boys, and we also wanted to be such. Uncle never said anything about the matter, and I suppose not to the other boys. He was always friendly, just like before.

We did not see the gun anymore. Nothing was said about the gun anymore. Long afterward, I had once heard that Mother took it to a place where one of us boys bought it. She got the money for it again. After this, we were a bit older and a bit more mature, and yet somewhat innocent and young and dumb. We thought we would take the gun along when we set the traps. The muskrats you could easily kill with a stick, but the polecats and foxes? It is better to shoot them. No one trusted to ask if we could have such a gun again.

I've heard much about hunting in our local neighborhood. Once I was in town where the men talked about hunting. One man stood there who said nothing. Another man looked at him and said, "Ike, you get your limit in the morning and again in the afternoon."

un hot g'saat, "Ike, du grickst immer formittags so fiel wie ma schiesse darf, un nochmittags widder."

"Braucht awwer net so laut dafon schwetze. Ich hab dir schon oft 'n haas odder zwee gevve wan do kenner schiesse hoscht kenne."

Der anner man wor noch net ganz zufridde. Er hot widder aa g'fange, "Ike, wann du nochmittags uff 'm heemweg so fiel g'schoose hoscht wie ma schiesse darf in eenem daag, un 's schpringt noch 'n haas aus 'm heckehaufe, was machst du?"

"Sell kann ich dir leicht saage. Wann 'n haas uff schpringt muss ich schiesse, ich kann mir gor net helfe. Wann die flint g'laade iss, geht sie ab wan en haas raus schpringt. Awwer eens will ich dir saage. Wan der haas in der schuss schpringt, iss es sei eeg'ne schuld."

Die leit hen all g'wisst das er nix lieber dut wie jaage, un wann ebbis zu schiesse iss kann er es finne. 'S hot niemand dem Ike 's fergunnt das er mee haase un foegel heem g'numme hot wie gezehlt wor fer ee dag. Awwer mir hen doch all wennich rum geguckt das niemand fremmes om de weg wor. 'S worre ebmols so fremme leit rum g'schtanne un hen zu g'harricht un schpaeter fon dem g'schwetzt wo 's net schicklich wor.

Die leit hen die menscht zeit uff ihrem eeg'ne land jaage kenne ohne "license" zu kaufe. Selmol hot ma aa uff 'm nochbor sei land jaage darfe wann er nix dageege g'hatt hot. Sel hot jedem bauer 'n ziemleich scheenes shtick land gevve wo er jaage hot kenne. Die jaeger fon de nochbar shtettlen sin oft kumme un hen g'froogt ob sie jaage darfte. Ma hot sie gern jaage losse wolle weil die haase un die fasannde oft zu fiel worre, un 's wor gut wann ma sie wenich abg'schosse hot.

Unser nochbor hot 'n buh g'hatt. Der Abie hot aa geh wolle jaage, awwer sei eltre hen net g'meent das er 's gut g'nung ferschteht, so hen sie ihm 'n alte flint gevve ohne "schells." Der Abie hot net besser g'wisst. Recht shtolz iss er rumm g'loffte mit der alte schroedflint, leer un gor net g'faerlich. Der Abie wor net so jung, awwer doch noch juscht wie 'n kind. Sei gedanke worre wie die gedanke fon 'me sechs jaerliche kind. Er wor ganz unschuldig. Doch hen sei eltre ihn mit de alte flint rum laufe losse. Mol ee daag bin ich zum Abie kumme. Ich hab aa g'meent ich daet gern por haase schiesse. Der Abie hot do neevich 'm heckehaufe g'schtanne mit de flint unnich 'm arm.

"Wie fiel haase, Abie," hav ich ihn g'froogt.

"Kenner, weder der," hot er ruhig g'saat, un hot mit 'm fuss uff der heckehaufe gedrette. Dann iss der haas recht schnell ivver 's felt naus g'schprunge. Mir hen 'm all zwee noch geguckt, 's hot niemand g'schosse. 'S wor aa juscht so gut. Ich het g'wiss ferfehlt, un 'm Abie sei flint wor doch net g'laade. Seller haas wor in kenn grosser g'for.

"You need not talk so loudly about that. I often gave you a rabbit or two, if you could not shoot any."

The other man was not quite satisfied. He started up about it. "Ike, if you are on your way home, and you have your limit of all you may shoot, what do you do if one runs out of the wood pile?"

"I cannot tell you that. If a rabbit runs out, I must shoot. I cannot control myself. If the gun is loaded, it will go off if a rabbit runs out. But I want to tell you, if a rabbit runs into the shot, that is its own fault."

The people all knew that he liked hunting better than anything else, and if there is anything to be found, he'll find it. But no one despised Ike if he got more rabbits and birds than he was supposed to in one day. But one looked around a bit to see that no stranger was around. There were sometimes strangers standing around, and they gave attention and talked about it where it was not suitable.

People could hunt on your own land without buying a license at that time; you could also hunt on your neighbor's land if he was not opposed to it. That gave each farmer quite a nice-size area where he could hunt. The hunters from the neighboring town used to come, and they asked if they may hunt. One would gladly let them hunt, because the rabbits and pheasants were too plentiful. So, it was good if they were thinned out some.

Our neighbor let a son Abie who also wanted to go to hunt, but his parents did not think that he understood it well enough, so they gave him an old gun without shells. Abie did not know better. He walked around very proudly with the old shot gun, empty yet not dangerous. Abie was not young, but he actually was as a child. His talents were like that of a six-year-old child. He was totally innocent, yet the parents allowed him to walk around with a gun. One day, I came to Abie. I also thought I'd like to shoot a few rabbits. Abie stood beside a brush pile with a gun under his arm.

"How many rabbits, Abie?" I asked him.

"None, but this one," he said quietly, and he stepped with one foot off the brush pile. Then, a rabbit ran out quickly over the field. Both of us stared and no one shot. It was just as well. I would have certainly missed and Abie's gun was not loaded. That rabbit was not in great danger.

'N Guter Hund

Die beschte jaeger hen awwer g'wisst das 'n hand fiel helfe kann wann ma zaelt ebbis heem bringe. 'N guter hund kann 'n haas rumm jaage bis er widder z'rick kummt, un dann kann ma 'n fleicht schiesse. Die hund dun es aa so gern. 'S iss ihre natur.

Mol ee daag worre mir in de scheier. 'S wor nass un nevlich, juscht recht fer 'n guter hund, wann er die haase schpur halte will. Eens fon de nochbre iss dort hie kumme mit seinem jaaghund un de flint. Wo er g'sehne hot das unser scheierdore uff schtehn hot er so 'n booge g'macht un hot por minutte g'schwetzet. Mir hen in der scheier g'schafft. Mir hen welschkorn-kolve darch der schaeeler geduh, un hen 'n hauffe welschkorn uff'm scheier denn g'hatt. Mir hen 's noch ivver die windmiel duh wolle. Mir hen's recht sauber mache wolle fer mehl mache. Im backoffe hen mir 's hees g'macht bis es braun wor, dann hot 's schee mushmehl g'macht. Im winter is des recht appeditlich.

Ich hab g'saat der nochbor is hie kumme wo mir an de arewet worre. 'S wor noch frueh im formittag. Mir hen gern wennich mit ihm plaudre wolle.

Gescht wennich jaage de morrige?"

"Ja, der hund will gern wennich schaffe. In dem nasse wetter iss net fiel arewet. Ich hab g'meent ich kennt wennich zeit abnemme. Ma kann aa zu fiel schaffe." Dann hot er grpiffe, un der hund iss naecher kumme. Er hot die flint ins eck g'schtellt, un hot sich uff 'n sack foll welschkorn g'hockt. Mir henn fon dem un sellem gebappelt, net fiel fon nix, juscht so nochborschaft gebappel. Wo der hund g'sehne hot das es fer die zeit net notwennich sei ward 'n haas raus zu suche hot er sich neevich sei maeschter g'leegt, hot wennich gegranzt un hot aa g'fange schnauffe wie wann er schloofe daet. Uff eemol hot er die ohre uff g'hoove. Er hot g'hoert was ich aa g'hoert hab. 'S wor die katz im schtrohloch. Ganz hinne im eck hot sie sich ihre drei junge pusslen ferschteckt un wor juscht bei ihne fer sie zu fuettre un butze. Die katze duhn sel. Sie gevve gut acht uff ihre junge.

Der nochbor hot die hand uff 'm hund sei kopp geduh, un der hund iss uff g'schtanne, hot sich g'schtreckt. Er hett gern uff der weg wolle. Die katz hot wennich lauter gebrummt. Ich hab net g'meent das sie ebbis duh daet. Ich hab awwer glei besser g'wisst. 'S iss alles schnell abgange. So schnell wie ma sich die haend zammer schlaage hot kenne, is sie aus 'm schtrohloch g'flogge, un graad uff 'm hund sei rick. 'S iss alles so schnell gange das ich net alles einemme hab kenne, awwer ich meen ganz die katz hat dem hund sei ohr im maul g'hatt, un ich denk die clae im hund seiner haut uff'm rick.

A good dog

The best hunters knew that a good dog can help lots if one is planning to bring something home. A good dog can chase his rabbit back again so that one may be able to shoot. The dogs love to do it. It is their nature.

One day, I was in the barn. It was wet and foggy, just right for a good dog to keep the rabbits' scent trail. One of the neighbors came there with his hunting dog and gun. When he saw that our barn door stood open, he came over and talked a few minutes while we worked in the barn. We shelled corn ears through the sheller, and we had a pile of corn on the barn floor. We wanted to run it through the windmill. We wanted to make it real clean to make flour. We heated it in the oven until it was brown. Then it made nice corn meal. This is very appetizing during the winter.

I said the neighbor came there when we were at work. It was yet early in the morning. We gladly chatted a bit with him.

"Will (you) go along hunting a bit this morning?"

"Yes, the dog wants to work this morning. In the wet weather, there is not much work. I thought I could take a little time off. One can also work too much." Then he whistled and the dog came closer. He set the gun in the corner, and he sat on the sacks of corn. We talked about this and that, not much of anything, just neighborhood talk. When the dog saw that it was not necessary for now to hunt for a rabbit, he laid himself beside his master in a wreath and began to breathe as if he wants to sleep. All at once, he perked up his ears. He heard what I also heard. It was the cat in the straw hole, back in the corner. She hid three little kittens, and she came to feed them and clean them. Cats do that. They give good care of their offspring.

The neighbor put his hand on the dog's head, and the dog stood up and stretched himself. He was eager to go on. The cat growled a little louder. I did not think she would do anything. I soon knew better. Everything happened so quickly, as quickly as you could clap your hands. She flew from the straw hole right on the dog's back. Everything happened so fast, I could not perceive it quick enough, but I think the cat had the dog's ear in her mouth, and I think a claw in the dog's skin of his back.

Mir hen g'lacht bis mir bauchweh g'hat hen wie der hund darch der baumgorte nuff g'schprunge iss, mit're schwarz un weisse katz uff 'm buckel. Der hund hot g'jammert, un gegautzt, un g'heult das sie 's im haus g'hoert hen. Fon de katz hot ma nix g'hoert. Ich meen sie hot ihm ruhig ins ohr gegnarrt, als sie ihn bis an 's end fom baumgorte g'ritte hot. Endlich iss sie abg'falle, odder fleicht hot sie net so weit geh wolle, un iss runner g'schprunge. Langsam, wie 'n schee weibsmench das sich die sonntagsgleeder net dreckich mache will iss sie z'rick kumme. Sie hot kens fon uns aa geguckt. Sie iss graad ans schtrohloch gange, un ins nescht g'schluppt wie wann nix g'west waer. Ma hot die pusslen g'hoert wie sie gewiemselt hen, un die alt katz hot so freindlich "gepurrt." Ich hab schier g'wünscht ich kennt eens fon ihne sei.

Eens fon de gleene maet iss fom haus kumme un hot wisse wolle was so 'n uffruhr g'macht hot. Bis do hie hen mir all gut g'lacht. Mir hen widder g'lacht wo mir die ganz g'schicht mit dem maedli widderholt hen.

Der nochbor hot sich zwee finger ins maul geduh, hot so laut gepiffe das die katz wie g'schosse aus dem schtrohloch g'schprunge iss, 's hot sie so ferschreckt. Sie iss awwer glei widder z'rick kumme. Die peif wor fer der hund. Der nochbor un sei hund hen sich so gut ferschtanne das der hund alsfort kumme iss wan er ihn g'hoert hot peiffe.

'S iss awwer ken hund kumme. Der man hot sich uff der weg g'macht, un hot als widder gepiffe. Mir hen net lache wolle, doch wor's lecherlich, wie's alles so schnell gange iss.

Drei schtund spaeter iss der nochbor widder hie kumme, ohne sei hund.

"Hoscht den hund noch net g'funne?"

"Gfunne hav ich 'n, awwer er will net mit. 'S iss so fremm, er geht alsfort so gern jaage. Die katz muss es ihm recht graeftig ei g'scharft havve. Ich will hoffe er kann 's fergesse wann er mol gut schlooft. 'S wor ihm schrecklich, wie er die wilde katz net los warre hot kenne. Ich kann mir juscht forschstelle wie sel g'fuelt hot. Ich daet die alt kitz gern dot schlage, doch hot sie recht wann sie gut acht gebt uff ihre junge."

'S iss mir g'saat warre er haet sei hund ferkauf. Er hot fiel zu saage g'hatt was es fer 'n guter jaaghund wor. Bis naechst yor will er sich 'n ann're hund griege.

We laughed until we had belly pains until the dog went through the orchard with a black and white cat on his back. The dog moaned and barked and cried so that they heard it in the house. You heard nothing from the cat. I think she growled into his ear as she rode on him to the end of the orchard. Finally, she fell off, as maybe she did not want to walk so far that she jumped off. Slowly, as a model woman in her Sunday dress, who didn't want to get dirty, she walked back. She did not look at either of us. She went straight back to the straw hole and slipped into the nest as if nothing unusual happened. One heard the kittens whimper and the mother cat purred softly. I almost wished I could be one of them.

One of the little girls came from the house to see what caused the uproar. Up until now, we all laughed. We laughed again as we repeated the whole story to the girl.

The neighbor put two fingers in his mouth and whistled so loudly that the cat sprang out of the straw hole as it scared her. She soon came back again. The whistle was for the dog. The neighbor and the dog always understood each other so well that the dog always came when he whistled.

But no dog came. The man went away and whistled again and again. We did not want to laugh, yet it was laughable how it all happened so fast.

Three hours later, the neighbor came without his dog.

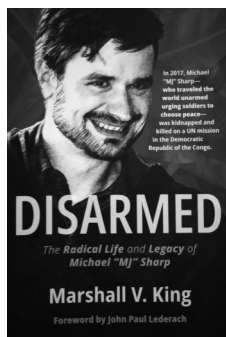
"Did you not find the dog?"

"Yes, I found him, but he doesn't want to go along. He always is eager to hunt. The cat must have very pointedly trained him. I hope he can forget it once he sleeps over it. It was bad for him how he could not get rid of that wild cat. I just cannot imagine how that felt. I could kill that old cat, and yet, she has the right to take good care of her young."

Someone said that he sold his dog. He had much to say how he was such a good hunting dog. Until the next year, he wants to get another dog.

Book Reviews

Disarmed: The Radical Life and Legacy of Michael "MJ" Sharp, by Marshall V. King. Harrisonburg, VA: Herald Press, 2022. 254 pp. Paperback. \$17.99. ISBN: 978-1-5138-0833-8.



The story of Michael J. Sharp, a radical peacemaker, begins with his childhood in an American Mennonite community and ends with his United Nations work in the Democratic Republic of the Congo. King quite honestly tells the story of a brilliant young man with an IQ of 160 who was bored in school, known as a prankster, funded his way through col-

lege by playing poker but went on to devote his life to pacifist efforts worldwide. While the level of his personal daily life convictions does not align with his level of intelligence, his passion and courage in being an active peacemaker are inspiring.

The son of a Mennonite pastor, Michael attended Bethany Christian High School in Goshen, Indiana, and Eastern Mennonite University in Harrisonburg, Virginia. King shows how those experiences laid a foundation for MJ's life. A basic question in his life was what it means to be a true follower of Christ, no matter the cost. After graduating from college, he began voluntary service with Mennonite Mission Network in Bammental, Germany. He counseled American GIs stationed in Germany who wanted to apply for conscientious objection status. MJ wrote, "I hope that we, as life-long conscientious objectors who no longer have the big personal investment in our nation's wars, can remain active in the struggle, by supporting those who come to their beliefs through their wartime experiences."

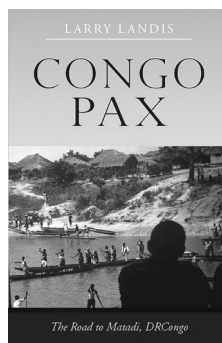
King skillfully weaves together the broader historical context of colonization and exploitation and MJ's radical Mennonite faith. By the time he was thirty-four years old, MJ had been led to work for United Nations Group of Experts in the Democratic Republic of the Congo. He was willing to listen to everyone and engage in their differences. MJ, skilled in listening and building trust, met with Congolese soldiers caught in a civil war. He tried to show that violence did not solve their problems; it never had and never would. Peace was the only answer. "He couldn't fix all the problems in the country and pre-

vent all the violence. Yet in this situation, he could do something, and he did."

MJ was fully aware of the dangers around him but did not hesitate to engage unreservedly in his life mission. King begins the book with the violent ending of MJ's life as he and Zaida Catalán, another United Nations worker, meet Congolese combatants in a rural area and are ambushed and killed. The book ends with responses and reflections of Michael J. Sharp's family and friends. King leaves the reader to answer the question of whether MJ was a hero, a martyr, or neither.

—Carol Burkholder
Denver, PA

Congo PAX: The Road to Matadi DR Congo, by Larry Landis. Morgantown, PA: Masthof Press, 2021. 109 pp. Paperback. \$10.00. ISBN: 978-1-6012-6757-3.



Congo PAX is a slim one-hundred-page book by Larry Landis. Regardless of how much or little you know about the Congo in central Africa or Mennonite Central Committee's PAX program, you will discover something new in this book.

When Larry was in college, he met fellow students who had been in the PAX program, helping to rebuild war-torn areas in Europe. He heard their stories and admired their world knowledge and maturity. Upon his graduation, his draft number came up, and he appeared before the Selective Service Board in Lancaster, Pennsylvania. After answering some questions, he was approved as a conscientious objector to war and was accepted by Mennonite Central Committee (MCC) to serve in Amsterdam with Menno Travel Service. Later in the summer, while at work, he received a call from Orie Miller asking if he would be willing to go to the Congo instead of going to Amsterdam in PAX service. He did not want to go to the Congo but, after a few days of thinking about it, decided he would go where there was a need. *Congo PAX* is his story.

First, Larry informs us that MCC began the PAX program by building homes for Mennonite refugees from World War II in 1951. MCC had arranged that serving in PAX would qualify for alternative ser-

vice to the military for conscientious objectors. Thus, MCC had many volunteers and sent “PAX boys” to Germany, Greece, Paraguay, Vietnam, the Congo, and other places. Approximately 1,180 PAX volunteers served in forty countries worldwide in the twenty-five years of PAX. Volunteers were primarily young men but also some women. Serving in another culture almost always changed those serving more than it impacted the culture in which they served.

While PAX volunteers have some things in common, each story is unique. Serving in the Congo differed from serving in Germany and Greece, where I served for three years. One thing Larry and I have in common is that his father came to spend a few days in the Congo, and then they traveled home together through Europe. My Amish father and oldest brother spent six weeks with me at European Mennonite Bible School in Bienenberg, Switzerland, and then we took a tour of Greece before coming home together.

Larry went to the Congo on an ocean freighter, crossing the equator. Belgian Congo, now Democratic Republic of Congo, had recently achieved independence in 1960 and had no paved roads when Larry was there. The Congo is in West Africa, while most Mennonite missions are in East Africa. Larry had the opportunity to visit East Africa, and he mentions the people he met, including Thompson Sahbiti, a friend I knew from Eastern Mennonite College who was a guest at my Amish wedding!

Larry shares various experiences of traveling narrow, unpaved roads and getting stuck. One particular incident was while helping to resettle Baluba refugees. Soldiers stopped them, ordered them out of their trucks, and asked them to stand in front of the headlights with the soldiers’ weapons trained on them. Larry says, “That midnight in front of the headlights, I was truly worried. Later I heard from my mother; she had sensed something was wrong with me! She prayed for my safety, and we discovered the time was the same. She had me covered.”

By reading this book, you will find how Larry learned to survive in a completely different culture and language, what he accomplished in his two years in the Congo, how he met his wife, and how he used his degree in music during his PAX service.

—Omar Lapp
Gap, PA

Kidnapped in Haiti: The Amazing Story of Seventeen Missionaries, by Katrina Hoover Lee. Berlin, OH: TGS International, 2022. 360 pp. Paperback. \$19.99. ISBN: 978-1-6381-3124-3.



This God-honoring book is truly an amazing story of seventeen Christian Aid Ministries (CAM) missionaries who were kidnapped at gunpoint in Haiti on October 16, 2021, by the 400 Mawozo Gang. At the time of the kidnapping, the group was traveling back after having visited an orphanage CAM supports.

Those kidnapped were three single men, three married couples (one with two small children), and one mother with five of her children (the youngest being a six-year-old son). Her husband had stayed home to study for his Sunday morning sermon. Before the kidnapping, it was not unusual to hear someone say in Haiti that white Americans can go ‘anywhere’ without fear of harm.

The hostages experienced a higher level of care from their captors. For example, other captives were bound; this group was not. They were given a bag of clothing, food twice daily, occasional snacks, drinking water in bags, and bath water in barrels. While they endured very close living quarters most of the time, they did have mattresses to sleep on. The fans worked intermittently in the hot weather. Their mosquito and ant bites became infected from the contaminated bath water. Some of them became ill and ran fevers. When one member of the group became very sick, the captors freed him and his wife. Later two others received freedom because their feet were so sore that they could hardly walk. After a struggle, the captors allowed six-year-old Sheldon to leave with his mother.

Life for the hostages was sometimes very dramatic and sometimes very boring. They were accustomed to hard work and responsibility. Now, there was very little to do. Some of them kept diaries on paper towels. They worshiped God by singing and praying together and took opportunities to witness to their guards. They eventually set up a round-the-clock prayer schedule and later learned that CAM had also set up a twenty-four-hour prayer schedule.

The author has skillfully woven together the ways this unplanned event extremely impacted four groups of people. First, the hostages never knew what the gangsters would do next or what their mission supervisors were doing. Second, their family, friends,

and God's people worldwide cried out to God on their behalf. Third, the board members, FBI, and others felt a tremendous weight on them to make decisions. Surely, the gangsters who were guarding the hostages were the fourth group of people impacted by this experience.

The hostages discussed the topic of escape many times. Although they agreed that they needed to stay together, they could not agree that escape was the right thing to do. Their faith grew with the story of God blessing the faith of the grandfather of one of the hostages in a very difficult situation many years earlier. They meditated on James 1:5-7: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Eventually, they sat in a circle and all agreed to trust God to

lead them out of the gangster camp. What a blessing it was to trust God unitedly!

Some people say the hostages were released, denying the miracle and the opportunity to glorify our great God! Read the book to learn the details of how they went from disagreement to a miraculous escape.

Haiti continues to struggle as people try to build themselves up by taking advantage of others. At the same time, many godly people live there too. Haiti's future looks as difficult as it did thirty-five years ago when our family lived near where this story took place. Yet as God's people unitedly trust Him to lead them, we believe God will make a way for them as He did for those portrayed so well in this book.

— Lois Ann Martin
Denver, PA

Research Tips

WEAVER: The following family record was extracted from a Bible published in 1864 by William W. Harding, Philadelphia, Pennsylvania. The Bible was sold as Lot 390 at the Mennonite Life book auction in July 2016. Material in brackets is from other sources.

- John G. Weaver**, Nov. 13, 1838–Mar. 5, 1919
m. Nov. 9, 1865, Annie Thomas, May 16, 1840–Feb. 20, 1917
Children:
1. **Mary Weaver**, Jan. 17, 1867 [–Dec. 6, 1930]
 2. **Catharine Weaver**, Nov. 28, 1868–Oct. 2, 1920
m. [Francis M.] Mylin, [Mar. 18, 1873–Jan. 29, 1944]
 3. **Maris Weaver**, Apr. 3, 1872 [–Jan. 9, 1942, Illinois
m. Emma F. Ebersole, Oct. 1877–Dec. 11, 1942]
 4. **Abraham Weaver**, Jan. 25, 1874 [–Dec. 2, 1942, Montana
m. Jeanette Elizabeth Hodgson, Jan. 19, 1887–May 18, 1983]
 5. **Martin Weaver (twin)**, June 29, 1879 [–Apr. 22, 1955
m.(1) Emma Elizabeth Harnish, June 27, 1883–Feb. 23, 1906; m.(2) Bertha Rohrer, 1884–1983]
 6. **Enos Weaver (twin)**, June 29, 1879 [–Apr. 20, 1950, Illinois]

HOSHAUER: The following family record was extracted from the Hoshauer family Bible, published in 1886 by Globe Bible Publishing Company, Philadelphia, Pennsylvania. It was sold as Lot 391 at the Mennonite Life book auction in July 2016. Material in brackets is from other sources.

- Samuel Hoshauer**, July 20, 1870 [–May 28, 1954]; son of Jeremiah and Susan (Hoffert) Hoshauer, Brecknock Twp.
m. June 10, 1893, Emma A. Glassmoyer, Feb. 8, 1870 [–Nov. 1, 1947]; dau. William and Christina (Ziegler) Glassmoyer, Cumru Twp.
1. **Martha Hoshauer**, Dec. 8, 1894–Feb. 10, 1927 (32-2-2)
m. Feb. 8, 1917, Henry J. Snavely, [Apr. 20, 1895–June 22, 1959]

- 1a. **Samuel William Snavely**, Aug. 28, 1917 [–Mar. 18, 1993
m. Mildred L. Buch, Mar. 1, 1917–Nov. 1, 2006]
- 1b. **Henry Dwight Snavely**, b. and d. Jan. 29, 1927

KENEAGY: The following family record was extracted from the Keneagy family Bible, published by Fielding Lucas Jr., Baltimore, Maryland. It was sold as Lot 388 on the Mennonite Life book auction in July 2016. Material in brackets is from other sources.

- John H. Keneagy**, [Feb. 17, 1836–Jan. 9, 1923]
m. Elizabeth Eby, [Mar. 4, 1836–Mar. 17, 1913]
Children:
1. **Henry H. Keneagy**, May 16, 1861 [–May 10, 1945
m. Barbara W. Wenger, Oct. 26, 1869–Jan. 13, 1939]
 2. **Emanuel E. Keneagy**, July 23, 1863 [–Jan. 3, 1942
m. Hetty Ann Hershey, June 7, 1867–Apr. 23, 1933]
 3. **Anna M. Keneagy**, Apr. 17, 1867–Aug. 11, 1867 (0-3-27)
 4. **John E. Keneagy**, Oct. 14, 1870 [–Sept. 14, 1952
m. Sue Hershey, Mar. 13, 1871–June 6, 1952]

ACKER: The following family record was extracted from the Acker family Bible, published in 1888 by A. J. Holman & Co., Philadelphia, Pennsylvania. It was sold as Lot 386 on the Mennonite Life book auction in July 2016.

- Henry L. Acker**, Nov. 4, 1862–Oct. 22, 1933
m. Mar. 9, 1886, Mary E. Epler, Dec. 8, 1864–Oct. 5, 1937
1. **Elmer Ellsworth Acker**, June 22, 1886 [–Mar. 21, 1974
m. Louise E. Bengston, May 10, 1888–Nov. 30, 1955]
 2. **Elizabeth E. Acker**, Feb. 4, 1890 [–Feb. 7, 1956
m. Harry B. Lichty, Dec. 23, 1885–Mar. 14, 1963]
 3. **Ira E. Acker**, Mar. 17, 1902 [–Feb. 29, 1960
m. Esther L. Martz, Feb. 13, 1902–Aug. 14, 1960]

Recommended Reading

Orders:

Mennonite Life
2215 Millstream Road
Lancaster, PA 17602-1499

Phone: (717) 393-9745

Email: shop@mennonitelife.org

Shop in-store, online at mennonitelife.org, or call to order. Prices subject to change without notice.

Looking for a gift for a friend? We're happy to provide a "personal shopper" experience and recommend a book or other museum store item that fits your description of your friend's interests.

- Augsburger, Myron S. *I'll See You Again!* Harrisonburg, VA: Herald Press, 1989. 229 pp. (Paperback). \$13.99. ISBN: 978-0-8361-3489-6.
- Augsburger, Myron S. *Pilgrim Aflame*. Harrisonburg, VA: Herald Press, 2005. 288 pp. (Paperback). \$10.99. ISBN: 978-1-5924-4921-7.
- Falcón, Rafael and Tom Lehman, ed. *Growing Up Mennonite in Puerto Rico: Nuestras Memorias*. Virginia Beach, VA: CreateSpace Independent Publishing, 2017. 182 pp. (Paperback). \$7.50. ISBN: 978-1-5441-2196-3.
- Guth, Hermann. *Amish Mennonites in Germany: Their Congregations, the Estates Where They Lived, Their Families*. Morgantown, PA: Masthof Press, 1995. 380 pp. (Hardcover). \$23.50. ISBN: 978-1-88329-4236.
- Hinojosa, Felipe. *Latino Mennonites: Civil Rights, Faith & Evangelical Culture*. Baltimore, MD: Johns Hopkins University Press, 2014. 297 pp. (Paperback). \$45.00. ISBN: 978-1-4214-1283-2.
- King, Marshall V. *Disarmed: The Radical Life and Legacy of Michael "MJ" Sharp*. Harrisonburg, VA: Herald Press, 2022. 254 pp. (Paperback). \$17.99. ISBN: 978-1-5138-0833-8.
- Landis, Larry. *Congo PAX: The Road to Matadi DR Congo*. Morgantown, PA: Masthof Press, 2021. 109 pp. (Paperback). \$10.00. ISBN: 978-1-6012-6757-3.
- Lapp, John. *Mission and Migration: A Global Mennonite History*. New York, NY: Good Books/Skyhorse Publishing, 2010. 362 pp. (Paperback). \$11.95. ISBN: 978-1-5614-8690-8.
- Lee, Katrina Hoover. *Kidnapped in Haiti: The Amazing Story of Seventeen Missionaries*. Berlin, OH: TGS International, 2022. 360 pp. (Paperback). \$19.99. ISBN: 978-1-6381-3124-3.
- Peachey, Urbane. *Making Wars Cease: A Survey of MCC Peace Section 1940–1990*. Morgantown, PA: Masthof Press, 2022. 311 pp. (Paperback). \$24.95. ISBN: 978-1-60126-792-4.
- Sensenig, Peter. *Peace Clan: Mennonite Peacemaking in Somalia*. Eugene, OR: Pickwick Publications, 2016. 260 pp. (Paperback). \$32.00. ISBN: 978-1-4982-3101-5.
- Shenk, David W. *A Gentle Boldness: Sharing the Peace of Jesus in a Multi-Faith World*. Harrisonburg, VA: Herald Press, 2021. 300 pp. (Paperback). \$16.99. ISBN: 978-1-5138-0135-3.
- Stavisky, Judy. *In Plain View: The Daily Lives of Amish Women*. Harrisonburg, VA: Herald Press, 2022. 192 pp. (Hardcover). \$20.99. ISBN: 978-1-5138-0981-6.
- Steffen, Johann and Elfriede. *In the Fiery Furnace: Life in Ukraine, Siberia, Kazakhstan, and Germany—The Autobiography of Johann and Elfriede Steffen (1917–2013)*. Translated by John B. Martin, Ed Kline, and others. Narvon, PA: Frank Weaver, 2022. Originally published as *Im Schmelztiegel*. 256 pp. (Paperback). \$14.95. ISBN: 978-1-7333266-6-7.
- Weaver-Zercher, David L. *Martyrs Mirror: A Social History*. Baltimore, MD: Johns Hopkins University Press, 2016. 414 pp. (Hardcover). \$49.95. ISBN: 978-1-4214-1882-7.
- Wenger, Samuel E. *A Combined Landis/Landes Genealogy Report of the Descendants of Hans Landis and Katharina Schinz*. Morgantown, PA: Masthof Press, 2005. 191 pp. (Paperback). \$32.95. ISBN: 978-1-93286-4489.