

Commissioned

What witnessing for Christ

looks like in everyday life

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Meet the Editors



Sadie Maples is a journalism student at Taylor University aspiring to write for a health and fitness magazine post-college. She's edited discipleship manuals for missionary organization Finish the Mission and written testimony stories for nonprofit Love KC. She loves Jesus, lifting weights, Nate Bargatze, reading and the Mind Pump Podcast.



Senior **Kenna Hartian** cares deeply for biblical values and earnestly desires to share Christ through her work. She writes and speaks for biblical policy organization Illinois Family Institute and has written for Christianity Today. Kenna is studying multimedia journalism at Taylor University and co-editing news for the Echo. She also loves to read, embroider or go English country and swing dancing.



Junior **Abby Zinnecker** has been writing stories since she was young. Now, as a professional writing major she hopes to share her stories and represent the Lord through her writing.



Junior **Anna Mitchell** loves to create, whether that be writing, drawing, or knitting. She is a multimedia journalism major and Features Editor on The Echo. She hopes to love people well and to glorify God in all she does.

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Matthew 28:19-20

Not *just* missionaries:

The Great Commission is for all believers

By Kenna Hartian

Jesus calls Christians to “make disciples of all nations” but before you pack a suitcase and travel halfway across the world, take a breath. The great commission applies to every person, no matter their calling.

Jesus is talking to everyone who follows Him in Matthew 28:19-20, Hank Voss, associate professor of Christian ministries at Taylor University, said. Christians are called to make disciples no matter where in the world they are.

Engineers are called to make disciples among engineers, Voss said. Education majors are called to make disciples at their schools, journalists in their field and businesspeople in the business world.

This is clear in the language of “go therefore and make disciples.” The verse actually says, “as you go,” meaning believers should be actively fulfilling the great commission as they go about their daily lives, Greg Dyson, vice president for spiritual life and intercultural leadership and campus pastor, said.

“Everyone’s going to go and in the going, ...the language actually reads ‘in the going.’ As you’re doing all the other things that you’re doing, your main mission is ‘make disciples,’” he said.

Evangelism becomes more natural this way, Dyson said. When you’re sharing your faith as you go, and Christ is pre-eminent in your life, it becomes easier to share Him with others, especially in relationships.

The primary command of the Great Commission is to “make disciples,” Voss said. As believers go, they are to make disciples, baptizing and teaching them to obey everything Christ commanded. Baptism isn’t the goal, and neither is an abundance of head knowledge.

The goal is to make them like Jesus and be with Jesus, because that’s what a disciple is, Voss said.

So, how do believers make disciples as they go?

In his book *Ordinary*, Michael Horton notes the Ephesians 4 thief isn’t called to become a famous evangelist or monk. Rather, he’s called to “labor, doing honest work with his own hands” (Ephesians 4:28).

God works through the ordinary, honest work of Christians.

“We’ve forgotten that God showers his extraordinary gifts through ordinary means of grace, loves us through ordinary fellow image bearers, and sends us out into the world to love and serve others in ordinary callings,” wrote Michael Horton in *Ordinary*.

Believers need to be disciples themselves, Voss said. If believers aren’t spending time with Jesus, learning from Him and becoming like Him, they won’t do a good job of helping others become disciples.

Second, they should choose friends in their profession who are also disciples of Jesus and have conversations about what a disciple and a disciple maker looks like in their career, Voss said.

Third, relationships are where disciple making happens, he said.

Jesus spent 30 years just being with us, being human, before He began His ministry, Voss said. Then He spent time in groups and one-on-one with people. God has sovereignly placed His people where He wants them to be His representative.

People are hungry for relationships, Dyson said. They're also spiritually hungry. To effectively share the gospel, believers need to pay attention to what's happening in the world and those who are hurting.

Dyson's father used to be very judgmental towards different people groups. One day, a member of one of those groups moved next door, Dyson said.

"I remember thinking, ooh, look who the next-door neighbor is. I wonder how this is gonna go?" he said.

The new neighbor was selfless. He reached out to Dyson's dad, taking care of his needs. The selfless neighbor eventually overcame the judgmental neighbor's objections. One day, Dyson's dad told Dyson that this man was his best friend.

This is how Christians should act, Dyson said. They need to be selfless, willing to sacrifice their time, talents and treasure (resources) to share the gospel with those in their life, he said.

*"relationships are where
disciple
making happens"*

Choose to talk with the people you make eye contact with, even if it's just for a few moments. Use your God-given ability to create beautiful art, encourage people or conduct a business deal to point to Christ. Use the abundant resources God has given you to make disciples.

Both our lives and our words should fulfill the Great Commission, Dyson said.

As you seek to fulfill the Great Commission in your life, remember God gives the growth (1 Corinthians 3:5-9). Christians can plant and water, but it's ultimately God who brings people from dead to alive.



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Love the person in front of you

By Anna Mitchell



Photo provided by Soleil Babcock

Junior Soleil Babcock (middle) and her family lived in Tanzania for 5 years.

In an after-school camp in Tanzania, one little boy would run up to junior Soleil Babcock.

The child spoke little English, and Babcock spoke little Swahili. But that didn't stop them from talking to each other. The boy would rattle on about his day, and Babcock would quietly listen while they colored together.

"I saw God work through that because I was like, 'Okay, this kid is bringing so much joy,'" Babcock said. "I only spend a little time with him every week, but hopefully I'm also able to show him a little bit of Christ's love through our interactions, and just listening to him, even though I don't understand 75% of what he's saying. I just feel like that's what a lot of people need: to be listen to."

Babcock only lived in Tanzania for three years, during high school. Whenever she visited, though, the little boy remembered her.

During her freshman year of high school, Babcock was excited to visit Tanzania, but less excited to live there. She was being taken from all her friends and everything she knew.

However, the Lord had prepared her.

A year before she had switched to a public school where she kind of knew one person. Although she was shy, Babcock had to be bold and step out of her comfort zone to make friends.

Those skills translated to moving to a different country and experiencing a new culture.

One of the different things that Babcock discovered was the Africans' way of worship: with dance and movement. No one was still. She loved it.

Edward Meadors, professor of biblical studies

and director of the foundational core, traveled to Kitale, Kenya. He observed the difference in how people worshiped. Even when the worship band was just practicing, one little boy was already bouncing up and down, he said.

Perception of time presented another difference. One of Babcock's friends was three hours late to her own birthday party. Another time, she had a sleepover, and one girl stayed until the evening of the next day.

Meadors said this time difference also translates into the way they worship. They can enjoy more deeply than people in the United States tend to, he said.

One Saturday, when he was working in a small cottage room, he overheard a choir rehearsing.

"They just sang all day long, and they would

sing the same word over and over and just enjoy the music, enjoy the singing as worship, and just for the mere pleasure of it – with practice and perfection and time, all that laid aside – just enjoying it,” Meadors said. “They have time and are able to enjoy people, conversation, relationships (and) community.”

While seeing and ministering in other cultures opened Meadors’ and Babcock’s eyes to beauty, they also both saw pain and poverty.

Babcock remembers driving to school one day and seeing a girl around four years old on the side of the road, peeing.

There were men around, it was a busy street and the girl was unsupervised. That this girl had to do her business in public pained Babcock.

“I think that’s when things clicked for me,” Babcock said. “And I was like, ‘Oh my gosh, there is real evil in the world. Like, this is really evil that she has to do this, that she didn’t have a place for the bathroom that’s dignified.’ I just didn’t really know what to do with that.”

Meadors said his eyes were opened to extreme poverty when he was in high school on a trip to Mexico. When he later went to Africa, Meadors still saw poverty, but his eyes were also opened to the people’s beauty.

It saddened him that they did not see their own beauty. He said they often thought a white person was more beautiful than someone with darker skin.

Babcock said she too struggled with the idea of the “white savior.” She and her family may not have been rich by United States’ standards, but compared to the nearby village, they were wealthy.

One conversation with a woman in her community changed Babcock’s perspective on what it meant to be rich or fulfilled.

The woman was an incredible baker, and even though Babcock didn’t like banana bread, she liked this woman’s banana bread.

Babcock’s parents offered to help the woman start her own baking business, but she refused. She was content working with her current job and baking for her family.

“That kind of put things into perspective for me,” Babcock said. “I was realizing (that) it’s so American of me to push this view on to people that I haven’t really spent much time with, honesty. Three years is not that long to (be) push(ing) this view (of), ‘They need to achieve more (and) go to college to have a fulfilling life.’ And a lot of them are feeling very fulfilled doing their day-to-day job and living just by their means.”

One of the biggest things that living in Tanzania changed about her was how she viewed relationships.

Babcock developed deep and close relationships in Tanzania. She said this was probably partly due to her being in high school and partly due to her being in another country.

Upon returning to the United States, she had a longing for those deep connections. When she took a gap year and even when she started attending Taylor, Babcock had new priorities.

She focused on loving the person in front of her. She said, in simple words, the Great Commission is just to know God and to make Him known to all people.

When she was a child, she thought missions work was all about going somewhere else, but she’s found that it starts with the people around her.

“You could be a great missionary and love people on the other side of the world or on a short term missions trip – and do that really well, but if you’re not loving your neighbor or your family well, then what’s the point?” Babcock asked.

Babcock said that love starts with the people in front of you. But Meadors adds that it does not stop there.



Professor Edward Meadors has photos of his friends in his office.

He referenced Philippians 1:7, where Paul said, “I hold you in my heart.” Meadors does the same with the people he is distanced from.

“They are in my heart, and will always be in my heart,” Meadors said. “And all I can say is I think God has put them in my heart. It’s not something that somehow I forced or made happen. In Romans, Paul says God has poured his love into our hearts, and I just believe he’s done that; I love them.”

From private school to public witness

By Abigail Zinnecker

When Isabella Marsiglio arrived at Buffalo State, she stepped into an environment much different than the private, Christian schools she was familiar with.

“Private schools taught me a lot about the contents of the Bible,” she reflected, “but not a lot about actually knowing God. I didn’t know that was an option.”

That realization shaped the way Marsiglio approaches her faith now—especially on a secular campus where many students may have heard of God but haven’t truly encountered him. “There’s a lot of people that know of God but don’t know him,” she said. “And church hurt is a real thing.”



Although Marsiglio was always told to evangelize, she didn’t see it as her calling until a mission trip to Florida in January, 2025.

this is what I should be doing,” she explained. “You need to share Jesus through actions, but words are still important. A lot of people are nice, but not a lot of people are going to proclaim the message of Jesus.”

From that point on, evangelism became a part of Marsiglio’s weekly rhythm. She spends time on both Buffalo State’s campus and the University of Buffalo, starting conversations with strangers about faith.

Her approach is simple but bold. “I’ll say, ‘Hey, I’m a Christian. I’m with a group on campus, and I’d like to hear about your beliefs on spirituality.’”

Those conversations often reveal deep wounds. Many students talk about past experiences of hurt, disappointment, or doubt connected to faith. Marsiglio sees her role as offering hope in these moments. “Sometimes I pray

beforehand, and God gives me a picture of someone or a word for them,” she said. “Sometimes I share that, and it leads to a deeper conversation.”



One story stands out. While evangelizing at the university of Buffalo, she felt prompted to approach a girl wearing headphones.

“At first, I kept walking by, but finally went up to her and shared a word God had given me. She started crying and asked me to pray.” Weeks later, that same student attended a Bible study. “She said a girl came up to her and told her something only she knew, and she gave her life to God.”

Another student told Marsiglio that, after hearing her speak about God without judgment, he was ready to go back to church and start praying again.

Of course, evangelizing on a secular campus isn’t without difficulty. The hardest part,

Marsiglio admits, is simply walking up to strangers. “I can feel their struggles and all that hurt. It’s hard because I know I have the answer, but they won’t always listen.”

Rejection is common. “I’ve been cussed out before. I just say, ‘God bless, have a good one,’” she said. “Sometimes there’s debate, and you have to discern if they want real answers or if it’s coming from hurt. If they want to be angry, I let them.”

For Christians who feel nervous about sharing their faith, Marsiglio offers encouragement. “A lot of people are scared they won’t have the right words to say. But God will give you the words. You’re not important enough to mess up the Gospel,” she said. “If I mess up, I just pray and say, ‘God, make them forget it.’ The most important thing is that God can work through any imperfect presentation of his Gospel.”



As she continues her studies, Marsiglio is looking toward her future calling. She wants to pursue something in global missions, alongside her career aspirations to be a conservation vet-med. “I know there’s a strong calling on my life for global missions,” she said. “But even in my workplace, I know I’ll be sharing Jesus.”

For now, Marsiglio keeps showing up on campus—one conversation, one prayer, one word of encouragement at a time—trusting that God will move in the lives of the students she meets.

*How beautiful on the mountains
are the feet of those who bring
good news,
who proclaim peace,
who bring good tidings,
who proclaim salvation, who say
to Zion
“Your God reigns!”
Isaiah 52:7 (NIV)*



“God will give you the words.”

Why **EVANGELISM** is *demonized in America*

By Sadie Maples

In America, evangelism is considered invasive, disrespectful and annoying. Many factors contribute to this, said Paul Michaels, leader of Finish the Mission, a missionary organization based in Nepal and Northern India.

Immorality in culture hardens people's hearts to evangelism, he said.

Michaels saw immorality foster hostility to the gospel in a Nepalese district known for drug, weapon and child-trafficking. They only defeated this stronghold through extensive prayer and fasting, he said.

Poor or unbiblical evangelism also ruins the gospel's reputation.

While the Bible calls Christians to proclaim the gospel with grace and truth, people often abandon one to

pursue the other, he said.

Christians poorly share the gospel when they aren't astounded by it themselves. The dynamic gospel will overflow from Christians when their hearts are awed by God's grace, Michaels said.

Additionally, many Christians buy into the lie that evangelism is invasive and disrespectful of others' "personal truths."

In reality, silence isn't respectful or loving; it's disobedient, Michaels said. Sharing the gospel can save people's lives, even if it's inconvenient or uncomfortable, he said.

It also doesn't matter if people don't respond well to the message. What matters is obedience, Michaels said.

Many Nepalese missionaries Michaels sends out claim it's pointless and unwise to evangelize to people who will respond with hostility to the gospel. They claim this disobeys Jesus' command to practice wisdom.

Jesus' command to practice wisdom is amidst a passage where he calls his disciples to evangelize amidst anti-gospel environments, so this is clearly not what Jesus meant when he called believers to practice wisdom. Since he called disciples to evangelism fully knowing the opposition to the gospel they would find in the regions they traveled to, this claim is based

on a poor understanding of the Bible, Michaels said.

The world will always remain hostile to God, Michaels said. Christians can't wait until they can count on acceptance to evangelize; this time will never come.

Not only is the world opposed to Christianity; it dislikes spiritual conversations in general, further demonizing evangelism, he said.

"The world is still hostile toward God, and it's turned away from God and has created their own God," Michaels said. "So when we're telling them the news that God is actually our creator, and because he's our creator, he owns us, and we owe our lives to love and serve him, people don't like that message."

Christians must step out in obedience and share the gospel, regardless of results. God promises the Holy Spirit's guidance amidst this, Michaels said.

This step of faith can feel intimidating, Michael Severe, professor of Christian ministries at Taylor University, said.

Christian culture often shames Christians for not evangelizing without equipping them to do witness. Christians unsure of how to ask good questions, listen well or build relationships don't have a model for what biblical evangelism can look like, Severe said.

"We hear regularly that you should be doing evangelism, but we don't equip



Hindu priest sacrificing a goat to Hindu gods. Photo provided by Paul Michaels

people to do it,” he said. “We multiply the guilt, and we don’t give them a pathway to do it. And the problem with that is then we just end up with people who feel guilty and don’t do things.”

Severe noticed this issue throughout his classrooms, where he asked students whether they’d recently felt guilty for not sharing the gospel. He consistently saw almost every hand go up, he said.

When he asked students if anyone had ever shown them how to evangelize, a small minority of the class regularly raised their hands.

Christians are readier to witness and nonbelievers around them are readier to hear the gospel than Christians think. However, instruction is helpful, Severe said. Aside from poor training, a skewed perception of evangelism has contributed to its unpopularity in America, he said.

“Bible bashers” have contributed to this. Coffins, skeletons and megaphones on street corners aren’t typically effective, and miss the point of evangelism, Severe said. Christ modeled relational evangelism as part of the discipleship process rather than as a one-time event.

“It’s not, ‘I need to figure out how to get Bible verses into every conversation,’” he said. “It’s waiting to see how God is showing up in their life. I’m enjoying what God is already doing in their life, as opposed to, ‘I need to somehow break through some barrier, smash their objections and give them the truth against their will.’”

Viewing evangelism as purely

informational never resonates with culture, he said.

“The way the church has historically done this is by feeding the hungry, serving the poor, feeding the sick, teaching people things that they need to know, binding up wounds and telling them the narrative of Christ as Messiah all throughout that,” Severe said. “That’s very different than an intellectual argument.”

William Heth, professor emeritus of biblical studies at Taylor University, said God is already working in people’s hearts. This may mean an openness and curiosity to the gospel, he said.

Heth advocated looking for those receptive and interested in the gospel when evangelizing and encouraging them on their journey to the Lord.

“The Holy Spirit is working on people, drawing them to the Lord, drawing them constantly,” he said. “People are either resisting or

they’re responding. And so I am looking for those that the Lord is drawing to himself.”

Many people are already in the process of responding to God’s call. Christians should look for these people and disciple them, he said.

At the same time, hostility toward evangelism will increase as America shifts from a post-Christian to an anti-Christian culture. We must continue to share the truth and win people over by our lifestyles and behavior, Heth said.

Ultimately, Christians must trust God and share his love amidst a culture opposed to the gospel.

“It’s not your responsibility to convert someone,” Heth said. “Success in witnessing is simply taking the initiative to share Christ and the power of the Holy Spirit, and leave the results to God.”



A group of new believers in Rupandehi, Nepal are ready to be baptized. Photo provided by Paul Michaels

Writing Between The Lines:

On a crowded airplane, a young girl cried loudly, terrified of her first flight. Author and editor Michelle Medlock Adams happened to be seated next to her on her way to speak at a writers' conference. Her bag was by her feet. Tucked inside was a copy of her book *I Will Not Be Afraid*, a children's book written years earlier to help her own daughter process fear after 9/11.

Adams hadn't even planned to bring it. Rushing out the door that morning, she felt an inner nudge to pack a copy. "I argued with God," she laughed. "I thought, 'why would I take that one? I'm not even speaking on it.' But I stuffed it in my bag anyway."

Now, watching this girl tremble, Adams understood. She handed the child the book, and soon, the frightened cries that had just filled the plane quieted, and the little



Michelle Medlock Adams

girl read the story aloud. "It was like peace fell over the whole row," Adams recalled. "That's success. Even if only that little girl ever read it, that would have been enough."

For Adams, who has worked in both Christian and general publishing, moments like this epitomize how writing can witness for Christ. "We have to be strategic," she said.

"Sometimes it's what publishers call 'Christian light': books filled with biblical truth but written in ways that reach beyond the religious section in a bookstore. The message doesn't change, but the packaging does. That's how we get the gospel into the hands of kids who might never step foot in church."

Adams is clear-eyed about the challenges. "Forced writing never works," she said.

"Readers know when you're shoving faith into a story just to tick a box. But if you're authentic, if you show love and tell the truth through compelling stories, people will listen."

That same conviction drew Robert Zinnecker, a retired executive, to begin writing novels later in life. Long before he published his first book, he had dreamed of telling stories. His business career took him down other paths, but retirement opened the door to fiction infused with faith.

Much of his writing mirrors his own life experience. "My first book followed an executive in a situation like mine," Zinnecker said. "But I tied it to the greatest acquisition: acquiring faith in Jesus Christ. That's the deal that matters most."

"The world does not need more Christian literature. What it needs is more Christians writing good literature."

C.S. Lewis

Sharing Christ Through Story

By Abigail Zinnecker

Other books of his wrestle with suffering and doubt. In one western, the main character loses his faith after the woman he loves dies before their wedding. “How could a loving God allow that?” Zinnecker asked. His stories don’t shy away from those questions—instead, they invite readers to journey with characters who wrestle honestly with God.

For him, fiction can do what lectures often cannot. “If someone has lost someone they love, they may see themselves in a character like Tolliver,” he explained. “And when Tolliver comes back to God, hopefully the reader considers making that same decision. Stories let people identify with faith in ways a sermon might not.”



Robert W.
Zinnecker

If Adams represents the industry insider and Zinnecker the late-blooming novelist,

Anastasia Bergeson offers the perspective of a student still being shaped by Christian literature. She remembers her parents reading *The Chronicles of Narnia* aloud to her and her siblings before bed. “It was the first chapter book we read as a family,” she said. “And my parents pointed out how the story reflects our faith. I fell in love with it.”

Now, as a young adult, she’s reread the series many times and finds herself drawn to the way C.S. Lewis used allegory. “If you’re receptive to the concept of Aslan dying for Edmund, you’ll probably be more receptive to Jesus dying for us,” she explained. “Stories give you room to imagine and experience the truth rather than having it preached at you. You’re free to be receptive.”

Bergeson believes non-Christians pick up more than they realize, even if they don’t name it as faith. “They may not see it right away, but subconsciously they’re absorbing the message. Later, it may open doors.”



Anastasia
Bergeson

For all three, the conclusion is the same: writing is more than craft. It’s calling. Words have the power to slip past defenses, to comfort a fearful child, to walk with a grieving reader, to awaken longing in an imaginative young heart.

“We are alive for such a time as this,” Adams said. “The world is hungry for something real. If God has called you to write, don’t waver. Be faithful. Because stories change lives, and that’s the greatest witness of all.”

When the world is in your neighborhood...

By Anna Mitchell

Even if you are not preaching from the pulpit, you can still teach.

Jan Dormer, director of teaching English to speakers of other languages (TESOL) and English as a second language (ESL) at Taylor University, worked at a Muslim school overseas.

She could not overtly mention the Gospel. But she could teach English.

She was able to speak about God because Muslims also believe in God, but she could model a loving God by loving her students. She could also prepare them for the Gospel through her teaching style.

“We want student involvement; we want student engagement,” Dormer said. “That was not anything that happened in their school. Their style of education was rote repetition, so you never asked or answered questions, and so very little critical thinking was ever developed. Part of preparing someone to hear the gospel is the development of critical thinking. And in my English class, I could do that. I could help them develop critical thinking skills. My hope, my prayer at that time was always that I would be plowing that ground so that a seed of the Gospel would have somewhere to land in their future lives.”

Her goal was to teach English and to teach English well.

Dormer wrote a book titled “Teaching English in Missions: Effectiveness and Integrity.” She unpacked what it means to be a good English teacher, modeling what she teaches students in her TESOL program at Taylor.

Taylor students have the opportunity to go to different countries and teach at different levels. Even if they are not telling the Gospel story with words, they can model God’s love.

Jesus tells us to go and make disciples of all nations, but sometimes all the nations are right outside the door and across the street.

According to the Vera Institute of Justice profile of immigrants, there are 426,500



Jan Dormer wrote “Teaching English” as an ESL resource.

immigrants in Indiana, which is 6% of the population as of 2025.

People immigrate for many reasons. It could be they are being persecuted in their home country. It could be that they are looking for a better life – for them and their children.

No matter the reason, the world is coming to Indiana.

“God has sent so many people to us, the nations to us, and they’re our neighbors and living and working in our community,” Marsha Greiner, program coordinator for West Side English Language Learning (WELL), said. “So when WELL opened their doors to those that are our neighbors to come study English, we met a need of something that they want and need, as far as English classes. And as far as our role in it, we prepared. We were ready. We’re welcoming and loving, and we’ve prayed, and we’re still praying.”

Debbie Montgomery, the WELL adult English program director, said they pray together as a staff during their Tuesday meetings and before Thursday evening classes. They often pray Romans 12:9-13:

“Don’t just pretend to love others. Really love them. Hate what is wrong. Hold tightly to what is good. Love each other with genuine affection, and take delight in honoring each other. Never be lazy, but work hard and serve the Lord enthusiastically. Rejoice in our confident hope. Be patient in trouble, and keep on praying. When God’s people are in need, be ready to help them. Always be eager to practice hospitality” (Romans 12:9-13, NLT).

Together, Greiner and Montgomery love others by fulfilling a need in their local community: English.

...cross the street

Montgomery said that the first step to survival is being able to ask for resources like documentation, health care and groceries.

“It’s (an ESL class) more than just a class,” Michael Pasqualle, linguistics professor at Cornerstone University, said.

Pasqualle has been equipping ESL programs in local churches for over 20 years. He said that ESL is a means for building trust and relationships to prepare for Gospel conversations.

Montgomery and Greiner have volunteers pray at the beginning of each class. One Thursday night, a young man asked for prayer.

He had a specific request: because he missed one email, he could be deported.

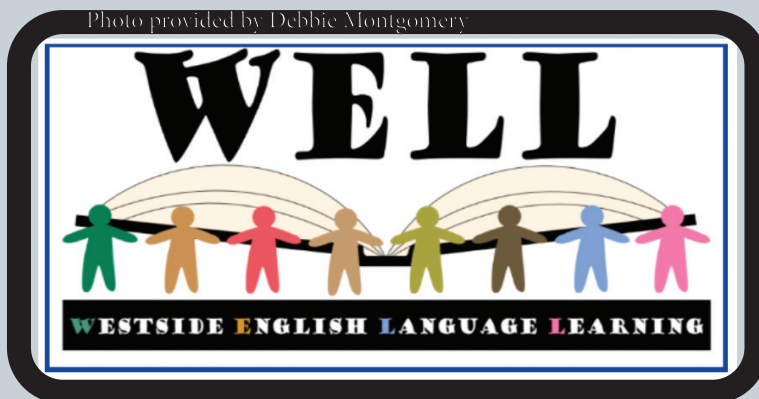
“The fact that he felt – the very first night of class – felt comfortable to share that and has the faith to know that prayer can make that difference, that brings me to tears,” Montgomery said. “Because that’s really something for that to happen – to feel comfortable (enough) in a group of 20 people to say that, feel that, express that, and have such strong faith to believe that praying about it can make a difference – man, that just that blows me away.”

She said that they cannot know the full extent of the work God is doing through the consistent and loving service of WELL volunteers.

Greiner said they also read a Bible verse in class every week, translated into different languages so that students can hear Scripture in their own tongue. She said hearing it in all those different languages makes her tear up.

Another way Greiner has seen God at work through heart-languages is the Haitian Creole Sunday school classes at Chapel Rock. Two men who speak Haitian Creole started the class to break down and discuss the English sermon. Haitians could attend both the English service and the Sunday school for a fuller

Photo provided by Debbie Montgomery



understanding of the message.

“That’s also given these two gentlemen opportunities to invite WELL students, other fellow Haitians at WELL, to come to church at Chapel Rock,” Greiner said. “And it’s just given them a natural reason

to invite people.”

Brad and Heidi Sweet, co-directors of English as a Next Language (ENL) ministry, are partnering with College Park Elementary School to start an ESL program at College Park Church.

The school reached out to the church with a need: English. God provided. The Sweets have seen God working to bring the program to life through relationships in College Park Church.

They said part of the Great Commission is discipleship, and they have seen other people discipling them as they prepare to teach others. Brad said the partnerships between Churches with ESL programs, like Faith Church English Classes, have been a blessing.

Brad said prayer has been a big part of that. He said people have been praying over the program for years, and for the Sweets.

Heidi said it has been remarkable to see the Lord’s provision as they respond to His call.

“We were called to go to Judea, Samaria and to the ends of the earth,” Heidi said. “What a privilege we have that Judea, Samaria and the ends of the earth are literally within our community. I mean, we don’t have to actually get on a plane to go elsewhere. People are actually living right here, and so we want to make sure that we are reaching out to them. And Christ went to them where they were. So we want to be able to approach them where they are, and be able to walk alongside of them.”

Pasqualle said anyone can get involved at some level.

Sometimes, you just need to cross the street.



Left to right: Elisabeth, Noah, Dawn, Michael, Chloe, Faith, Christian and Hannah

The missionaries talked about death that evening, Dawn Schwindle said.

She, her husband and their four kids had spent their evening at church, learning different cultural reactions to death and their trust in God during hardship, Dawn said.

But now they were home and there were two missed calls on the phone – one from her husband's dad and one from his sister.

Michael Schwindle, Dawn's husband, called his sister back first and she told him to call his dad, Dawn said. He did so, his family clustered around him on the staircase. The phone was on speakerphone when his dad told them his wife had died.

Michael immediately took the phone off of speaker, Dawn said. But the kids had heard that Nana died. Dawn tried to comfort them, she said.

"We're sad. We miss her. We didn't want this to happen," she said. "But God is in control and God has a plan for this. And God did not say, oh my goodness,

I did not see that coming. God knew this, and we can take comfort in the fact that God knew this and that God is sovereign."

As the Schwindle household grew from a family of six to a family of eight and kids have grown up and gotten married, they've internalized this lesson, passing it to the next generation, Dawn said. Motherhood is a high calling, Dawn said. Mothers



Dawn and Michael
all photos provided by Dawn Schwindle

THE GENERATIONAL IMPACT

shape the next generation, raising future adults who are impacted and will impact those around them with what they saw at home. This is why raising children who love the Lord is so important.

"You are creating and shaping the next generation," she said. "And so what you produce in your home is going to ... leave your home and go out and shape the future. And so you, in essence, as a mother, are helping to establish what kind of foundation the next generation is going to build on."

Even as a young girl, Dawn knew she wanted to be a mother. When her husband graduated with his degree, she left school, knowing they couldn't afford to pay for the rest of her schooling.

Her family had a difficult time with it, Dawn said. She was the oldest, the only girl and would have been the first to graduate college. Dawn wasn't raised in a Christian home, and neither was Michael, she said.



left to right: Noah, Christian, Dawn and Michael

They accepted Christ at 19 years old and determined, when they got married at 20, to make Christ the center of their marriage.

Dawn had to learn what it meant to study the Bible and teach her kids from a Bible-based curriculum, Faith Germain, Dawn's daughter, said.

"I have the benefit of my mom did certain things, and so I know that I want to do the same thing. She didn't have that example," Germain said.

Before Germain married and moved away, she and Dawn would go on daily walks. The conversations during those walks led Germain to establish a habit of Scripture reading each morning, she said. It's something she does with her husband now and it's something she hopes to continue with future kids.



Dawn and Michael with daughter Hannah her husband and kids

know, you can be reading the Bible all the time. You can be teaching Bible lessons all the time. You can take everything back to the Word of God."

Dawn and her husband are first-generation Christians, she said. Their six

children have chosen to love the Lord and are raising their kids to love the Lord.

There's now a third generation of believers in their family.

OF A stay at home mom

Dawn studied God's Word with her kids, read Scripture to them, took them to Awana and chose to home-school, she said. She believed home schooling was the best option to raise her children to love the Lord.

"As a Christian home-schooler, you have the ability to really just support your children and to love your children," she said. "To expose them to the word of God that they might not be able to get even at a Christian school. You

where the Great Commission really plays itself out. That, you know, the seeds we have planted and the arrows that we have shot are landing. You know, they are making a mark. They are making ripples. And that is such a huge blessing."

BY KENNA HARTIAN

"These children are choosing Jesus," she said.

"And, you know, that's Commis-



Top to bottom, left to right: Faith, Chloe, Dawn and Hannah



Left to Right: Noah, Christian, Dawn, Chloe, Michael, Hannah, Faith and Elisabeth

The **Spiritual Snare** of Self-Reliance

By Sadie Maples

In early 1900's Southeast Asia, a tribal group eagerly received the Gospel through a Dutch missionary's work. However, many reverted back to the animistic beliefs of their ancestors shortly after a smallpox epidemic swept the tribe. They feared that the spirit world was retaliating against them for accepting the Gospel. This missionary had returned home due to illness.

He never knew God would use his unfinished attempts at sharing Christ with these people. He left a collection of Bible stories and writings which would be the foundation for later attempts at outreach.

In the 1980s, a couple (called "the K's" for safety reasons) arrived where the missionary had previously worked. They used the missionary's writings to learn the people's language, developing an alphabet and translating the New Testament into their language.

God often seems to work like this in ways we don't fully understand, said the Ks. Living in Tennessee today, the couple has worked as linguists and Bible translators in Southeast Asia for 45 years. They trained a team of locals in Southeast Asia in Bible translation principles and using the alphabet they had developed together, the Ks worked with the local people to translate the New Testament. They now work to translate the Old Testament in hopes that this tribe will soon have access to a full Bible in their language.

The Dutch missionary's story teaches evangelists today a lesson, the Ks said.

Sometimes missionaries feel discouraged about their work when they don't see results. They can develop a results-oriented approach without really realizing it.

"We need to refocus on why we are there — to express our thanks to God for His love in Christ Jesus, obey His call and share that love we found within the new local cultural context," they said.

While overseas, the Ks sometimes struggled with "doubling down" and working even harder when their efforts seemed fruitless, they said. They struggled to trust God when they lost their visas, facing return to America with-

out having finished the translation they'd worked so hard for.

As they grew in the Lord, the Ks developed a foundation for better understanding hardship and suffering, seeing that Jesus faced rejection during his ministry and they were called to follow in His footsteps.

Prayer taught Ks to trust God. Prayer enabled them to have faith regardless of results. They realized their struggles were part of their relationship with Him.

They found it freeing to remember bringing people to salvation wasn't their job, they said. This inspired them to joyfully submit their work to God. This is a Biblical principle: Christians sow, water and reap, but ultimately God causes growth, they said.

Through uncertain struggles, reliance on God's plan is essential, said Tom Buursma, another missionary in Southeast Asia.

The difficulty of missions makes self-reliance dangerous. Missionaries must seek the Lord to survive, he said.



The people the Ks translated the New Testament with and for. Photo provided by Mrs. K

For Buursma's family, hardship came in two waves: leaving America and coming to a new country.

"All these milestones, Christmases, family celebrations, giving all that up, dying to all of that, and stepping up in faith and going to the mission field, that was the hardest part of going," he said.

Buursma wrestled with culture shock for nine years, thrown into a country with completely different social norms, languages, food and religions. He remembered gazing at the stars one night and realizing they were the only aspect his new environment and his old home shared.

Buursma recalled a nearby region coined the "missionary's graveyard" as an example of the completely different culture surrounding religion. In this area, religious superstition surrounded a statue of Mary several inches tall the locals believed to be growing. This idol fostered intense hostility toward the gospel.

Homesickness and culture shock weren't surprises, but that didn't make them easy.

Amidst anguish, Buursma felt sustained by a deep dependence on God, who gave him a willingness to suffer and die to the American dream, he said.

To a certain extent, the culture Buursma entered so vastly differed from America that he couldn't struggle with self-reliance. He knew so little of his environment that he knew he couldn't accomplish anything unless God caused his efforts to bear fruit, he said.

Missionaries battle spiritual warfare, loneliness and interpersonal conflict, Buursma said. Victory can only be achieved through total dependence on God, Buursma said.

Missionaries relying on themselves burn out and won't last long. Their work will prove less fruitful as they strive to succeed on their own, he said.

"Anytime we're relying on our own abilities to perform and not trusting in the Lord to provide and to move, we're not going to see lives impacted the same way," he said.

Humans naturally rely on themselves instead of God. The only thing that can dethrone achievement-oriented missions is God's grace, Buursma said.

To fully rely on God, missionaries must rewire their definition of success according to God's terms, Ephrem Alexander, a missionary in Eastern Asia, said.

When Alexander moved to Eastern Asia, he felt God challenge his definition of achievement as he plunged into a culture hostile to open evangelism.

"In those times and contexts, it can be discouraging to see results because the 'results' can not be there," he said. "The levels that you consider success are all broken down."

Seeking the Lord helped Alexander shift his perspective, he said.

Christians align their beliefs with God's truth when they prioritize relationship with God in their life, he said.

"The highest priority is stewarding our relationship with God," he said.



The people the Ks translated the NT
with and for.

Photo provided by Mrs. K

Witnessing in the Classroom Without Speaking His Name

By Abigail Zinnecker

For forty years, Janice Presbrey prayed her way through classrooms. She couldn't preach, she couldn't evangelize—but she knew students could see Christ in the way she loved them.

From middle schoolers to GED students, she quietly carried her faith into places where talking about Jesus wasn't allowed. She never preached a sermon or passed out a Bible, yet her students noticed something different about her.

She recalled an experience when one of her students spotted her at church. “Mrs. Presbrey, I knew you were a Christian!” For Presbrey, that was the heart of her calling—not breaking the rules, but letting Christ's love shine through her teaching.

Presbrey never imagined herself as a teacher. In fact, when her college advisor first suggested it, she laughed it off.

“One thing I know for sure is I do not want to be a teacher,” she remembered telling him. She found the education courses “stultifyingly boring” and was set on pursuing social services instead.

But God had other plans. After a season of job searching, she and her soon-to-be husband realized someone in their marriage needed a steady income. “Teaching seemed like a pretty good idea,” she recalled.

It wasn't until she began her student teaching, however, that everything changed. Standing in front of her first class, she felt an unexpected peace. “I know where I am,” she thought. “I am supposed to be here. This is so cool.”

That sense of calling carried her through the next four decades—middle school, high school and GED students. Through it all, she leaned on prayer, whether that be in a bathroom stall, the parking lot, or at home. “God was talking me through class after class,” she said.

In public schools, faith is not something teachers can openly declare. Presbrey understood the boundaries, but she also trusted that Christ's presence in her life would shine through without words.



“When you have Jesus inside you, when you have the Holy Spirit working, it’s going to show,” she said.

Sometimes, it showed in the books she chose. She gravitated toward stories that hinted at faith—Helen Keller speaking about prayer, authors referencing creation, or literature rooted in biblical history. When her students didn’t recognize a reference to King David while reading *Night* by Elie Wiesel, she paused to give them a ten-minute overview of the Bible’s story from Abraham to Jesus. “If they’re going to read literature in the future, they’re going to need to learn about Jesus,” she explained.

Other times, it showed simply in how she treated her students. “I didn’t feel it as a challenge, all I knew was that Jesus was in my heart loving these kids better than I could,” she said.

“The challenge was me, overcoming my inadequacies, to love like Jesus, so they can know he lived,” she said.

Presbrey’s faith may not have been spoken from the chalkboard, but it came alive in quiet moments when students needed comfort.

One girl, terrified of her abusive, incarcerated, father who threatened to come back and take revenge on her and her mother, confided in Presbrey after class. Presbrey couldn’t fix her situation, but she had something else to offer. “I’ll be praying with you tonight,” she told the girl. That evening passed without incident and her father never returned to hurt her.

Another time, the same student admitted she was too afraid to board a plane for a school trip. Presbrey felt strongly from God that the girl needed to go. Turning to scripture, she told the girl about Psalm 91, where God promises to protect his people under his wings. “Get on that plane,” she told her. “And when the engine starts, just remember one word: ‘Wings.’”

When the student returned from her trip she told Presbrey: “I said wings, and I wasn’t afraid.”

For Presbrey, these moments were proof that God could make himself known even in spaces where his name was never officially spoken. “If he wants to make himself known, nothing stops him,” she said.

Looking back over four decades in the classroom, Presbrey’s legacy is not measured in test scores or lesson plans, but in the lives she touched through quiet, steady faith.

“Obedience and trust—that’s my advice. Two words,” she said when asked what she would tell new Christian teachers entering public schools. Her encouragement is simple but powerful: rely on Christ, pray often, and let God handle the rest.

Her students seemed to understand that, too. One told her years later, “It wasn’t so much what you taught, but how much you wanted us to learn it.” For Presbrey, that was the heart of her witness—not preaching sermons but showing Christ’s love in how deeply she cared.

Fulfilling the great commission in business

Relationships are

key:

By Kenna Hartian

Busy season is holiday season for Joy Creative Bibles, which designs and sells custom, laser-engraved Bibles. It's run by husband-and-wife duo Dan and Karen Benson. They work their UPS USPS drivers hard, Dan said.

The Bensons learn their names and come to know them. It provides an opportunity to share the gospel with their drivers, gifting them Bibles engraved with their names.

Through Joy Creative Bibles, the Bensons partner with missionaries or missionary organizations to provide Scripture.

"Business isn't just about economics. Business is really about helping change people's lives, economically, socially, spiritually," said Mick Bates, director of innovation and entrepreneurship at Taylor University.

Working in the business sector is a fantastic relational tool, Bates said. Most people in the business world send 40 to 80 hours a week with those they work with. This provides builds relationships, providing a vehicle to share the gospel.

"You just get to know people, right?" he said. "And you get opportunities to understand, where the holes in their life are, and what their hurts are, and their needs, ... You build credibility with them because you care for them. So it really provides, I like the word vehicle. It provides a vehicle for you to actually share gospel in a way that their, people are willing to hear."

The Great Commission is a command to "make disciples," Bates said. Discipleship is a process. It happens over time and through relationships. Typically, people come to know Christ through relationships, he said.

This is true for Christian businesses, such as the Bensons, and those who work in secular business. Michael Schwindle has been a finance professional for over 30 years. He's served as CFO for several notable companies, most recently, Vera Bradley, located in Fort Wayne, Indiana.

The senior-executive level position he holds makes it difficult to form typical relationships with the people he works with. To navigate this, Schwindle tries to be transparent in who he is and what he does.

He's open about his church involvement and strives to be completely upright in his language and behavior, he said. He also places devotional books in a prominent place on his desk.



Dan and Karen Benson with some of their Bibles
Photo provided by Karen Benson

"This kind of becomes kind of a preponderance of evidence thing," he said. "Like, OK, here's someone whose behavior is different. And here's someone who, if you ask them what they, how their weekend was, they're going to mention going to church."

Schwindle said it's important to remember there is a lot of ordinary life people get to live. Even in Scripture, there are large swaths of time where ordinary, everyday life happens. Moses spent 40 years learning how to shepherd, getting up in the morning, taking the sheep to pasture or water, bringing them back to their pen, etc.

The gospels cover 3 or 30 years, depending on where in Jesus' life they start, which means a lot of ordinary life is interspersed between the stories recorded. It's not always easy to see how your life is being used. Sometimes, Schwindle said, your job is to water, not plant or harvest.

"If you view life, and you view the world that way, then you see enormous opportunities in the ordinary," he said. "And you see enormous opportunities in meeting people where they're living every single day, which is why I get to know people, which is why I get to know your neighbors, which is why, you know, form relationships with people."

Humans don't go into work a totally different person from

who they were that morning. People bring pieces of their life – a new baby, a fight with their spouse, etc., – into work, he said.

Their life affects how they see the world, even when they're at work. Sometimes it takes years of faithfulness in a relationship, consistently planting and watering, before a person comes to Christ, he said. But it's still living the Great Commission.

Faith can intersect your job, but you have to remain transparent, he said. At the end of the day, only God can save someone.

"Our job is to bring the message," Schwindle said. "And in whatever way, in whatever environment that God has placed us in, is to represent Him. To be a window and not a door, to shine a light, sometimes to be a little bit salty, but not necessarily, but not offensive, right? Not to be vinegar, be salt and light to the world."



Michael Schwindle

Photo provided by Michael Schwindle

TU Theater

2025-2026 season

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The Glass Menagerie
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Photo by Zoe Newhof



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How words become flesh

By Anna Mitchell

Shakespeare claims that murderers can still pray.

In Hamlet act 3, scene 3, Claudius, who had murdered his brother, prays for forgiveness. He believes God will condemn him because he still reaps the benefits of his crime: “My crown, mine own ambition, and my queen.”

He ended his prayer in despair or perhaps merely resignation.

“My words fly up, my thoughts remain below;
Words without thoughts never to heaven go.”

His prayer did not save him from God, but it did save him from Hamlet. As Claudius prayed, Hamlet crept up, but did not kill him because he feared Claudius would go to heaven if he were killed while he prayed.

Hamlet is a tragedy, yet Shakespeare’s words still lead readers, viewers and actors to consider prayer, death and the hope of what comes after.

Tracy Manning, assistant professor of theater arts and managing & artistic director of theater, directed Hamlet over the summer of 2025. She and the actors discussed questions about prayer and what Claudius and Hamlet believe about God.

“Suddenly, we’re having deeply theological and spiritual conversations,” Manning said. “That’s making disciples.”

She may not know the result of the “seeding, watering, fertilizing” of her work in other’s lives, but she leaves that to God. Her job is to be a truth-teller.

The Great Commission directs people to go, to make disciples, baptize them and to teach. In all this, Jesus said he would be with his followers always.

In theater, actors and directors may not baptize people, but Manning said theater artists still follow the Great Commission. She makes disciples when she directs plays or acts, and there are other ways that actors can follow in Jesus’ footsteps.

In theater, actors embody someone else. They take on another person’s problems and fears and joys and loves to share with an enraptured audience.

“Theater has the power to be transformational because it’s incarnational,” Manning said. “It’s words becoming flesh, and it was God that taught us that that changes our lives. So in the theater, we see real, imagined experience in people’s bodies, acting out real stuff in front of us. And it impacts us in ways that other art forms do not.”

Other art forms are still valuable, and can express ideas in ways theater cannot. But theater stands out because the audience must engage with the actors.

Manning said people cannot mute it or look away from it. It envelopes the audience in an experience as a community.

“I can put my head down,” Manning said. “I can close my eyes, but I’m still hearing it and feeling it and sharing it with the people around me. I can’t experience theater alone. I have to do it in community; I have to do it in the



present; and I have to do it in bodies, incarnationally. And those things make the art form unique.”

Theater is a performance, a show, designed to bring the audience into another space. Just as the art form is unique, people must interact with it in a unique way.

Junior Selah Grannis, a musical theater major, said some of her most powerful experiences with God were in the theater, whether that was on stage or in the audience or even just rehearsing for a play.

“There’s so many moments in rehearsal where we’d be reading through it (a script), and I would just start crying because there’s so much depth... and reality and raw humanity in it,” Grannis said.

These moments point Grannis towards God in worship. She said God is goodness and truth and beauty, and she and others get to interact with him through art.

She said the humanity of theater holds a mirror up to the audience. As they relate to a character, they can interact with what the character learns about God and truth.

Manning said theater gives actors the opportunity to step into all different spaces. Part of the Great Commission is going, and she said her job is going into these different spaces and ideas to bring the audience with her.



“I think I have to go into places and stories where maybe some would fear to tread or not want to go, because there’s something sacred there that’s worth pointing to and talking about,” Manning said.

Manning said she does not want to “bang anyone over the head with a skillet.” She wants to invite them into the mystery, beauty and goodness of the Gospel through acting, though showing humanity in a redeemed way.

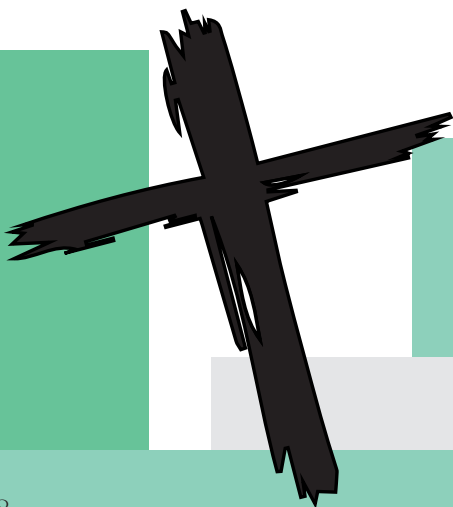
Grannis said her mission is to do theater. She does not do theater just because there are broken people. The world is filled with broken people. Grannis acts because the Lord has gifted her and called her in this direction, and she can glorify him through her art.

Manning said obeying Jesus’ calling is to just go to the places right in front of her with an open heart and spirit.

“I don’t spend a lot of time anxiously wondering if the circumstance or place that is right in front of me is what God has for me,” Manning said. “If it’s right in front of me, it’s what God has for me. And I walk; I go. I go as faithfully as I can. I go as obediently as I can. I go with as much integrity as I can go, (with) as much artistry (as I can). I’m looking, keeping the eyes of my heart open for truth, for beauty, for goodness, wherever it might be.”



One consequence of the Hindu caste system is that ninety percent of people are locked in poverty. Photo provided by Paul Michaels



From *mundane Monday* **to** *outreach opportunity:* **tips for lifestyle evangelism**

By Sadie Maples

Christians don't have to be the next Ray Comfort to share the gospel. They can witness throughout everyday life. God provides these opportunities when believers ask him, said Ruth Hamstra, homemaker and grandma living in the suburbs of Northwest Indiana.

Hamstra finds ways to witness in her community. She and her husband organized The Monday Night, a Bible club for teens in her area, she said. Many youths came to Christ after attending the group.

She's also hosted breakfasts for senior citizens walking at her local gym, where she shares the gospel before they begin eating, she said.

Elizabeth Plewniak, stay-at-home mom in East Tennessee, said outreach happens through everyday relationships.

Plewniak herself became a Christian as a child when a field trip chaperone shared the gospel with her on the bus.

Witnessing looks different for everyone, but it's always under God's leadership, she said.

"There's not a one-size-fits-all approach to evangelism," she said. "It's more bleeding out of a lifestyle of just loving the Lord and roping other people into that."

Opportunities to evangelize are everywhere; God's actively pursuing everyone around us, Plewniak said.

"(God is) using our dull, daily lives," she said. "He's interrupting the lives of lost people with his people because he loves them."

Plewniak vividly remembered the first time she shared the gospel. Still in high school, she prayed, bought a pack of gum and decided she would witness to whoever received her gum after she offered them a stick.

She ended up sharing the gospel with a high school girl smoking with her friends. The girl didn't seem responsive at the time, Plewniak said.

Years later, in her early 20s, Plewniak ordered from a Shoney's late at night. A pregnant waitress approached her and explained that she had been the young girl Plewniak had evangelized to. The woman said she'd come to know Christ, and that because of Plewniak, she would raise her child to know the Lord. Plewniak was overjoyed at God's goodness in saving the woman, she said.



David Hamstra pastors Cross Point Church in Crown Point, Ind. Photo provided by Sadie Maples

There are many other ways to share Christ with others too, Plewniak said.

Christians turn to God through their joys and sorrows. They can invite others into this, using events in their lives to point them to God, she said. This could mean asking someone if they want prayer after noticing an injury.

Peppering conversations with a Christian worldview provides opportunities to talk about faith, exchange numbers, offer to meet up and talk about Jesus or invite people to church, Plewniak said.

Inviting people to church is a surprisingly successful way to draw people to Christ and his community, said David Hamstra, Ruth Hamstra's son. David pastors his mother's church, Cross Point Church in Crown Point, Indiana.

"People are coming to our church on Sunday mornings that do not know God with openness and hunger," he said.

People are seeking truth and meaning. Christians can provide this through Jesus, David said.

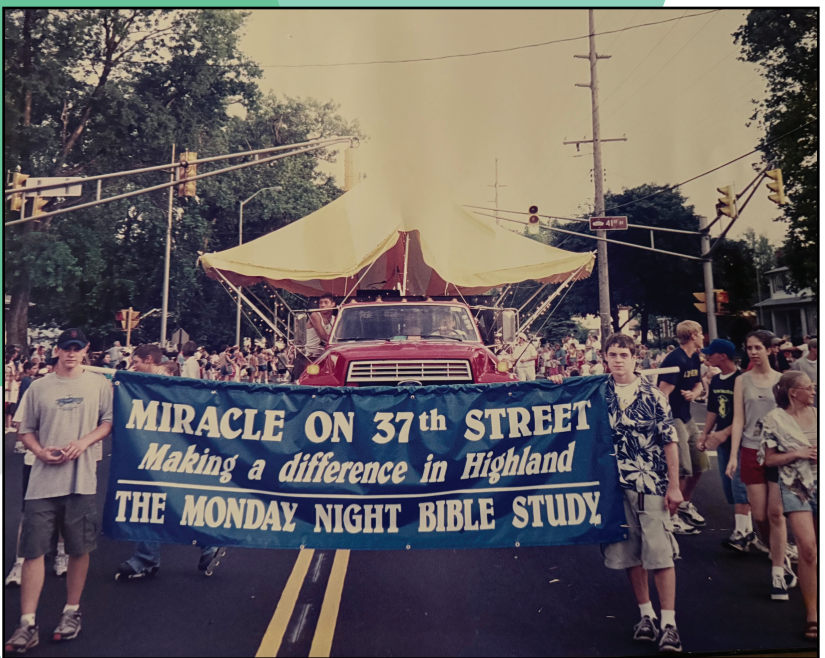
This is especially true recently, as America's idols of financial, political and religious security have been shaken, and new idols haven't yet emerged for Americans to latch onto, he said.

This cultural shift presents a unique opportunity for Christians. David encouraged Christians to invite people to church and courageously share the gospel.

"This is a moment for us to be very bold and very engaged," he said. "This is a moment to grab a hold of."



Ruth Hamstra's Monday Night group meeting in her backyard in a tent. Photo provided by Ruth Hamstra



Ruth Hamstra's Monday Night group walking in their town's Fourth of July parade. Photo provided by Ruth Hamstra



Ruth Hamstra's Monday Night group hanging out. Photo provided by Ruth Hamstra



Ruth Hamstra's "senior prom" outreach event.
Photo provided by Ruth Hamstra



Ruth Hamstra's "senior prom" outreach.
Photo provided by Ruth Hamstra

“And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.’ (Matthew 28:18-20, ESV)



Background photo by MaBraS/pixabay.com

“But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” (Acts 1:8, ESV)