



MENNONITE WORLD CONFERENCE

**Stories of service of the Mennonite Church in six countries,
a DVD, with a Study Guide**

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Stories of service of the Mennonite Church in six countries,
on DVD, with a Study Guide.

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MWC SERVICE VIDEO STUDY GUIDE

HOW TO USE THIS GUIDE

These videos feature stories of ordinary people in ordinary churches doing service in their own communities. Mennonite World Conference believes that service is an important aspect of each of our lives as we follow Christ. As you watch these videos and discuss them in your church, think about how God may be calling you to serve others outside your church in your local community.

TEACHING TIPS

There are many ways to use this video series in your church. The videos and study guide can be used together. Viewing and discussion settings can include the following: a congregational gathering, a Sunday school class, a “mission and service” group, a focus group (i.e. water, street people, agriculture), or “care” groups meeting in homes. Participating in this video series could have the following results: stimulation and encouragement for Christian service, heightened appreciation for the global family of faith, community building and an increased awareness of specific types of service.

If you view all the videos, ideally you should begin with the Introduction and end with the Conclusion. The remaining videos, featuring stories from six countries in five continents, can be viewed in any order.

Following are several ways the video and study guide can be used:

1. Show one video at the beginning of your session and then lead a discussion for 10 to 15 minutes to understand the key thoughts, comments and questions. Show the same video again and look for clarification and more detail to add to the discussion. Then continue the discussion for 15 to 20 minutes. (Approximately 8 one-hour sessions)
2. Show two videos per session with a 15 to 20 minute discussion after each. (Approximately 4 one-hour sessions)
3. Show one or several videos as a closing theme at cell or care group meetings, preferably with some discussion.
4. Invite church members to take the video and study guide home.
5. Show the videos as a continuous run in the display area at a church conference.
6. Each video is treated in the following manner::
7. Overview
8. Thought: presents the key theme although other ideas will surface in the discussion.
9. General Information: some valuable background or historical data.
10. Discussion: questions and suggestions to stimulate reflection, action, prayer.
11. Suggested Scripture readings
12. Further Readings: for those wishing to learn more.

It would be helpful to use a large world map and mark each town and country identified. While studying a specific region or country, invite those who have visited or served in those areas to share reflections.

When you ask a question, wait as long as it takes for someone else to speak. It may lead to uncomfortable silence at first but when people realize you are really leading a discussion and want to hear their ideas, they will participate much more freely and eagerly.

Feel free to visit the MWC website at www.mwc-cmm.org for further information, links and updates to help you get the most out of this resource.

In preparation for leading a discussion, watch the video ahead of time at least once and then go through the study guide and watch the video again, pausing it to take notes when necessary. The more you are comfortable with the material the easier it will be to facilitate discussion.

THE DVD

Insert the DVD into a DVD player or computer. When the opening screen appears you will see three choices of languages: Spanish, English or French. Choosing the language once will change all the videos into that language or subtitles for this viewing session.

During the discussion you may want to refer back to the DVD. You can move ahead by using the chapter advance on your remote to take you ahead by about two minutes per chapter or you can fast forward to a particular spot you want to review.

ONLINE

Web-size versions of the videos and a downloadable copy of this study guide can be found on the Mennonite World Conference website. Links to history and maps of the communities that the videos feature are given as well. If your computer has the capacity to watch video clips on YouTube, then you can watch these videos on the website. If not, you may need to install the Flash player, a quick and free download from <http://www.adobe.com/products/flashplayer/>

A. INTRODUCTION

OVERVIEW

Larry Miller, General Secretary of MWC, identifies the four classic characteristics of church: fellowship, worship, service and witness. This video looks specifically at service.



Photo by Lowell Brown

THOUGHT

Service by the church in the community impacts both those served and those who serve, as well as the entire church and broader community.

GENERAL INFORMATION

The mandate of the MWC Deacon Commission "...is to stand in solidarity with churches living in difficult circumstances..." This commission has met and is meeting needs in Congo, Zimbabwe, Chile and Haiti. Another service of MWC is

the Jubilee Fund, whereby MWC responds to requests from churches of the global South. More information is available from MWC offices.

In all but one of the examples of Christian service in the videos, the funds come from local churches.

DISCUSSION

1. Larry Miller states, “Unless the church globally and locally is involved in worship, fellowship, witness and service, it is not yet fully the church; it is a fragment of the church.” In what ways are these four “pillars” of being church intertwined or interdependent?
2. What is the essence of service? Or, how would you define service? How does Christian service differ from regular humanitarian service?
3. Why do people so frequently define service as something you do through a church agency?
4. Pakisa Tshimika, former MWC Associate General Secretary says, “We hope your church will be engaged in service in your church as well as in your community.” Is there a connection between service within a congregation and service in the broader community? Can you have one without the other?
5. Cynthia Peacock, chair of the MWC Deacon Commission, says that “the Mennonite church is very diverse economically and socially.” How do you experience diversity within your congregation and broader community?
6. Through one’s life span, are some times better than others to do service or a types of service?
7. When you have discerned what type of service God is calling you to do in your community, what have you found out about yourselves or about your community?
8. To what extent is a call to service an individual matter or a corporate (church) matter? How is your church involved in encouraging Christian service amongst its members?
9. What if there is a sense that God wants us to terminate a particular type of service? Is there difficulty with such a termination? How is the church called to empathize and assist in this process?

SUGGESTED SCRIPTURE READINGS:

John 15:1-8

FURTHER READING

Burkhart, Ferne. "MWC Moves Ahead on Support for Global Faith Family and Assembly 15." Mennonite World Conference News Service. 1 Feb 2007
<<http://www.mwc-cmm.org/News/MWC/070201rls1.html>>

Schroeder, David. Missions and Service, Service and Missions. Presented at MCC Canada Board Meeting, Jan 20, 1977.

B. ASUNCION, PARAGUAY

"... there are varieties of service, but the same Lord.." I Corinthians 12:5

OVERVIEW

After a 1993 flood of the Paraguay River in Asuncion, the country's capital, a large Mennonite church recognized that "squatters" were desperate for food. The care and love the church offered led to childcare. Mothers were then able to take employment to sustain a basic level of livelihood.



Photo by Ray Dirks

THOUGHT

Sometimes it takes a crisis for us to start helping others outside our own church community. This video shows an example of a local congregation looking beyond its own church community to see the needs in the immediate area.

PREPARATION AND BACKGROUND INFORMATION

Poor people, many of whom were single mothers, built temporary homes and became "squatters" on unusable land in a river flood plain. Eventually these cardboard and scrap wood houses became more permanent. With torrential rains the river flooded all the squatters' homes. They were desperate with no food or shelter. As the local church started to help, it was evident that the need was more than food and shelter. One of the best things they could do was to create a daycare centre for the children which allowed mothers to get employment and thus support their children.

The 15th global assembly of Mennonite World Conference was held in this city in 2009. The theme was “Come together in the way of Jesus Christ.”

DISCUSSION

1. The German-speaking church (Concordia) reached out to the Spanish-speaking church (Amistad) on the other side of the city to help them in their time of need. Given the significant cultural and economic differences between the two communities, imagine the dynamics and the discussions that may have been involved. Discuss the dynamics that your congregation might go through at a time such as this. What might be involved in terms of organization, materials, volunteer assistance, local government clearances, etc.
2. After viewing this video, a Spanish-speaking Paraguayan expressed deep and sincere appreciation for what the church did. But then this person added a caveat: “Why do videos always seem to show white people helping non-white people?” How would you respond to this question?
3. How might your church think in an anticipative way, acting before a crisis arises?
4. How can you be sure you are responding to the right “needs” within the community?
5. Who are the most vulnerable members of your community? How might you talk with them directly about their needs?

SUGGESTED SCRIPTURE READINGS:

Acts 28:30-31; Mark 6:12; Ephesians 4:11; II Timothy 4:5; Matthew 4:19; I Thessalonians 3:2
Luke 12:34-36; I Corinthians 12:5; II Corinthians 9:11-13; Revelation 2:19;
Galatians 5:13;
I Timothy 3:13; I Peter 4:10

FURTHER READING:

Bergen, Ernst, and Phyllis Pellman Good. Jumping Into Empty Space: A Reluctant Mennonite Businessman Serves in Paraguay’s Presidential Cabinet. Intercourse: Good Books, 2008.

Ratzlaff, Gerhard. One Body - Many Parts: The Mennonite Churches in Paraguay. Trans. Jake K. Balzer. Asunción, 2008.

Stahl, Wilmar. Culturas en Interacción: Una Antropología Viva en el Chaco Paraguayo. Ed. El Lector. Asunción, 2007.

Stoesz, Edgar. Like a Mustard Seed: Mennonites in Paraguay. Scottdale, PA: Herald Press, 2008.

C. BOGOTA, COLOMBIA

“Blessed are the peacemakers, for they shall be called the children of God.” Matthew 5:9.

OVERVIEW

The Mennonite Church in Bogota, Colombia is serving refugees suffering from violence by both the government and guerrillas. The church is involved in food distribution, housing, counseling, emigration, and talks with government and guerrilla leaders.



Photo by Ray Dirks

THOUGHT

Pastor Peter Stucky says working for peace in Colombia is like five tributaries flowing into a big river. Five actors need to be involved: civil society, churches, government, armed actors and victims of war. Reflect on the actors that might be involved in conflicts in your community and how they need to interact to bring peace.

GENERAL INFORMATION

The Colombian government and guerrillas have been at war with each other for more than 45 years. Each side has used death squads, torture, dislocation and kidnapping. The common citizens, families, farmers, and townspeople have born the brunt of the suffering. The rebels control 1/3 of Colombia and show no sign of giving in. The government, with U.S. backing and weapons, continues to attack the guerrillas. More than four million refugees have fled the war zone, their only hope to stay alive. The church in Colombia is taking bold and positive steps toward reconciliation and peace building, often at great personal risk.

DISCUSSION

1. Observe the progression of the Mennonite church in Bogota from the relatively safe stance of feeding the hungry to the more radical and dangerous role of engaging leaders of both sides of the conflict –

government and guerrillas. Does your church affirm this kind of progression?

2. Note the variety of ministries the church offers to those displaced or threatened by the ongoing conflict: feeding the hungry, spiritual counseling, counseling for post traumatic stress syndrome, witnessing to government and rebel leaders, community-building, worship and prayer. How broad and varied are the ministries offered by your congregation or conference? Does your church tend to avoid certain initiatives for peace, and if so, why?
3. Peter Stucky says the ongoing conflict between government forces and their para-military allies versus the guerrillas (FARC) is like two immovable mountains. He asks, how do you build bridges between two such foes? Your church may not be in the middle of two large mountains, but there most likely are conflicts, violence and intimidation of various sorts. Can you name any such conflicts and how might your church minister in these situations?
4. To engage in talks with rebel leaders in Colombia is illegal; in other words, it is civil disobedience. Nevertheless the Mennonite Church in Colombia, with full support from the MWC Executive Committee, decided to do exactly this – to serve as a bridge between the warring parties. What role do you see for civil disobedience? To what extent is your church ready to commit civil disobedience for the high call of peacebuilding?
5. Do you and your church feel a call to support and assist your brothers and sisters in Colombia? How can you do that?

SUGGESTED SCRIPTURE READINGS:

Acts 28:30-31; John 15: 9-17; John 15:18-25

FURTHER READING

Correa, Guillermo Gavia. [Diary of a Kidnapped Colombian Governor: A Journey Toward Nonviolent Transformation](#). Ed. James F.S. Amstutz. Trans. Hugo and Normal Zorilla. Telford: DreamSeeker Books, 2010

D. BULAWAYO, ZIMBABWE

“Be dressed ready for service, and keep your lamps burning.” Luke 12:35



Photo by J. Lorne Peachey

OVERVIEW

This video shows how the Brethren in Christ Church in Bulawayo, Zimbabwe was assisted with water wells. This assistance from the church community outside the country had benefits for the larger community.

THOUGHT

Addressing a basic need such as a reliable and continuous water supply has far-reaching implications.

GENERAL INFORMATION

Bulawayo was once a prosperous city. But political upheaval, drought, economic collapse and the spread of HIV/AIDS crippled the city, actually the entire country. More than one million refugees fled to neighboring South Africa. In 2006, when the MWC Koinonia delegation offered money to help the churches in Bulawayo, the local church leadership assumed they would have to use the money specifically for spreading the gospel. But when questioned about what they really needed, the Zimbabweans said they needed clean water for their families and children so they could stay healthy and alive. So the money was used for “bore hole” wells. When this video was taken, there had been rain for about a month which helped make what we view unusually green. But, a closer observation shows that all was not green. In 2010 they are again experiencing drought, so the bore-holes and water tanks are very much in use.

The 14th global assembly of Mennonite World Conference was held in Zimbabwe in 2003. The theme was “Sharing Gifts in Suffering and in Joy.” The Bishop of the Brethren in Christ church in Zimbabwe was installed as President of MWC during the assembly in Paraguay in 2009.

DISCUSSION

1. Invite anyone who attended the MWC assembly in 2003 to speak about their experience. What impact did the assembly have on the host Brethren in Christ Church? What impact did it have on the visitors? Would the global church be paying as much attention to the critical situation in Zimbabwe if the assembly had not been held there?
2. Typically “service” agencies provide resources for things like water wells while churches focus on evangelism. What is your reaction to the church

leaders in Zimbabwe deciding to use money for water rather than evangelism? Or might clean water be a form of evangelism?

3. Note the freedom the “receiving” church had in making its own decision. How does this differ from how you usually perceive “aid?”
4. Imagine how it must be to raise a family in a setting where water is scarce and not safe to drink, where human waste cannot be managed because of a lack of water and where many of your neighbors flee the country looking for a better life.

SUGGESTED SCRIPTURE READINGS

Luke 8:16; I Timothy 3:13; Romans 10:13-15; Joshua 22:5

FURTHER READING

Checole, Alemu et al. “Anabaptist Songs in African Hearts” Global Mennonite History Series. Eds. John A. Lapp and C. Arnold Snyder. Intercourse: Good Books; Kitchener: Pandora Press, 2006

Miller, Donald, Scott Holland, Lon Fendall and Dean Johnson. Seeking Peace in Africa: Stories from African Peacemaker. Telford: Cascadia Publishing House, 2009.

E. HORQUETA, PARAGUAY

“I know your works; your love, faith, service and patient endurance.” Rev. 2:19a.

OVERVIEW

Members of the Paraguayan Mennonite churches who are of European descent reach out to local farmers. They share knowledge of farming methods, cooking with local foods and relay their love for Christ.

THOUGHT

Our walk with Jesus calls us to build relationships with those around us, including cultures different from our own. We share what we know, including our expertise, to help others attain a more secure and stable living.

GENERAL INFORMATION

Since the 1920s, Mennonites have migrated to Paraguay from several continents, endeavoring to find a better life. They struggled to farm and to eke out a living in harsh conditions for many years. Many were ill and many died. Today, however, many children of these Mennonite immigrants have become prosperous, and are major suppliers of Paraguay's dairy and farm products. Others have become economic leaders in Asuncion. Amidst their prosperity they have sought ways to share their understanding of farming with their indigenous Paraguayan neighbors.

DISCUSSION

1. Some Christians regard economic development as a means of sharing the gospel or a form of "pre-evangelism." Others see economic development as something good in and of itself. How do you see the interaction of social ministries and evangelism?
2. Many years ago the land shown in the video was largely forest. Farmers cleared the land and planted crops on a rotating basis, thus maintaining the fertility of the soil. With immigration and modernization, the forest was cleared and the land was regularly plowed, sowed and harvested. Eventually this way of farming was no longer viable. Why? When does "clearing the land" become "deforestation" and how can this impact the life of those who depend on the land?
3. Discuss the role of Ilse Agruello as an advisor. Does her being an Hispanic woman help serve as a bridge between the indigenous people and the German-speaking Mennonites who provide the funding and training?
4. Pastor Toews says, "We bring them the word of God and show them that we have no personal interest. Our goal is to help." What does he mean?
5. To quote Pastor Toews again: "We feel specially called to bring the Word of God and also economic help because I see that the Mennonites in the Chaco are well off and I see a lot of need." Some persons describe the Mennonites in the Chaco as a microcosm of Mennonites globally – that is, here we have different ethnic groups with widely varying wealth living right next to each other, not having an ocean in between. Discuss the economic disparities among members of the global family of faith. What are good ways and unhelpful ways to address this painful reality?

SUGGESTED SCRIPTURE READINGS

Luke 8:16; I Timothy 3:13; Romans 10:13-15; Joshua 22:5

FURTHER READING

Dyck, Peter, Elfrieda Dyck. Up from the Rubble. Scottsdale, PA: Herald Press, 1991.

Ratzlaff, Gerhard, and Philip Roth. Robert & Myrtle Unruh: A Legacy of Christian Service and Good Will in Paraguay (1951-83). Trans. Erwin Boschmann. 2009.

Stahl, Wilmar. Culturas en Interacción: Una Antropología Vivida en el Chaco Paraguayo. Ed. El Lector. Asunción, 2007.

Stoesz, Edgar. Like a Mustard Seed: Mennonites in Paraguay. Scottsdale, PA: Herald Press, 2008.

F. SEATTLE, USA

“This service that you perform is not only supplying the needs of God’s people but is also overflowing in many expressions of thanks to God.” II Cor. 9:12



Photo by Ray Dirks

OVERVIEW

The Mennonite church in Seattle becomes involved with the homeless living in their neighborhood.

THOUGHT

Service among the urban homeless in a rich country like the USA is a big commitment. It is long-term, endures misunderstanding and discouragement and requires a lot of patience. The call to walk and listen to people in their need also brings much grace, joy, and an affirmation of doing what Jesus asked us to do.

GENERAL INFORMATION

The USA is one of the richest countries in the world. Amidst the wealth, the number of homeless people is growing. They are being ignored. The causes of homelessness are many: bankruptcy, illness, job loss, alcoholism, drug abuse, mental illness, rejection. Services often need to address mental and physical illness, drug dependency, poor sanitation, transportation, lodging and unemployment. Local businesses, schools, daycare centers and local residents can feel threatened by a ministry to the homeless. In the video the homeless

population is viewed as becoming a permanent presence and disruptive in the area. Residents wish them to be in some other place. Nevertheless, the Seattle church hears much appreciation both from the community and the homeless.

DISCUSSION

1. Most congregations that over time find themselves in the inner city and with a very different demographic mix, typically move to the suburbs. The Seattle Mennonite Church remained in the city. Why did they do this? How do you think your congregation would respond to growing homelessness in your community?
2. The banker next to the church voiced concerns about the objectionable behavior of the growing homeless population near his bank. Do you identify with his comments? How would you react if you had a business next to this church?
3. How did the church address the growing tensions within the community?
4. What is meant by “trauma structure?” Have you ever thought of homelessness as a 24-hour job?
5. How do you react to the expressions of appreciation by the homeless persons interviewed?
6. Reflect on biblical stories and parables which tell of the rejected, hungry and lonely.

SUGGESTED SCRIPTURE READINGS

I Peter 4:10; Romans 10:13-15; II Corinthians 9:11-13; Revelations 2:19

FURTHER READING

Miller Kraybill, Beth. “Time for Lent: Homelessness.” Spectrum. 17 March 2010. <<http://www.spectrummagazine.org/blog/2010/03>>.

Padilla, Saulo. “Emerge Ministries prevents homelessness” The Mennonite. 18 Dec 2007. <http://www.themennonite.org/issues/10-24/articles/Emerge_Ministries_prevents_homelessness>.

Zehr, Howard. The Little Book of Restorative Justice. Intercourse, PA: Good Books, 2002. (Translated into Japanese, Czech, Spanish, Japanese, Chinese, etc.; an adapted version, with Ali Gohar, published in Pakistan in English, Pushto, Urdu and Persian; also translated in Iran and other countries.)

G. VALDOIE, FRANCE

“...those who serve well ... gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.” I Timothy 3:13.

OVERVIEW

Churches in the Villa de Rose region, in cooperation with social agencies and government, provide care for the elderly and for children. This service is done as a Christian ministry.



Photo by Ray Dirks

THOUGHT

As the Mennonite Christians cannot provide this service themselves, they work with the government and other churches, to provide this ministry to the elderly. How broad is Christian ministry? Does it include refugees, the sick, poor, traumatized, and the elderly?

GENERAL INFORMATION

The Alsace-Lorraine area has been home to Mennonites since the 1500's when Strasbourg offered asylum to those persecuted for their faith. The Amish broke off from the Mennonites here in the late 1600s. Over the past several centuries the people have suffered from wars fought over their land. World War II created a desperate need to care for orphans and homeless children. The local Mennonites built and managed a home for these children. Later, the Mennonites expanded their ministry to care for the elderly.

Because of French law protecting minors, children in the home could not be photographed.

DISCUSSION

1. When churches, secular social agencies and government cooperate in social work, what makes service “Christian?”
2. When these three parties (churches, agencies, government) work together in providing services to the needy, what risks or pitfalls might there be for the churches? Chaplain Claude Baecher says it takes an effort to keep the churches engaged and not become complacent? Is this one risk? What other risks might there be?

3. Kenneth Kaunda, the first president of Zambia, responding to the frequent comment that Africa was “uncivilized,” said something like the following: What is more civilized? To die among strangers in an immaculately clean, well staffed institution or to die among your family members in your own thatch-roofed hut? How do you react to such a comment?
4. Ernst Hege says it took a long time for French Mennonites to value social services at home as much as they valued service on the “mission field.” Ernst added, “Those who went to the mission field were highly respected while those who served at home were considered like people who couldn’t find anything else to do.” Do you or others in church tend to “rank” service?
5. In your country or local community, how do you care for the elderly?
6. Kaoutar Benaami talks about how the Mennonite home for children cared for her when she didn’t have parents to help her. How does your church care for such children?
7. In many places around the world, churches frequently begin programs such as schools, hospitals and homes for the elderly that are eventually taken over by the government. In some cases, the government asks the church to take back these responsibilities. What has been the experience in your area with these kinds of transitions?

SUGGESTED SCRIPTURE READINGS:

Acts 28:30-31; Mark 6:12; Ephesians 4:11; II Timothy 4:5; Matthew 4:19; I Thessalonians; 3:2 Luke 12:34-36; I Corinthians 12:5; II Corinthians 9:11-13; Revelation 2:19; Galatians 5:13; I Timothy 3:13; I Peter 4:10

FURTHER READING

Gerbert, Camill, J.H. Ed. Heitz. Geschichte der strassburger Sectenbewegung zur Zeit der Reformation 1524-1534. Strassburg: Heitz & Mündel, 1889.

Neff, Christian and Ernst H. Correll. "Alsace (France)." *Global Anabaptist Mennonite Encyclopedia Online*. 1955. Web. 10 May 2010.
<<http://www.gameo.org/encyclopedia/contents/A4526.html>>.

H. ACEH, INDONESIA

“Each one, as servants of the manifold grace of God, serve one another with whatever gift each of you has received.” I Peter 4:10.

OVERVIEW

The Mennonite church in Indonesia partnered with Muslims to bring aid to victims of the 2004 tsunami in Aceh, a predominately Muslim area.

THOUGHT

Mennonites offer trauma and grief counseling in a Muslim region in the wake of the tsunami disaster. This service is effective because they partnered closely with the local Muslim population.

GENERAL INFORMATION

On December 26th, 2004 the second biggest earthquake ever recorded triggered a series of tsunami waves up to 30 meters high that crashed into the coast of Aceh, killing more than 165,000 people. There were another 37,000 unaccounted for in the ocean. Considered one of the deadliest natural disasters in history, the tsunami killed another 70,000 people in 14 other countries.

Only the US, China and India have larger populations than Indonesia. No other country is composed of so many islands (17,508), making its inhabitants very sea and water conscious.

Trauma counseling becomes necessary when a person is so disabled by grief and loss that the normal coping processes are disabled or shut down.

DISCUSSION

1. Recall your first reactions when you heard of this tsunami. How did you respond?
2. Amidst all the pressing emergency needs like food, potable water and rebuilding homes, why did the Mennonite church in Indonesia choose to focus on post traumatic stress syndrome? What might you have chosen to respond to?
3. Pastor Paulus Hartono worked hard to develop trust with persons in Aceh. He personally represented three things that would make him an outsider in this closed Muslim society: he was Christian, of Chinese

descent and from the island of Java. What can you learn from Pastor Hartono as you try to serve others very different from yourself?

4. Imagine yourself developing a close relationship with a “radical Muslim” military commander. How would you go about developing trust, even a friendship?
5. With tears, this Muslim commander acknowledged how his work with Pastor Hartono helped him overcome his negative stereotypes of Christians. Pastor Hartono saw how the Holy Spirit transformed a radical Muslim leader to become his friend. There is no indication the commander became a Christian. How satisfied would you be in this situation in terms of “evangelistic outreach?”
6. In the video people talk about how helping others helped them overcome their own trauma. Why did this happen? Did you ever have a similar experience?
7. Wrestle with the “irony” of a pacifist Mennonite pastor teaching peace building to more than 100 Muslim soldiers.
8. How do you and your church go about relating to and sharing God’s love with people of other faiths in your community?

SUGGESTED SCRIPTURE READINGS

I Peter 4:10; Mark 6:12; John 15:5-7; John 16:1-4

FURTHER READING

Burkhardt, Ferne. “Indonesian Mennonites gear up to aid ravished country.”

[Mennonite World Conference News Service](http://www.mwc-cmm.org/News/MWC/050104rls1.html). 4 Jan 2005

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<http://en.wikipedia.org/wiki/List_of_countries_and_dependencies_by_population_density>.

Shenk, Tim. “MCC completes Indonesia tsunami response.” [Mennonite Central Committee](http://mcc.org/stories/news/mcc-completes-indonesia-tsunami-response). 9 July 2008 <<http://mcc.org/stories/news/mcc-completes-indonesia-tsunami-response>>.

I. CONCLUSION

OVERVIEW

This is a one minute wrap-up of the stories on service that we have seen in this DVD.

THOUGHT

Rather than just admire what these churches are doing, how can you use what you have seen to empower your congregation for Christian service?

DISCUSSION

1. Were any particular stories in this DVD specially encouraging or challenging to you, and if so, in what way? How have you been challenged to serve?
2. Cynthia Peacock says: "Service is often understood as something for a committee or an agency to do, but it is really for all of us." How do you respond?
3. Sarah Thompson says that service is not only for adults. Youth are passionate about service. Is this true in your congregational setting?
4. Larry Miller says: "When we come together in the way of Jesus Christ, we come together in fellowship, worship, service and witness. If any of these are not part of our life together, we are not yet fully the church of Jesus Christ." To what extent are these four pillars of being church evident in your congregation? Is any one of these pillars shorter than the others?
5. What are some of the challenges in your community to which your congregation can respond?

ADDITIONAL SCRIPTURE REFERENCES

Ephesians 4:11-12; II Timothy 4:4-6; Matthew 4:18-20; Luke 12:34; I Corinthians 12:4-6; II Corinthians 9:11-13; Revelation 2:19; Galatians 5:13-14; I Timothy 3:12-14; I Peter 4:9-11; Lamentations 3:32-33; I Kings 17:12-15; Luke 8:16; Romans 10:13-15; Joshua 22:5; I Samuel 12:24; Acts 28:30-31; Mark 6:12; John 15; and John 16:1.