



Anabaptist World Fellowship Sunday

Worship Resources

Theme and texts

a. Theme:
**Together
becoming
the good
news**

b. Why this theme was chosen:

The first Anabaptists believed that a small, disciplined, Spirit-filled community could change the world – not by controlling it, but by faithfully living the way of Jesus together.

Today, across continents – from Asia to Africa, Europe to the Americas – as Mennonite World Conference, we carry that same conviction. We are diverse in language, culture and history, yet united by baptism, discipleship and the call to peace.

The world is watching the church. May it not only hear our message. May it see it. May our shared life across borders and differences become a living letter of Christ as we serve side by side.

c. Biblical texts options:

Old Testament:
Isaiah 58:9–12

Psalms:
Psalm 133:1–3

Gospel:
Matthew 5:13–16

d. Relationship between the theme and biblical texts:

The Lord answers us in our distress and guides us to the paths of life that lead to flourishing.

We live in peace when we live in unity with each other, and God is praised.

Together, we can live out the good news, shining as a light on a hilltop.

2 Prayer requests

- Let's pray that we may experience joy in being in communion with each other amid our diversity in viewpoints and faith practices.
- Praise God for the 23 MWC member churches in Asia & Pacific, representing some 2 000 congregations in 11 countries with 250 000 members. May we live out the gospel with joy. As Spirit-filled reconcilers, may we be called "repairer of broken walls."
- As we follow Jesus in building peace and living out unity, may we be like the salt of the earth that preserves and flavours. May we be guardians of goodness and vessels of joy.

Pray for the current needs in the MWC family as expressed on the MWC prayers page: mwc-cmm.org/prayers

3 Song suggestions

Songs are from the 2022 MWC International songbook edition unless otherwise marked

Asia #12

Dalam Yesus kita bersaudara /
In Jesus Christ we are one family (Indonesia)

Asia #5

Sun Aatma kya kahta hai sab Mandliyon se /
Hear what the spirit is saying to the churches (India)

Asia (Paraguay 2009)

Gustining para bangsa / The Lord of the nations

Asia #11

Kirisuto no heiwa / May the peace of Christ be with you (Japan)

Song videos available online at
mwc-cmm.org/awfs.

Please check your congregation's copyright protocols before using these songs in public gatherings.



4 Resources in this package

In this package

- Liturgies and symbols for gathering and benediction
- Scripture reflections
- Testimonies from Asia
- Activity page

5 Additional Resources

See mwc-cmm.org/awfs

- Poster
- Video readings of Scripture texts
- Song videos
- Photos
- Anabaptist historical context: How Mennonites came to be

6 Offering



- MWC invites congregations to take a special offering for our global Anabaptist communion on Anabaptist World Fellowship Sunday. One way to do this is to invite every member to contribute the cost of at least one lunch in their own community to support the core ministries and Commissions of MWC. This is a manageable amount in every MWC member church around the world.
- Go to mwc-cmm.org/tithes-offering/ for more ideas to celebrate a special offering time for Anabaptist World Fellowship Sunday.



Photo supplied

Lansay Mennonite Bible Church, Philippines



Photo supplied

Iglesia Menonita "Caminando con Dios" in La Ceiba, Honduras



Jake Short

Hyattsville Mennonite Church, Maryland, USA



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The biblical texts, prayers, song suggestions, sermon ideas, testimonies and other resources in this package have been prepared by members of MWC from their experience in their local context. The teaching does not necessary represent an official MWC position.

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📷 Please send your photos and testimonies regarding your celebration to photos@mwc-cmm.org



Order of service: worship for the global Anabaptist communion

Guidance for local congregations

This liturgy is intentionally adaptable rather than prescriptive.

Regular texts are spoken by a worship leader.

Bolded texts are intended to be spoken together by the congregation.

Congregations are encouraged to

- *translate the liturgy into their own language;*
- *use local musical traditions;*
- *replace suggested songs with songs familiar to the congregation (use the lyrics, notation and projection materials supplied through own licensed hymnal or worship resource);*
- *include local and global stories of reconciliation and peacemaking (see worship package);*
- *adapt the prayers to local needs;*
- *include appropriate local expressions of hospitality and community;*
- *observe Communion according to their own tradition;*
- *invite children, youth, women, men, elders and people from different cultural backgrounds to participate.*

The goal is not for every congregation to conduct an identical service. Rather

- *One theme.*
- *One biblical story.*
- *One spiritual movement.*
- *Many languages.*
- *Many cultures.*
- *Many expressions.*
- *One Body of Christ.*

Service leader's guide

Worship leader: Leads the welcome, call to worship, prayers, responses, covenant, commissioning and blessing.

 **Scripture reader:** Reads Isaiah 58:9–12 and Psalm 133.

Preacher / reflection leader: Develops the three movements of the reflection:

1. *God calls us to restore what is broken.*
2. *Jesus calls us to make the gospel visible.*
3. *We become good news together.*

 **Music leader / musicians:** Lead the congregation in the suggested songs, using local musical traditions where appropriate.

Communion ministers: Serve according to the congregation's own tradition.

Order of worship

We gather

- *We come from many places, cultures, languages and experiences.*

We receive

- *We hear God's Word and allow Christ to reshape our lives.*

We become

- *We practice reconciliation, mutual care, justice, peace and discipleship.*

We go

- *We are sent to become visible good news wherever God has placed us.*



Prelude: We gather

🎵 *[Simple and welcoming music from the congregation's own tradition.]*

Text to project or display at the front:

Many places.
Many languages.
Many cultures.
Many stories.

One Lord.
One body.
One calling.

Together becoming the good news.

Welcome

Welcome, sisters and brothers in Christ.
Today we gather as one global family of faith.
We come from different countries.
We speak different languages.
We worship in different musical traditions.
We carry different histories.
We know different joys.
We bear different wounds.
Yet we gather around one Lord:

Jesus Christ.

Today we remember that the gospel is not only something we proclaim.
The gospel takes flesh in our relationships.
The gospel becomes visible in our communities.
The gospel becomes credible through the way we live.
Today we gather under one shared calling:
Together becoming the good news.

Call to worship

We come from many places.

We come as one body.

We speak many languages.

We share one hope.

We carry different stories.

We belong to one another.

We have different gifts.

We serve one Lord.

We face a wounded and divided world.

We seek the way of peace.

We do not gather merely to hear the good news.

We gather to become the good news.

All

Together we gather.

Together we worship.

Together we follow Jesus.

Together we become the good news.

Opening hymn

*[Purpose: gathering and joyful communal praise.
Congregational singing, not a performance.]*

🎵 *Suggested song: Come, Christians, Join to Sing* [Author: Christian Henry Bateman, © 1843]



The gift of one another: We receive

In many cultures, especially cultures where community and family are deeply valued, a person is not understood as someone who exists alone.

We belong to families.

We belong to communities.

We belong to one another.

The Christian faith tells us something even deeper:

In Christ, we belong to one another.

We are not isolated disciples.

We are a people.

We are a body.

We are a household.

We are a fellowship.

We are pilgrims walking together in the way of Jesus.

We belong to Christ.

We belong to one another.

Take a moment to look around you.

Look at the people beside you.

Look at those who are different from you.

Look at those whose stories you may not yet know.

Now say to one another:

You are welcome here.

You belong among us.

[Pause]

May this simple welcome become more than words.

May it become the shape of our life together.

Opening prayer

Let us pray.

God of Jesus Christ,

**You have called us
out of isolation into community,
out of fear into faith,
out of division into reconciliation,
out of self-interest into mutual care.**

Teach us to receive one another as gifts.

Teach us to carry one another's burdens.

**Teach us to listen to one another with
humility.**

**Teach us to learn from those who are different
from us.**

**Teach us to forgive,
to serve,
to share,
and to walk together.**

**Make us a community
in which Christ can be seen.**

**Make our common life
a living witness to your love.**

Through Jesus Christ our Lord.

Amen.

Song: The servant community

We do not walk alone.

We are pilgrims on a journey.

We are called not only to receive the love of Christ,

but to become servants of one another.

Let us sing as one community.

🎵 *Suggested song: The Servant Song*
[Author/composer: Richard Gillard, © 1977,
CCLI: 72673]



Confession: We come with humility

When we forget that we belong to one another
Let us come before God in honesty.

For the walls we have built between people and
peoples

Lord, have mercy.

For the times we have chosen power over
service

Lord, have mercy.

For the times we have protected our own
interests while others suffer

Lord, have mercy.

For the times we have allowed culture, race,
class, nationality, ideology or politics to become
greater than our identity in Christ

Lord, have mercy.

For the times our churches have spoken about
love but failed to embody it

Lord, have mercy.

For the times we have proclaimed peace without
practising reconciliation

Lord, have mercy.

For the times we have forgotten the poor, the
displaced, the lonely, the wounded and the
unheard

Lord, have mercy.

Song: Kyrie

🎵 *Suggested song: Kyrie eleison [Traditional,
language: Greek]*

Kyrie eleison.

Christe eleison.

Kyrie eleison.

*[Repeat three times or according to local
practice.]*

Prayer of confession

Merciful God,

we confess that we have often wanted the
gospel to change the world without first allowing
the gospel to change us.

We have desired unity without vulnerability.

Peace without sacrifice.

Justice without inconvenience.

Community without responsibility.

Forgiveness without repentance.

Teach us again the way of Jesus.

Where there is a breach, make us repairers.

Where there is hatred, make us peacemakers.

Where there is hunger, make us generous.

Where there is loneliness, make us companions.

Where there is injustice, make us courageous.

Where there is fear, make us people of hope.

Restore us,

so that through our restored lives,

others may encounter your restoring love.

Amen.

Assurance

Hear the promise of God:

“Then you shall call, and the Lord will answer;
you shall cry for help, and he will say, Here I am.”

God does not abandon us in our brokenness.

God calls us.

God restores us.

And God sends us.

Thanks be to God.



Scripture reading: We hear the Word

Isaiah 58:9–12

[Read from the congregation's preferred Bible translation.]

The Word of the Lord.

Thanks be to God.

Reflection: We become

God calls us to restore what is broken

Isaiah does not describe worship as something disconnected from human suffering.

True worship becomes visible when God's people respond to hunger, injustice, oppression, loneliness and brokenness.

The church is called to become

Repairers of the breach.

We do not merely announce God's healing.

We participate in it.

Jesus calls us to make the gospel visible

In Matthew 5, Jesus says:

"You are the salt of the earth."

And:

"You are the light of the world."

Jesus speaks to a community of disciples.

The light is not merely the light of isolated individuals.

It is the visible witness of a people whose life together reflects the way of Jesus.

The world should be able to see

- forgiveness,
- peace,
- generosity,
- truth,
- justice,
- hospitality,
- enemy-love

The gospel becomes visible.

We become good news together

Psalm 133 celebrates the beauty of people dwelling together in unity.

Christian unity is not sameness.

It does not erase culture.

It does not erase language.

It does not erase difference.

Rather, our differences can become a place where the grace of God can be seen.

We become a community in which people can say:

"Look at how they love one another."

Therefore

Together becoming the good news is not merely a theme.

It is a way of discipleship.

Response song: We respond to the Word

We have heard the Word.

Now we ask not merely:

"What does the Word say?"

but:

"What kind of people is the Word forming us to become?"

Let us sing.

Suggested song: Speak, O Lord

[Authors: Keith Getty & Stuart Townend, ©
Thankyou Music, CCLI: 4615235]



Psalm: The beauty of dwelling together

Psalm 133:1–3

[Read slowly from the congregation's preferred Bible translation.]

Unity is not sameness.

We are different, and we belong together.

Unity is not uniformity.

We are many, and we are one.

Unity is not merely something we receive.

Unity is also something we practice.

When the world sees a divided people reconciled

The gospel becomes visible.

When strangers become sisters and brothers

The gospel becomes visible.

When people carry one another's burdens

The gospel becomes visible.

All

Together, we become the good news.

Prayers for the world

Let us pray for the world God loves.

For the wounded world

For places where war has destroyed homes,
families, communities and hopes

**God of peace,
make us instruments of reconciliation.**

For those who are hungry

For those who lack food, clean water, shelter,
work or opportunity

**God of compassion,
make us generous.**

For those who are displaced

For refugees, migrants and all who have been
forced from their homes

**God of welcome,
make us hospitable.**

For those who experience injustice

For people whose voices are ignored, whose
dignity is denied or whose lives are treated as
less valuable

**God of justice,
make us courageous.**

For the lonely

For children, young people, parents, the elderly
and all who feel forgotten

**God of love,
make us companions.**

For creation

For forests, rivers, oceans, animals and
communities whose lives are threatened by
environmental destruction

**God of creation,
make us faithful caretakers.**

For the church

For churches divided by culture, language,
tradition, politics and history

**God of reconciliation,
make us one.**

For the global Anabaptist communion

That we may be a people of discipleship, peace,
justice, reconciliation and mutual care

**God of grace,
make us your good news.**



Holy Communion: no one walks alone

[A simple table may be placed at the centre of the worship space.]

A table is a place of welcome.

A place where people sit together.

A place where stories are shared.

A place where strangers can become friends.

A place where what we have is shared.

A place where we learn that life is not meant to be lived alone.

**At Christ's table,
there is room for another.**

There is room for the stranger.

There is room for the wounded.

There is room for the one who has wandered.

There is room for us.

**At Christ's table,
we belong to one another.**

[If the local congregation celebrates Holy Communion, continue according to its own tradition.]

Invitation

Come to the table of Christ.

Not because we are perfect,

but because we are being made new.

Not because we have no differences,

but because Christ gathers us in our differences.

Not because we have already arrived,

but because we are still walking together.

Come.

Receive.

Remember.

And be renewed.

🎵 *Suggested Communion song: Let Us Break
Bread Together*
[Traditional African American spiritual]

If Communion is not celebrated, replace this section with a prayer or congregational song expressing fellowship, reconciliation and shared life.

Our covenant: We will

Will you seek the way of Jesus?

By God's grace, we will.

Will you listen to those who are different from you?

By God's grace, we will.

Will you care for those who are wounded?

By God's grace, we will.

Will you seek reconciliation where there is division?

By God's grace, we will.

Will you resist hatred, revenge and violence?

By God's grace, we will.

Will you carry one another's burdens?

By God's grace, we will.

Will you share what God has entrusted to you?

By God's grace, we will.

Will you make the gospel visible through your life together?

By God's grace, we will.

Will you go where Christ sends you?

By God's grace, we will.

Will you become good news for a wounded world?

By God's grace, we will.



Sending: We go

The global church receives gifts from every part of the world.

Africa speaks.

Asia speaks.

Europe speaks.

The Americas speak.

Oceania speaks.

And together we sing.

🎵 *Suggested sending song: We are marching in the light of God / Siyahamba*

[Traditional, language: Xhosa; English text associated with Anders Nyberg]

[Clapping, gentle movement or simple percussion may be used according to the congregation's custom.]

Commissioning

You have come together.

Now go together.

You have heard the Word.

Now live the Word.

You have received grace.

Now become grace.

You have received peace.

Now practice peace.

You have been welcomed.

Now welcome others.

You have been loved.

Now love.

You have been forgiven.

Now forgive.

You have been called.

Now go.

Blessing

Go into a world that is wounded.

We go with compassion.

Go into a world that is divided.

We go with reconciliation.

Go into a world that is afraid.

We go with courage.

Go into a world that longs for hope.

We go as people of hope.

Go into places where the gospel is spoken but not yet seen.

We will make the gospel visible.

And wherever you go,

may Christ go before you.

May Christ walk beside you.

May Christ live within you.

May Christ be revealed among you.

May your community become a place of healing.

May your relationships become a witness of grace.

May your peace become a testimony.

May your love become a proclamation.

And may your life together become

a living letter of Christ

in a wounded world.

Together we go.

Together we serve.

Together we love.

Together we make peace.

Together we become the good news.

In the name of the Father,

and of the Son,

and of the Holy Spirit.

Amen.



Final refrain

Together becoming the good news.

Together becoming the good news.

Together becoming the good news.

All

Together becoming the good news.

♪ *[Soft instrumental music continues as the congregation leaves.]*

The final word

The world is watching the church.

May it not only hear our message.

May it see it.

Let the hungry encounter good news.

Let the wounded encounter good news.

Let the divided encounter good news.

Let the lonely encounter good news.

Let the fearful encounter good news.

And let them encounter it not merely in what we say, but in **who we become together.**

Together becoming the good news

One body.

One calling.

One way of Jesus.

One witness of peace.



Henk Stenvers

Candles of different colours represent parts of the global Anabaptist family at Doopsgezinde Gemeente Bussum-Naarden, Netherlands.



Sermon reflections

A channel for God's grace

Isaiah 58:9-12

"When you pray, I will answer you. When you call to me, I will respond" (Isaiah 58:9). What a great promise that our prayers are answered, that our calls have response from God!

When I was 17 years old, I was diagnosed with trigeminal neuralgia. I felt a sharp, stabbing and burning pain in my left face. I felt hopeless because the doctor said it is a chronic disease.

Out of desperation, my parents brought me to many hospitals and even to less reputable doctors fraudulently claiming expertise. And those failed to heal me.

That situation led me to drop my knees in prayer and ask God for a miracle. After one and a half years of begging for God's healing, it finally came on 8 February 2002 during our prayer gathering. In an instant, I felt a menthol-like energy running on my surrendered hands. I had been earnestly seeking God's healing and God answered!

From then on, I knew God has called me to serve in God's vineyard. The darkness around me turned to the brightness of noon.

God asks us to first clear the debris of our own cruelty, judgment and malice before the channel of communication is fully open. Offering tangible help to the hungry and those who are in need makes us to be God's instrument of blessings to others.

On the other hand, we feel sad and weak when there are no results yet on the work entrusted to us. But when we live a life of active compassion, we are not left emptied. Instead, God promises guidance, strength and deep satisfaction.

The imagery used in Isaiah 58 is brilliant: a well-watered garden and a spring that never fails.



Lacao Mennonite Bible Church

Lacao Mennonite Bible Church, Philippines, celebrates Anabaptist World Fellowship Sunday in 2026.

When we become a channel for God's grace to reach others, that living water must first flow through us, keeping our own souls vibrant and alive.

Finally, verse 12 tells us about our legacy to the next generation. When we live out this blueprint of justice and mercy, we become architects of restoration.

We live in a world full of broken relationships, fractured communities and systemic injustices. When we align our hearts with the vulnerable, we find that God was waiting for us there all along.

This passage calls us to be the people who rebuild on sturdy foundations. Our acts of kindness do not just patch temporary holes; they restore the very walls and houses of society, creating safe spaces for future generations to dwell.



—*Felipe R. Magbuhos Jr. is Integrated Mennonite Churches (IMC) Education Committee chair and associate pastor, Lacao Mennonite Bible Church, Philippines. He delivered this reflection at Renewal 2026 in the Philippines.*



Abundant spiritual life

Psalm 133:1

Psalm 133 is a psalm of King David, one of the Psalms of Ascents. The Psalms of Ascents are sung by pilgrims on their journey to the holy temple, encouraging one another along the way.

In its short three verses, the psalm uses two images to depict the central theme of the first verse: community harmony and fellowship.

The first image is Aaron the priest being anointed with precious oil. The second image is Mount Hermon and Mount Zion.

Anointing oil

The precious oil poured on Aaron's head is at the solemn and important moment when Aaron, as High Priest, is anointed. As High Priest, Aaron's work was to pray, confess sins and bless all the people of Israel. In other words, he stood between God and the people. When people sinned, they would come to Aaron to pray for them, to bridge the gap between them and God.

We Mennonites believe that we can confess our sins to one another, just as Martin Luther would seek out his monastery brothers to confess to one another. Indeed.

Behold, how good and pleasant it is when brothers dwell in peace! What God desires is peaceful coexistence among brothers and sisters.

When God gave the Ten Commandments to the Israelites, it wasn't just about the relationship between people and God; more than half of them concerned the relationship between God's people.

The psalm says the oil went down to the skirts of Aaron's garments. What was on Aaron's hem? There was a breastplate with 12 different gemstones, each representing the 12 tribes of Israel. That means that the precious oil poured

on Aaron's head, flowing down to his beard, to the 12 tribes of Israel, and then to all of God's people.

How does Jesus describe our relationship with God's people, the relationship with our brothers and sisters?

Mount Hermon and Mount Zion

Psalm 133:3 is a beautiful picture: Mount Hermon in the distance, its dew falling on Mount Zion, nourishing the earth and filling it with life.

Mount Hermon is located at the southern end of the Anti-Lebanon Mountains, more than over 2 800 meters high. Its peak is covered in snow year-round, and the mountain range has abundant rainfall. Mount Zion, on the other hand, is lower, only 765 meters high, and is a drier mountain. If you look at a map, the two mountains are actually quite far apart (almost 300 kilometres).

Mount Hermon was the highest mountain in the Promised Land that Joshua conquered. Water flowed down from it, first passing the Sea of Galilee, then the Jordan River, and finally into the Dead Sea to the south. The main springs of the entire Promised Land originated from Mount Hermon.

Mount Hermon is now Israel's only ski resort area. Moist air from the Mediterranean rises as it encounters Mount Hermon, and combined with the northerly winds, it carries the cold, icy air to Jerusalem in the south. Therefore, Psalm 133 records, "The dew of Hermon fell on Zion."

For the Israelites, they hoped the dew of Mount Hermon would share its sweetness with the mountains of Zion.

For us, pastors, small group leaders/mentors, please remember: you are Mount Hermon to your small group members and church members. They desperately need nourishment from you. God calls you to their side so that you may share



some of the grace you have received from God with them.

Are our spiritual lives abundant? If we ourselves are parched, how can we become someone else's Mount Hermon?

Most importantly, some times we are Mount Hermon, and at other times we are Mount Zion.

May God bless us.



—submitted by Jeremiah Choi, Hong Kong

20 000 homes needing reconstruction, including at least 7 500 completely destroyed.

This one green house still standing amid devastating devastation is striking. When the flood came and the torrent of water and the debris slammed against the house, it stood firm.

Why?

According to the experts, before anyone claims exactly why it survived, the house deserves a proper structural and geotechnical investigation. However, few highly possible reasons have been highlighted so far.

Untraditional

The “miracle house” in Nuwakot, Nepal, was built using a frame skeleton, while neighbouring houses relied on gravity, heavy and enforced mud and stone walls that easily split apart under lateral pressure.

The house that survived was constructed in an untraditional way.

The teaching of Jesus in Mathew 5:13 to 16 is not traditional.

The teachings of our Lord are radical; they went and still go far beyond the traditional expectations. In Matthew 5:20, Jesus tells his followers, “... that unless your righteousness is greater than the righteousness of legal experts and the Pharisees, you will never enter the kingdom of heaven.” Jesus’ teachings are directed toward inner transformation, not merely outward observance.

Many of our church traditions may need to be re-examined in the light of the Word of God, particularly, the Gospels. Do these traditions help us to become more like Jesus? Or do they primarily preserve our institutions, security, position, comfort, status and identity?



BIC Nepal

Due to their reputation after more than 10 years of relief response, serving the community without discrimination on caste or creed, BIC Welfare Society was called upon by the local government to support flood victims in Jahada Rural Municipality of Morang district, Koshi Province in 2024.

Lessons from “the miracle house”

The Nepal “miracle house” footage is one of the most viral videos of the day. A catastrophic flood triggered by a glacial collapse on 26 August 2026 swept away homes, roads, bridges, vehicle and entire sections of villages in Nepal.

As of 4 September 2026, according to Nepal’s National Disaster Risk Reduction and Management authority, more than 1 250 people were reported dead, 42 000 missing, and around



Saltiness

According to *India Today*, 1 September 2026, the owner of the miracle house attributed part of its strength to the better quality cement and materials of the house.

As Jesus begins his radical teaching ministry with Sermon on the Mount describing the quality (character) required in the kingdom of heaven, he declares the identity and the purpose of community of disciples. As the salt of this world, the community of disciples have been assigned the task of influencing the world.

The saltiness was the basic quality of the salt Jesus talked about which served the purpose like preserving the food from corruption and bringing out the intended flavour.

The community of disciples ordained as the salt of earth has been assigned the task of preserving the earth, including human-ordered world system among which it mingles, from corruption and to season it as God has intended or requires.

“He has told you, O mortal, what is good and what does the Lord requires of you...” (Micah 6:8). Thus, the task of the community of believers is to follow Jesus humbly, to influence the world in such a way that the spread of corruption (such as injustice, violence and brokenness in all the areas of life) is hindered and to simultaneously work for its restoration.

A beacon on a hill

The position of miracle house is suggested to be one of the reasons to survive the flash flood and also to make the circulation of related footages highly viral.

The miracle house was constructed on higher ground. No way could it hide from the eyes of the world. After viewing the viral footage, one viewer wrote, “There is hope and miracles after all in this great tragedy.”

“A city built on a hill cannot be hid” (v 14b). The elevated position of the city makes it impossible to hide. Likewise, no matter how dark it is, only way to conceal a light is to put the source under something covering it completely.

The Greek word *moranthe* conveys the meaning of losing its saltiness in verse 13. However the literal meaning ‘to be foolish’ also makes sense here. It can also be understood as “to become sluggish or numb” and “intellectual and spiritual deficiency.”

Not to act as salt and light of the world would be strange for a community of disciples with sound mind and spiritual understanding. The community of disciples does not have an option; it can’t afford to miss the purpose of its existence.

The source of light is to be placed comparatively on a higher ground than the objects on which it shines to make sure that it benefits the objects.

The community of disciples is called to display all the attributes of God and characteristics of citizens of heaven through its life, behaviour and works so that the world can see and glorify our heavenly Father working through us. Our actions, kindness and daily behaviour are a more powerful way to show our faith than simply talking about it. This makes our life a testimony of good news which is meant to reconcile human with human and human with God.

Strong foundation

The most important reason that green house in Nepal likely survived was a well-anchored foundation, reinforced concrete columns connected to the foundation and continuous connected footings. The main structural parts were strongly connected all the way from the roof down to the ground, so forces don’t act on individual parts independently. The reinforced frame worked as one structure and when flood water and debris pushed against one part,



the load was distributed through the columns, beams and foundations rather than one wall taking the entire force.

Jesus did not call his disciples to become the good news individually. When Jesus says:

- you are the salt of the earth,” **you** is **plural** while *salt* is *singular* .
- “you are the light of the world,” **you** is **plural** and *light* is *singular*.
- “let **your** light shine before people,” **your** is **plural** while *light* is *singular*.

This grammatical construction indicates that the individual disciple separate from others is not a salt or light in oneself, but all the disciples together to form a collective, singular salt and a collective, singular light so that they can share the burden of becoming the good news together, building wisely, strongly interconnected and deeply anchored to our rock, the Lord Jesus Christ.

The periphery

Many times, working independently may seem faster, simpler, more convenient and effective. Working together feels complex, with no immediate results.

The entire structure of the miracle house stood firm; however, the periphery of the building suffered the heavy blows of flood and debris and warehouse belongings of the lower floor swept away.

This reminds us that it is the periphery which suffers the most. The marginalized in all areas of life are the ones who suffer the heaviest loss.

In India, churches without a building and legal recognition are the ones most targeted and persecuted. The same applies everywhere in the world to minorities, migrants, displaced peoples,

those who are economically, socially and politically weak, people living near the national borders, etc.

Anabaptist World Fellowship Sunday calls to become good news together by following Jesus radically, influencing the world for good, building wisely, having a sound mind and shining brightly and being deeply anchored on the bedrock Lord Jesus Christ, with those in the core to connected strongly with those in periphery to share the blows of disaster.



—Nishant Sidh is a member of Mennonite Church, Rajnandgaon, part of Mennonite Church in India.



Testimonies from Asia

Andrew Suderman



Members of MWC's Deacons and Peace Commissions along with general secretary César García joined Myanmar pastors for several days of learning and sharing together in 2024.

The way of Jesus Christ

My name is Reverend U Lin Aung. Together with my wife, I serve as a pastor at the Mennonite church in Yangon, serving God.

Like other Myanmar citizens, I was born in a country that has experienced one of the world's longest-running civil wars. My hometown, Taungoo, is located not far from Thandaunggyi Township in northern Karen State – an area that successive governments have designated as a “black zone” or “brown zone” (where groups in opposition to the government are active).

Thus, from childhood, I have witnessed and heard of the tragic consequences of war many times over.

I have personally experienced the painful effects of war: families shattered by conflict, people losing limbs, businesses collapsing beyond easy recovery, deteriorating education and healthcare services, and the loss of mutual trust and respect between religious and community groups.

This is precisely why I deeply long for a new, peaceful, war-free country.

By God's grace, I became a member of the Anabaptist family in 2016. This church does not participate in armed killings or wars but follows the way of Jesus Christ – truly forgiving enemies and working for peace. Connecting with this church brought new hope and new strength to my heart.

Today, together with the Mennonite church in Myanmar, I am doing my utmost to serve the cause of peace and reconciliation. Amid overwhelming needs, difficulties, challenges, criticisms and mockery, I continue to share the way of Christ with as many children, youth, adults and elderly as I can reach.

I also face misunderstanding from some Christian brothers and sisters who do not embrace this path. I am sometimes called “cowardly” or “sitting on the fence.” It is deeply painful to be wrongly accused by loved ones, yet I must continue walking the Anabaptist path I believe in.

Whatever happens, as long as God grants me grace and mercy, I will continue striving for peace and reconciliation along the path I believe in – the way of Jesus Christ, the Anabaptist way.

Though this path we believe in is Christ's way, it is not the most popular path in Myanmar, where armed approaches prevail. Therefore, I would like to invite you to remember and pray especially for peace in Myanmar and for the growth of believers who live according to the way of Jesus Christ.

—submitted by John Lan Aung Pway, Bible Mennonite Church, Mennonite, Myanmar



God's will on earth as in heaven

I am a Mennonite pastor. My total years of pastoral ministry amount to 20 years.

Based on both my pastoral experience and my theological reflection, I have come to understand that the beliefs and practices of Anabaptism are truly distinctive and have helped my Christian life mature and grow. I have realized that the Anabaptist way contains principles that urgently need to be taught both for Myanmar's Christian mission work and for missionaries themselves. I personally practice and follow these ways.

I would like to share some points that have profoundly impacted me:

- believers baptism
- back to the Bible
- emphasizing Jesus' teaching to "love your enemies"
- discipleship
- separation of church and state
- reconciliation
- nonviolence
- peacebuilding

I believe and feel that if these principles were present in my life and in everyone's life, God's will would be done on earth as it is in heaven. Therefore, I personally obey and practice these beliefs and ways, and I share and testify about them to others.

—submitted by David Tun Wai, Bible Mennonite Church, Mennonite, Myanmar

My nonviolence beliefs

I am a Mennonite youth. Due to the ongoing civil war in Myanmar and the forced conscription of young people, I have fled to Thailand.

My reason for fleeing is not fear of military service or fear of fighting. It is simply because of my nonviolence beliefs and my unwillingness to use weapons to kill fellow human beings.

—submitted by an anonymous Mennonite youth, Bible Mennonite Church, Mennonite, Myanmar

A young person's heartfelt words

Being an Anabaptist in a place like Myanmar, so full of conflict, is difficult. People call me "weak." They say I have "no patriotism." But my pride lies where others do not understand:

My weapon is prayer.

My fortress is faith.

My victory is reconciliation.

My path is the way of the cross, the way of endurance.

—name withheld, Bible Mennonite Church, Mennonite, Myanmar



Ashish Milap



Ashish Milap leads pastoral prayer during the Anabaptist World Fellowship Sunday service at Sunderganj Mennonite Church, Dhamtari, India.

Men's fellowship aims to become good news for community

It was started with the question by one of our church members who asked me at the end of our local church 125th celebration: 'can we meet frequently as a group to have fellowship?'

And that question arose a thought in me to have male gathering or fellowship in our church.

After we found like-minded members from our church, we announced in the church that we have planned to start men's fellowship. Once we gathered as a group, we planned how this fellowship will shape in the present which will affect the future.

We started our gathering by reading Psalm 133 and thinking of the benefits.

We planned to meet every month with four aims, one aim for each week.

- Bible study
- Fellowship
- Service
- Prayer

All our activities will be of the type that help everyone to involve in.

For Fellowship week, we visit our church members who are not in fellowship with the church. We divide ourselves in groups and visit some families, with the invitation to be regular in the church. We counsel them to experience the joy of fellowship. Even though they have not yet shown in the church, we as a group pray for them and keep on counselling them with the hope that some day, they will be the part of the church fellowship.

For Service week, we survey to find out who are needy in our society. We take offerings every week and through that offering we help the needy. We have planned if the offering will not meet the need of the needy, we will contribute individually or as a family according to the need. Even though we have not yet become the good news in our community now, we hope that very shortly we are going to become.

For Prayer week, we have fasting prayer time with the prayer requests shared by our church members.

We have elected leaders for these activities who look after planning and follow up.

Our men's fellowship has started just six weeks ago and we have long way to go.

In our churches, children, youth and women have their regular fellowship but men's fellowship is not a regular practise. By starting this fellowship, we are in a process to become the good news together for our community.

This fellowship has surely strengthened our unity as a group of brothers who are moving forward to strengthen the community with Bible Study, Fellowship, Service and Prayer.



—Rev. Ashish Kumar Milap, pastor,
Sunderganj Mennonite Church,
Dhamtari, a unit of Mennonite Church
in India conference



Children's story and activity

Paper chain of good news

Scripture: Psalm 133:1-3

*How good and pleasant it is when we live
together in unity!*

Focus: fine motor skills (writing) and giving

Preparation: colourful paper, scissors, pen,
glue/tape

Create & play

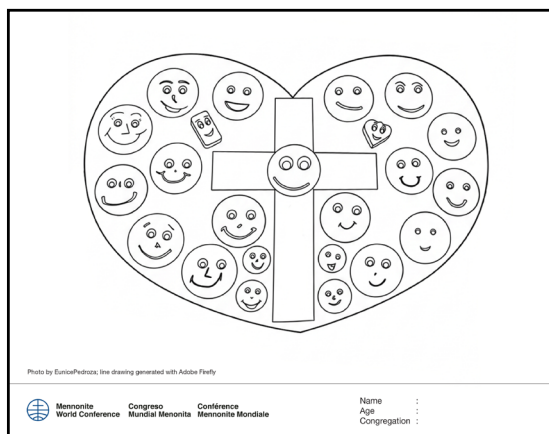
1. Hand each children a set of colourful paper, ask them to write good things that happen in their life because of God's blessing, one good thing for each paper. Write as many as they can.
2. Once they finish writing, make a paper chain using the paper.
3. Combine all the paper together to see how long the paper chain becomes.

Lesson

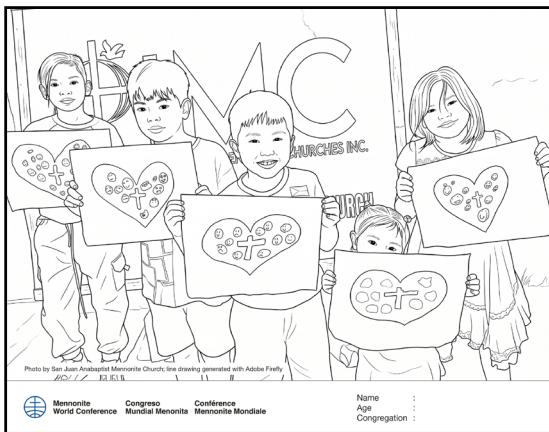
The chain of goodness is even longer when we combine them together.



Colouring pages



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Celebrating worship with cultural practices

In India many congregations follow the tradition of “no shoes/footwear” on the platform and many in the more rural areas do not allow any shoes in the entire building.

MWC congregations around the world are invited to share in this practice on Anabaptist World Fellowship Sunday.

- The place of worship is considered holy and the feet being dirty, therefore the shoes are removed outside the door.
- Some congregations have people sit on the floor during worship: for practical reasons of cleanliness and hygiene, shoes are removed before entering the church.
- Some congregations follow this practice with the intention to communicate that Christianity is not just a western religion, but is rooted in local customs and traditions. Hindus always remove their shoes when entering their temples, and many Christians do the same when entering their own places of worship.



Moses Kuldeep

Bethel Mennonite Church Jagdeeshpur, India, celebrates Anabaptist World Fellowship Sunday.



Additional resources

Add your own image to this year's poster. What does it look like for you to become the good news together in your congregation?

Add a widescreen photo
(dimensions 1920 x 1080 px)

Add a portrait orientation photo
(dimensions 42 x 29.7 cm)



Click on image to download file.
Widescreen: MWC AWFS 2027



Click on image to download file.
Poster: MWC AWFS 2027

