



ON THE ROAD

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of the
**Anabaptist Association of
Australia and New Zealand Inc.**
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"Instead of hating people you think are warmakers, hate the appetites and disorder in your own soul, which are the causes of war. If you love peace, then hate injustice, hate tyranny, hate greed - but hate these things in yourself, not in another." - Thomas Merton, SOJOMAIL, 12 June 2002

On The Road

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COVER SYMBOL: The lamb in the midst of briars is a traditional Anabaptist symbol. It illustrates the suffering Lamb of God, who calls the faithful to obedient service and discipleship on the road. This particular rendition is from *Hymnal A Worship Book* Copyright 1992. Reprinted with permission of Mennonite Publishing House, Scottsdale, PA, USA.

THE VIEW FROM EPHESIANS FOUR

MARK AND MARY HURST

...to prepare all God's people for the work of Christian service

A recent article in the *Mennonite Weekly Review* (April 29, 2002, p.3) spoke about how "the practice of searching for God through the guidance of a trained director is seeing a renaissance." What was once seen as a Catholic practice is now spreading to Protestants as well. In the USA, "thousands of spiritual directors are being trained each year in some 236 spiritual formation centres."

Spiritual directors walk with people on their spiritual journeys like Jesus walked alongside the two disciples on the road to Emmaus. They practice "holy listening," a spiritual discipline honed by such past spiritual masters as St. Teresa of Avila, St. John of the Cross, and St. Ignatius of Loyola.

We recently watched *Mumford*, a video about a local psychologist in a small US town. Throughout the movie, he impacts just about everyone he meets and helps them work through everything from sexual hang-ups to chronic fatigue syndrome. How does he do this? What is his secret therapy? He listens to people. And in that listening, people find healing.

Spiritual direction, "holy listening," spiritual friendships, Christian meditation, prayer...these are all spiritual disciplines being rediscovered by Christians who want more from their walk with God than Sunday morning church attendance gives them.

People want to experience God, not just know things about God, and the practice of spiritual disciplines is one way to do that.

Many of the first Anabaptist leaders came out of monasteries and Catholic orders. They were used to following a "rule" of life; structured days of spiritual disciplines. They prayed and sang through the Psalms regularly and journeyed with others on a time-honoured path to God.

Much of this structured spirituality was lost during the Reformation and the years that followed, as Anabaptists and other Protestant groups tried to sort out what was useful and what was not. Today, there is a rethinking and rediscovery going on. Several of our articles in this issue will look at spiritual disciplines to see how they are practised today to enrich the lives of those who use them.

You will also find the usual mix of book information, news from around the network and world, and information about the upcoming AAANZ conference. Please join us in January.

Friends from Canberra helpfully summarize our June Sydney church planting event. Thanks for the feedback. We always welcome comments from *ON THE ROAD* readers.

PRESIDENT'S REPORTDOUG HYND

The conference season in this part of Australia at least has come and gone with substantial encouragement for the Association. At both the Zadok and the Baptist Today conferences that I participated in, Mark and Mary Hurst's contribution was substantial. They made a great impact through their workshops and leadership in worship.

Mark and Mary certainly gave embodiment to the sort of Christian life and engagement in the world that the Association is committed to. At both conferences the result was that, the Association was seen in much clearer perspective than it has been previously. The relevance and rootedness in the Gospel of the commitment to the way of peace that they gave witness to is standing out more and more starkly in the light of the events of the past year. The contribution of other members of the Association in the conference programs was also substantial taking into account as well Chris Marshall's involvement in the TEAR conferences over this period.

As we move forward though towards the end of Mary and Mark's second year of ministry for the Association, we find ourselves faced with the need to discern in a more focused way directions and priorities for the Association. What can we do with the resources and the gifts that we have been given? How can we sustain our activities in both spirit and in financial terms as a small scattered network committed to peacemaking?

The Committee has taken the first steps in finding its way forward with a small group meeting in Sydney in May as a visioning Day to identify and discern short and long-term priorities. A group of association supporters in Melbourne will be meeting with Mark and Mary during their next visit to Melbourne to take this process a step further.

Beyond that gathering, we will be spending some time at the Conference in January to pray and reflect together in a process

and time of discernment. Please come to the Conference if you can. You will have the opportunity to share in the theme of Peace Church, build connections and assist us in building an association that will serve the Christian community in Australia and New Zealand through its challenge to the way of peace. It will be a time of refreshing relaxation, a time to build friendship and find strength for the journey.

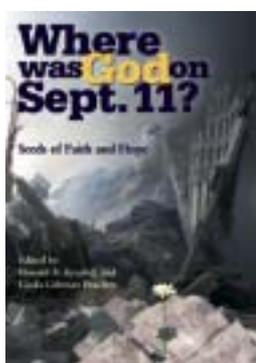
Let me leave you with an extract from the Mennonite Media *Third Way Café* that has pressed me hard on the issue of where my ultimate loyalty lies as a follower of Jesus:

If we profess our allegiance to the Slain Lamb, we must relinquish claim to the use of any and all violence. The New Testament witness is clear that the sword is not an option. Christians until the time of Constantine understood this. Yet the temptation to use violence is ever present, even for Mennonites. We are tempted at times to believe that God is no longer in control of history, that it's up to us to take the reins and try to make things come out right. When we align ourselves with our government in its war on Afghanistan, even when it fights for justice, we are saying that God no longer holds sovereignty over our world. We are believing that, while God used to act through Jesus, Israel and the prophets, God does not act in 21st-century politics.

Pastor and activist Dale Aukerman called this "situational atheism." We believe Jesus died for our sins, but we don't acknowledge his sovereignty in political affairs. We believe we must fill in the gaps for this clockmaker deity so that history will turn out right. We become situational atheists when we use force to protect innocent third parties, when we wage war to bring peace or when we ask our government to retaliate for the attacks of last September 11.

If we read the Bible not as a book of rules or a road map to heaven but as the unfolding history of God's saving acts toward humanity, we see that the person and work of Jesus is the key to understanding how we are to live. Jesus calls us to love our enemies, not "bomb them back to the stone age." The command to love one's enemies is not an unrealistic, utopian dream, an ideal given to make us realize our sinful inadequacy and our need for grace. Love of enemies is at the core of how God met evil on a cross and conquered it, and it is at the heart of how we must live as disciples. This is why Paul calls the cross a "skandalon," a stumbling block to those who don't believe. It is a scandal because, according to worldly wisdom, the cross is unrealistic and irresponsible. (Fred Bannson, "I pledge allegiance to Jesus not the flag," Third Way Café)

<http://www.thirdway.com/peace/patriotism.asp>



Overcoming Evil with Good

BOB GROSS

Nothing that happened on September 11, 2001 changes anything about the Christian faith. The will of God, as we know it through the example and teachings of Jesus Christ, is the same today. It may be more difficult for us to hear, but the call of God on our lives has not changed.

...When we try to fight evil with evil, we are overcome by evil. We are overcome by evil not when violence happens to us, but when we choose to respond with evil.

...When the planes hit the World Trade Center and the Pentagon, and so many people died, our nation [the USA] was not, at that point, overcome by evil. I think the real danger of that is in what happens in response.

Someone asked an expert on terrorism about the mindset of the persons who hijacked those planes. She explained that the terrorist mentality is one that says, "We are totally good, our cause is totally just, and we are justified in taking any action against our enemy, who is totally evil."

As I listened, I suddenly realized, that's what we are hearing from many of our national leaders. It's what we are hearing at the local coffee shops. It is the language of holy war. And this is the real power of evil. Evil has the power, if we let it, to turn us away from God. "Do not be overcome by evil. Do not repay anyone evil for evil" (Rom. 12:21, 17). If you want to defeat evil, use the power of good.

... We have a choice about whether to be overcome by evil, or to follow Jesus in transforming evil with good. Right now, we are to love our enemies and do good to those who persecute us. We are never to repay evil for evil, but instead to overcome evil with good. This witness has never been more needed in our world.

This excerpt is from *Where was God on Sept. 11?* Edited by Donald B. Kraybill and Linda Gehman Peachey. Copyright © 2002 by Herald Press, Scottsdale, PA found at

<http://www.thirdway.com/>

(Follow links to Peace Blend)

LETTERS

Thank you, for another issue of *On The Road*. I really enjoy these newsletters from cover to cover.

Greetings to the brothers and sisters of the AAANZ, Milka Rindzinski, Editor of *Courier*, Mennonite World Conference

Once again, thanks for *On The Road*. I really appreciate it. I can't usually get along to any gatherings that are outside of Brisbane, but please be assured of my continuing interest.

Peace, Dave Andrews, Brisbane

I just read *On the Road #16*. I really enjoyed the articles by Chris (such a clear writer), Ron Sider & Tony Campolo. The highlights in blue in the text boxes are gritty, passionate statements that are so good to read.

Shalom, Ross Coleman, Sydney

[The following letter is in response to the article we emailed called "Christian-style capitalism grows in the South" -editors]

On reading the article, I again reflected on 'what is community'? Do we have community by shopping at the same places as others whether they are Christian or not? People do head off to retail shopping malls so that they can have contact with people. However, this contact is not community but transient contacts that have no significant relationship connection to them.

Discipleship and community understood in their fullest sense are not there primarily for our own self-fulfilment or personal satisfaction but as an expression of lives that are committed to living out the values of Jesus in society. As the article points out one of the concerns of such large 'Christian shopping complexes is that they foster an underlying justification of rampant consumerism (which is never challenged). It is doubtful that this sort of consumerism can be justified through the teaching and life of Jesus. While such large shopping malls may be used by Christians to make contacts into their community, we have to be careful that the full gospel is proclaimed and not just the palatable bits.

It would be interesting to see such shopping complexes set up in poor communities so that people could have jobs, but all profits are poured directly back into that community. My guess is that Christian entrepreneurs would not be quite so keen on such an enterprise!

Author Eugene Peterson thinks that perhaps the word hospitality is the replacement word for evangelism. He says: "In the popular understanding of the postmodern world, evangelism has become a propagandistic term... But hospitality is different; there are a lot more hospitality stories in the Bible than evangelism stories. ... This postmodern world is a lonely world, but hospitality is very invitational and warm and develops community". - Henry Neufeld, *The Mennonite*, August 20, 2002

The early Christians made themselves unpopular because their understanding of, and living out the gospel meant a change in the economics of a particular city/town. Our sanitised understanding of Christianity today means the gospel is often modified to accommodate itself to the host culture rather than living out the freedom there is in following Jesus.

True community cannot be 'bought' or orchestrated but must be lived out through genuine relationships. This has the potential to move us away from the mediocrity of our own comfort levels and be touched by connecting with others lives. I would suggest that true discipleship draws us away from our own natural community so that we can form community with others. This surely is what Jesus did in leaving the Father to be with us. Although being in constant touch with the Father, Jesus chose to form community with humanity, in particular 1st century Palestine. God invites us into the depths of community with himself and humanity through Jesus. However, the contemporary glitter of consumerism blinds us to the true nature of community. There is such a thing as 'fool's gold'. Perhaps we as 21st century Christians have become more foolish and blind than what we realise to the viruses of materialism and consumerism.

Perhaps it is only by truly living in community with others that we can really find ways to live the gospel fully in such a society as ours. Otherwise it is far too easy to accommodate ourselves (without any sort of challenge) to the values that bombard us every day.

Love, Diane Coleman, Sydney

Recovering an ancient and treasured rhythm of prayer

ARTHUR PAUL BOERS

Some pastors visiting the Holy Land took offence at the Muslim prayers broadcast publicly five times per day. "Lo, how the heathen rage," mocked one. How could a religious person be so scornful of another tradition? How could he write off ancient Muslim prayer when-so many North American Christians have trouble praying at all? Ironically, the Muslim practice may have been learned from Christians. Muslims still have it, but many Christians do not.

Jews in Original Testament times prayed two or three times per day. The Psalms speak of prayer in the morning (5:3; 59:16; 88:13; 143:8), early hours (130:6), evening (141:2) and day and night (1:2; 42:8; 77:2; 92:2; 119:62). Thrice-daily prayers are mentioned (Psalm 55:17; Daniel 6:10).

Jesus continued the Jewish tradition of morning (Mark 1:35) and evening prayer (Matthew 14:23; Mark 6:46; John 6:15). The disciples prayed together and in temple and synagogue, especially at particular times: third, sixth and ninth hours (Acts 2:15; 10:9; 3:1; 10:3,30). The early church imitated Jewish practices, praying two or three times daily at set times, especially morning and evening. An important early church document, the Didache (second century at the latest but possibly as early as the first century), Clement of Alexandria (A.D. 150-215) and Origen (A.D. 185-254) all refer to thrice-daily prayers. Prayers could either be at home or as part of a group. Even when people prayed alone, because they shared similar prayers (Psalms, Lord's Prayer) and at similar times, they had a sense of praying together.

"...one's walk with God...is fundamentally dependent on doing justice and showing mercy. It is not that one first gets to know God, then a commitment to justice and mercy follows automatically. Instead, it is only through doing justice and defending the poor that true knowledge of God comes (cf. Jer. 9:23; 22:15-16; Amos 5:21-24; Isa. 58:6)." -Chris Marshall, *Crowned With Glory & Honor*, 91.

For the first centuries of the church, Christians offered common morning and evening prayer (also called the Office) in local church buildings and encouraged each other to attend as often as possible. Muhammad encountered Christians who practised fixed hour prayer, which may have influenced him to mandate such prayers for Muslims.

Priests monks and nuns: But Christian daily morning and evening prayer became more and more isolated from lay people. Services were too long, too frequent, in incomprehensible Latin and involved sophisticated music. Gradually only priests, monks and nuns practised it. Thus, after about a millennium, personal devotions, as we think of them, emerged. (And so began an individualistic approach to spirituality, a disastrous and damaging emphasis that still hurts the church today.)

Some Protestants (including Ulrich Zwingli) were committed to daily morning and evening prayer services, preferring simpler music, a pared-down church calendar and the local language. The now diminishing custom of two Sunday services is a vestige of the morning and evening Office. But during the Reformation, most Protestants eventually either lost or discarded the Office.

We do not know much about what Anabaptists thought of the Office. Because of persecution, they did not have much option of praying together. Two ironies stand out. First, Anabaptists who idealize the early church, did not realize that evening, and morning prayers were well established then. Second, although Anabaptists emphasise community, we do not have strong traditions of corporate or common prayer.

Nevertheless, even Anabaptists had Office sensibilities. Many leaders were former monks or priests who had prayed an Office. Worship and prayer immersed in the Psalms helped form early Anabaptists.

There are also other intriguing connections. The early Swiss Brethren document on Congregational Order (attached to the Schleithem, our first confession) says, "The Psalter shall be read daily at home." This was an inheritance of the Office.

Balthasar Hubmaier had questions about the Office but also reinstated church bell ringing to call and remind people to pray regularly (even though other Protestants had cancelled this practice).

In the 1530s, in Halberstadt, Prussia, a small group of Anabaptist refugees met in a house. One member, Petronella (drowned in Groningen in 1535), reported: 'The brethren and sisters pray four times daily, also before and after meals. They

usually get up twice at night to pray and praise God.” This is a typical time frame for the Office.

Hutterites at first abandoned formal prayer but quickly began praying formally every evening, which they still observe.

In the 1600s and 1700s, Mennonites developed a whole rash of prayer books, many of which included prayers specifically for morning and evening. The Reformation, intending to revitalize prayer, contributed to greater privatization. Later, with the Industrial Revolution and urbanization, people lost rural rhythms that encouraged regular prayer. Individualism continued to spread, as did a voluntaristic approach to faith. Growing literacy and mass production of literature also made private devotional material more widely available.

A particular surprise: With the current interest in spirituality, people look to traditions and authors that precede Reformation divisions: Orthodox, Celtic, Ignatian, Hildegard of Bingen, Julian of Norwich. There is also interest in the Office. In 2000-2001, a half dozen different Office books were published, including *The Prymer* by Robert Webber, *Venite* by Robert Benson, *For Those We Love but See No Longer* by Lisa Belcher Hamilton and the three volume *Divine Hours* by Phyllis Tickle. The latter was a particular surprise. The pricey first volume was quickly one of Amazon.com’s best-selling books on prayer; within months, the first 10,000 sold out.

I also noted interest in this form of prayer when I visited ecumenical and internationally influential communities in Europe last year: Taizé (France), Northumbria (England) and Iona (Scotland). People of all denominational stripes came from around the world and participated in the daily life of prayer, work and worship in remote places. The daily fixed-hour prayers were key in the shaping and support of these communities and in attracting international visitors.

I wonder whether the Office might be helpful for Mennonites. Several Mennonite leaders use an Office. Some pastors and professors talk to me about implementing an Office in their context. In a personal spirituality class I taught at Conrad Grebel College, Waterloo, Ontario, one winter, half the class prayed the Office.

A lost tradition: My greatest excitement in testing the Office was two years ago at Bloomingdale (Ontario) Mennonite Church, where I served as pastor. For the season of Easter until Pentecost, a dozen people committed themselves to praying the morning and evening Office five times per week, using the *Companion to the Breviary*, a prayer book created by Carmelite nuns in Indianapolis. Also, we gathered on Wednesdays to pray evening prayers together (and recapture a lost tradition of Wednesday night prayer meetings). I also taught on the history and theology of the Office, developing prayer disciplines and challenges of being prayerful in our busy lives.

This experience motivated people to be more deliberate in prayer. Several said they had never before considered spending this much time praying. One was able to pray for the first time since a family tragedy two years earlier. (The Office is particularly helpful in teaching and helping grieving people pray.)

By the end of our time together, most said they would not continue praying the Office twice daily but would spend more time praying. A year later, four people still regularly used the Office.

Praying the Office may seem hard. It takes commitment and discipline and can feel boring, repetitious and meaningless. Some struggled with an “imposed prayer.” But some who could never previously maintain prayer now could; several were

pleasantly surprised to be able to keep this discipline. One used the praise-listening-response outline of the Office to structure spontaneous prayers. Some said the Office was doable, even easy. Most grew comfortable with it. Some saw that it works well in a busy lifestyle, since it frees us from having to make one more decision about how to use our time. One was surprised at how easy the Office was: It suddenly seems to me there’s really no excuse.”

Toward the end of our time, I had offers from people outside the group to buy prayer books participants no longer wanted. But no one wanted to sell his or hers. Several planned to use theirs in the morning or evening and one planned to use hers in her retirement. Several started thinking about shaping a Mennonite Office.

The commitment to others and praying with others helped them maintain a discipline. One said, “If I hadn’t promised to do this, I wouldn’t make it.” People wondered how the church could encourage and support people to pray together. One participant’s spouse did a lot of travelling; they both prayed the Office (although it felt foreign to them) and found this a good way to stay connected.

People reflected a lot on the Psalms because the Office relies heavily on them. One person always hated psalms, but she and others studied a Walter Brueggeman book for more perspective. Several wanted more psalms in worship and dreamed about learning to sing psalms. Another wrote: “Praying psalms that often recite salvation history gives me a sense of being part of a long history of struggle and mercy. My struggles are a small bit of this broad story, which leads to hope and trust in God’s guidance and mercy.” One wrote of how this was a good “practice to ground myself in Christian identity.”

Many noticed this praying affecting their day. One said, “I feel more grateful for each day and am more aware of God’s goodness as I read the Psalms and prayers.” Another said, “this made me more aware of God’s constant presence.” Others spoke of having a greater sense of purpose and direction. One was helped to pray for a wider range of concerns than usual. Still another wrote in her journal, “In daily prayer there is recurring longing to live truthfully, justly, according to God’s call in my life.” Someone else said, “Frequently words from Scripture stayed with me throughout the day.”

A busy life: One spoke of how this worked in a busy life: “The daily prayer was helpful because it reminded me to stop and read and pray.” Another said: “Sometimes it was just going through the motions, especially at night when I was tired. I still think it was OK: a sleepy good night to God but a turning of intention nonetheless.” She was strongly helped by the prayers: “Some days I felt so calm and centred, like I was balanced on the edge of something (a tightrope, a pin), and the feeling of balance stayed a long time.”

Some felt freed. They no longer had to figure everything out:



Faithfulness is not about doing more. Rather it's about being in harmony with God and God's ways.

what, when or how long to pray. One said: 'The Office covers it all efficiently. I don't have to be worried that I've missed something. It's measurable, I know when I'm done and thus have freedom from guilt.' Many commented that the Office helped them to pray more.

There were implications for worship. Several felt better prepared for Sundays. One said daily prayers made "Sunday worship seem less out of sync with the rest of life." Another noted that the Office is not as I-centred as some contemporary worship. Several said the Easter season (not normally stressed by us) now had deeper meaning.

I will not pretend that people loved everything about the Office. Yet there was a greater respect, understanding and appreciation for it. Several said they will miss having others praying at similar times, with similar content and for each other.



People learned a lot. Most had never heard of the Office before, let alone understood its importance for early Christianity and Anabaptism. Some were now less satisfied with how they prayed before.

I have other questions. Are certain personality types or temperaments more amenable to the Office? Can we teach children a modified version? Do people today have a low boredom threshold and an intolerance for

repetition? How do we address the sense many have that they are too busy to pray?

Church bells: A friend has just gone through the hardest year of his life, with difficult days still to come. Now that he knows about the Office, he takes heart when he hears local church bells. He never noticed them before but now recognizes them as an encouraging invitation to pray.

The experiment at my church confirms the importance of churches finding and generating more ways to meet people's need to pray, call and remind people to pray regularly and build a sense of praying with others.

The Office is not for everyone, but this lost treasure had much to offer a small group that knew virtually nothing about it. Most were pleasantly surprised by many discoveries. Their faith was enriched and their prayer enhanced.

Three things are vital to a fully orb'd Christian spiritual life: corporate worship, private daily discipline and regular, shared, corporate or common prayer. Historically, corporate worship got separated from personal spirituality and piety. Slowly, individually chosen private devotions took precedence over corporate worship. The Reformation addressed important concerns but also contributed to elevating divisive individualism, which now hurts our culture and church.

Interest in the Office has much to offer ecumenically, since all Christians can pray it and experience unity. It can heal divisions between corporate worship and private disciplines. It

enhances people's understandings and experiences of corporate worship and enriches private disciplines.

The Office is not for everyone. But is it not worth promoting if it helps some be more prayerful? In a time of pilgrimage and seeking, when people look to ancient Christian resources (or elsewhere when we do not provide them), struggling with deep questions, the church needs to provide refuges of prayer.

The Office could help some-perhaps many-to pray. To paraphrase a great old hymn, this might just be a way for God to "take our moments and our days; let them flow in ceaseless praise."

Arthur Paul Boers was pastor of Bloomingdale (Ont.) Mennonite Church when he wrote this article. In February, he began as assistant professor of pastoral theology at Associated Mennonite Biblical Seminary, Elkhart, Ind. Used with permission *The Mennonite*, May 21, 2002, 8-12.

It's Not About Doing More

MARLENE KROPP

Scratch most any Mennonite and you are likely to find a hard worker. Recognized across the land as folk unafraid to roll up our sleeves and clean up the world's disasters, we know how to get organised, set goals and make things happen. Though such energy and purpose ordinarily serve us well, these qualities may actually get in our way when it comes to joining what God is doing in the world.

Faced with the challenge of being a faithful, effective church in a new millennium, our instinctive response is to generate a flurry of activity. What may be much more difficult for us is to wait for the Spirit's direction and discern where God is calling us to invest our energy. As surprising as it may sound, God may not be asking us to work harder.

Evelyn Underhill, an English spiritual director, observed: "We mostly spend our lives conjugating three verbs: to want, to have and to do. Craving, clutching and fussing on the material, political, social, emotional, intellectual, even on the religious plane, we are kept in perpetual unrest: forgetting that none of these verbs has any ultimate significance, except so far as they are

transcended by and included in the fundamental verb to be: and that being, not wanting, having and doing, is the essence of the spiritual life" (*The Spiritual Life: Great Spiritual Truths for Everyday Life*).

The Sabbath is God's gift for teaching us to be. A day that relativises work and human achievements, the Sabbath offers a spacious environment for remembering and honouring God, our Creator and Liberator, and for rediscovering our home in God. While the weekly Sabbath is essential for spiritual health and growth, we also need daily Sabbath time to nurture our capacity for noticing and recognizing God's presence and God's ways (a necessary prerequisite for discernment, whether for individuals or an entire church).

To read more about the consciousness examen, see *Sleeping With Bread: Holding What Gives You Life* by Dennis Linn, Sheila Fabricant Linn and Matthew Linn (Paulist Press, 1995).

One of the most helpful structures for daily Sabbath is a simple prayer practice called the consciousness examen. This prayer teaches us to notice God's presence, guiding us to see how and where God is at work. It also opens our eyes to the ways we are being called to respond to God's call.

Consisting of four movements, the consciousness examen can be prayed in as short a time as five or 10 minutes a day; many people, however, find it helpful to intersperse spaces of silence and spend 20 or 30 minutes with this prayer.

Prayer of openness to the Spirit: Spend a few moments in quietness as you begin. If you choose, light a candle or listen to prayerful music as a way of focusing on God's presence.

Invite the Spirit of God to illuminate your reflections as you review the events of the day just past. Ask for wisdom to discern God's voice and guidance in your life.

Prayer of thanksgiving: As you look back over your day, become aware of God's gifts to you. Don't choose what you think you should be thankful for; instead let the events and people of the day pass before your mind's eye and give thanks for God's graciousness in all you have been given.

Prayer of confession: Look over the events of the day again. This time ask for honesty and humility to recognize your brokenness or sin. Wait quietly until the Spirit reveals what needs attention. Where did you fail to respond to God's gifts? When did you ignore or turn away from God's love? Were you faithful in your relationships and in carrying out your vocation in the world? How might you be called to conversion or transformation?

Open your heart to God's cleansing grace and receive the gift of forgiveness. Give thanks for God's mercy.

Prayer for guidance: Look ahead to the next day. Offer your hopes and concerns to God. Ask God to supply your needs. Listen to God's call: How and where does the Spirit want to lead you tomorrow? Give yourself into God's care and rest in the comfort of God's boundless love.

Faithfulness is not about doing more. Rather it's about being in harmony with God and God's ways. Practised daily, the examen guides us into a clearer awareness of God's

character and God's ways. In the quiet discipline of Sabbath moments, we learn to recognize the Spirit's movements and discover our own call to a particular piece of God's creative, reconciling, liberating work. Set free from frantic or compulsive overachievement, we respond in simple, joyful obedience, confident that the One who has begun a good work among us will bring it to completion (Philippians 1:6). As our most famous cookbook proclaims, "Less is more" in God's realm.

Marlene Kropf is director of the Mennonite Church USA Executive Board Office of Congregational Life.

Used with permission *The Mennonite*, May 21, 2002, 18.

Saint Benedict on the Freeway: A Rule of Life for the 21st Century CORINNE WARE

(ABINGDON PRESS, 2001)

How can we heal the rift between our daily lives and the sacred? How can we live a life capable of hearing "the still small voice" of God while experiencing the speed and sensory overload of modern life? This book is Ware's answer to these questions. She acknowledges that others have addressed the questions; on the one hand, there are books that have significant depth but speak in academic or "in-group" language and provide little help adapting these insights to everyday life. On the other hand, there are practical "how-to" exercises which assist in very particular spiritual experiences but which do not offer integrated, sustainable, life-changing patterns. *St. Benedict on the Freeway* fills this gap. It "translates into twenty-first century life spiritually formative practices worked out in the past, creatively adapting those disciplines to contemporary daily life."

This adaptation is the heart of Ware's book. She attempts first to draw attention to our own awareness of God. She discusses how a "Rule" functioned for Benedict's time and how it can function for us as a liberating reminder of God instead of another repressive and burdensome taskmaster. Ware also asks how the hours of prayer—vigils, lauds, prime, terce, sext, none, vespers, compline—can increase our spiritual awareness even if our "community" does not stop for prayer at designated times during the day. Ware also explores prayer in dimensions beyond the spoken word.

The author targets what she terms "something more"-people—those who want to grow spiritually but do not know how to do so. Typically, these people go on retreats and hear inspirational speakers, but their everyday lives lack the lustre of those occasional times. They go from one spiritual oasis to another, wishing for something that will sustain them in between. *St. Benedict on the Freeway* responds to this yearning as both a book for personal reading and a resource for small groups in the church.

"Corrine Ware provides an appealing introduction to the daily hours of prayer, a continuing practice since ancient times. I find particularly helpful the way she has contextualised this tradition, suggesting creative adaptations for the ways we live and work." (Marlene Kropf, "Bidden or not bidden", *The Mennonite*, August 20, 2002, 18.)



"There is a particular African concept we call Ubuntu. Professor CLS Nyembezi has described Ubuntu as:

- . Living and caring for others
- . Acting kindly towards others
- . Being hospitable
- . Being just and fair
- . Being compassionate
- . Assisting those in distress
- . Being trustworthy and honest, and
- . Having good morals.

My hope is that the values of Ubuntu will come to govern the way we deal with each other. We need to hold each other's hands as we step forward and make the world a secure environment for ourselves, our children and our children's children."

- Archbishop Ndungane, the Archbishop of Cape Town, South Africa, Reality August/September 2002, 12.

Eat what is good Unclean food is a discipleship issue for today

KENT DAVIS SENSENIG

You are to distinguish between ... the unclean and the clean -Leviticus 10:10

The Israelites divided the world, including food, into "clean" and "unclean." Righteous eating was central to their faith. Jesus' ministry was surprisingly food-centred as well. [See box below.] But his practice of an open table challenged religious rules about the unclean. He ate with sinner and Pharisee alike.

The early church overturned Jewish food regulations in the name of mission to unclean Gentiles. In this they followed Jesus, who said, in effect, "It isn't what goes in the stomach that is unclean but what comes out of the heart" (Mark 7:19-21). Jesus' concern was

unclean spirits. Of 20 usages of "unclean" in the Gospels, all refer to unclean spirits, not food.

Nevertheless, unclean food is a discipleship issue for today.

Modern technology has brought us an age of junk food, fast food and genetically altered "Franken-foods" beyond the imagination of biblical times. Rather than ritual uncleanness, our American food industry suffers from an unclean spirit.

An unclean food industry? Nutritionist Carol Simontacchi takes a penetrating look at the food industry in *The Crazy-Makers: How the Food Industry Is Destroying Our Brains and Harming Our Children* (Penguin Putnam, 2000). Simontacchi argues that much of what we eat today is not only bad for our bodies but is literally making us mentally ill-in turn depressed, fatigued, hyperactive and cognitively disordered. She traces how the mainstream American diet hampers brain development from infancy through adulthood.

Simontacchi examines what Americans are eating. [See box on page 9.] No. 1 on the list-carbonated beverages-is a prime example of what is wrong. The average American consumes 50 gallons of soda each year. The average teenager drinks three cans a day, twice as much as milk and six times more than juice.

Soda pop contains massive doses of sugar, adrenaline-pumping caffeine, even the potentially toxic aspartame (brand name Nutrasweet). A large Coke at McDonald's delivers a sledgehammer dose of 29 teaspoons of refined sugar. But perhaps more detrimental to health is what pop often

replaces good old-fashioned water. In analysing hundreds of teenager's food diaries, Simontacchi noticed a recurrent trend-kids don't drink water anymore.

Pop is just

one conveyor of refined sugar in diets. Americans consume 147 pounds of sugar a year, plus 50 pounds of artificial sweeteners. Americans consumed only 10 pounds of sugar a year in 1821. Another corporate pusher of sugar was No. 3 on the supermarket list, the breakfast cereal industry. Anyone who has watched Saturday morning cartoons knows how intensely sugared cereals are targeted at kids. Think soda's bad? While Pepsi contains only 1.2 teaspoons of sugar per ounce, Lucky Charms weighs in at 2.8, Fruit Loops 3.3 and Quaker Instant Oatmeal 4.3.

And have you noticed the growing portion of your supermarket freezer devoted to prepared frozen dinners (No. 9 on our list)? The problem with these meals goes beyond the idea that meal preparation is an important social event in family life. According to Simontacchi, what's in these packages can actually damage brain chemistry.

Ironically, frozen dinners are deficient in essential fats-fats needed to feed the brain. The lowfat industry in general has this harmful side effect. These meals are also deficient in basic nutrients and are loaded with sugar and sodium.

Fast food and fat: According to a March 2000 article in *Harpers* ("Let Them Eat Fat"), "Becoming obese is a normal response to the American environment." Twenty percent of Americans are obese; a fourth of those are under age 19. And half of us are at least overweight. The director for nutrition at the Centers for Disease Control suggests we have entered "an epidemic in the United States the likes of which we haven't had before in chronic disease." He predicts this health crisis will cost our society hundreds of billions of dollars.

The recent marketing gimmick of "supersizing" fast food meals is emblematic of the problem. By supersizing the average McDonald's meal, your calorie count doubles-all in the form of low-protein, empty calories that fill you up without making you feel full. Since one in three meals are now eaten "away from home," and the majority of those are fast food, such eating becomes a dangerous habit. One commentator compares a McDonald's burger joint to gay bathhouses in the age of AIDS-a site where high-risk populations indulge in high-risk behaviour. Fast food has even taken up residence in many public schools and is being served daily for lunch to thousands of kids. The combination of increased junk food and diminished exercise and play is creating a generation of Americans on the fast track to chronic disease. Teenagers now get 20 percent of their calories from refined sugar and another 50 percent from processed fats.

A Christian counterculture? This is a discipleship issue for Christians.

Stewardship-If our bodies are the temple of the Holy Spirit (1 Corinthians 6:19), we would do well to live healthy lifestyles that glorify our Creator and equip us to be about God's work in the world. To do

Addictions to unhealthy food and drink are holding many of us in bondage. To say "Jesus is Lord" is to proclaim liberty from the powers of this world.

Jesus' 10 greatest food moments

1. Bread and wine at the Last Supper (Luke 22)
2. Loaves and fishes for the 5,000 (Mark 6)
3. The parable of the great banquet (Luke 14)
4. Etiquette for hosts and guests (Luke 14)
5. Fried fish on the shore (John 21)
6. Plucked grain on Sabbath (Matthew 12)
7. Turning water to wine (John 2)
8. Called "drunkard and glutton" (Matthew 11)
9. Eats with "sinners" (many)
10. "Reclining at table" and teaching (many)

Share your table with family, friends and newcomers. You may find that reorienting around this priority is the most important single change you can make to bring an unbalanced life into healthier alignment.

otherwise will cost society billions of dollars in health care.

Compassion-Thousands of Americans are becoming sick in body and mind as a result of their patronage of the corporate food industry. Wherever there is suffering, we are called to offer the cup of living water.

Exorcism-If the food industry is indeed an unclean spirit, then it takes hold of people's lives just like the demons of old. Addictions to unhealthy food and drink are holding many of us in bondage. To say "Jesus is Lord" is to proclaim liberty from the powers of this world.

Evangelism-The early church grew rapidly not because of public rallies and mass mailings but because Christians lived lifestyles that impressed and challenged their non-Christian neighbours, causing them to ask questions about what made these people different. How we eat is one of those social practices that will attract attention

if it is life-giving.

Justice - Agro-food conglomerates exploit the land in unsustainable ways and increasingly dictate the (unhealthy) diet of millions. According to one industry trade journal: "American Ag must now quickly consolidate all farmers and livestock producers into about 50 production systems ... each with its own brands. ... It is time to say to the voices of fear, anger and resistance that they either need to join the process or get off the mountain." If such voices are silenced, farmers, the land and consumers will all pay the price.

Alternatives: As Christians we can take another path. Here are a few practical steps.

Slow food-Make time to prepare more meals at home from whole foods (at least once a day.) Share your table with family, friends and newcomers. You may find that reorienting around this priority is the most important single change you can make to bring an unbalanced life into healthier alignment. Just as for Jesus and the early church, character and community are formed around table fellowship.

Local food - Buy more local, fresh, natural and whole foods. Or grow your own. Eat more greens, root vegetables, fresh fruit, legumes, whole-grain bread and unprocessed cereals. Make high-quality food a top priority in your budget. There are few better long-term investments you can make in your family. Cheap food at superstores and outlets is often

the direct result of exploitation of God's creation, both people and land.

Real food-Gradually reduce processed foods of all kinds from your cupboards. One sign of whether you eat too much processed food is how fast your kitchen trash basket fills up. Learn about healthier snacks and make your own at home with the kids. Drink more water, less pop, coffee and beer.

Simple living, joyful living: I'm no health nut. I like good food of all kinds and I'm grateful for whatever is placed before me. I enjoy the occasional treat. But I've experienced the joys of simple, healthy eating, and few things have made my life saner and more satisfying. I realize this most when I travel. I feel cut adrift in a sea of unedifying food. I know I'm home again when I sit down with my wife for a home-cooked meal.

My wife and I garden and preserve. Most of the produce we eat year-round comes from a small plot of ground near our Main Street apartment. Other options for local produce include farmer's markets, roadside stands and buying a share in a community-supported garden.

It takes some planning, but we rarely shop at supermarket chains. We are part of a buying club that orders in bulk from the natural foods distributor Blooming Prairie. We receive a monthly delivery at a drop-off site in our community. We patronize locally owned natural foods stores, bakeries, cafes and restaurants. We may sometimes pay more than Wal-Mart rates, but as our combined income is under \$30,000, it is more a matter of priorities than affluence.

Food is only one part of life, yet anthropologists tell us that nothing is more revealing about a society than how it eats. As part of the society of Christ, we are called to make this an issue of discipleship for our times. Isaiah wrote: "Why do you spend your money for that which is not bread, and your labour for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food" (55:2).

Kent Davis Sensenig is a member of Cedar Falls (Iowa) Mennonite Church. Used with permission **The Mennonite**, June 18, 2002, 12-14.

Good Eating by Stephen H. Webb (Brazos Press, 2001) develops the "first modern systematic theology of diet," touching on topics such as animal sacrifices, the Lord's Supper, pacifism and the place for animals in heaven. Webb argues for a Christian vegetarianism that is "completely different from the animal rights movement." The title of his first chapter, "The Unexamined Meal Is Not Worth Eating," makes the point too few of us want to examine. After reading this book, you will pause before biting into your next Big Mac-Gordon Houser

Top-selling US supermarket items (in US Dollars, 1996)

1. carbonated beverages
2. milk
3. cold cereal
4. bread
5. cheese
6. chips and snacks
7. cigarettes
8. alcohol
9. frozen dinners
10. ice cream
11. cookies
12. canned soup
13. candy

(Vegetables came in #23 behind dog food and toilet tissue. Fresh fruit and seafood did not even make the list.)

The following article excerpt is used with permission from **DreamSeeker Magazine**, "founded to link readers interested in attending to 'voices from the soul' with Anabaptist-related writers committed to exploring from the heart, with passion, depth, and flair, their own visions and issues of the day." For the full article and information about **DreamSeeker Magazine** go to: www.PandoraPressUS.com.

Galloping, Naked, in the Night

KATIE FUNK WIEBE

On life's vast ocean diversely we sail, Reason the card,
but Passion is the gale.—Pope, *Moral Essays*

In Peter Shaffer's play *Equus*, Martin Dysart, a psychiatrist, is trying to learn why his young disturbed patient blinded the eyes of several valuable horses with a metal spike. He learns that, before the blinding incident, the boy occasionally took the horses at night to the shore and, riding them bareback and naked, raced at top speed.

The boy has been telling Dysart, "At least I galloped. When did you?" The psychiatrist is forced to acknowledge that the boy did something he had never allowed himself to do—know passion. He tells Alan's parents, "He was dangerous, and could be again, though I doubt it. But that boy has known a passion more ferocious than I have felt in any second of my life. And let me tell you something: I envy it."

At least for one hour when the young boy was racing along the shore, Alan was living with passionate freedom, "howling in a mist," freed of life's common inhibitions. The psychiatrist had lived with boredom and routine, never approaching the edge. He hadn't kissed his wife in six years. The boy's actions asked questions he had avoided all his professional life.

I recognize now, as I look back over my many experiences, that I have known too much fear. I have been too hesitant at times to move ahead. I have seen a ferocious lion behind every blade of grass. Something of my father's apprehension about other people and how they might respond to me has rubbed off like indelible ink. Reading books about aging causes me to believe that many older people regret that, to keep life controllable, they lived life too cautiously, held their cards too close to their chests.

I wish now that I had had more courage to move forward decisively and been less concerned about what the church community would think of some of the vision I felt entrusted with. I wish I had written more frankly, more furiously, more forcefully. And yet I know readers have told me that they have admired my gutsiness in opening issues, reaching for truth. But only I know how much I held back—deleting words, lines, paragraphs—to keep myself in safe harbours.

If I have learned anything about myself as I look back, it is how little I have galloped at breakneck speed, how little I have known passion for truth and justice, not even as my father knew passion for the downtrodden. When he saw suffering, he hurt with the person and did what he could to help with his limited means. He anguished over the violence and killing in the world but felt helpless and sometimes concerned about what the people would think of him, an uneducated immigrant storekeeper, speaking out. I, a woman in a man's church world, was also afraid of "What will the people think?" I very much wanted to be liked.

At times, I spoke out against issues I felt strongly about, but not with the boldness of a Martin Luther King Jr., or an Archbishop Romero, or even a Maggie Kuhn (who founded the Gray Panthers). My concern about the inadequacy of either/or answers, about the cruelty of intolerance, about the chains of rigidity, was sometimes lost between the lines. Kierkegaard said, "Reflection is usually the death of passion." Was my inherent reflective nature the leaching of my passion?...

We all cheer for favourite teams. But it is also important to cheer for ourselves as we move through life. Every time we get the ball and head for the basket, we need to cheer our own action. It means praising God for ourselves. As I think through my border crossing, I see myself more and more in training as a cheerleader, not only for older adults, a group whose cheering squad has too few members, but also for myself. And I wonder if this age group has the secret urge to ride bareback in the night, on the shore, naked, unencumbered by the stigma of ageism that church and society have placed upon us.

—Katie Funk Wiebe, Wichita, Kansas, is a writer, storyteller, and speaker with a keen interest in her own aging and in becoming a cheerleader for the older adult. She has written or edited some 20 books, including *The Storekeeper's Daughter*. This article is from the second edition of *Border Crossing: A Spiritual Journey* (forthcoming in 2003 from DreamSeeker Books). Copyright © 2002 by Pandora Press U.S.

"All you have to do is tell them they are being attacked and denounce the pacifists for lack of patriotism and exposing the country to danger. It works the same in every country."
- Hermann Goring, *The Mennonite*, August 6, 2002, 16.

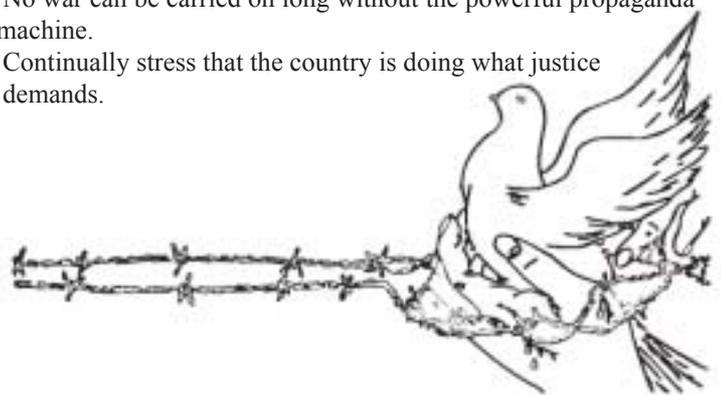
PSYCHOLOGY OF WARFARE Seven Elements Needed To Fight A War

JOHN M. DRESCHER

The Mennonite, August 6, 2002, 16-17.

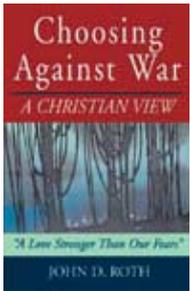
What are the elements needed to fight a war, beyond the vast amount of human and other resources? The following are essential and can be observed in each war and on both sides.

1. Persuade people, "We've been attacked."
2. Demonise the other side.
3. Emphasize patriotism to the point that anyone who dares to raise a question is portrayed as unpatriotic and denounced.
4. Control the news.
5. Rally religious leaders to publicly sanction war.
6. No war can be carried on long without the powerful propaganda machine.
7. Continually stress that the country is doing what justice demands.



Advocating Pacifism Post-9/11

GOSHEN, Indiana - In his new book, Goshen College Professor of History John D. Roth takes the oft-misunderstood notion of pacifism and explains its application to a world, and a nation, that seems to focus on violent solutions to problems.



In *Choosing Against War: A Christian View* (Good Books, 2002), Roth explains the Christian peace position for audiences both inside and outside of traditional peace churches.

“I’ve had lots of conversations over several years with people who take the Bible very seriously and take Jesus very seriously but for whom it never occurred that peace might be an inevitable consequence of Jesus’ message or the gospel of salvation,” he said. “In this book, I suggest that a peaceful response to violence is not some eccentric doctrine of a few fringe denominations. It’s not an optional accessory to

Christianity, but something that is at the very heart of the gospel. It is genuinely good news, not some heavy burden to be borne.

“After 9/11, people who have long been pacifists were suddenly forced to explain, perhaps in a new way, how one can be a pacifist in the face of this tragedy,” Roth continued. “Many books on pacifism tend to be either highly theoretical and theological or they focus on the nuts-and-bolts of conflict resolution. My hope in the book was to offer a straightforward account of Christian pacifism in an engaging and invitational style. I wanted to avoid the tone of scolding or self-righteousness that can sometimes characterize the broader peace movement.”

Roth, quoting *Christianity Today*, said following the September 11 attacks, Bible sales across the United States increased by 27 percent and church attendance jumped 6 percent, indicating a renewed interest in God and in faith. However, the Christian church, he said, missed an opportunity to offer people a response to the tragedy that was any different from the natural inclination to the vengeance that could be found elsewhere.

“Most American Christians ended up saying things that did not sound very different from what you could hear at the café or the hardware store or with the neighbour across the fence,” he continued, referring to talk of retaliation.

Following the attacks, overriding national sentiment called for support for plans to root out those responsible for the attacks, an effort that led to a war in Afghanistan. Dissent, in many circles, was not acceptable and many people believed those advocating peace were treasonous and irrelevant. Roth disagrees.

“Christian pacifists are not thumbing their noses at the government. We don’t hate the United States, we don’t wish we lived somewhere else, we’re not seditious and we’re not trying to undermine political authority. But the very essence of Christianity is an appropriate ordering of our loyalties,” he said. “We should be very cautious about reducing Jesus into a kind of tribal god that is only Lord of the United States. The church is the body of Christ, a body that includes the whole world. To say that the body should be divided along national borders and shaped by political loyalties is almost an obscenity.”

The history professor said equating religion with nationalism is centuries old. “Christianity has become an unfortunate tool for political and secular interests throughout western history. Religious language is often invoked to justify political and secular interests. That’s what the Crusades were mostly about,” he said. “The whole thrust of Jesus’ life and teaching was never one of imposing the faith on other people. Jesus invites. Jesus offers himself in a vulnerable mode to the violence of the world. It’s a vulnerability rooted in the knowledge that love is the most powerful force in the universe.

“But we don’t fully claim the gospel as good news unless we are ready to extend the same gracious, undeserved gift of love God has given to us with those around us, including, indeed, especially including, our enemies,” he continued. “This may not make sense to non-Christians; but those who claim God’s love are likely to find it a more joyful and freeing way to live.”

Green Beret Shares His Passage to Peacemaking

BERYL FORRESTER

In 1965 at age 20, Cy Smith faced some difficulties and turned to the army as a solution to his problems (a fairly common experience of military recruits). Soon he found himself scrambling to attention at the Fort Bragg, North Carolina boot camp. Cy now reflects on those experiences in boot camp, “Those weeks were a well-programmed regimen to cast youthful enthusiasm and aspirations into cogs for the military machine.”

Youth’s innocence and awkwardness needed to be hardened into a warrior’s violence and willingness to die on a battlefield. “Can you imagine what it would be like to die in a burning tank?” Cy wonders aloud. “Boot camp taught us that to survive we must give unquestioning obedience to our commanding officer and absolutely conform to the goals of the platoon.”

A boot camper, Cy recalls, who failed to keep up with the group, was given a “blanket party.” That is, his buddies would throw a blanket over him and then have a free-for-all of kicking and stomping on him. The drill sergeant simply reported that the trainee had fallen down a flight of stairs during an exercise.

After boot camp, Cy became part of the special forces Green Beret unit. He received special training as a radioman so he could penetrate enemy lines and communicate with bomber pilots, helping them to pinpoint ground targets. His special campaign’s classified mission was to disrupt the Ho Chi Minh Trail, the major supply line from China into Southeast Asia. That particular mission, known as “McNamara’s electric fence,” was scrubbed when U.S. Senator J. William Fulbright persuaded President Lyndon Johnson that such an action would inevitably bring China directly into the war. So Cy found himself involved in a variety of other jungle operations.

On patrols as a ground soldier Cy and a few others parachuted into remote areas of the Cambodian jungle where they would crawl around in the swampy mire, looking for supply depots, rest areas, and hospitals operated by the

In a combat setting, “One also experiences a kind of personal devastation. There are wounds to the soul from which one can never fully recover.”

“enemy.” They radioed locations of such installations to the nearest U.S. airbase, and bombers would then “carpet bomb” a 1,000 square-meter grid, completely annihilating the targeted installation. “Under pressure from those 1,000 pound bombs, the jungle literally fell apart,” Cy recalls.

Cy also says that in a combat setting, “One also experiences a kind of personal devastation. There are wounds to the soul from which one can never fully recover. Yes, I know God’s love and forgiveness, but the scars are still there.”

Reviewing how his thinking about the military evolved, Cy notes, “In my adolescence the military appeared to be a very attractive option. It seemed to be a way to climb, to get an education, and to survive. Also, the message from my family, church and community made military service the noble and honourable thing to do.” By the end of his three years in the military, however, all those myths lay abandoned, like so much war material on a deserted battlefield.

“Slowly, I began to realize that I was part of a powerful, ugly war machine—a machine that turns people into robots of destruction,” Cy says today.

Having already experienced a sense of wrongness in his involvement in Vietnam, Cy began to solidify his pacifist thinking in college after finishing his military service. He became caught up in the anti-Vietnam War fervour and assumed responsibilities in anti-draft counselling and helping to organize war protests. “In my [still] youth enthusiasm, I was out to help reform our society,” Cy says. “I wanted to help create a society where everyone’s rights are respected, pacifism is the norm, and the environment is revered.”

As reality set in, it became apparent to Cy that society would not be reformed by student protesters. His world began to spiral inward. As an ex-student, Cy became a drifter all over North and South America in search of that ever-elusive utopia.

It was 20 years later, in the late 1980s, that, “Cy says, “The wanderer began to come home.” He met Sandy Haura, a woman from Mennonite background. They married and became part of Salem Mennonite Church where, Cy says, “We found a community of evangelical Christians serious about peace and justice in our world.”

Cy began to work for peace. In 1994 he became part of a task group in Salem which attempted, although unsuccessfully, to prevent ROTC [Reserve Officer Training Corp] from coming into the Salem-Keizer public schools. More recently, Cy has joined the staff of the Western Mennonite High school as head of maintenance. “Now I live and work in a setting where pacifism and peacemaking are the norm. In Christian community, several things are happening to me. I continue to experience healing for the wounds in my soul as a Vietnam veteran. I find nurture and hope as I live and work with other Christians, and I am able to be an active peacemaker.”

This article is adapted from “Now I Live In A Setting Where Peacemaking Is The Norm” in *Gospel Herald*, January 7, 1997. It also appears in the book, *Gathering at the Hearth: Stories Mennonites Tell*, edited by John Sharp, Herald Press, 2001.

The writer, Beryl Forrester, is currently in a church service assignment in Africa.

AROUND THE NETWORK

At the recent Baptist Today Conference, Robert Linder, Professor of History at Kansas State University, presented an excellent paper on “**Australian Christians, Militarism and War**”. He painted a very realistic picture of what militarism does to those caught up in its grasp. Watch for the article at http://www.canbap.org/baptists_today.html#new.

The AAANZ sponsored a church planting conference 21-22 June at Morling College, Sydney. Over forty people gathered from Queensland, New South Wales and the ACT. Some of the Canberra participants provided a conference summary. Below is an edited version of their account and a letter from a Sydney participant.

Urban Church Planting Conference

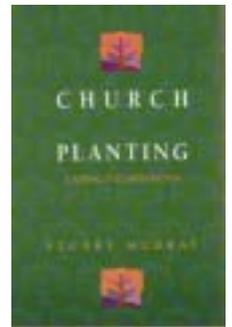
“Mission With An Anabaptist Twist”

Stuart Murray Williams, the key speaker at the conference, discussed urban (or inner city) church planting, but much of what he said would be relevant to our middle-class suburban situation. He taught “Church Planting and Evangelism” at Spurgeon’s College in London, and is the author of *Church Planting-Laying Foundations* (Paternoster, 1998)

[Available from the AAANZ office]
The following notes are a summary of the main points from the conference, together with some quotations from articles by Murray Williams.

Stuart works with an organisation in the UK called Urban Expression, “which seeks to recruit, equip, deploy and support self-financing teams which will pioneer innovative and relevant expressions of the Christian Church in the underchurched areas of the inner city.” The age range of all team members is 20 to 40 years old. Three of Urban Expression’s five teams are in the Tower Hamlets, one of the oldest and, despite its commercial prosperity, most socially deprived communities in London. Tower Hamlets is both multi-religious and very secular; for example, only one in 200 of the residents have church connections, compared with the average in Britain of 14% with church connections.

Murray Williams points out that no book existed on how to plant in an urban locality. You have to live in it and see if it happens. So “dream and be free”. A significant feature in the history of church so far has been that it imposes on people. Christendom - the system in which a powerful church cooperated with and mutually supported powerful economic, political and social institutions - was conformist and fundamentally oppressive. It tended to make Christianity boring, and contributed to the alienation from church that characterises post-Christian society. The church in 1988... and... areas to... anity is



Peace Story is a monthly mailing of the Peace Story of the Month from the Peace Blend section of Third Way Cafe - To read the current Peace Story online (may additionally include pictures/captions) visit http://thirdway.com/Peace/story.asp?S_ID=Current

but one of many options in a pluralistic society. There is a strong need for creative Christianity.

Basic church planting questions to ask: (a) What sort of church is relevant here?

We need to go in with as few preconceived ideas about church as possible. There is no set way, and there is a need for innovative and relevant expressions of the Christian church. In addition, do not plant fast; it is a long-term work

It is important to take a humble approach, with a willingness to learn, and to be experimental and flexible. What we need is the type of church that is relevant in the community where you are planting, rather than the type of church *you* want. Moreover, we should open ourselves up to the surprises of the Holy Spirit moving, rather than having a grand strategy. Church planting is to not only bring God to the people, but to see where and how God is working and join in.

Acts 10 and 11 give a good example of the importance of dependence on the Holy Spirit. Following a special revelation, given to overcome his Jewish scruples, Peter obediently witnessed to the Gentiles. The result, the “Pentecost of the Gentile world”, was fruitful because Peter had followed God’s call and not man’s rulings or insights.

Church planting must be ecclesiological as well as evangelical - aimed at renewal of the church as well as evangelism. Church planting is not just about more churches, but about the development of new and more diverse ways of being the church that are biblically rooted and culturally appropriate. One reason we need new churches is that, although reform of existing local churches is to be encouraged, it is uncertain how radical the renewal of existing church structures can be.

In the UK 50% of the churches planted during the Decade of Evangelism (the 1990s) do not exist today. One factor in their decline was poor leadership, but another was that there was too much “photocopy planting”, with most of the churches being clones of the existing churches i.e. they failed to break out of the white middle class mould, and in effect were planting more of the churches from which people were leaving.

(b) Another essential question to ask is “What will the ‘Good News’ mean in our community?”

Can we tell the Jesus story in a way that connects with people - fresh, sharp, challenging? “It is our conviction that we live in a society that is heartily sick of Christianity and of the institutional church but that has yet to encounter the radical Jesus. New ways of being church need also to be new ways of telling the story of Jesus and helping people to encounter him.” (Stuart Murray & Anne Wilkinson-Hayes) This raises the questions: What are we trying to achieve when we get together for church? What are the needs of those in our area? Teaching, mission, worship, fellowship? Stuart Murray Willams comments:

“The form in which Christians communicate the gospel is another aspect of the use of power. Monologue presentations of the gospel may be perceived as an exercise of a church that is used to speaking without expecting anyone to contradict or challenge. Other ways of sharing the faith, from informal discussions to formal debates, may be more appropriate and even more effective. Perhaps the church could follow the example of Jesus in asking searching questions rather than always giving answers... Humility and weakness

might break down barriers that arrogance and powerful methods have failed to penetrate.”

Earlier in the same article, Murray Williams made the following comment:

“Jesus said he came to bring ‘good news to the poor’. The gospel we preach and the way we preach it is authentic only insofar as poor people perceive it as ‘good news’. Do our evangelistic strategies and methods give priority to the poor? Do they communicate the gospel to the powerless and marginalised?”

However, most of us live in comfortable middle class suburbia where needs are hidden. Should we assume people are all “needy” in a basic spiritual sense despite whatever feelings of security they may have through material wealth, job status etc.?

(c) Other essential questions:

Some church plants attune well to the culture, but fail to look at their theology along with their analysis of their community. Like the Anabaptists, we should “stretch” theology a bit, questioning some of the accepted concepts and developing a theological rationale for new practices. What do we mean by “discipleship”? What is the relationship between evangelism and discipleship? What do we mean by “Christian community”? In addition, the fundamental question: **What do we mean by “church”?** The word “church” should be seen as dynamic, an activity, a verb rather than a noun. One definition: **Church is what happens when those who are excited about Jesus meet together.** Another definition: A group which is aspiring towards three essentials: **mission** (which involves not just conversion but also transformation to being followers of Christ), **worship**, and being **community**.

We may agree church is people rather than a building, but we need to remember it is not just people in services - it is people dispersed as well i.e. people both gathered and scattered. This requires a more holistic attitude. Church planters should not be aiming at just planting worship services. Meetings in themselves are not church.

Stuart sees the following two legacies of Constantine’s embrace of Christianity in the fourth century: “First, the church began to perceive itself as a social institution rather than a missionary movement; and second, ‘going to church’ replaced the church going to others.” However, we can no longer assume that “coming to church” is a natural step for anyone interested in Christianity; as Murray Williams says, “the church is alien for a large number of people with no churchgoing heritage.” There is a need to recapture grassroots mission and the vision of the church as a missionary community. “The true nature of the church is as a society that exists, not simply for its own nurture, but for the benefit of nonmembers. A church that mobilises thousands of ordinary believers as witnesses in word and deed still has the potential to transform the world around us.”

Challenges to core values

Creativity in church planting should not only be to do with the packaging, but with core values. Often we talk about different church models, but all

“We have lost our astonishment. The Good News is no longer good news, it is okay news. Christianity is no longer life changing; it is life enhancing... We have become tourists rather than travellers.” - Dangerous Wonder, Michael Yaconelli, 23, 25

we end up doing is changing the structures, the peripheral things; we do not change the ethos of the church.

Values can replace our dependence on structures - so if we lose the structures we have relied on, we still hang on to something. Some of the values and convictions of the planting agency Urban Expressions, mentioned above, are:

- **“Jesusness”**: a dedication to being Jesus-like in every area of our lives, demonstrating the radical nature of Jesus Christ to our fellow believers and to those who don’t yet know him i.e. the counter-cultural Jesus. Although society may be sick of the institutional church, Jesus and his story is still a drawcard, fascinating to many people. We should not just focus on his death and resurrection but explore and present his life and teaching. Many people today do not know the story of Jesus.
- Church planting needs to be **incarnational** i.e. growing out of the community by working from within.
- Church planting needs to be **holistic** i.e. engaging with the whole person and the whole community, not just being evangelical but also attempting to build relationships. Holistic mission demonstrates most completely the love Jesus has for the whole person and for communities.
- **Humility**: A recognition that who we are and what we attempt to do is part of a much larger story; a recognition that we are not indispensable; a respect for other faith communities who are serving God in the area; gratitude for the foundation laid by many who have gone before; and a commitment to learn from others.
- **Experimenting**: Encourage creativity and diversity of expression in planting and mission; doing church differently, with more cultural significance, and not imposing models of church. It is possible to have churches based on similar fundamental convictions but to be diverse in style and ethos.
- **Empowering**: Focusing on discovery and development of gifts, and encouraging individuals to excel in their area of gifting, to reach their potential and thus benefit the whole. They are committed to the priesthood and prophethood of all believers. They seek to develop mature churches that will be able to sustain themselves and will be able to reproduce other churches.
- **Resourcing**: They are committed to self-financing, but encourage interdependence within the wider church family. They encourage accountability, seeking the wisdom of others and taking responsibility for encouraging and disciplining one another as followers of Jesus. They are committed to living uncluttered lives, holding onto possessions lightly and regarding all we have as being at God’s disposal.
- It is important there be a high level of **openness and trust** within and between teams that are supporting each other.

The fundamental Anabaptist contribution to contemporary church planting is to encourage deeper and more radical reflection on the kinds of churches planted. “Whether or not these churches embody values and practices that Anabaptists would endorse, they will be healthier and more likely to engage effectively in mission and ministry if they have emerged from a process of questioning about the kind of churches they should be.” (Stuart Murray) Some questions the Anabaptist tradition might pose for contemporary church planters:

Some functional issues

- One way new churches can explore change is to move away from clerical dominance, as have the Anabaptists, and embrace the multi-voiced priesthood and “prophethood” of all believers.

- Is the Lord’s Table a place of inclusion or exclusion i.e. who do we invite to the Table? This raises questions of membership. Note also the general importance of sharing a meal together, the need to discover church around the table - this assists in progressing from fellowship to friendship. Murray Williams comments: “The success of the Alpha courses, some would argue for example, has much to do with the central feature of the shared meal. In some expressions of church, this has developed an acknowledged liturgical significance - it is that community’s expression of Communion. In others, they would still take part in the more formal celebration of the Lord’s Supper within their tradition, but in real terms view the community meal-times as the high points of genuine ‘communion’ with God and with the gathered fellowship.”

- What is the relationship between “believing” and “belonging”? Following the Reformation, it was accepted that “believing” should precede “belonging”. However, this assumed that everyone understood what church was about. In the present social climate, this is no longer true, “and if the gospel is to make sense it seems essential that unbelievers are embraced within the Christian community and can witness the life-transforming practice of the gospel. Many churches are responding... by adopting a philosophy of ‘belonging’ preceding ‘believing’.” (Stuart Murray)

- How large and how quickly can a new church grow without jeopardising its community life? Is numerical church growth always a sign of health? Note the general fixation with numbers on seats. There should be a determination not to sacrifice quality for quantity, and a recognition that “the multiplication of small churches enables the development and renewal of authentic Christian community and mission more effectively than the indefinite enlargement of local churches.” (Stuart Murray)

- Do not start too many meetings or programs in a new church. Whatever you start put an end date on e.g. review during its second year.

- One problem with house churches and informal styles of worship and relating is that there can be difficulty with the more sacramental expressions of church life, especially with capturing the solemnity of ritual. As Stuart Murray observes, “it is hard to create a transcendent experience around your kitchen table.”

- Many planters setting out with radical ideas end up with a traditional sort of church, having discovered that some traditional ways of doing things were sound.

- Perhaps Acts 17 gives an indication of what church planters can expect. Day by day Paul witnessed to the unsaved in the Athenian marketplace. He proclaimed the truth and encouraged the listeners; the battle between truth and evil raged in debate; many scoffed, but some wanted to know more and wished to hear Paul again. Some became followers and believed.

“Post-Christendom is a new missionary challenge”

The following comments by Stuart Murray Williams, in an article in the Autumn 2000 edition of *Anabaptism Today*, provide an appropriate conclusion:

“Post-Christendom is not an easy environment for Christians. Nor will the transition from Christendom ways of reacting be quick or painless. There is much to unlearn.

There are new attitudes and strategies to discover. We can no longer think, speak or act as if we were still at the centre. Accepting our situation on the margins will be an important starting point. This will give us a fresh orientation, a changed perspective and a new humility. We will still worship and pray, but with a new tone and focus. We will still evangelise, but with a new blend of boldness and sensitivity. We will still work for justice and care for our community, but with a new understanding of the issues.

And we will settle down for the long haul. We will never lose the note of urgency as we pray for the coming of God's kingdom, but we will no longer assume that we know fully what we are praying for. We will continue to testify faithfully, by word and deed, to the unchanging gospel, but we will pray for discernment as we listen to our culture and ask what the gospel means in this context. Rather than despairing of a delayed harvest, we will dig deep, sow seeds and water them patiently, rejoicing in signs of early growth without succumbing to the temptation to confuse these with the full harvest. And, as we do these things, we will begin to sense the excitement of this time and respond to the challenge of following God's Spirit into this new century and this new era.

A vital task as we enter the third millennium is to discover new ways of being church that operate from the margins, do not require as much institutional support, are less grandiose and expensive to maintain, abandon an inappropriate moral majority stance in favour of a prophetic vocation, and embody the missionary ethos appropriate in post-Christendom...

Above all, a church on the margins refuses to despair because we worship a God who throughout history and in Scripture has frequently chosen to break in from the margins rather than out from the centre. Rather than pining nostalgically for the good old days at the centre, we may choose to accept the freedom and struggle of life on the margins, learn from others in similar circumstances, discover new ways of being church and wait with expectation for what God will do next."

David and Colleen Anderson & Bruce and Yvonne Morey Canberra

I came away from conference a little troubled but also encouraged. Troubled because I realised that the established church is in more difficulty than I have allowed myself to believe. Also troubled because I realised that I am more attached to the structures and forms of church than I might have otherwise admitted. I still like to hope that there is a place for the average community church. I don't really have a great desire to be counter-cultural just to be in church.

On the other hand, I was enticed by a vision of church that seems to pay close attention to the needs of the community accompanied by a structure that allows one the freedom to be responsive in all sorts of creative ways.

I appreciated the reminder that evangelicalism is holistic and need not be constrained by the straitjacket of a word-dominated ministry.

Kristine Morrison, Sydney

AAANZ and OIKOS Day at 'Boonong' BAYSWATER, VIC 29 JUNE 2002

The lounge-room was comfortably full as people spent an inspiring day with our guests, Stuart Murray Williams and Anne Wilkinson Hayes. We enjoyed the beautiful setting of 'Boonong' and the generous hospitality of our hosts, David and Phyllis Veith.

Ross Langmead started the day (and each session) with singing and prayer. The songs were appropriate to Anabaptist and Home Church themes and although very few people had heard the songs before, Ross soon had us all singing enthusiastically.

Stuart commenced his session by spelling out what is meant by "Christendom" and "post-Christendom". Christendom saw Christianity as the official religion and citizens as Christian by birth. Later, broadly speaking, the church continued to be a reference point for society with Christian ethos and ideals having some influence. However, now we see the church surrounded by many "cultures" and itself increasingly seen to be irrelevant and marginalised. Depressing statistics, dwindling numbers in the pews and the sidelining of church opinion and viewpoint, cause many within the church to wonder about the future of the church.

However, Stuart pointed out that this position the church finds itself in is the very reason for hope. It gives the church the opportunity to fulfil the original purpose to be salt and light in a fallen world as it sees itself set apart from the culture of the world around. Hope was the keynote of the day as Stuart and Anne pointed us towards the church that is called to be "back to the future" as we liken our present situation to the effective and alive church of the first three centuries.



Anne followed Stuart by looking at ways the church can be counter culture. The church grows fastest when it is in the margins. The early church grew by the fascination it inspired. The early Anabaptists were marginalised politically and by their lifestyle and values. We've diluted what it means to be counter cultural. Christians often identify with the world and its values to the extent that the Gospel loses its cutting edge. On the other hand, some Christians become "counter cultural" in a negative and "ghetto-like" sense as it cuts itself off from the world and

behaves in ways that give an anachronistic impression of church. Some of the positive ways include radical hospitality, the "welcome" and eating together, the trustful attitude of "Sabbath" as opposed to the world's feverish pace, community, peace witness, global awareness and economic sharing.

There was plenty of time for discussion and the day ended with Stuart giving an overview of the history and ideals of Anabaptism. It was a very worthwhile and inspiring day. Our thanks go to Stuart, Anne, our own Ross and to David and Phyllis Veith.

- BY BESSIE PERIERA

**"Speak up for the people who have no voice,
for the rights of all the down-and-outers.
Speak out for justice!
Stand up for the poor and destitute!"
- Proverbs 31:8-9, The Message**

AROUND THE WORLD

Introducing the Emerging Church

An article entitled "I want something else (to get me through this life)" appeared recently in *The Mennonite* (September 3, 2002, 14-15). It asked this question, "Can the church create new wineskins to unleash the passion of young adults?"

The author described a movement described by some as the "emerging church," a worldwide movement among young adults. Some of the attributes of this movement are:

- The gospel is enculturated
- Theological hairsplitting takes a back seat to missional impulse
- Evangelism and social action are not at opposite ends of a continuum

The author concludes with these thoughts. "For the most part, making room for this movement is not going to happen within existing congregations. The world as many young adults understand it is vastly different from the world as those leading and worshipping in existing churches understand it. I'm talking about a church-planting movement for the emerging church. I don't see another way for the church to reach the vast majority of young adults in our culture."

Resources On The Emerging Church

A New Kind Of Christian by Brian McLaren (Jossey-Bass, 2001). This book describes some differences between modern thought and postmodern thought and the opportunities for the church in the postmodern world.

www.24-7prayer.com A worldwide, young-adult driven, nonstop prayer network

www.theooze.com Online community and information site, connecting the emerging church in North America

www.dawnministries.org/genx/wolfgang.html Encounter the emerging church from Chile to Japan

Our young adult daughter explored church ministry through a program at her university in the US. Below is the press release from her school.

Goshen College students learn pastoral care through Ministry Inquiry Program

GOSHEN, Indiana - "Largely anti-church" is how Moriah Hurst describes the spiritual culture in Australia, so when the Goshen College senior decided to return Down Under - where she spent six years of her childhood - to participate in Mennonite Church USA's Ministry Inquiry Program, she knew she'd confront both personal and cultural challenges.

"(In Australia), most people would claim a faith in a god but want little to do with the package that the church tries to present God in," said Hurst, who interned at Collins Street Baptist Church in Melbourne. She found that she, too, was examining how her beliefs fit into the context of the institutional church. "They see Christians as people stuck in a church where they can't have any fun and the view of God is often of a judgmental God, telling you that you may not do things."

Yet through her personal faith journey and the surrounding culture, Hurst said she discovered a desire to know more and

continue examining her belief in God. "I am coming out of this placement wanting to discuss more and more thoughts about faith and theology that are popping out of my brain and wanting to dig deep within myself to discover what I believe, where my truth comes from."

Hurst, along with five other Goshen College students, participated in the 15-year-old Ministry Inquiry Program over the summer. The students test their calling and gifts for the ministry by serving as pastoral interns, taking on various worship, pastoral care, and administrative roles during their 11-week terms, including preaching, worship leading, youth ministry, hospital and home visits. And faith developments, like Hurst's, also are part of the typical package.

The Ministry Inquiry Program seeks to call young people to church leadership and respond to a looming pastor shortage in the Mennonite Church. The Samuel Project, which is examining the church's leadership gap, reports that the number of seminary students has decreased by half since a 1983 peak and about a third of credentialed pastors are age 55 or older.

Many MIP participants continue in church work. According to a survey of Goshen College MIP graduates in March 2002, 23 entered seminary, 17 have worked for church agencies, 32 participated in voluntary service, and 16 accepted pastoral duties.

Goshen College is a US national liberal arts college known for leadership in international education, service-learning and peace and justice issues in the Anabaptist Mennonite tradition. Recognized for its unique Study-Service Term program and exceptional educational value, GC serves more than 1,000 students in both traditional and non-traditional programs. For more information, visit the college's Web site at <http://www.goshen.edu>.

On the Ground in Zimbabwe

LARRY MILLER

Executive Secretary Mennonite World Conference

I was in Zimbabwe as the fast-track land redistribution program imposed by the government there was coming to a confrontational climax. During that extended visit, colleagues and I consulted widely with civic and religious leaders.

These people, representing a diversity of persuasions and viewpoints, spoke with clear and united voices on the subject of convening an international Christian gathering in Bulawayo one year from now. Come, they said. Come and see. See our situation with the eyes of faith. Then stand in solidarity with us.

"The more the outside church comes to Zimbabwe, the better," insisted Goodwill Shana, vice president of the Evangelical Fellowship of Zimbabwe and chair of the Evangelical Association for Justice and Peace in southern Africa. "The world is isolating us in order to bring change. But the more eyes we have in Zimbabwe, the better it is for us."

All of these leaders confirm what my own experience suggests: international visitors are not only safe in Bulawayo but desired and received with gracious hospitality. More importantly, the churches deserve to see our eyes and hear our voice of support and solidarity, both in their place during

Africa 2003 and in our places before and afterwards.

Mennonite Central Committee and Mennonite World Conference are launching a joint worldwide fund-raising effort for southern Africa called "Come. Corn. Care." Contributions will underwrite southern African participation in the Bulawayo gathering while providing food aid and HIV/AIDS health kits to people across Zimbabwe, Zambia and Malawi. MCC is responsible for the initiative in the North American Mennonite and BIC community while MWC will assume responsibility for promoting it in the rest of the worldwide family of faith.

MWC Reaffirms 2003 Global Assembly Site

J. LORNE PEACHEY

Bulawayo, Zimbabwe - Following six days of work, discussion, and prayer, much of it around the advisability of holding Mennonite World Conference's 14th assembly in this country, the executive committee issued this statement:

"After enjoying the hospitality and fellowship of the Brethren in Christ, after experiencing the situation on the ground, after listening to the voices of God's people in Africa, the MWC Executive Committee is convinced that God is indeed calling the worldwide Mennonite and Brethren in Christ family to convene in Bulawayo next year."

Reflections on U.S. Policy Toward Iraq:

MAKING SPACE, SAVING FACE

J. DARYL BYLER

WASHINGTON — "I hope that someday your country will stop doing everything with force," a leader in the Protestant Evangelical Church of Baghdad, Iraq, pointedly told our small North American delegation in late May.

That "someday" may be far down the road.

According to the New York Times, while a final decision has not yet been made, a U.S. Military planning document calls for a three-pronged attack on Iraq to topple Iraqi president Saddam Hussein.

Iraqis told our faith-based aid group that they expect another U.S. attack. One church leader conceded, "The United States will do what they want to do. We will trust God."

Indeed, in recent months President Bush has ratcheted up the rhetoric. He has repeatedly denounced Iraq as part of an "axis of evil" and declared his intent to overthrow Saddam Hussein.

While the U.S. President's tough talk may play well in some political circles, the sobering reality of following through with his threat of regime change is beginning to sink in.

Most serious analysts don't place much hope in a U.S.-backed Iraqi coup or an Afghanistan-like action using U.S. special forces. In addition, top brass at the Pentagon warn that a major U.S. military

"Nearly a decade after the imposition of sanctions on Iraq, it is abundantly clear that the Iraq policy of the UN, the US, Canada, and other enthusiastic supporters has been a colossal failure on nearly every count... Lifting the economic sanctions is not an overnight panacea for peace, security and justice in Iraq. But it is a first step in admitting the international community's abysmal failure to achieve a just purpose in Iraq."

- From the conclusion of "Analysis and Perspectives on the Humanitarian Disaster in Iraq: 1990-2000," Inter-Church Action for Development, Relief and Justice, Toronto, Canada, quoted in MCC Peace Office Newsletter, July-September 2002, 5.

invasion of Iraq will likely mean significant Iraqi civilian and U.S. troop casualties — to say nothing of uncertain outcomes and the potential for such a war to spread like a western wildfire.

The problem with President Bush's plan is that he has backed both himself and Iraqi president Saddam Hussein into a corner — with little space left for nonviolent transformation of the U.S.-Iraqi conflict. Bush's strategy is heavy with sticks and absent any carrots.

Going to war with Iraq, again, is not the only option. The president should consider a more hopeful and visionary Iraq policy. Instead of constricting political space, his policy should expand options, offer incentives, accent positives and promote face-saving alternatives. Such a policy should include:

Direct dialogue. For more than a decade, Iraq and the United States have traded threats and insults through the media. Just as President Bush has called upon Israelis and Palestinians to negotiate, the United States must engage in face-to-face talks with Iraqi leaders. The risks of refusing to talk directly are simply too high.

In addition to meeting church leaders and U.N. Officials, our delegation met with a well-placed Iraqi government minister who appealed for U.S. government officials to come to Iraq for face-to-face conversations. "Dialogue can bring about understanding even though we don't agree on everything," he said.

The Bush administration should accept this invitation. Indeed, it is irresponsible for the United States to go to war with Iraq without even attempting dialogue. Such talks could happen in Europe or elsewhere if not in Iraq.

Instead of, with broad-brush strokes, painting Iraq as evil, respectful U.S.-Iraqi dialogue must address specific troubling behaviours. The problem with a broad-brush approach is that it blots out positive Iraqi behaviours along with those that need to be changed.

For example, one senior U.N. Official in Baghdad told our delegation that the Iraqi government has been second to none in its food distribution under the oil-for-food program. Similarly, UNICEF officials praised Iraqi government cooperation in addressing critical children's issues.

Regional weapons approach. The president should couple the demand for new arms inspectors in Iraq with a U.S. commitment to

back a regional approach for eliminating weapons of mass destruction in the Middle East. Indeed, the ceasefire agreement that ended the Gulf War calls for a Middle East zone free of weapons

For more information on alternatives to war with Iraq:
<http://peace.mennolink.org/resources/iraqaugust/index.html>
The Fruit of Peace is Security, Terror the Harvest of War:
A call for peace with Iraq



of mass destruction. However, in recent years, the weapons spotlight has shone solely on Iraq.

Furthermore, the president's call for Iraq not to build or use weapons of mass destruction rings hollow in light of his own call for developing a new battery of U.S. nuclear weapons.

Promote exchanges.

The Bush administration should support educational, medical, cultural and sports exchanges. People-to-people contacts will go a long way in promoting good will, unmasking stereotypes and creating a more hopeful future between Iraq and the United States.

I was impressed by the warm hospitality of the Iraqi people and the rich historical and cultural treasures in this ancient civilization. Sadly, by choosing to be enemies, we miss wonderful opportunities for mutual enrichment.

End sanctions. For nearly 12 years, broad-based U.N. Sanctions have punished Iraq's people by holding hostage Iraq's economy. UNICEF officials told us that infant mortality rates in Iraq have more than doubled in the last decade and that, while some sectors have improved under the oil-for-food program, the educational sector has not yet hit bottom.

The new "smart" sanctions may offer modest improvements for ordinary Iraqis, but they won't make a significant difference in reviving Iraq's exhausted infrastructure.

Furthermore, as one Iraqi church leader told us, "Americans hoped that sanctions would cause the Iraqi people to

Editorial Observation

Differences exist between Australia and New Zealand on several issues recently in the news. While John Howard's government is eagerly lining up behind the Bush administration on Iraq and the Kyoto Accords, among other things, New Zealand's Prime Minister is taking a more independent stand.

New Zealand does not favour the United States-led military action against Iraq and will not be part of it, Prime Minister Helen Clark said recently. "We'd prefer to see the Iraq issue handled multilaterally, through the United Nations, rather than unilaterally through a small subset of the United Nations," she said.

Australia continues to drag its feet on the Kyoto Accords while New Zealand supports it. While Australia uses mandatory detention for asylum seekers, New Zealand settles them in the community. All of the Tampa refugees have been resettled in New Zealand while the crisis still exists in Australia.

Heaven forbid that we, Americans in Australia, should suggest that maybe Australia could learn something from New Zealand... no, we won't go there.

rise up against the regime. But the opposite is true. Sanctions have attached people to their leaders."

It is not too late. President Bush ended his mid-June Middle East speech with these words: "The time has arrived for everyone in this conflict to choose peace and hope and life."

President Bush should now make that choice with regard to Iraq. The consequences of a military invasion are simply too great. Moreover, it will only further tarnish the growing U.S. image as a trigger-happy lone ranger superpower that sees itself as exempt from international law.

There is still a face-saving way out of the tight political corner that President Bush has constructed. But, the space is small and time is running out.

J. Daryl Byler is director of the Mennonite Central Committee U.S. Washington Office. 6 July 2002

EMU Peacebuilding Students Head Home to Work

CHRIS EDWARDS

HARRISONBURG, Virginia. - At least two alumni of Eastern Mennonite University's 2002 Summer Peacebuilding Institute (SPI) hope to launch peacebuilding schools near their homes.

Another plans to work her way out of a job by assisting youth.

Some peace activists from areas of prolonged conflict areas say only that SPI helps maintain their courage.

"It helps me keep hope," said Orli Fridman, an Israeli member of the Israeli-Palestinian Women's Coalition for Peace.

About 180 peace and humanitarian workers from 50 nations came to the EMU campus for the seventh annual SPI, held May 6 - June 18. Several spoke in local Sunday schools, and one group, at a Mennonite church in Knoxville, Tennessee. Participants spent most of their time in class work, reading, reflection and dialogue.

"I'm copying courses and interacting with people and reading through literature — being filled up with the stuff and scared of whether I can implement it," said Ian Stehbins, president of Alan Walker College in Sydney, Australia, who is establishing a year-round Pacific Peacebuilding Institute.

Solomon Sowlollu hopes to start an institute at the Bible college where he teaches in Shemshabad, India. First, he will return for several sessions at SPI, which he called "an amazing, rich experience" that has included making Pakistani friends.

In Chile, Elena Huegel aims "to work myself out of a job" by educating youth. Through a Disciples of Christ mission, she assists "the poorest of the poor," such as brothers who share one pair of shoes, each attending school half a day. She said SPI adds focus: "A lot of things we were doing, I didn't know how they worked — the theory."

A workshop role-play about the Israeli-Palestinian conflict captured a spark of the pain and triumph in peacebuilding. Panellist "Rachel," portraying an Israeli, said, "Every time I see a Palestinian, I think he will kill me, and I want to kill him first." "Mohammed," as a Palestinian, said he helped build Israeli settlements because he needed work. Now, Israeli soldiers prevent his crossing the border.

In that high-voltage exercise — moderated by author and guest lecturer Scott Appleby — "Rachel" was portrayed by Zahida Abu Aisheh, a Palestinian mediation worker; "Mohammed," by Israeli Ofer Grosbard.

For more information on the EMU Conflict Transformation Programs go to <http://www.emu.edu/ctp/>

“I felt I had power,” Abu Aisheh recalled of the role play, wiping tears.

“The most

remarkable thing (at SPI) was the opportunity to meet Zahida,” said Grosbard, author of a book on Israel and student at George Mason University’s Institute for Conflict Analysis and Resolution. Though Abu Aisheh feels little hope for peace, both plan to return to their homes —each having learned something of the other’s perspective.

Students probed globalization in a workshop by EMU Conflict Transformation Program Director Vernon Jantzi; tackled problems in a fictitious nation, “Bengar,” in CTP founder John Paul Lederach’s “Fundamentals of Peacebuilding”; and studied the 1959-60 desegregation of Nashville businesses in EMU conflict studies assistant professor Lisa Schirch’s class, “Violence, Nonviolence and Conflict Transformation.”

“When ignorant mistakes become classroom discussions, that’s when we can learn,” said Ron Kraybill. The Israeli-Palestinian role play occurred in associate conflict studies professor Kraybill’s workshop, “Religion: Source of Conflict, Resource for Peace,” which featured speakers from three major faiths.

Nancy Heisey, president-elect of the Mennonite World Conference and associate professor of biblical studies at EMU, chronicled violence in Christian history. Washington, DC-area rabbi Jerry Serotta, who has worked in Israeli-Palestinian peace efforts for 30 years, described both sides as “vulnerable, wounded peoples.”

“Inter-religious dialogue is not an ambulance,” advised Rashied Omar, a Muslim imam from South Africa who teaches at Notre Dame University. He regretted that once apartheid ended in his country, such dialogue “started melting away.”

Several students in Kraybill’s workshop — including Tendai Chikuku, a Zimbabwean communications worker for southern African churches — are active in United Religions Initiative. Once, after media in Zimbabwe dubbed Islamic slaughter methods “Satanic,” URI — a group promoting interfaith understanding —sponsored an educational forum in which Muslims explained slaughter practices. (Those include a prayer apologizing for killing animals.)

Chikuku, who hopes to expand such public education, said that since attending SPI, “I’m more embedded within this culture of peace.”

The “Bengar” study featured a video with former SPI student Dehka Ibrahim. She and others related how grassroots groups, starting with women, healed land conflicts in the Wajir area of Kenya.

“Where did the leaders get that strength?” asked an African who described the fear in violence-torn areas.

Appleby later said people asked similar questions about Northern Ireland.

The director of the Kroc Institute for International Peace at Notre Dame said he measured progress in that nation in small increments — for example, hearing one Protestant cab driver say he avoided militant organizations because he once had Catholic friends.

“Get a realistic definition of success,” Appleby advised. Chris Edwards is a freelance writer living in Harrisonburg.

South Korean Ex-Marine Turns To Peacebuilding

CHRIS EDWARDS

HARRISONBURG, Virginia - Once, Jae Young Lee might never have imagined missing the World Cup to study peacebuilding. The Marine veteran from Seoul, South Korea has loved soccer all his life, but only discovered pacifist thought in 1996. He smiles as he reflects on unexpected events shaping his journey.

As the World Cup concludes near his home halfway around the globe, Lee, 29, is completing a master’s program that has brought him for three consecutive years to Eastern Mennonite University’s Summer Peacebuilding Institute. He is one of approximately 180 humanitarian and peace workers from 50 nations attending SPI, part of EMU’s Conflict Transformation Program.

For six weeks ending June 18, SPI learners — some seeking degrees, others not — have attended workshops and built friendships. (Past sessions, Lee recalls, included soccer teams). Meanwhile, the young teacher, translator and organizer has recruited help for Korea’s fledgling peace movement.

Lee entitled his CTP capstone presentation, “A Journey From Personal Transformation to Social Transformation.”

A seed for that journey, which Lee calls ongoing, was planted in postwar years when his father taught at a Mennonite Central Committee vocational school. Decades after MCC’s disaster-relief assignment ended, an ex-student told the family about the Canadian Mennonite Bible College in Winnipeg.

Jae Young Lee knew nothing of Mennonites, or pacifism. He wanted to see the world. Having recently served in Korea’s Marines, “I thought men should be tough.” He never saw combat, though that seemed likely when North Korea’s former president died in 1994.

Attending CMBC from 1996-99, Lee was surprised to hear world problems discussed in church. Most Korean churches, including his, avoided social action: “Churches that talk about pacifism automatically get in trouble with the government.”

Lee adds, “The switch from soldier to student of Christian pacifism was a big change.” He considered various postgraduate programs before pastor and Korea Anabaptist Centre (KAC) co-director Tim Froese told him of SPI.

Lee is part of a 14-member conflict resolution group at Seoul’s KAC office, opened this fall. KAC workers met Tae Yang Oh, a Korean Buddhist facing imprisonment for refusing military service. “I was impressed by his courage,” says Lee. Mainstream Korean churches call pacifist groups — including 1,800 Jehovah’s Witnesses imprisoned for draft resistance — “cults.” Korean Mennonites, still little-known, are deliberating how to respond to the draft.

Meanwhile, Lee says, “We focus more on children’s lives — those are the hope.”

The KAC is teaching conflict resolution to middle school teachers. Koreans’ Confucian respect for elders is giving way to individualism, Lee says. As a boy, he received corporal punishment. Now, if a teacher strikes a child, “The parents call the cops.” Older teachers, feeling loss of control, call KAC workshops “too Western.” Trainers hope to better adapt their “third way” message to Korean culture. In May, the Seoul Education Training Centre signed on the KAC for workshops. Lee locates and translates books, articles and websites on peacebuilding.

At SPI, he says, “Not everything is helpful, but what I have learned here is that there are people out there working for peace in very difficult situations.” One workshop, “Philosophy and Praxis of Reconciliation,” challenged him “to think new thoughts” about the two Koreas.

Increasingly, North Korean defectors, often starving, flee through China to South Korea. In the South’s unfamiliar capitalist economy, they are often victimized by scams and treated as second-class citizens. This fall, Lee and a Canadian student will teach English and computer literacy to refugee youth.

Lee’s father has been unable to speak with a North Korean uncle for 50 years. “It’s a matter of time” before reunification, Lee says, but adds, “It will not be ‘Oh, happy days.’ We’re a totally different people.” Hopes rose when the two Korean presidents parleyed in 2000, but when U.S. President Bush linked North Korea to an “axis of evil,” Lee says, “That totally blocked our dialogue.” He hopes refugees, knowing both cultures, may build bridges.

Lee is recruiting pacifist language teachers for KAC. He has tapped a Philippine SPI roommate, arranged an exchange between a Canadian intern and Korean student, and spoken with EMU’s intensive English and cross-cultural study directors.

In Korean form — placing Yi, his family name, first — Lee is Yi Jae Young. Jae Young means “to live a long life,” which the goal of his work probably requires. He hopes to demonstrate that “peace is possible and there is a role for every person.”

Chris Edwards is a freelance writer living in Harrisonburg.

World peace workers connect

MARIA LINDER-HESS

AKRON, Pa. — Where do lions fellowship with lambs? At the Summer Peacebuilding Institute (SPI) of Eastern Mennonite University in Harrisonburg, Virginia.

So says Noe Alberto Jose, of Luanda, Angola, one of this year’s 180 SPI participants.

Jose remembers meeting Hutu and Tutsi refugees in Zambia, where he was studying at the time, who refused to look at each other. Yet this year there were Hutu and Tutsi participants at SPI.

“In fact, at SPI you can see sheep interacting with lions,” Jose says. “People who would normally be enemies are in the same room in fellowship, which back home might be impossible.”

Each summer people from some 50 countries join together at SPI to study peacebuilding, conflict mediation and related fields. Some SPI participants come from areas at war with one another, but most live oceans apart.

Jose and To Thi Bay, of Hanoi, Vietnam, are both directors of fledgling peace programs. The contexts in which they live and work are remarkably different, yet they’ve faced some similar challenges, such as shortages of mediation materials in their home languages.

With support from Mennonite Central Committee (MCC), Jose and Bay participated in SPI this summer and have since returned home with improved skills for dealing with conflict and a worldwide connection to committed peacebuilders.

“Besides the (theoretical) input, I gained from hearing the experiences shared by others — that’s so valuable,” says Bay, peace program officer for MCC Vietnam

Before enrolling in SPI, Bay had participated in two local MCC- sponsored mediation trainings and helped with research on common conflicts in three regions of Vietnam, such as disputes

within families or with local authorities. Bay says the SPI courses helped her understand more about her own perspectives as well as typical Vietnamese responses to conflict.

In one class, she says, participants discussed the process of divorce. “I learned that in some countries, couples who want to divorce go straight to court. In others, they seek counsel. In Vietnam, we have kind of a mix.” Vietnamese couples who file an application for divorce are directed to a mediator, often a member of a local government organization, Bay explains.

Jose, who directs the peace program of the Council of Christian Churches in Angola (CICA), began his peacebuilding work among displaced Angolan families who have received emergency aid from CICA. A ceasefire agreement recently ended 27 years of civil war in Angola. Many Angolans, including Jose, have lived in the midst of war nearly their entire lives, and Jose says that the need for training in nonviolent conflict resolution is urgent.

Jose has organized Core Peace Groups in Angola’s provincial capitals. The groups hold workshops to help people analyse common conflicts and discuss nonviolent solutions.

Like Bay, Jose says he values his experiences at SPI for the opportunity to view conflicts “through different lenses.”

The coming months will bring new challenges to Jose and the CICA peace program. CICA is in the process of developing a peace curriculum for Angola’s schools and has been invited to help with negotiations between the Angolan government and UNITA rebel group.

Bay is organizing mediation trainings for Vietnamese development workers, who, like her, want to integrate peacebuilding with community development.

Through shared stories and experiences, SPI participants like Bay and Jose are returning to their homes with new ideas, vision and energy to help them continue working for peace.

SPI is a program of the Conflict Transformation program at Eastern Mennonite University. Since the first SPI was held seven years ago, MCC has sponsored more than 100 participants.

Maria Linder-Hess is a writer for MCC Communications.

“Beware the leader who bangs the drums of war in order to whip the citizenry into a patriotic fervour, for patriotism is indeed a double-edged sword. It both emboldens the blood, just as it narrows the mind.... And when the drums of war have reached a fever pitch and the blood boils with hate and the mind has closed, the leader will have no need in seizing the rights of the citizenry. Rather, the citizenry, infused with fear and blinded with patriotism, will offer up all of their rights unto the leader, and gladly so. How do I know? For this is what I have done. And I am Caesar.”

- Author Unknown, SoJo Mail, 4 Sept 2002

BOOKS AND RESOURCES

Not Religion but Love: Practising a radical spirituality of compassion

BY DAVE ANDREWS
(LION PUBLISHING 2001)

According to the publication details, this book was originally published as *Can You Hear the Heartbeat?* and has been completely revised and rewritten. I do not know what this book was like in its original form. I can only say that in its current form this book deserves a wide audience.

This work has a number of great strengths that I want to briefly list:

- The theology has the integrity of coming out of the author's lived life.
- The author has a way of retelling gospel stories in a fresh accessible way.
- It is true to the narrative of the gospels on its emphasis on the call to discipleship, the suffering and conflict entailed in the practice of discipleship and the power of an embodied good news sustained by a community to bring healing to individuals and communities.
- There is a sharp and well-grounded critique of the potentially disabling effect of professionals and welfare institutions on the marginal people they have set out to serve. People like me working in public policy need to be constantly and sharply reminded of this.
- The stories that illustrate the issues are down to earth and essentially Australian.
- The resources for study and work by groups look easy to use and highly relevant – I plan to try some of them out next time my home group is looking for some study materials.
- What is offered to us is the story of an embodied spirituality that strains to hear the heartbeat of God in the suffering of the world and that is sensitive to the forces that would encourage our conformity to the prevailing consumer culture.

The difficult questions raised by this book are not ones that cannot be answered in theory:

- How do I embody the spirituality of compassion that Dave has articulated in stories and reflection on the gospels and embodied in a costly way in his own life in my own context?
- How can I encourage the conversion of existing Christian communities? Like those that I am now in contact with, to be ones which can sustain something like this form of radical spirituality?

This is a book that could be dangerous if it is read in a manner that simply arouses guilt feelings of not measuring up to the 'standards' of self-giving and self-sacrifice of the author. That would be the wrong way to go and not in tune with the spirit of the gospels. Read it as an encouragement to engage and continue on your own journey of discipleship - a journey where you are continually challenged by the spirit and the story of Jesus - and see where it leads you.

REVIEWED BY DOUG HYND

Crowned with Glory and Honor: Human Rights in the Biblical Tradition

BY CHRISTOPHER D. MARSHALL
(Studies in Scripture and Peace Volume
6) Pandora Press US, 2001.

The literature on human rights is vast and the accompanying theological discussion is substantial. However, reflection accessible to the non-academic reader on the profound connections between the biblical story and human rights is hard to find. This makes Chris Marshall's book a real gift.

In a slim thoughtful volume of less than 150 pages, Chris provides a systematic and readable account of the deep connections between the framework of human rights and the broad vision of what it is to be human that is provided for us in the biblical tradition.

Following an introduction to human rights that deals with some of the key philosophical issues and a chapter on Christian approaches to human rights and the role and the limits of the Bible in informing discussion of human rights, Chris outlines his discussion in the following terms:

My strategy will be to focus on several key narrative moments in the larger biblical story or acts in the biblical drama. Each time I will be seeking to discern values and beliefs that have implications for human rights ...

... my approach will be more than descriptive or historical. It will necessarily entail a degree of theological interpretation and appropriation of specific text ... an analysis of key passages or themes from the perspective of a particular faith-based construal of the direction and meaning of the overall biblical story.

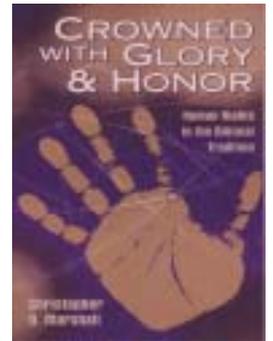
That story I suggest has six main "moments", with human rights significance: Creation, Cultural Mandate, Covenant, Christ, Church, and Consummation. (p.53)

The biblical material relevant to understanding the claim that human rights have on Christian support and action is presented under these six headings. This form of presentation shifts the ground of debate by locating it within the heartland of Christian systematic theology.

There is a critical edge to the author's presentation though. In a final chapter, Chris presents a brief account of how the biblical tradition can give a distinctive flavour or edge to our understanding and practice of human rights. He presents these distinctives around the themes of responsibility, relationship and representation.

This is an exciting and challenging piece of work and it deserves a wide audience inside and outside the church. In addition to contributing to our understanding and challenging us to a form of discipleship which embodies a commitment to support human rights, Chris Marshall has modelled for us the exercise of biblical scholarship in service of both the church and world.

REVIEWED BY DOUG HYND



Herald Press announces the release of

Basic Trek: Venture into a World of Enough: The Original 28-Day Journey

EDITED BY DAVE SCHROCK-SHENK

“Thank you for opening my eyes with this wonderful book and letting me find ‘enough’ for myself.” “Powerful” “Provocative” “Insightful” “Straight forward” “Accessible” “Delightful” “Spiritual” “Thoughtful” “Convincing” “Creative” “Engaging”
-from readers of Basic Trek

Enough? What a concept! Our society seems to say, “You need more. More is better.” Our Christian faith tells us not that we need less, but that everyone should have enough. A simple idea-enough for everyone. But what is enough?

Basic Trek invites us to explore that question. In thought and in experience. Each day of this 28-day journey starts with a story and Scripture followed by reflection questions to consider and actions to try. A different theme is featured for each of the four weeks. The first week you will awaken to the journey to find enough joy, the second week you step out to explore enough simplicity, the third week you lighten the pack in your search for enough for me, and the fourth week you stay the course to discover enough for all.

Take this trek with friends—a youth group, a dorm wing, friends from church, or trek as a family—and venture into a world of enough.

ALL HERALD PRESS BOOKS ARE AVAILABLE FROM PROVIDENT BOOKSTORES. E-MAIL PBSORDER@MPH.ORG

Websites

<http://www.commondreams.org/>

Common Dreams / NewsCenter Breaking News & Views for the Progressive Community The NewsCenter is an eclectic mix of politics, issues and breaking news with an emphasis on progressive perspectives that is increasingly hard to find with our corporate-dominated media.

<http://www.Damarisproject.org>

For Spiritually curious women. **The Damaris Project** aims to set an environment where women can evaluate their experiences in light of an affirming spiritual alternative and in the context of their current worldview.

<http://peace.mennolink.org/resources/postcard.html>

Postcard size handouts that you can print out from the **Mennonite Church’s Peace and Justice Support Network** and new web site

<http://www.simpleliving.org/catalog/Christmas4.html#ChristmasCampaignKit>

People began preparing for another COMMERCIALIZED Christmas last December 26th. Now is the time to begin planning a simpler, alternative celebration. ALTERNATIVES for Simple Living will help you with its “**Christmas Campaign Kit.**” For excerpts from “Whose Birthday Is It, Anyway?” 2002, visit <http://SimpleLiving.org/xb/xbcover.html>
ALTERNATIVES for Simple Living “Equipping people of faith to challenge consumerism, live justly and celebrate responsibly”

<http://www.9-11peace.org/bulletin.php3>

Join the **9-11 peace Bulletin**, a free, weekly email briefing on the latest topics in peace and international affairs.

<http://www.stmatthews.org.nz>

Check out **SMACA**. It aims to be a Down Under “forum for progressive Christianity, philosophy, and social issues, as well as personal life and faith matters.”

<http://www.lastfirst.net>

Last-First Networks is a non-profit organisation dedicated to advancing effective grassroots development. A good source of peace and justice books!

<http://mennonitechurch.ca/news/jerusalemletter/>

MennoLetter from Jerusalem: A Middle East View by Mennonite Church Liaison, Glenn Edward Witmer.

<http://grebel.uwaterloo.ca/cgreview>

The Spring 2002 issue of **The Conrad Grebel Review** is just out. Featured are articles on the theme “Responding to Terrorism: Is Nonviolence Possible?”

<http://www.ekkleksiaproject.org/>

The Ekklesia Project is a development among Christians in the United States with the intent of reminding the church of its true calling as the real-world community whose primary loyalty is to the Body of Christ.

<http://www.dtour.com.au>

dtour is a new Australian online Christian community discussing issues of life, faith, community & worship in the emerging postmodern world.

<http://www.lionlamb.org/>

The mission of **The Lion & Lamb Project** is to stop the marketing of violence to children.

“...Christians will join forces with other people of good will. Their actions will often be similar. But their understanding of what they are doing, and why they are doing it, will be different. Christians should care for the environment, oppose militarism, avoid waste, and champion human rights as a witness to and celebration of God’s passionate love for all that God has made and of God’s promise to put right all that has gone wrong on earth.”
- Chris Marshall, *Crowned With Glory & Honor*, 115.

UPCOMING AAANZ CONFERENCE

Peace Church

Sustaining Community in a Violent Time

24-27 January 2003 Otford Conference Centre, Sydney

The World Council of Churches has named the current decade the "Decade To Overcome Violence."

What does this mean for us as individual Christians and as congregations?

What might an Australian/New Zealand "Peace Church" look like?

What does the Anabaptist tradition have to say about 21st century violence?

The AAANZ will gather to explore these topics:

PEACE WITH GOD - PEACE WITH YOURSELF - PEACE IN THE CHURCH

PEACE WITH NEIGHBOURS / COMMUNITY - PEACE IN THE WORLD

Learning, worship, fun, and fellowship for the whole family!

Large and small group input and interaction with resource people focusing on the conference theme.

Separate Children's program for some sessions.

The Otford Conference Centre is located by the South Coast railway line adjacent to the Otford Railway Station some 56 Kilometres from Sydney. Set in just under 10 hectares of natural bushland on the southern edge of the Royal National Park, the centre is within walking distance of some of the finest south coast scenery and a short drive or train ride to beaches.

MARK YOUR CALENDARS AND REGISTER NOW!

Registration Options:

Early Registration Fee: Due 15 December 2002 \$25/adult (\$60 / family)

Regular Registration Fee: Due 6 January 2003 \$35/adult (\$80 / family)

Registration Total = _____

Rates for Housing and Meals

General Adult Rate \$128.00 X _____ = _____

Age 0-2 \$ 0.00 X _____ = _____

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Years K- 6 and Seniors \$110.00 X _____ = _____

Family Rate \$384.00 X _____ = _____

(Includes dependent children up to 18 years)

Day rate available (contact AAANZ office for details)

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Make cheques payable to AAANZ

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Special Diet Requirements? _____

For further information contact: AAANZ office at 02 9545 0301 or ontheroad@today.com.au

The Anabaptist Association of Australia and New Zealand Inc.

Background to the Association

The initiative for the establishment of the Association came out of a meeting in Tasmania in May 1995 of Christians from a variety of denominational backgrounds who had been influenced in a variety of ways by the Anabaptist tradition. To provide a means of building on the contacts established at the meeting the Anabaptist Network of Australia and New Zealand was formed which became the Anabaptist Association of Australia and New Zealand following its incorporation in 1998.

Purposes of the Association

The purposes of the Association are:

- To nurture and support the Christian faith of individuals and groups in Australia and New Zealand who identify with the Anabaptist tradition.
- To network and link individuals, churches and groups of Christians who share a common Anabaptist understanding of the Christian faith.
- To provide religious services including teaching, training, pastoral care, mediation, and counsel to its members and others interested in the Anabaptist tradition.
- To provide resources and materials relating to the tradition, perspectives, and teaching of Anabaptists to both the Christian and general public.
- To convene conferences and gatherings which provide

opportunity for worship, teaching, training, consultation, celebration, and prayer in the Anabaptist tradition.

To extend the awareness of Anabaptism in Australia and New Zealand assisting individuals, churches and groups discover and express their links with the Anabaptist tradition.

To provide an opportunity for affiliation for churches and groups who wish to be known in Australia and New Zealand as Anabaptists.

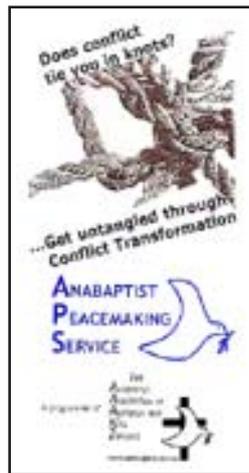
What is Anabaptism?

Anabaptism is a radical Christian renewal movement that emerged in Europe during the sixteenth-century Reformation. Whilst Anabaptism was a grassroots movement with diverse expressions in its early development, its enduring legacy usually has included the following:

- ◆ Baptism upon profession of faith
- ◆ A view of the church in which membership is voluntary and members are accountable to the Bible and to each other
- ◆ A commitment to the way of peace and other teachings of Jesus as a rule for life
- ◆ Separation of church and state
- ◆ Worshipping congregations which create authentic community and reach out through vision and service



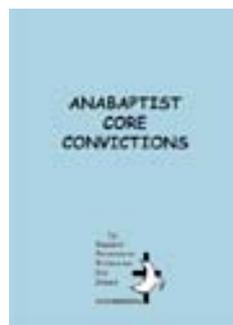
AAANZ publications available online or from the AAANZ postal address



“Biblical accounts of the redemption of creation are not only intended to inspire hope but also to incite action, to inspire actions that are consistent with our future hope for a renewed earth, freed from destruction, violence, and injustice. Just as faith without works is dead, so hope without action is, simply, hopeless! Hope is more than an attitude of other-worldly optimism. Hope finds feet in deeds of commitment...” - Chris Marshall, *Crowned With Glory & Honor*, 114.

AAANZ Homepage on the internet
<http://www.anabaptist.asn.au>

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AAANZ Dates To Remember
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Bi-National AAANZ Conference Sydney