



Anabaptist World Fellowship Sunday

Worship Resources

Prepared by the MWC Regional Representatives in Latin America for 21 January 2024, or at any time convenient for your congregation.



Theme and texts

- | | | | |
|---|---|--|---|
| <p>a. Theme: Mosaic: Becoming a part of God's bigger picture</p> | <p>b. Why this theme was chosen:
Mennonite World Conference has many members, each one different from the others, and yet together the members create a beautiful picture of the body of Christ.</p> | <p>c. Biblical text options:
Old Testament: Job 42:1-6
Psalm: Psalm 8
Gospel: John 10:14-16
New Testament: Ephesians 4:1-16</p> | <p>d. Relationship between the theme and biblical texts:</p> <ul style="list-style-type: none"> • God's plan (picture) is bigger than our understanding • God's creation (picture) is immense, reflecting God's glory • God's flock of sheep is loved, and bigger than expected • There are different gifts distributed in the church, but one Holy Spirit in one body, all a part of God's bigger picture |
|---|---|--|---|



Prayer requests

Prayer requests from Latin America

- Pray for those who are fleeing violence in their countries, seeking to live in peace. Pray for conversion of the people and structures that perpetuate violence in its various manifestations.
- Pray that with the wisdom of the Spirit: congregations will respond to their missional and pastoral tasks in the context of current realities, including corruption, gang violence, economic inequality and migration.
- Pray that the churches will be passionate about bringing the message of salvation in Christ to those who are hungry to hear about hope in Jesus.

Prayer requests from MWC

- Pray for God's Spirit to be at work throughout MWC and the mosaic of churches throughout the world.
- Pray for God's will to be done on earth as it is in heaven, so that the mosaic described in Revelation 7:9 will come true.
- Pray for the current needs in the MWC family as expressed on the MWC prayers page: mwc-cmm.org/en/prayers



Song suggestions

Songs from MWC 2022 International Songbook

- #12 In Jesus Christ We Are One Family / *Dalam Yesus kita bersaudara*
- #31 *Alabaré*
- #36 True Evangelical Faith / *La fe de Cristo*
- #39 You're not alone / *Tu n'es pas seul*
Somos uno en Jesucristo

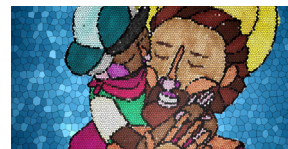
Please check your congregation's copyright protocols before using these songs in public gatherings.



Multimedia resources

See mwc-cmm.org/awfs

- Video greetings from Latin American congregations
- Scripture texts read in MWC's official languages
- Song videos
- Photos
- Celebration map
- Speakers' bureau





5

Offering

- MWC invites congregations to take a special offering for our global Anabaptist communion on Anabaptist World Fellowship Sunday. One way to do this is to invite every member to contribute the cost of at least one lunch in their own community to support the core ministries and Commissions of MWC. This is a manageable amount in every MWC member church around the world.
- Go to [page 15](#) for more ideas to celebrate a special offering time for Anabaptist World Fellowship Sunday.



6

Additional Resources

In this package (pages 3-16)

- Ideas for gathering and benediction
- Sermon content from biblical texts
- Testimonies from Latin America
- Anabaptist historical context
- Children's activity
- Tithes and offering ideas from Latin America
- Cultural suggestions from Latin America
- Artwork (see [page 16](#))



Iglesia Del Dios Viviente Rama, part of Convención Menonita de Nicaragua, celebrated the 498th anniversary of the Anabaptism movement with the Anabaptist World Fellowship Sunday worship materials.

Abel Mendoza

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

Contact Information:

Cynthia Duck, MWC Regional Representative Brazil/Paraguay, ✉ cynthiaduck@mw-cmm.org

Pablo Stucky, MWC Regional Representative, Andean Region, ✉ pablostucky@mw-cmm.org

Freddy Barrón, MWC Regional Representative, Argentina/Bolivia/Chile/Uruguay, ✉ freddybarron@mw-cmm.org

Willi Hugo Pérez, MWC Regional Representative for Central America and México, ✉ willihugo@mw-cmm.org

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



Suggestions for gathering and benediction

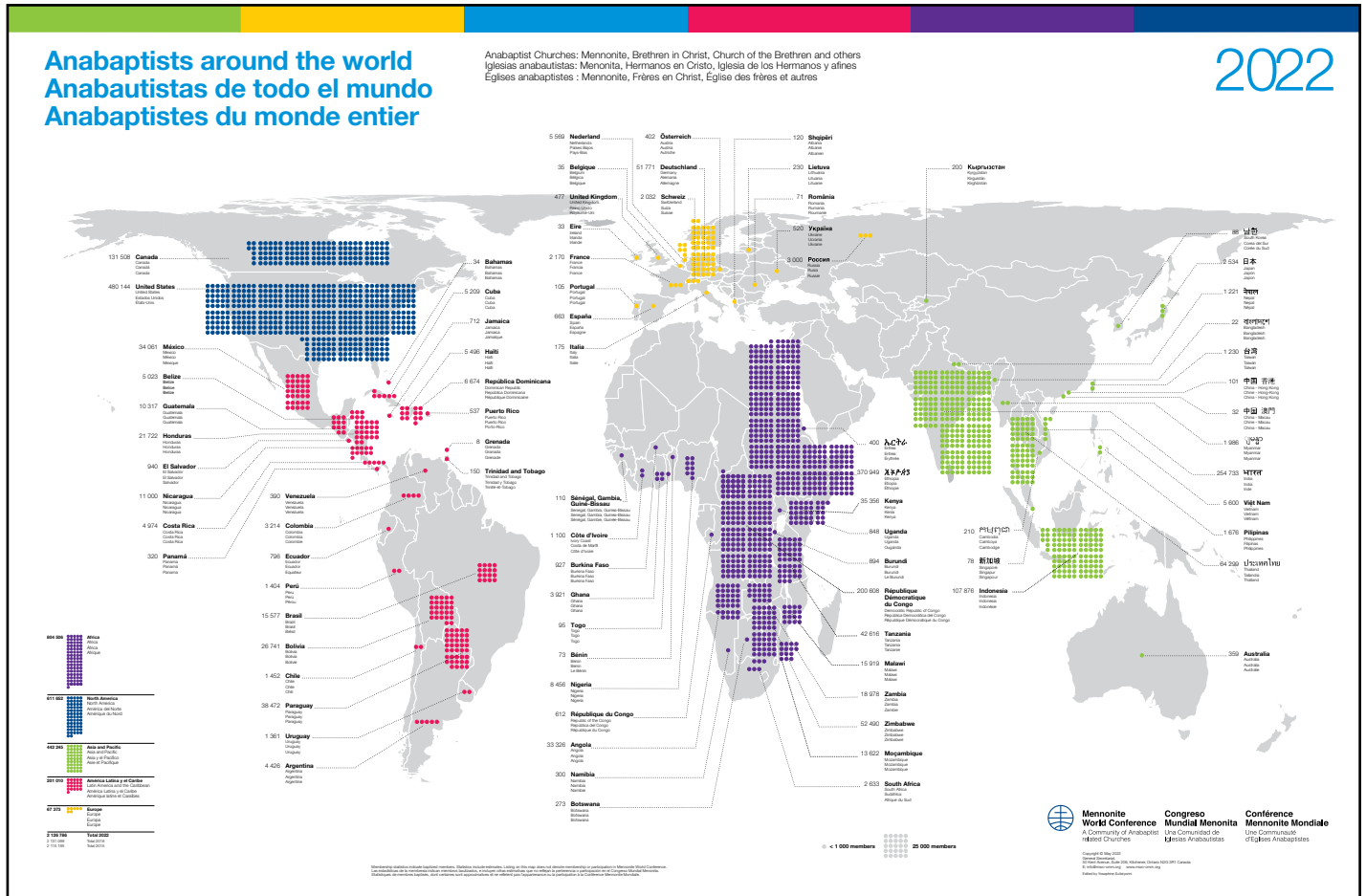
Show the greeting videos to hear the connections with Latin American sisters and brothers (see multimedia resources)

Show the **MWC map** to help people see the **Anabaptists all around the world** mwc-cmm.org/map

At the start of the service light 5 candles at the front in different colours, one for each of the 5 continents, and light the Christ candle in the middle. During the service or at the end of the service there could be prayers for blessing the sisters and brothers in different regions of the world.



Karla Braun





Biblical background for sermon content

Choose texts (one or several) that work for your congregation in your context.

Job 42:1-6

Becoming a servant of a sovereign and just God

Have we ever questioned the sovereignty and justice of God? It was not easy for Job to understand the situation he lived through, and he made it clear that he was angry with God. Later he repented of his attitude, and he recognized the great power and perfect justice of God.

God is still sovereign over the bigger picture. Jesus said that anyone who would give up something for the kingdom of God would be rewarded.

In my context, currently violence in all its forms has taken over all layers of Colombian society. I did not understand how far the mercy of God would go in my work to train people for a specific ministry with the suffering population (elderly people and migrants of all ages).

- How do we hear God and see God when our eyes see the suffering of the migrants daily?
- The widow's torn heart?
- The violence exerted on the orphan?
- The fear of the pregnant woman who flees from the violent parent?
- The abuse toward the young woman and the child who has been rejected?

The call to the church is to take measures to reduce pain in all its forms in its context, forming a new people that sows peace, harmony, tranquility and truth. Those instructed in the Word of God are transformed in their hearts to make decisions by faith to remain in the light of the gospel. It is there that the text from Job comes to life, with eyes to see the care, the love and the mercy of the living God taking human

form as it walks with the weak, the needy, the exiled, the ones who have suffered violence.

The harmony of "my peace I leave you, my peace I give you: not as the world gives it, I give it" (John 14:27) is the treasure of a heart renewed and transformed by the power of the Word that feels the pain of sisters and brothers, and even gives its life for them.

In my context, those who suffer (Venezuelan refugees and the elderly) invite us to accompany them, to be cared for in their pain by those who feel their affliction alongside them.

Only Jesus Christ in us gives us the ability to walk alongside and accompany those who suffer.

In my context, the elderly who are abandoned and the Venezuelan refugees are images that form a new cultural mosaic. These are people who enrich our culture by bringing in diverse visions, giving birth to new cultures.

The main question of the book of Job does not go away: "Why do believers experience problems and suffering?"

Would Job's message have changed if God had not restored him to his former blessings? No.

God is in control of the bigger picture. The journey of faith, even amid suffering, is the way of life.



Maria Del Rosario Peña De Melo,
*Iglesia Cristiana Encuentro de
Renovación y Restauración,
Comunidad Menonita de Riohacha,
Colombia.*



Psalm 8

Becoming part of God’s bigger picture

This is the first psalm of praise in the book of Psalms, an entire song of praise and worship.

This psalm declares the immense beauty and size of God’s creation, the earth and all the heavens. It helps us offer our praise and worship to God, whose glory is bigger than Creation (verses 1, 3, 5-8). God’s majestic sovereignty is revealed in two quite different ways: in the heights of heaven and in the dust of the earth. God’s picture is big.

God reveals God’s majesty by defeating enemies through the weakness of children and infants. God displays God’s glory by using weak people to do God’s great work (verses 2, 4-6). God is still engaged in displaying God’s glory through weak people like you and like me.

David asks the same philosophical question that Job and many others ask (verse 4): “what are humans that you are mindful of them, mortals that you care for them?” Rather than focusing on unfair suffering, David celebrates the fact that God has given us glory and honour beyond our deserving. God put us in charge of this world, not to abuse it, but to care for it, to protect it and to make the most of it, by becoming part of God’s bigger picture.



Arli Klassen,
*First Mennonite Church, Kitchener,
Canada.*

John 10:14-16

Becoming part of God’s great panorama

There are times when we wonder how God forms a specific people, starting with one person and their family in the Old Testament. God established a covenant with the patriarchs, with specific conditions that must be fulfilled for them to be the people of God.

But what about the other people who are not born into this (blood) family that God has chosen? How is it possible to be part of the people of God?

This is precisely what the gospel is about, “the good news” that tells us that through Jesus Christ we are all welcome to be part of this people of God, this family of God. God calls, and we respond.

We come from different parts of the world, with different customs and languages and ideas, but with Jesus Christ we can be one, we are the people of God. Jesus Christ is our Guide, our Shepherd who goes before us to walk in the perfect will of God.

Let us see how the Gospel of John shows us how Jesus is our guide and our shepherd, and who we are because of Jesus.



GYS delegates from North America in Indonesia: Christen Kong (MC Canada); Malin Voth (Rosedale Network of Churches, USA); Larissa Swartz (YABS Committee chair, 2015-2022); Lia Kauffman (LMC, USA); Sam Panderla (USMB).

Lia Kauffman



What do we learn about the Shepherd, Jesus Christ?

Jesus our Shepherd is good and kind. This is experienced by all, transmitting confidence to all the followers of Jesus. Jesus Christ loves everyone equally.

Henk Stenvers



MWC president Henk Stenvers shares a fellowship meal with members from Iglesias Hermanos Menonitas (MB) de Colombia.

Jesus our Shepherd knows the Father and the Father knows the Shepherd. We learn to know Jesus, the one we follow, and knowing that Jesus is well known by the one who sends Jesus also gives us confidence. A deep relationship between the two (Father and Son) is necessary and they are one.

Jesus our Shepherd knows his sheep and his sheep know him. Of course, the Shepherd knows well the sheep that belong to his flock, and so do the sheep know him as their own Shepherd. The Shepherd spends time with them to get to know them well, and so that they can know him. Jesus Christ knows each person who follows him. He knows and understands each need or difficulty that his followers go through.

Jesus our Shepherd is willing to lay down his life for his sheep. This willingness is true, even though they are not all “good” sheep or “good” followers. Jesus Christ gave his life and shed his blood to save all people.

Jesus our Shepherd welcomes other sheep too. The Shepherd not only takes care of the sheep that are already in his fold; he keeps calling other sheep that are looking for a shepherd to guide them. He does not reject anyone and wants the other sheep to come to him because he gave his life for all of them.

What do we learn about the sheep in the flock?

The sheep get to know their guide, their shepherd. They do this by spending time with their leader and being willing to learn from him. It is only by knowing Jesus Christ, and following his example, that we can grow in our faith.

What do we learn about the other sheep?

All the sheep are welcome. The other sheep outside are apparently lost and need a home, someone to watch over them and must be brought into the flock. They are welcome in the family of God.

The other sheep will also learn to be obedient. They will also learn to know their good shepherd as well as all the rest of the sheep in the flock. They will be part of the family of God.

In summary:

The people of God are the flock who follow Jesus the good Shepherd as their guide.

Jesus the good Shepherd is the one who leads the people of God, who has gone in front as a model for us all.

All the people of God follow Jesus by getting to know him and forming one people, and thus are one people within God’s will.



Mirta Pérez,
*Campo Alegre, Convención Evangélica
Hermanos Menonitas Nivaclé, Neuland
Colony, Paraguay.*



Ephesians 4:1-6
Living in unity

Goal: That the church understands the importance of living in unity.

One of Jesus' greatest concerns before his ascension was that the church, his body on earth, remain united. In Jesus' final prayer, Jesus asked his Father that believers might be one, so that the world might believe his message (John 17:21-23). The effectiveness of Christian witness is directly related to the uniqueness of Christian unity. Throughout history, there have been many kingdoms, governments, coalitions, companies, societies and even churches that have divided and even disappeared due to lack of unity. Paul's first point about the worth of Christian commitment requires unity among believers. Each congregation can only make an impact in the community when we walk together in the bond of peace.

But it is difficult to walk in unity.

A. Walking in unity requires disciplined attitudes.

- Unity requires *braveness and courage* (Ephesians 4:1, 1 Corinthians 16:13)
 - Illustration: Alexander the Great had in his army a soldier who was fearful, skittish and cowardly in battle. This soldier was named Alexander. On a certain occasion the king called him, and after talking to him for a while, quite angrily told him: "Change your name, or behave like an Alexander!"
 - All those who call themselves Christians must behave as followers of Jesus Christ: being faithful to him, imitating him, obeying him, following him... or change your name; but do not say that you are Christian.

- Unity requires humility (Ephesians 4:2, Romans 12:3, Philippians 2:3)
- Unity requires gentleness and patience (Ephesians 4:2, Isaiah 53:7, Matthew 5:5-9)

B. Walking in unity requires ceaseless attention (Ephesians 4:2-3)

- We are asked to continually bear with one another in love; and to keep the unity of the Spirit in the bond of peace.
- Unity requires *being with* my neighbour. It requires being supportive of my friends, such as putting up with their bad temper, their jokes and maybe... their bad smells.
- Unity requires consideration and diligence. It means acting with consideration to preserve unity and being diligent and quick to protect it. It means doing everything possible on one's part to save unity.
- We are asked to do these things because we are one in Christ (Ephesians 4:4-6)

Application:

- Do your actions and reactions enhance or destroy the unity of our church?
- How can you do something concrete to contribute to the unity of our church?
- Make the solemn decision that if something does not unify or build, you will not say it and you will not do it.
- In this coming year, are we each willing to work at unity?
- God created unity. It is our task to protect unity in the church.



Freddy Barrón,
Iglesia Evangélica Menonita Boliviana
– *Sinaí, Santa Cruz, Bolivia.*



Testimonies from Latin America

The big picture of God at work in the world

The Bible includes lots of books that were written before, during and after the coming of Jesus, but his story does not end there; God is still working and continues to impact people's lives.

The ways in which God works are mysterious, and on many occasions, we must be patient to glimpse a small part of the great purpose that God has. In this sense, and although I still do not understand the magnitude of the Lord's thought, I can testify to God's grace and goodness in the midst of circumstances that seem to be negative, such as the COVID-19 pandemic, which has been one of the events that has marked the history of humanity in recent years.

During the time of quarantine and mandatory social distancing, digital platforms were the means to strengthen relationships between faith communities. This was the case of the relationship between IMCOL (Mennonite church of Colombia) and AMG (association of Mennonite congregations in Germany), where through monthly Bible studies we reflected together on how the biblical texts spoke to each one of us as followers of Christ. From these online conversations, the AMG invited me to apply to participate as a Mennonite youth delegate at the 11th Assembly of the World Council of Churches in Karlsruhe, Germany.

Frankly, at first, I did not know what I could contribute to that Assembly, considering that the representation of Colombians was small and that of Mennonites even smaller. However, as the days went by, as I got to know more participants, I was able to see that the Mennonites represented a milestone in the history of the church, since we are recognized for the work we carry out in matters of justice, peace and reconciliation.

In this sense, I felt accepted and encouraged to continue participating as a Mennonite, understanding that I belong to a local and global church that seeks to build bridges for peace, amid a context marked by violence. I also had the possibility of actively participating in an ecumenical meeting, where despite being a young Latina woman who is not ordained, I was able to dialogue with bishops, reverends and theologians from different countries.



Catalina Bonilla (supplied)

Catalina Bonilla dialogues with theologians from different countries at the 11th Assembly of the World Council of Churches in Karlsruhe, Germany.

This experience opened my perspective, allowing me to understand the great wealth of opportunity that exists in interdenominational and international dialogue, the big picture of God at work in the world. Each individual person makes an essential contribution to building up the body of Christ, coming out of the social, cultural and political context in which each person is immersed. As a young Latina Mennonite woman from Colombia, I too had something to contribute.



Catalina Bonilla,
Iglesia Cristiana Menonita de Teusaquillo, Bogotá, Colombia.



One of the tiny squares

Creation is immense, an extremely large painting. A quick glance from a distance shows us a single painting; however, when one approaches and observes very closely, we discover that this apparently single painting is made up of millions of tiny squares, and I am one of those tiny squares.

I am an integral part of that great mosaic of God. Being part of God's mosaic gives me security because in it I am spiritually contained and protected.

The Apostle Paul said that the church is like the body, composed of many distinct parts, and all together the various parts form the whole body. Each part is important, even the little finger.

The global Anabaptist family is the body of Christ, made up of many members, and all together we form a whole unit that is the big and beautiful picture of God.

of our family scattered around the world. It was a party, where we celebrated with brothers and sisters from other parts of the world. Despite the cultural and language barriers, there was a great connection made visible in our shared worship, greetings or just a smile.

For me, this experience with MWC is like what Proverbs 4:18 says: "But the path of the righteous is like the light of dawn, which shines brighter and brighter until full day." The different events and relationships in MWC lead me to a better understanding that I am a part of the big picture of God.

This understanding moves me to think and pray for our family scattered throughout the world. Their well being and their pain are also mine. I am reminded that I must not be selfish and think only about my part of the world, because beyond my world there are many other worlds that are also part of the great picture of God.

That picture of God could also be compared to a building. When one stops and looks from a distance one observes a beautiful building, but as we get closer, we realize that this building is made up of thousands of parts. Some parts are large blocks like the pillars, and other parts are as tiny as the valve on the water tap. If that valve were to fail, we would immediately realize its importance and as quickly as possible we would look for a solution before the whole building is impacted. The large pillars and the tiny valves are all important to make a beautiful building.

I want to see my life inside this immense picture of God. Perhaps I am only a tiny member, a small cell in this body. But I know that I am an equally vital part, so that God's mosaic is complete and beautiful.

Karla Braun



(l-r) **Freddy Barron** (regional representative for Latin America – Argentina, Bolivia, Chile), **Carlos Martínez García** (Executive Committee) and **Francis Pérez de León** (Executive Committee) share a meal at the Abbotsford MCC office and thrift store in B.C., Canada.

The first time I participated in an MWC Assembly was in 1984, in Strasbourg, France. I was a young leader then, and because it was my first experience, I understood very little about the significance of this one event. It was a meeting



Juan Silverio Verón,
Hermanos Menonitas Maranata,
Asunción, Paraguay.



Growing in faith and discipleship in joyful communion

The joy of belonging to the Anabaptist Christian family

The possibility of mutual exchange and opportunities to share with the mosaic of brothers and sisters from the big picture of various Anabaptist churches contributes to affirming and cementing my faith, spirituality and personal identity as an Anabaptist Christian. Through these interactions, I have the opportunity to enrich my understanding of faith and to experience the presence of God in diverse and profound ways.

A. Anabaptist theological perspectives:

I am exposed to a variety of theological perspectives and practical approaches to faith. This helps me broaden my understanding of the Bible, theology and the core values of Anabaptism. Through these interactions, I can deepen my faith and see it from new perspectives while challenging my assumptions or former ways of thinking.

From my spiritual childhood in Anabaptism, I have grown to develop a secure personal Anabaptist identity.

B. The community and shared testimony:

I appreciate the value of community and shared witness. Through the testimonies of others, I witness how different communities live their faith in unique and diverse ways, reflecting the “manifold grace of God” and the gifts and experiences that God has given to these believers, followers of Jesus.

This encourages me to value and celebrate “plurality” in the church and to understand that unity in following Jesus does not imply uniformity, but harmony in the midst of our differences.

C. Justice and reconciliation:

Through the diversity of experiences and perspectives, I am confronted with issues of justice and reconciliation.

By interacting with people from different socioeconomic backgrounds, cultures and traditions, I am challenged to examine the power structures and injustices present in the world. This fuels my commitment to social justice and leads me to look for ways to build bridges and promote reconciliation amid our differences.

D. An identity that is open and rooted:

I learn to appreciate and embrace my own Anabaptist identity while opening myself to diversity and interconnectedness with other traditions and cultures. I discovered that my identity is not in competition with other identities but is enriched and strengthened through dialogue and relationships with people from diverse backgrounds.

This openness broadens my horizon and allows me to grow as a person and as a follower of Christ.

The sharing and mutual exchange with a mosaic of people from our big world of diverse places, Anabaptist churches and communities are a blessing in my spiritual life. This broadens my understanding of faith, strengthens my personal identity and fosters a deeper commitment to justice and reconciliation. Through these shared experiences, I sense the presence of God more deeply, and am challenged to live my faith in a more authentic and committed way.



Carlos Avalos,
pastor, Iglesia de los Hermanos en Cristo “Bellos Horizontes”, Managua, Nicaragua.



Anabaptist historical context

Anabaptist World Fellowship Sunday is an annual event for MWC member congregations around the world, worshipping together in spirit using the same worship resources, knowing that we belong to each other in this global family of faith.

Anabaptism is a Christian movement that traces its origins to the Radical Reformation. The most widely accepted date for the establishment of Anabaptism is 21 January 1525, when Conrad Grebel baptized George Blaurock in Felix Manz's house in Zurich, Switzerland. George Blaurock immediately baptized several others on confession of their faith. These baptisms were the first "re-baptisms" known in the movement.

Anabaptism developed into several groups in Europe during the 1500s – including the Mennonites (named after Menno Simons from the Netherlands) – and spread in multiple locations. Members of this movement continued to move and grow in numbers around the world in the centuries to follow.

Mennonite World Conference began in 1925 as a way of bringing together the many churches from different streams of Anabaptism. Today MWC has member churches in 58 countries, each with their own story of how they began and came to be part of our Anabaptist communion.



Henk Stenvers

Historian John D. Roth explains Anabaptist history at the Grossmünster in Zurich, Switzerland.

How Mennonites came to be

The Anabaptist movement began as part of a renewal movement within the Catholic Church in Europe in the early 16th century. Some of its inspiration comes from the Catholic tradition: the strong sense of discipline and community found in monasticism, for example, the attentiveness to the Holy Spirit that could be found in Catholic mysticism, or the emphasis on following Jesus in daily life in *The Imitation of Christ*, by Thomas á Kempis. Anabaptism also owes a

debt to Martin Luther and the early Reformation movement, particularly Luther's emphasis on the authority of Scripture and his emphasis on the freedom of the Christian conscience. And the movement was shaped by deep social and economic unrest of their time that exploded in the Peasants' War of 1524-1525.

The Anabaptists themselves, however, would have said that they were simply trying to be faithful followers of the teachings of Jesus and the example of the Early Church.



Although dates can be somewhat arbitrary, the Anabaptist movement “officially” began on 21 January 1525 when a small group of Christian reformers gathered for a secret worship service in Zurich, Switzerland. The group was frustrated by the hesitance of their leader, Ulrich Zwingli, to enact the changes to Catholic rituals that they agreed Scripture demanded, especially regarding the Mass and the practice of infant baptism. In their reading of Scripture, true Christian baptism assumed a conscious commitment to follow Jesus – something no infant could do. So on 21 January 1525, this small group agreed to baptize each other as adults. Although it would be some time before the full meaning of baptism came into focus, the early Anabaptists understood this act to symbolize the presence of the Holy Spirit in the gift of God’s grace, a commitment to a life of daily discipleship, and membership in a new community of God’s people.

Members of the movement generally referred to themselves as “Brethren” (*Brüder*)—or later by the more descriptive term “Baptism-minded” (*Taufgesinnten*). Their opponents labeled them Anabaptists (= re-baptizers), in part because “rebaptism” was a criminal offense in the Holy Roman Empire, punishable by death. At first, the group resisted the term “Anabaptist” since in their minds they were not rebaptizing, but rather baptizing correctly for the first time. But over time, the name persisted. Today, *Anabaptist* is an accepted English term for all Reformation groups who practiced believers (rather than infant) baptism, and the denominations descended from them such as the Amish, Mennonites, and Hutterites.

Over time, however, a coherent movement emerged. Its identity was forged, in part at least, from the need to respond to several basic challenges. First, in response to accusations of heresy by religious and political authorities in the first half of the 16th century, Anabaptists were quick to define themselves as faithful, Bible-

believing Christians. Second, militant voices within their number who were ready to impose social and religious change with violence forced Anabaptists to clarify their identity as peaceful, law-abiding, nonresistant Christians whose only weapon was love. And finally, in the face of spiritualist dissenters who favored an internal religious experience that could avoid theological disputations and go undetected by authorities, Anabaptists were compelled to defend the public and visible nature of the church.

Despite the diversity of theology and practice evident in the first generation of Anabaptists, three coherent groups had emerged by the 1540s: the Swiss Brethren in the German-speaking territories; the Hutterites in Moravia; and the Mennonites of the Netherlands and North Germany who were organized around the leadership of Menno Simons. Although these groups differed in important ways, they nonetheless recognized each other as members of the same religious tradition, so that their internal disagreements often took the form of a family quarrel.



Excerpts from ***Stories: How Mennonites Came to Be***, by John D. Roth, Herald Press, 2006. Adapted and used with permission.



Children's story and activity

Mosaics are beautiful pictures made from colorful tiles of different shapes and sizes. Help children make an inspiring piece of art that they can share with family and friends with this mosaic activity.

Explain the meaning of this mosaic to the children at the start of the activity, and again at the end of the activity:

This heart is made of many different little pieces, and it is like our church. There are lots of different people, and they all look differently and act differently and think differently, and yet together we are one church where God's love is shared by all.

Materials:

- Pencil or marker to draw the heart
- Various kinds of colourful paper (e.g., construction paper, wrapping paper, old greeting cards, magazines, fabric, etc.)
- Scissors
- Glue

Karla Braun



This mosaic heart is made of many different little pieces, just like the church.

1. Have each child draw a large heart on one solid colour piece of paper. Or, provide paper with the hearts already drawn on the paper for each child.
2. Provide colourful paper for the children to cut into small pieces. They could all be the same size and shape and colour, but if they are in different sizes and shapes and colours it would help illustrate the diversity of MWC. Help the children to plan or design for what they will put into the heart.
3. Have the children put glue on the back of each little piece of paper, and glue them to the heart and all over the paper, in whatever plan or design the child wants.
4. Read Galatians 3:28 and show a map of the world or the MWC map (interactive: mwc-cmm.org/map OR mwc-cmm.org/sites/default/files/resource-uploads/mwc_world_map_2022.pdf).
 - a. Talk together about the different kinds of people in the world and in MWC. *What are some special things about each?*
 - b. Talk together about what it would be like if the world were only made up of children, or only of adults. *Do you know people who are different from you? Why is it sometimes hard to get along with people who have different ways of doing things or different ideas from yours? Have you ever felt left out? How did that feel? Have you ever reached out to someone who was alone or not participating?*
 - c. Talk about what the Galatians verse means when he says that we are all one in Christ. Explain about MWC and how it brings together people who are very different to all worship God and learn together how to follow Jesus.



Tithes and offering ideas

MWC invites a special offering to be taken for the global Anabaptist church community on Anabaptist World Fellowship Sunday. One way to think about this offering is to invite every member to contribute the value of one lunch in their own community to support the networks and resources of our global Anabaptist church family. Sacrificing one lunch is our humble way of giving thanks to God, and supporting the on-going ministry of God through the church.

This gift of “one lunch” per person once a year is something that all MWC members can do. Some people have resources to give much more than this, and should be encouraged to do so. Others with more scarce resources might be encouraged to hear that the Executive Committee of the Mennonite World Conference, with members from every continent, is confident that most adults all around the world can give the equivalent of one lunch per year for the work of the global church.

Here are some ideas on how to plan for an offering in your congregation.

- Plan for One Lunch offerings to be given in a special basket at the front, or culturally appropriate lunch containers during the worship service.
- Plan for a shared congregational meal together before or after worship on Anabaptist World Fellowship Sunday.
 - This could be “potluck”, with each family bringing big dishes of food to share, including an offering basket for MWC with the meal.
 - Each family could bring a prepared packed lunch. These packed lunches are then available for auction or for purchase or donation to take home or eat together after worship.

- Plan for a time of shared fasting and praying for the global church during a mealtime before or after worship on Anabaptist World Fellowship Sunday, and include an offering for MWC during that time, for at least the value of the meal that is not being eaten.



Henk Stenvers

A meal in Peru.

Funds that are gathered through this special offering in each congregation can be sent directly to Mennonite World Conference (find ways to give at mwc-cmm.org/donate). Or, these funds can be sent to your national church office, clearly designated for Mennonite World Conference and indicated as an Anabaptist World Fellowship Sunday offering. You can ask that they pass the funds on to MWC.



Cultural suggestions from Latin America

- Latin American Anabaptist churches worship in multiple languages: Spanish, German, Portuguese and several Indigenous languages. Each language group has their own worship style.
- Many Latin American congregations have an informal and flexible worship style, with lots of singing, time for testimonies and prayers, and time to chat after worship.
- Spanish-speaking churches often sing with guitar, percussion and electric keyboard accompaniment; with “gusto”; more likely in unison than in parts; and projecting the words instead of using a hymnbook.



Iglesia Menonita Concordia

Young people gather for worship and fellowship at Iglesia Menonita Concordia in Asuncion, Paraguay.

Henk Stenvers



(l-r) Colombians Jardely Martínez, Jenny Nemé, Juan Manuel Guevara and Oscar Suárez dance salsa-style to the Spanish worship song *Alabaré* at Assembly 17 in Indonesia.



Henk Stenvers

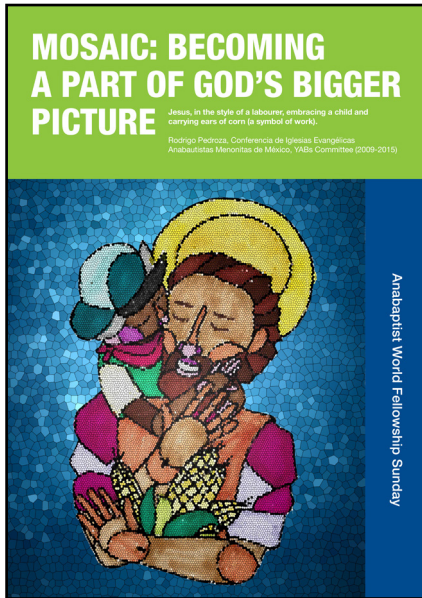
A traditional folk dance at a special event at Iglesia Evangelica Menonita León de Judá in Cusco, Peru.



Additional resources

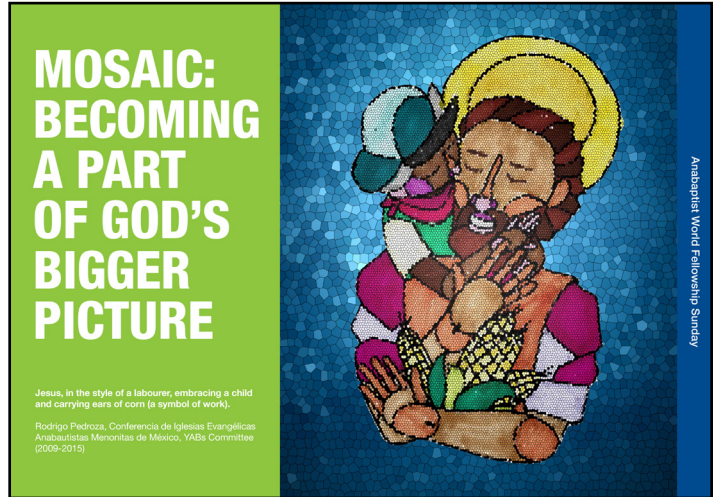
MWC is a mosaic picture. We need each other to together be the body of Christ.

Poster A



Click on image to download file.
Poster: MWC

Poster B



Click on image to download file.
Poster: MWC

