

**Mennonite  
Mission  
Network**

The mission agency of  
Mennonite Church USA

OCTOBER 2009

# Beyond OURSELVES

## Faith in Media

Can the Church redeem  
electronic media?

Or is it the other  
way around?



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### THIRDWAY Q&A

Burton Buller on Mennonite Media's  
new name and plugging in to church

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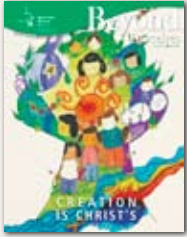
### TIMELINE

Mennos have written, sung and  
texted their praises to God.

**'Vibrant color'**

Wow and thanks for the beautiful May issue of *Beyond Ourselves!* When I saw them in our church mailboxes, I immediately noticed the vibrant color and artwork on the cover. We are giving more attention to creation care, environmental issues and so on. So the cover of the May issue that boldly states, "Creation is Christ's," resonated with me at many levels. When I opened it up and paged through, I was impressed and encouraged by what I saw in the careful layout of the art and quotes. I am already thinking of how I can use this resource in a sermon. Thanks to those of you on staff who had the idea and followed through on this delightful issue. Keep up the good work.

Barbara Moyer Lehman, Harrisonburg, Va.

**'Perfect illustrations for my sermon'**

Ryan Miller's photo, "Dance" (May 2009) plus Fabiola Flores' illustration, "El Viento" ("The Wind"), were perfect illustrations for my sermon at little Hiroo Mennonite Church entitled "The Wind/Spirit that Moves Hearts." Since it is near Pentecost, I am including comments on the joys of scripture and hymns in one's native tongue (the Old Testament has been available in Japanese only 120 some years!), so you can imagine why both of these pages are significant.

About the Lenten calendar in a previous issue (February 2009)—I introduced those ideas far and wide, to get across the idea that Lent isn't just about reading the Bible and praying and fasting.

Mary Beyler, Obihiro, Japan (Beyler has worked in Japan through Mennonite Mission Network since 1974.)

**Lenten calendar fun**

We think your Lenten calendar was a great idea. We had fun visiting all the rooms of our house to count books. Amazing!

Weldon and Fran Troyer, Goshen, Ind.

**Feedback**

▶ Let us know what you think of this issue. What inspires you? Engages you? Infuriates you? [BeyondOurselves@MennoniteMission.net](mailto:BeyondOurselves@MennoniteMission.net)

# Plan your Mission Sunday

## Worship resources

Go online for **Mission Sunday (Nov. 8)** worship planning tips, sermon prompts and hymn ideas: [Resources.MennoniteMission.net](http://Resources.MennoniteMission.net).

[Excerpt]

**Generosity and mission:****A sermon prompt for 1 Kings 17:8–16**

By Isaac Villegas, pastor of Chapel Hill (N.C.) Mennonite Fellowship

For chapter after chapter, the narrator of 1 Kings focuses our attention on the powerful of Israel. But in chapter 17, the narrator abruptly turns our gaze from the heights of royal power to the lowly, to Gilead, the land of peasant farmers.

That's where Elijah comes from—the middle of nowhere.

And after giving King Ahab a prophetic word, Elijah leaves the site of Israel's power and heads for Zarephath of Sidon. This is the place where Elijah witnesses the power of God—not among

the kings, but among the lowly and the insignificant, among foreigners, among strangers to Israel and Israel's God.

Elijah becomes a beggar, sent on a mission of asking the poor for food. Elijah's mission involves the imposition of receptivity—offering his open hands to a needy widow. He comes in weakness; presenting his need to the widow.

Sometimes, the greatest gift you can give is to let someone know that they are needed. When we, like Elijah, give the gift of our need, we change a life and let ourselves be changed in the process.

▶ **More worship resources at** [Resources.MennoniteMission.net](http://Resources.MennoniteMission.net)

- > Prayers and litanies
- > Sermon prompts by pastors
- > Hymns and children's stories
- > Images from around the world
- > Video shorts for "moments in mission" or Sunday school
- > Global music clips

## Relate

### Online youth leader resource

"Hawking both the ice pops and quick snippets of my service experience to interested people was a fun and meaningful way to provide refreshment—those sticky, drippy ice pops, in the literal sense. But, less literally, my time at the ice pop bike cart allowed me to share refreshing tales of service as a reminder of the exciting opportunities that exist for all of us—opportunities to step out of the doldrums of daily living for

a term in another locale doing meaningful work in this world."

*Corrine Jager, Service Adventure volunteer who handed out refreshments at Mennonite Church USA Convention 2009*

▶ Read all of **Jager's reflections**—plus activities to change the ways your youth groups show love to God—at *Relate*, an online youth leader resource at [Relate.MennoniteMission.net](http://Relate.MennoniteMission.net).

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Cover illustration by David Fast



# Media for the kingdom

I first met Mapetla Mohapi in the early 1970s when I went to university in the eastern Cape of South Africa. In my memory of him, he is an energetic, confident and articulate young man, full of life and irrepressible hope. Together, we were part of a growing student movement of resistance to apartheid among black South African students called the South African Students Organization. Within a year of my meeting him, Mapetla and eight other SASO leaders were banned by the apartheid government under the Terrorism Act. He had previously been held in detention for 164 days without charge and was banned in September 1975.

On August 5, 1976, Mapetla died while in custody at the Kei Road police station. Police claimed that he, like hundreds of other activists, incredibly, had committed suicide. An inquest found that nobody was responsible for his death.

Before he was murdered, Mapetla was hired by Donald Woods, then editor of *The Daily Dispatch*, a newspaper in the eastern Cape. The hiring was bold and risky when most newspapers in the country either self-censored or published the official line about the terrorism threat people like those within SASO posed. Mapetla helped build connections between Donald Woods and Steve Biko (their story is told in the film, *Cry Freedom*), and used his role at the paper to expose the injustices of the apartheid system. Picked up by the Associated Press and Reuters, these stories fueled an international outrage that led to the dismantling of apartheid and the birth of a true democracy in South Africa.

Mapetla's courage and Donald Woods' willingness to risk giving a voice to the oppressed community in the mainstream media contributed to profound changes that advanced democracy and freedom in South Africa. Their partnership, which represented good news to so many

people, was in striking contrast to most media outlets, whose stances perpetuated or advanced injustice.

I realized then that media can be used as a powerful vehicle for

justice and hope, or it can be co-opted as a tool to maintain injustice and perpetuate suffering.

These days, I am amazed by the responses that we have received in response to our efforts to use media to share healing and hope found in Jesus Christ. Some have written that their experience of our media presentation literally brought them back from the brink and saved their lives, giving them new direction and fresh hope. The testimonies abound.

From these testimonies, and from my earlier

encounter with Donald Woods and Mapetla Mohapi, I am persuaded that individuals and nations can be transformed for healing and hope through media that is engaged to serve God's purposes in the world. When I think of the lives that have been saved and the people who recount for us stories of their transformation, I am chagrined that recent economic realities

have forced reductions to our media capacity.

As we look for creative new ways to carry forward God's purposes through media, I invite your continued support for this important ministry. Thanks for your contributions in the past and your continued partnership in the future.

Stanley W. Green  
Executive director/CEO  
Mennonite Mission Network

**Media can be used as a powerful vehicle for justice and hope, or it can be co-opted as a tool to maintain injustice and perpetuate suffering.**



## Open DOOR

### New service unit opens in Atlanta

By Hannah Heinzekeher, MMN

Tents may be temporary, but one group of tentmakers is staking their ministry in Atlanta long-term.

The Atlanta Dwell house (part of the DOOR [Discovering Opportunities for Outreach and Reflection] program) this year hosts five “tentmakers,” all from the Atlanta area. These young adults hold paying jobs, and have chosen to live together in intentional Christian community and minister in their home area. Together, members of the Dwell house pray together and study topics like classism, racism



Amy Anderson, Aline Talmage and Josh Peck gather for dinner at the Dwell unit in Atlanta.

and gentrification. Dwellers also partner to undergird work that is already ongoing throughout the city and in their neighborhood.

Dwell is cementing its presence in the city by buying a house—for the first time—in Capitol View, a diverse area experiencing an influx of new, middle-class neighbors and gentrification. The DOOR house will join

the existing Dwell house in Atlanta’s Grant Park neighborhood in hosting yearlong Dwell volunteers.

“In Atlanta, we’ve seen a lot of interest in people living in intentional community, possibly stemming some from the popularity of writers like Shane Claiborne. And this experience is so valuable, because it allows you to integrate spiritual disciplines into your regular life. ... [And] We’re not just putting volunteers into a needy neighborhood. We’re asking them to learn about assets-based community development, and to learn what the biblical call to be a neighbor means,” said Jannan Thomas, DOOR Atlanta city director.



## Good, clean fun

Mary Lacan and Kate Martin of Lombard (Ill.) Mennonite Church work to sweep clean the sidewalks around Trinity Baptist Missionary Church during servant projects at Mennonite Church USA’s Convention 2009 in Columbus, Ohio. Nearly 3,300 youth and adults participated in the Mission Network-organized activities.

Photo by Ryan Miller

## Local leader

### Macau church has Chinese lead pastor

By Tim Buhler, Macau mission worker

For the first time in 13 years, the Macau Mennonite Church has a local Chinese lead pastor.

Treasure Chow was ordained at Macau Mennonite Church in a June 7 ceremony attended by mission workers and leaders from Macau, Hong Kong, Taiwan and



Photo provided

Treasure Chow became Macau Mennonite’s first local Chinese lead pastor.

North America. The street outside the church doors was lined with flowers; every seat in the building was full.

Founding mission workers George and Tobia Veith handed the leadership of the church to Chow and her husband, Bailey, on June 14, fulfilling the goal for career mission workers planting churches—to work themselves out of jobs and hand over the church to national leaders.

## The faithful flourish

### Chinese church growing

By Ryan Miller, MMN

A century after Mennonite-supported mission workers first arrived in China, many observers see the eastern power as atheist and communist. Xiyi Yao disagrees.

Religion in China, Yao said, is experiencing a revival and is one of the primary influences on Chinese society. The question, he continued, is what form Christianity can and should take in China's future.

Yao, a professor of church history at the China Graduate School of Theology in Hong Kong through Mennonite Mission Network, said he can see Chinese churches as "a Christian community with a prophetic voice and a loving witness in a not-so-friendly world."

Today, Yao said, as many as 100 million Chinese may believe in Christ—an estimated 60 to 80 million of these Christians are Protestants, including both the state-approved Three-Self Patriotic Movement churches and the house churches. Another group of Chinese is fascinated by Christianity as a philosophical and cultural phenomenon, Yao said.

Some North American Christians, Yao continued, have chosen to oversimplify the more radical movements as the only true Christian expression in China. In fact, at the local levels, he said, many Three-Self and house churches work together.



Xiyi Yao

Photo by David Faust

**The Chinese churches provide a prophetic voice and a loving witness in a not-so-friendly world.**

# Mennonite Arts Weekend 2010

## The art of place: Sacred spaces and common ground

February 5–7, Cincinnati

The gathering celebrates the contributions of Mennonite artists during a weekend of worship, workshops, presentations and performances. Guests include musicians House of Doc, and Ken Nafziger; artists Jayne Holsinger, Juanita Yoder, Dennis Maust, and Naomi Pridjian; filmmaker Sidney King; actor Ted Swartz; poet Todd Davis; and writer J. Daniel Hess.

Artists in attendance will receive the first information on opportunities for commissioned works planned for the new Mennonite Church USA Elkhart offices facility.

▶ For more information, visit:  
[www.MennoniteArtsWeekend.org](http://www.MennoniteArtsWeekend.org)

## Contribution report

2009

2008

0 0.5 1.0 1.5 2.0 2.5 3.0  
In millions

Contributions through Aug. 31, 2009	\$2,727,634
Budget through Aug. 31, 2009	\$2,790,000
Contributions through Aug. 31, 2008	\$2,896,057



## Peace prize

James Roynan, facilitator for the Peace and Justice Support Network, presents the first Different Drummer Award to Laura Bowman, July 4 at the Mennonite Church USA convention in Columbus, Ohio. Bowman, beginning her senior year at Archbold (Ohio) High School, has organized peace demonstrations and vigils, military counter-recruitment activities, and a recycling drive for discarded televisions. Linda Gehman Peachey and Titus Peachey of MCC received PJSN's Peace Pitcher Award for their lifelong peace work.

Photo by Ryan Miller



**Burton Buller**, director of Third Way Media, embraces the media's role in shaping faith. But is it OK to turn on the TV and turn off your pastor?

# Faith in media

INTERVIEW BY MELANIE HESS

Why does this world—and the Anabaptist world—have a need for something like Third Way Media?

BURTON BULLER

We live in a post-modern world, and we assume that we have a post-modern audience.

There are some common characteristics of post-modernism—one is that everyone's story is valid, and there's a heavy emphasis on narrative. Another characteristic of post-modern interaction is working together around issues and causes—coming together and then disbanding; it's very mobile. There's also more emphasis on feeling and emotions as opposed to intellect.

At all points, some of us tend to be marginalized. Media starts with the marginalized—there is nothing else that meets their needs, so they turn to the media. Since media is such a strong influence, we want our voice to be a part of it. That's why Third Way Media has taken on stigmas like suicide and mental illness. Anyone who has had a loved one killed by suicide, or any family with an addicted member or someone with mental illness, knows what it's like to be stigmatized.

When you're in crisis mode, you don't always feel the freedom to go to your pastor. Your pastor might be unsure of how to deal with your issue, or perhaps the issue takes more time than [is available]. People turn to us when they can't talk to their pastors. People more and more are getting their spiritual experiences





## New release

Third Way Media's documentary, *The Long Road Back*, about newly-released prisoners transitioning back to their homes, is scheduled to air on NBC-TV from October–November.

Left: Burton Buller films Jaime on her farm. At right, she embraces her boyfriend, Luis.

Buller Films LLC

from the media—and if we don't have a presence in that media, we miss out on reaching people where they are.

Another thing I think is interesting is the way that storytelling through media can empower people.

One woman we met who had been diagnosed with mental illness struggled with telling her story, but after she shared it with us for our piece, she became much more active and comfortable. She has been telling her story in churches and to community groups and has really come into her own.

There was another family with an addicted member who had reasonable support from their church and community, but had questions about if they should even participate in the documentary—they were essentially in the closet. Once they spoke with us and their story was broadcast, they were able to talk about their own experiences more freely and are now active on our Web site and discussing the issues.

Giving people a voice in the media can be negative, but we see an awful lot of positives. Speaking a story allows people to find a cause in the way they haven't found before. The media gives them the credibility and the freedom to speak.

We're increasing the number of people willing to talk about their experiences from a faith perspective—and that can only be a good thing.

### The Western world is saturated with media. Why add another voice to the mix?

There's no one else who's going to speak for the

Anabaptists—that's up to us. If we feel our faith is relevant and important and has something to say to society, then we want to be a part of the discussion—which takes place in the media. If we're completely cut out of the conversation, that's a tragedy.

Jesus used the media of his day very effectively. Parables are like media—and the stories we tell are parallel to parables. Our stories invite people to think more deeply.

### What is it that Mennonites bring?

Mennonites have historically been concerned with peace and justice issues and we have something to say on those topics. We've tried to define peace and justice in

very broad terms—we see the stigma associated with mental illness and addiction as being part of a conversation about peace and justice. We're trying to give churches, pastors and individuals tools that

they can use when they meet people whose experiences have been very different from their own.

I was in a taxi shortly after completing *A Fierce Goodbye* [a documentary about suicide], and a young woman asked me what I did. When I told her I made documentaries, she wanted to know if I'd been involved with anything she might have seen. When I told her the latest one we did was on suicide, she said, "That's really interesting—two weeks ago, my mother took her own life." Had I not had the experience of making that movie and dealing with the issues surrounding it, I wouldn't have had the tools to know how to respond.

We want to provide tools to people who are



**If we don't have a presence in the media, we miss out on reaching people where they are.**

*Burton Buller*

marginalized and tools to people who come in contact with those who are marginalized so they can best respond. There aren't many religious programs that seek to give those tools from a faith perspective. Denominational media is usually designed to promote the institution, but Mennonites have been wise enough for 50-plus years to see media as a tool of outreach. We seek to cause some deep introspection and get people to think about their own lives in a more profound way, to ask, "How would my life be different if God was part of it?"

**How do you go about attempting to form community through media efforts? Don't media connections just create a pale imitation of community?**

I think sometimes we make our definitions of community too narrow. People who communicate by media usually want to meet face-to-face. This coming-together-via-media creates a pretty strong bond.

When we create Web sites built around issues and allow people to tell their stories, there's a tremendous amount of stuff that happens when others are reading and commenting and creating a community out of that experience. Comfort and healing can happen, and these conversations may get people to the point where they're ready to go out into the broader community.

It's kind of a judgment on the church that we're not plugged into the hurts of people. We need to find ways to minister to people who are hurting and people who aren't just like us.

**Do you help people find a face-to-face community?**

When you are marginalized for whatever reason, you want to know that other people are experiencing the same thing. It's a paradox: People can't talk to their pastors, but can talk to impersonal community—the anonymity is freeing. We like to push those we come in



## Documenting hope

### Channel surfer finds help

By Melodie Davis, Third Way Media

On a Sunday morning, Marianne went to pick up her brother from a drug rehab center. She took him to his apartment and returned to her house. She hoped and prayed his recovery would continue. She turned on the TV. Flipping channels, her roving eyes found ABC-TV airing the Third Way Media documentary, *Finding Hope in Recovery: Families Living with Addiction*.

"It was so helpful," she said. "I felt it was God's timing that the program would be on at that point in my life."

She ordered a copy of the program so she could watch it again.

## Online church shopping

### Thirdway.com leads couple to Mennonites

By Melodie Davis, Third Way Media

Andrea and Todd Grotenhuis were in their mid-20s when Andrea (a chemist) and Todd (an information security



specialist) spent years researching churches. Both of them have Protestant roots, but were interested in peace congregations in Indianapolis, Ind., which led them to *Third Way Café*.

Todd said, "Sometimes, it's hard to get basic beliefs out of a denomination." Beliefs are a touchy subject, he noted, and groups almost hide them. But *Third Way* delighted Todd and gave them a starting point to finding a church. He found "a clear statement about what is commonly believed. I appreciated the honesty and openness. It is hard enough to look for a church, but this was a good resource, and I found it matched my beliefs." (See what Todd found at [Thirdway.com/Menno/FAQ.asp](http://Thirdway.com/Menno/FAQ.asp).)

The Grotenhuises are active participants at First Mennonite Church in Indianapolis.



contact with to find a church. We're constantly moving people toward church, to a community.

Often people ask, "Where is the nearest Mennonite church?"—especially people we meet through *Third Way Café*—and we connect people with local congregations. People also ask about Mennonite congregations in places there are no Mennonite churches. As far as I know, no churches have been started yet, but we're constantly in contact with conference leaders to make them aware of where these stories are coming from.

### Up until very recently you were known as Mennonite Media. What does changing your name to Third Way Media represent? Why make this change now?

The way most people know us is *Third Way Café*—that's our most successful brand. And we were open to a name change for a couple reasons.

First, we're expanding our programming initiatives with the start of a new radio program, *Shaping Families*. This program—like our television programs—is targeting a very diverse audience while reflecting a clear Anabaptist Mennonite understanding of the world at the same time. We thought consolidating our name and brand under one moniker would help extend our reach into the marketplace. After all, that is what we are about—sharing the good news as broadly as we possibly can. Third Way Media will consist of several divisions: Third Way Radio, *Third Way Café* and Third Way Video.

Second, our relationship with our constituency is changing. We've been given the opportunity to increase fundraising efforts so our contributors can give directly to Third Way Media in addition to giving through Mennonite Mission Network. This will link us more closely with our audience and our support base. A name change will signal something new and exciting for us and for our audience. Of course, Mennonite Media will continue to be the way many Mennonites know us, and we encourage that. But they'll also know when they hear that Third Way Media is the producer of a radio or television program, it's a Mennonite voice that is present in the public media.

*Melanie Hess, a writer for Mennonite Mission Network, interviewed Burton Buller, director of Third Way Media, a ministry of Mennonite Mission Network.*

## Third Way Media

### What you'll find along the Third Way

#### **Third Way Café**

Who are the Anabaptists and how do they engage the world? [ThirdWay.com](http://ThirdWay.com) offers an interactive look.

#### **Prophetic witness**

Videos with discussion guides and Web supplements to help equip the church to minister today.

#### **Shaping Families**

Weekly radio program on the tough issues facing families.

#### **Online resources**

Videos for small groups or families, plus scripts for church drama teams.

#### **Documentaries**

Full-length features on forgiveness, hunger, suicide, poverty housing, aging, addictions and more.

#### **Joyful noise**

Inspirational a capella music on CD or cassette.

#### **Media presence**

Public service announcements and newspaper columns on issues close to Anabaptist hearts.

▶ Discover more at [www.ThirdWayMedia.org](http://www.ThirdWayMedia.org) or find direct links at [BeyondOurselves.MennoniteMission.net](http://BeyondOurselves.MennoniteMission.net).

## ▶ Travel the Third Way online

**Learn more about Mennonites** or interact with modern Mennonite thinkers at *Third Way Café*: [www.ThirdWay.com](http://www.ThirdWay.com).

**Hear clips from *Shaping Families***, a new national weekly radio program that aims to build strong families and communities, at [www.ThirdWayMedia.org/ShapingFamilies](http://www.ThirdWayMedia.org/ShapingFamilies).

**Watch clips from Third Way Media documentaries** on addictions, mental illness, suicide, aging, Pax service, forgiveness, hunger, housing and more at [www.ThirdWayMedia.org/video/previews](http://www.ThirdWayMedia.org/video/previews).

**Listen to Mennonite radio programs** and public service announcements at [www.ThirdWayMedia.org/radio](http://www.ThirdWayMedia.org/radio).

**Keep up with media news** from Mennonite Church USA's media program at [www.ThirdWayMedia.org/news](http://www.ThirdWayMedia.org/news).

**Support Third Way Media and learn about recent changes** through *I Have a Voice*—a new way to allow Third Way Media to keep offering life-changing messages of hope—at [www.ThirdWayMedia.org/IHaveAVoice](http://www.ThirdWayMedia.org/IHaveAVoice).

# All lines are open

From talking to texting, the people of God have found many ways to share the Word of God.

**In** the beginning, believers heard the voice of God. Then God wrote on the tablets, followers wrote on scrolls, and communication changed. Over the years, Christ's message has been spread by voice, stained glass, icons, paintings, drums, radio, video and the Web. Each new medium changed how we consider faith and the world. Today, in the midst of a culture that overwhelms with sounds, images and information oversaturation, Anabaptists may offer an alternative—a Third Way—to reconnect with one another and with God.



## Sharing Jesus in a Muslim context

By Lynda Hollinger-Janzen, MMN

“Storying is a good way to share the message of God’s love and salvation because I go with joy in my heart and people see it,” said Yascine\*.

Storytelling during long visits, the preferred medium in Senegalese villages, was adapted to share Jesus’ good news in Muslim contexts into a form called “storying.” Friends of the Wolof—a group of congregations, businesses and individuals—engaged in ministry among the Wolof people in Senegal through a partnership with Mennonite Mission Network from 1996–2008.

Since the beginning of this year, all FOW personnel have returned to the United States. Now, Yascine and her husband, Ibu,\* serve as leaders for the growing group of Jesus followers. Yascine and Irene Bornman of FOW storied together for many years until Yascine gained confidence in this ministry.

“I go with knowledge of God’s word, and that brings the women together to listen. It’s a good way to create community because they all come together as one, and they always come every time I show up. They want to be there to hear the stories.”

*\*pseudonym*

**The spoken word**

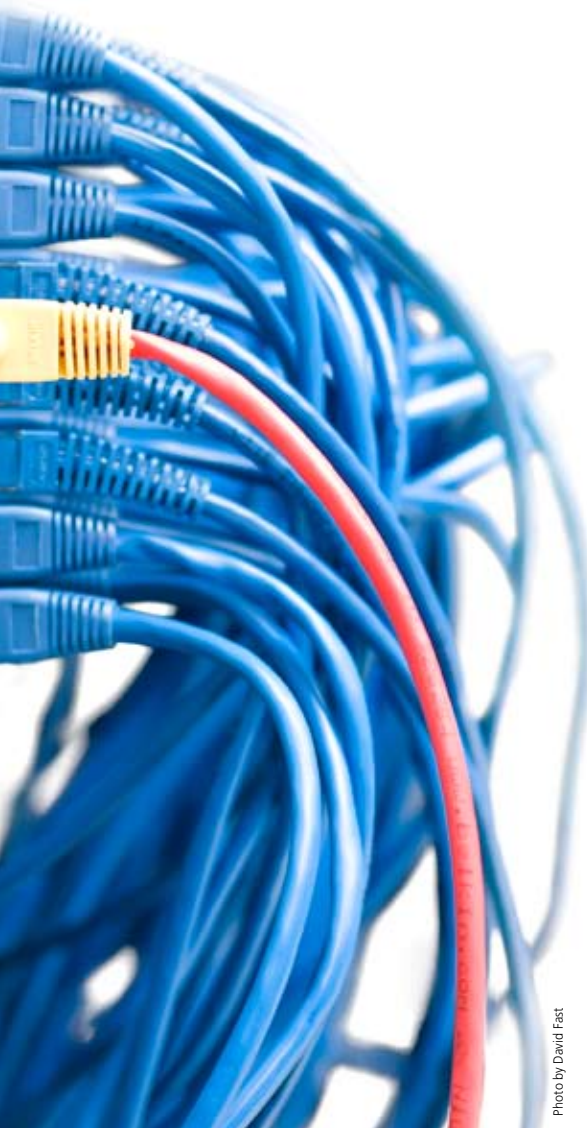


Photo by David Fast

## TIMELINE : Mass media and the Mennonites



Christine Lindell Detweiler and Thandi Gumbi at Breakthru Church International, Pietermaritzburg, South Africa



Photo by Ryan Miller

 SOUTH AFRICA

## Cell phones and e-mail can create disconnect for mission

By Ryan Miller, MMN

In the mission field, to be true to what you are doing, Christine Lindell Detweiler said, one must disconnect.

**The digital word**

“In so many communities, to build relationships you need to spend time,” she said.

One only has so much time.

During service in Benin from 1994 to 2004, Lindell Detweiler noticed increasing disconnects when e-mail arrived. Their slow computer, shared among mission workers, lured some workers with the enticement of communications to their sending countries.

“Some spent so much time

connecting with their sending countries that they never disengaged enough to connect where they were,” Lindell Detweiler said.

The same tensions remain in their current ministry in South Africa, where cell phones are ubiquitous forms of local communication and Skype makes for easy and affordable connections abroad. The advance in technological communication has not necessarily improved their relationships with supporters.

In their experience, face-to-face relationships formed during periodic North American visits tend to fade within six months, no matter whether

communication is via letter or e-mail.

Lindell Detweiler acknowledged the tension of technology—the opportunities for local communication are great as more and more people use electronic communication, and prayer concerns can be transmitted to supporters in minutes. But where is the line between a responsibility to report to North Americans and the need to relate in the mission field?

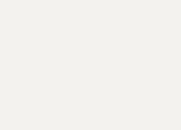
“I’m a little skeptical,” she said, “that technology is always such a blessing.”

**I’m a little skeptical that technology is always such a blessing.**

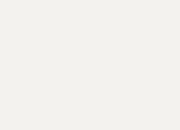
*Christine Lindell Detweiler*



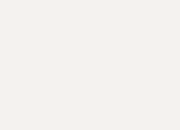
868  
Earliest known woodblock-printed book in China



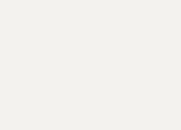
1380  
John Wycliffe’s first full Bible translation into English



1455  
Johannes Gutenberg sells Bible, printed on his press



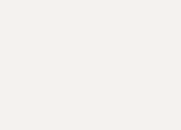
1517  
Martin Luther nails 95 theses to a church door in Wittenberg, Germany



1526  
Felix Manz, early Anabaptist martyr, wrote “I Sing with Exultation”



1539  
Menno Simons, *Our Weapons; The Gospel of Peace*



1660  
*Martyrs’ Mirror* written by Tieleman Jansz van Braght in the Netherlands



# All lines are open

Rafael Mansilla, Rubén Alvarez and Rosenda Diarte work to revise the Toba New Testament.



Photo by Ryan Miller



## Radio crosses divide

By Stephen Paul, Good Books

“God chose the weak things of the world to shame the strong.” 1 Corinthians 1: 27

### The broadcast word

Even today, this scripture is being proved true when we see listeners responding to the gospel message broadcast on radio telling about the great love of our Lord and savior.

Good Books Educational Trust, started by Mennonite mission workers as a traveling book store and involved in radio ministry since 1978, has witnessed radio transcending boundaries of culture, gender, caste, creed and status. People testify how they accidentally tuned in to the broadcast during the most vulnerable moments of their lives and heard God’s voice, which transformed them.

Radio broadcasts create personal relationships through messages and our follow-up, when we meet our listeners, mingle with crowds to distribute our program schedule, and talk about the good news.

Pravir Simes records for Good Radio.



Photo provided

▶ For more stories on media, including a **Facebook garden**, an Illinois-Ecuador **worship over the Web**, and how Bible tapes helped **bring a community together**, visit [BeyondOurselves.MennoniteMission.net](http://BeyondOurselves.MennoniteMission.net).



## Bible translation requires relationships

By Melanie Hess, MMN

Bible translation is not simply a matter of handing an English (or a Greek or Hebrew) Bible to someone who knows the native language and saying, “Go to it.” Translating the Bible into another language is really a matter of relationships—with the culture, with the people for whom the translation is being done, and among all those working on the translation.

For the people working on translating the scripture into Toba, an indigenous Argentine language, relationships were vital as they discussed the words they’d chosen for their translation. The Toba Old Testament and the New Testament were translated by different teams, so the teams needed to meet together to coordinate

their word choices, spelling and, most importantly, the names for God, Lord, Jesus and the Holy Spirit. Since these choices can affect the way the people reading the scripture think about God, selecting the most culturally and biblically appropriate words is extremely important to everyone involved—and requires much discussion.

The first meeting between the two Toba teams began with a Bible study and encouragement to be open-minded and to have the exploring mind of a child. “Some of the decisions were tough and took patience and time as the Tobas talked together,” said Ruth Friesen, who attended the meeting, “but it was clear that the Spirit was at work in the discussions, and there was some good give and take in the process.”

1836

Henry Bertolet publishes *Der Evangelische Botschafter*, the first Mennonite periodical

1936

*The Calvary Hour* radio program founded

1947

Elfrieda (Klassen) and Peter Dyck tour North America with film of post-World War II refugee resettlement

1948

Fourth Mennonite World Conference assembly brings delegates from non-Western countries

1950

*Heart to Heart*, first Mennonite women’s radio broadcast

1955

First Mennonite-themed and produced film, *The Call of the Cheyenne*

1956

*The Mennonite Hour* radio program (began in 1951) broadcast in Navajo and Japanese



# New workers begin service

March 1–August 1 2009

## International workers

**Kenton and Kidron Miller** began a three-year term as part of a church-planting team in Berlin, Germany.

**Irene Ngun** began a one-year term as an English teacher at Connexus in Seoul, South Korea.

**Mary Raber**, based in Odessa, Ukraine, began a three-year term as a theology professor in several Russian Federation seminaries.

**Joseph Duerksen** served a one-month special assignment as a consultant and short-term surgeon/trainer for Christian hospitals in India.

**Emery and Faye Yoder** are serving a two-month term as interim hosts at the Paris Mennonite Centre.

**Mark and Stephanie Bartsch** began a three-year term in Kobe, Japan. Stephanie serves as a school chaplain and Mark will serve in teaching or pastoral ministries.

## Mennonite Voluntary Service

**Charles Bontrager**, Mishawaka, Ind., is a policy advocate with National Coalition

for the Homeless in Washington, D.C.

**Nicole Bontrager**, Goshen, Ind., is a children's program coordinator with La Puente Home in La Jara, Colo.

**Michelle Dangler**, Kansas City, Mo., is a resident supervisor with Catholic Charities, Archdiocese of San Antonio.

**Annamarie Lehman**, Goshen, Ind., is a secretary/receptionist with Interfaith Housing Services in Hutchinson, Kan.

**Michael Unruh**, Peabody, Kan., is a general maintenance/groundskeeper with Camp Mennoscah in Hutchinson, Kan.

**Jennifer Warkentine**, Wichita, Kan., is a kitchen/office assistant with Camp Mennoscah in Hutchinson, Kan.

**Kelli Yoder**, Denver, Colo., is a long-term volunteer writer/journalist with Fuller Center in Americus, Ga.

## Service Adventure leaders

**Bethany and Gabriel Bauman Baker**, Goshen, Ind., began a two-year term in Albuquerque, N.M.

**Jonathan and Julie Fridley**, Elkhart, Ind.,

began a two-year term in Albany, Ore.

**James Frederick and Kelly Killeffer**, Columbia, Pa., began a two-year term in Anchorage, Alaska.

## SOOP\*

**Joan Bontrager**, Shipshewana, Ind., served three weeks in Cassopolis, Mich.

**Lester and Sara Heacock**, Doylestown, Pa., served one month in Americus, Ga.

**Marian Hostetler**, Elkhart, Ind., served one month in Kykotsmovi, Ariz.

**Anne and Bruce Hummel**, Millersburg, Ohio, served one month in Washington, D.C.

**Ruth Kauffman**, Portland, Ore., served two weeks in Phoenix.

**Allen and Sara Lind**, Salem, Ore., served two weeks in Waco, Texas.

**Carol and Ronald Peters**, North Newton, Kan., served one month in Shipshewana, Ind.

**Carol and Verne Schirch**, Harrisonburg, Va., served three weeks in Phoenix.

**Darrel and Karen Sommers**, Goshen, Ind., served two weeks in Phoenix.

**Fred and Mary Wade**, Hutchinson, Kan., served three weeks in Busby, Mont.



Service Adventure participant Darin Bontrager works with Habitat for Humanity in Raleigh, N.C.

Photo by Cara Rufenacht

**Julie and Stephen Zoss**, Metamora, Ill., served two weeks in Ely, Minn.

## Youth Venture

**Rick Bartek**, York, Neb., served in Northern Ireland.

**Haley Bastin**, Indianapolis, Ind., served in Denver.

**Katelynn Bender**, Souderton, Pa., served in South Africa.

**Crystal and Tory Doerksen**, Denver, served in Northern Ireland.

**Natalie Friesen**, Vermillion, S.D., served in Bolivia.

**Ryan Goertzen**, North Newton, Kan., served in Denver.

**Karsten Hess**, Goshen, Ind., served in Denver.

**Brittany Kiser**, Souderton, Pa., served in South Africa.

**Liz Martin**, Wakarusa, Ind., served in Denver.

**Courtney McCoach**, Perkiomenville, Pa., served in Bolivia.

**Sara Metzler**, Kalamazoo, Mich., served in Bolivia.

**Emily Mininger**, Halifax, Pa., served in Bolivia.

**Leah Mueller**, Halstead, Kan., served in Bolivia.

**Alyssa Ott**, Henderson, Neb., served in Northern Ireland.

**Jessica Penner**, Newton, Kan., served in Denver.

**Krista Rittenhouse**, Mount Pleasant, Pa., served in Denver.

**Hannah Sauder**, Lititz, Pa., served in Bolivia.

**Natalie Saypativath**, Mountain Lake, Minn., served in Denver.

**Jill Schmidt**, Whitewater, Kan., served in Bolivia.

**Valerie Showalter**, Linville, Va., served in Albuquerque, N.M.

**Laura Sullivan**, Kalamazoo, Mich., served in Bolivia.

**Scarlett Torres**, Miami, Fla., served in Denver.

**Matthew Yoder**, Kalona, Iowa, served in Northern Ireland.

**April Zehr**, Tiskilwa, Ill., served in Bolivia.

**Carina Zehr**, Harper, Kan., served in Bolivia.

\*A partnership with Mennonite Church Canada and Mennonite Association of Retired Persons

1969

Mennonite groups produce **television commercials**

1973

Good Enterprises produces *Hazel's People* (originally *Happy as the Grass was Green*) in mainstream theaters

1998

Launch of the **Third Way Café** Web ministry

2001

*Journey Toward Forgiveness* documentary released on ABC-TV

2004

**Facebook** opens for university students; opens to public in 2006

2009

First known **Siamou-language Christian songs** composed in Burkina Faso

2009

Mennonite Media becomes **Third Way Media**

Third Way Media

## A model medium

Actions can show the way to Jesus

By Jim Schrag



MARSHALL MCLUHAN SAID, “The medium is the message.” Should the message come in sermon form or in a drama, with words on a page, words spoken or put to music or poetry, or no words at all, in pantomime?

Traveling along the road, all billboards look alike. But I remember the Burma-Shave ads of my childhood that came in successive connected signs, or the tobacco ads that were painted, covering an entire barn wall or roof.

So what medium is best for the message of the Holy Spirit, particularly as Mennonite Christians seek to engage the world in missional ways? One congregation I know is guided in their congregational singing by listening to evangelical radio and singing on Sunday what they heard through the airwaves on Friday. Another congregation disdains anything that is not in the hymnbook.

I am aware that some of the “classical” music we enjoy today was considered revolutionary a century or two ago when it was written. Media or medium is always contextual, as are our tastes in media. And when media changes, some feel gain and some feel loss. As the printed page slowly gives way to electronic messages on a screen, an older generation feels cut off, just as this may increase interest for a younger generation.

Honestly, I don’t believe there is only one or a few good media for the message of the gospel. The basic medium remains you and me, personally, in our lives, modeling for our neighbors what it means to be a disciple of Jesus. What additional media we employ to convey the saving and reconciling message of Jesus is up to us. But I am sure there is no media that can cover for any lukewarm attitude about the mission that God has asked us to fulfill.

*Jim Schrag is former executive director of Mennonite Church USA.*

## First, serve

Find self and God through service

By Tim Wiens



“HOW TERRIBLE that we have perhaps the highest percentage of youth entering mission service in Mennonite Church USA! I wish that all other churches greatly exceeded us.”

I made this comment last summer as First Mennonite Church in Newton, Kan., commissioned eight young people for short-term mission assignments. My deep desire was that everyone, especially youth, respond to God’s call to mission in their lives.

My experience in Mennonite Voluntary Service 30 years ago continues to shape who I am and what I do on a daily basis. As a college student in the 1970s, I began to listen to God’s call to mission and signed up for MVS.

My community friends and faith community in MVS were so accepting of me that I gradually grew more confident in my social skills. Here, it occurred to me that maybe I could integrate my interests in science and my passion for meeting human need by becoming a medical doctor.

I hope our youth each can be immersed in a setting of mission and service that develops their God-given abilities. Careers can wait. Making money can (usually) wait. Finding and following God’s unique, healing call to become a blessing for others is something that cannot wait.

Our youth are looking for something real and important that will give their life meaning. The United States military has no qualms about recruiting our youth with promises of personal growth, money for education, and opportunities to see the world in exciting ways. May we be even more creative and persistent in recruiting youth for service in God’s kingdom.

*Tim Wiens is a member of First Mennonite Church in Newton, Kan.*

▶ For more of **Wiens’ story**, visit

[BeyondOurselves.MennoniteMission.net](http://BeyondOurselves.MennoniteMission.net)

The basic medium remains you and me, modeling for our neighbors what it means to be a disciple of Jesus.



# Virtual faith

Being the church in a Facebook world

By Laura B. Amstutz



**IN A FACEBOOK** world, community that was once built between backyards and on front porches is built online. Our Facebook friends may live around the corner or around the world, but they are our community because the medium gives others access to our daily lives and allows us to share in theirs.

Authenticity, participation, and the visual and experiential in worship have been rallying cries for those looking for reformation in the church. Daily interaction in online communities is shaping us, whether we like it or not. When the structures of our daily

lives are so radically different from the structures we encounter in public worship, it is not surprising that we would desire a change to bring these structures into better alignment.

## So, how can we be the church in a Facebook world?

- Create a broad base of leadership and allow for structures for feedback, like a sermon blog or an online discussion group.
- Create ways to help members of the congregation see one another as well as the speaker.
- Pay attention to the space of worship. What is the focal point in your congregation? Does it reflect your congregation's theology?
- Talk about online intimacy and boundaries, but also participate in online community building with

- members of your congregation.
  - Become Facebook friends with the youth in your congregation.
  - Read members' blogs. Find ways to comment in person or online about the things going on in the lives of people in your congregation. This builds accountability as well as community.
- The world is changing, and while churches don't need to get swept up in every wave of change, we can thoughtfully analyze and participate in the new things that are happening.

*Laura B. Amstutz is seminary communication coordinator for Eastern Mennonite Seminary. Used by permission from the spring 2009 issue of Leader, a Mennonite Publishing Network resource.*

▶ For Amstutz's full essay, and links to EMS, MPN, and single-issue purchases of *Leader Magazine*, visit [BeyondOurselves.MennoniteMission.net](http://BeyondOurselves.MennoniteMission.net).

# Tech support

How to evaluate new technology

By Grant Martin



**TECHNOLOGY** is a part of our daily lives, from the alarm that wakes us in the morning, to the car that takes us to work, to the TV we fall asleep to at night. And as the options and types of technology multiply, we are faced with the dilemma of what to do with it all.

**Who is affected?** A recent survey of city workers in London reported 57 percent of those surveyed worked up to six hours every week in bed, and 8 percent spend more time with their mobile devices in the evening than talking with their partners (Paul MacNamara, *Network World*, 5/19/2009). When we allow technology to dominate our lives, we damage the relationships with those around us.

**What are you trying to accomplish?** If my task is to keep in touch with family members scattered around the globe, then e-mail, blogs, YouTube and other technologies may be an effective way to keep in touch and let them see what is happening in my life. If my task is to resolve a conflict with a coworker in my office, e-mail may not be the best way of bringing resolution.

**Why is it necessary to use technology?** Nearly every Sunday, my congregation had some kind of technological visual. We reveled in our ability to be technologically savvy in our worship services. And I was at the forefront of the effort, cheering everyone along.

One Sunday a conversation with one of our members brought me up short. She told me that the technology was distracting to her, making her worship experience less, rather than more, meaningful. Oops. Just because we can use technology, should we?

**When will you evaluate technology's effectiveness?** It is important to take time to evaluate technology along the way. If necessary, we must be ready to retool or completely abandon the technology.

Technology can provide positive ways for communication, relationship-building and learning. It can also provide opportunities for destructive behavior that tears down relationships and builds walls. The key to balancing between these polar opposites is a constant debate and evaluation of what place technology holds in our lives. It is my hope that each of us can find a balance that enhances our lives and gives us opportunities to be Christ's advocates in the world.

*Grant Martin is Wide Area Network administrator for MMN.*

▶ For more of Martin's insights on **how to evaluate technology**, visit [BeyondOurselves.MennoniteMission.net](http://BeyondOurselves.MennoniteMission.net).



Tools for pastors and worship leaders

# Mission Sunday

▶ Find prayers, sermon starters, hymn and children's story ideas for Mission Sunday (Nov. 8) online at [Resources.MennoniteMission.net](http://Resources.MennoniteMission.net).

[Prayer excerpt by Moriah Hurst, mission worker in Australia]

**God**, help us to have faith and to trust  
your words.

Help us to act in hope even when we stare into  
the impossible.

Help us to listen to your unlikely messengers,  
especially when their words surprise us and give us  
discomfort.

Only our good God could reign forever. Amen.

*More information about Mission Sunday materials on page 2 of this issue.*

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