

MENNONITE LIFE

September 1972



Special Issue: World Conference in Curitiba

This Issue

is devoted in major part to reviewing aspects of the Ninth Mennonite World Conference held July 18-23 in Curitiba, Brazil. The editor was one of some 420 North Americans who registered for the session, which was probably the most cosmopolitan gathering of Mennonites ever convened. It was the first world conference in which participants from the Third World outnumbered those from North America and Europe. A higher degree of inter-cultural contact was possible than in previous conferences because of the more balanced representation from the varied nationalities, language groups and races that are part of world Mennonitism.

¶ "Jesus Christ Reconciles," the general theme of the conference, was also the title of the keynote message by Erland Waltner, MWC president. The full text of this address—a joyful and earnest affirmation—heads the list of contents in this issue.

¶ In a Dutch Mennonite Bible study booklet prior to the conference, Carl F. Brusewitz, president of the Algemene Doopsgezinde Societeit, had written: "A great deal of devotion, many prayers, and a Holy Spirit inspired dialogue will be needed to bridge the contradictions prevalent among the worldwide Mennonites and at the conference, and to remain united." The ninth MWC was indeed a test of whether the tenuous ties of Mennonites around the world could be strengthened. One of the evidences of unity that emerged at Curitiba was the "conference message" formulated by an inter-continental drafting committee (page 70). Among its significant statements: "There does not have to be dissent between those in our brotherhood whose priority lies in the area of personal salvation and those who see it as their primary duty to promote an active program for the liberation of mankind from all forms of oppression and injustice, because both are aspects of the reconciling work of Christ."

¶ Probably the most crucial question faced at Curitiba was the future of the world meeting. The delegates resolved that issue by voting overwhelmingly to continue and strengthen the MWC as a "channel of fellowship and witness." The action, taken in the delegate meeting near the close of the session, authorized the presidium "to plan for a 10th world conference five years hence and for world conference activity also beyond that." The report of the executive secretary, Cornelius J. Dyck, provides valuable long-range perspective on both the past and possible future of MWC.

¶ The theme of the conference was presented in many aspects, including 12 messages on four mornings of the six-day gathering. Four of these—the addresses by John Powell, Daniel Schipani, Theo Loosli, and Peter Pauls—appear in this issue.

¶ Cover: Sunday morning communion service on the final day at Curitiba.

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MENNONITE LIFE

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A Quarterly Magazine

Focusing on the Anabaptist-Mennonite Heritage
& Its Contemporary Expression

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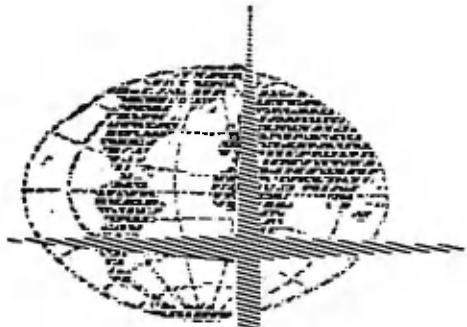
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Jesus Christ Reconciles!



"For He is our Peace, Who has made us both one . . ." Eph. 2:14

World Conference Keynote Address

By ERLAND WALTNER

JESUS CHRIST reconciles! Hallelujah! This is our confession as Mennonites and Brethren in Christ assembled for this Ninth World Conference.

Ten years ago, at Kitchener, Ontario in Canada, at our seventh world gathering we affirmed together, Jesus Christ is Lord. Unless that is true, unless He is Lord of history, Lord of the church, and Lord of our own hearts, it will mean little for us here to speak of reconciliation through Christ. Five years ago at Amsterdam, at our eighth world assembly, we further affirmed that God's Holy Spirit is living and active in the midst of His believing, witnessing, and serving people in the world. Unless this too has become reality for us, our words about reconciliation at this gathering will have an empty ring. But because Jesus Christ is Lord, and because the Holy Spirit is present and potent in His ministering church, we can declare here in Curitiba with joy and earnestness, Jesus Christ reconciles.

This theme was chosen unanimously already three years ago as the Planning Committee met in Kinshasa in Zaire. Out of the many proposals which came, in a short time

everyone agreed that this should be our choice. While various other issues in Mennonite World Conference planning needed further discussion, I am not aware that anyone among us has seriously questioned the propriety of this theme as being thoroughly biblical, faithful to the best in our Anabaptist-Mennonite heritage, and urgently relevant to the situation in which we find ourselves as scattered Mennonites and Brethren in Christ in today's world. In fact, in many places in our world-wide brotherhood during these past three years we have already begun our discussions on this theme.

What then does it mean for us here to say, Jesus Christ reconciles? The deeper probing of this question is our task not only for this evening but throughout this entire conference. Every participant, whether he has a program assignment or not, should have opportunity to respond, whether in the discussion groups which will meet daily, or in the special

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interest groups, or in some other way. Tonight we can only open the door on this many-sided reality of Christian experience and mission.

As a brotherhood which has been informed and nourished by the Bible, it is proper that we begin with this theme where the Bible begins, namely by focusing on the relationship of man to God. Biblically, this is the locus of the basic problem, namely, the estrangement and alienation of sinful man from a holy loving God. This then must also be the locus of the most fundamental and radical reconciliation. Since all forms of human alienation are ultimately derived from man's separation from God, we cannot deal responsibly with the theme of reconciliation unless we confront this deepest need of sinful man. Evangelism, therefore, is to have a significant place in this conference.

On the other hand, we are also aware from the beginning that the theme of reconciliation embraces every human relationship, not only to God but also the relationship of man to himself, to his family, to his neighbor, and to the environment which God has given to men for their habitation. Its implications are as broad as the whole of mankind and as large as the entire cosmos. This too, as we will see, is the biblical perspective. While then we want to begin where the Bible begins, namely, with man's personal relationship to God we must also follow where the Bible leads us, into the many varied dimensions of this many-faceted subject.

The theme of reconciliation in a broad sense runs through the entire Bible. We sense it already in the call to Abraham and in the promise given to Moses. It becomes more explicit, however, in the meditation of the Psalmist when he speaks of the Lord "who makes wars to cease to the end of the earth" (Ps. 46:9) and in the oracles of the prophets, such as Isaiah, who envisions the day when men "shall beat their swords into plowshares . . . and they shall learn war no more," (Isa. 2:4b, d) and when "the wolf shall dwell with the lamb . . . and a little child shall lead them." (Isa. 11:6a, d)

In the New Testament the theme of reconciliation comes to still fuller flower, especially in the writings of Paul. Four basic passages are likely to concern us again and again in this conference. I mention only the first three and elaborate briefly on the fourth. The first is Second Corinthians 5:16-21 in which the apostle declares that "God was in Christ reconciling the world to himself" and that He has committed to us, the believing community, the message and the ministry of reconciliation. The second is Romans 5:8-11 in which reconciliation is seen as justification, that is, the process by which sinful alienated man comes to have peace with a holy and righteous God. The third is Colossians 1:19-22 in which reconciliation through Christ is given cosmic scope and significance.

In Ephesians 2:11-16, the passage given to me for tonight, we observe that the vertical and the horizontal dimensions of reconciliation are explicitly brought together. As estranged and alienated men, we are reconciled both to God and to other men. Ralph P. Martin says of this text, "No passage of the New Testament could be more relevant to the second half of the twentieth century than this significant statement of the one hope for the human race. The world we know is fallen, divided, and suspicious. Paul holds out the prospect of a reconciled, unified, and amicable society, whose microcosm is seen in the church of God's world-wide,

transnational, and reconciling family." (Broadman Bible Commentary XI, p. 144) The heart of the passage he identifies as verse 14, "For He (Jesus Christ) is our Peace, Who has made us both one . . ." (Jew and Gentile).

What in particular may this passage be saying to us on our conference theme as we have gathered for this first session?

The Advent of Reconciliation Is God's Will

First, it declares that the advent of reconciliation is God's will. Reconciliation is His purpose and intention for mankind and for the entire cosmos. This has already been stated in the first chapter of Ephesians. It is God's plan in the fulness of time "to unite all things in Him (Christ), things in heaven and things on earth." (Eph. 1:10) This is a revelation which explodes our minds, causing man's imagination to stagger. To begin to implement His purpose, God has brought into being the church as the body of Christ. The church is to be a community of reconciled persons to whom is entrusted the message and the ministry of reconciliation in the world.

Continuing in the second chapter of Ephesians Paul goes on to say that God's intention is being actualized as men who were "dead in trespasses and sins" are now "made alive" through personal faith in Jesus Christ and thus became participants in a new community. In this new community, in which Jesus Christ is both center and Lord, they find that they have not only been reconciled to God but also to other persons and groups from whom they had previously been estranged. Jews and Gentiles, formerly separated by religious and cultural barriers, bitterly hostile to each other, now find themselves living together peacefully as brothers and sisters in the same *koinonia*.

Reconciliation, then, becomes a particular way of speaking of God's redeeming work in history through Jesus Christ. The root meaning of the Greek word is "other" or "different" thus clearly denoting a change, perhaps an exchange (von Alleman). Applied particularly to personal relationships it denoted that radical change by which those who were formerly estranged and alienated are brought into a relationship of harmony and peace. John Macquarrie says, "Reconciliation is the activity whereby the disorders of existence are healed, its imbalances redressed, its alienations bridged over." (Principles of Christian Theology, p. 246) The meaning is well represented by the English word "atonement" which essentially means "at-one-ment" or as our text puts it, "making us both one."

Our passage in Ephesians emphasizes the radical contrast between the past and the present. In verses 11-12 he reminds them that as Gentiles they had formerly been separated from Christ, alienated from the community of Israel, being without hope and without God in the world. But now in Jesus Christ, their situation is utterly changed. For one thing, a "middle wall of partition" had been broken down. This probably denotes the Jewish cultic and legalistic system which had excluded the Gentiles, vividly symbolized by the wall which marked the limits of the Court of the Gentiles in the temple area. Beyond this, however, they found themselves as believing Jews and Gentiles to be part of a new entity, a new family, a new race. Having access to the same God, they are reconciled to each other and are enabled to live together in harmony and wholeness.

The larger context of the passage makes it clear that this was not only God's intention for believing Jews and

Gentiles in Ephesus but that this is also God's purpose for all men. Arnold Come notes that biblically "reconciliation consists of . . . the restoration and fulfillment of God's original and persistent purpose for his creation." (*Agents of Reconciliation*, p. 29). In Christ this comes to include (1) fulfillment of man's true God-intended form of life in God's own image, (2) communion with God, the ultimate and continuing source of all life and blessedness; and (3) harmony with fellowman and creature, the given and necessary locale of his existence. (p. 35).

The vision of this universal *Shalom*, then, is something far more than a global "cease-fire," or a cessation of all violence, or a subduing of all hostilities. It is the new creation of a condition in which God's purposes for men personally and corporately can find fulfillment. It is the promise

The Agent of Reconciliation Is Jesus Christ

Our passage tells us further that the agent of this reconciliation is Jesus Christ. "He is our Peace." The Greek makes this emphatic. Not an ideal, not a philosophy, not a strategy, nor a program is the way to God's peace, but a Person. This we affirm over against any simply humanistic understanding of reconciliation. "God was *in Christ*, reconciling the world to himself." This makes suspect for us all schemes for reconciliation which do not take into account the need for a personal faith/love relationship to the peacemaking Reconciler, Jesus Christ.

When we here say, Jesus Christ reconciles, we state our conference theme as an activity rather than as an abstraction. "Reconciles" is a verb, an action word. It speaks of that



Portuguese language banner at Colegio Estadual welcomes conference guests to Curitiba.

of a "new heaven and a new earth wherein dwelleth righteousness."

In a time in our world when we are deeply aware of rampant destructive alienation all around us—in homes, in local communities, in the nations from which we come, and in our international relationships, this word of reconciliation as God's will comes as good news. In a time in which we have only rather recently become aware that by our excessive exploitation of our natural resources and by unchecked technological developments we have polluted our environment so that human life on this globe is threatened, the word of reconciliation comes to us as a greatly needed message of hope. God's will for mankind ultimately is peace, not war; health, not pollution; fellowship, not separation; wholeness, not brokenness; reconciliation, not alienation; life, not death.

which happens in history, in the concrete experience of persons. It is something which happens to us and among us in historical situations. That is why we may speak of our theme as "gospel." It is news of something that happens. It is good news. It is not only worth discussing but it is worth announcing and proclaiming.

In the biblical understanding of reconciliation it is God who takes the initiative. It is He who takes reconciling action in a primary and supreme sense through Jesus Christ. In this action the cross stands at a central place, representing ultimate self-giving reconciling love. The biblical language of reconciliation is cruciform. It is the language of violence. One could say it drips with blood.

The centrality of the cross in biblical reconciliation pro-

Continued on page 85.

A Message of Unity from A Diverse Assembly

The Message of the Ninth Mennonite World Conference was adopted after verbal presentation at the final session at Curitiba. The inter-continental committee chosen to draft the statement included Carl F. Brusewitz (Europe), chairman; Ato Asrat Gabre (Africa); Takashi Yamada (Asia); Daniel Schipani and Peter Pauls (South America); and Paul N. Kraybill (North America).

THE Ninth Mennonite World Conference assembled at Curitiba, Brazil, July 18-23, 1972, with joy in our hearts and great thankfulness to God. He has granted us as Mennonites and Brethren in Christ from all over the world another gathering which has contributed greatly to the understanding of God's gift of reconciliation to mankind in his Son, our Lord Jesus Christ.

As God's children and Mennonite Churches we have been challenged to cooperate in His work of reconciliation with new understanding of the dimensions of this task in our personal relationships, in relationships among our churches and among all men.

We rejoice in the growing involvement of representatives from Asia, Africa, and Latin America and the Minority Communities of North America. We confess that the church is truly whole only when every brother and sister can share fully and equally regardless of race or class or nation.

In this spirit we call our churches to fresh obedience in being and becoming God's people in truth, people who are brought together only by the grace of our Lord Jesus Christ.

From this conference we come with this message to our churches, to all who love our Lord Jesus Christ and who believe that their salvation and that of the whole world is in His name and to all the peoples of this world. Through the blessing of the Holy Spirit, we feel that God will continue the work He has begun in us and that He will use our churches and all those who belong to them as agents of reconciliation for His great purpose.

I

We have experienced that the theme of our conference, "Jesus Christ Reconciles," has opened our eyes anew to see the many dimensions this message has for our personal lives as Christians and for the society in which we are members. We have been strengthened in our responsibility towards the Lord who has given us the assurance of His grace in which alone we can trust and live. We have been strengthened in our responsibility towards the human needs and inadequacies that are rooted in man's alienation from God.

As the study of our theme in the plenary sessions, in the discussions afterwards, and in the different work groups progressed, some things became very clear to us.

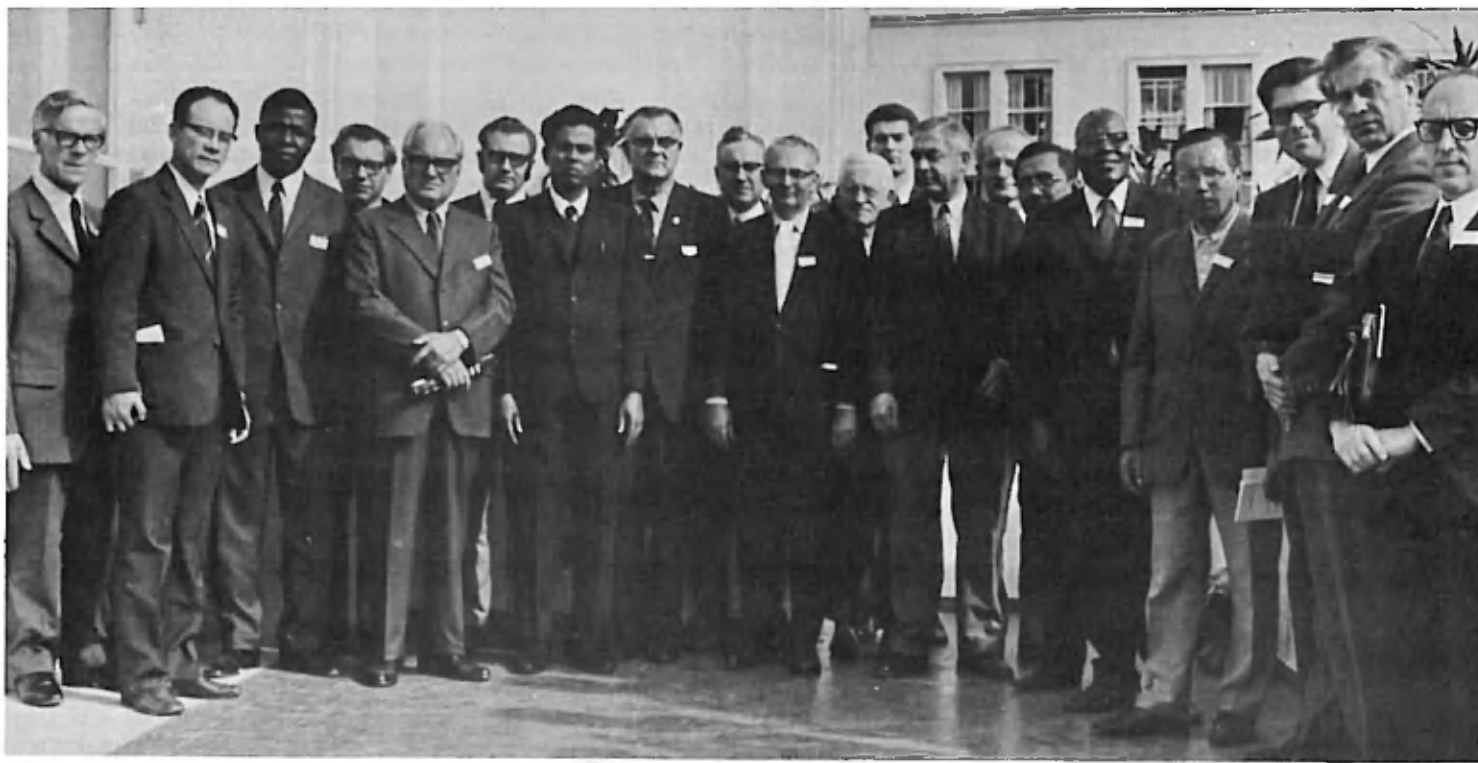
First: that there does not have to be a dissent between those in our brotherhood whose priority lies in the area of personal salvation and those who see it as their primary duty to promote an active program for the liberation of mankind from all forms of oppression and injustice because both are aspects of the reconciling work of Christ. Nevertheless there is dissension which calls for further repentance and reconciliation. The emphasis upon the total witness should lead us as a people to talk to each other understandingly and not to avoid each other. We have been convinced that the judgment of God comes to all of us because we have been reluctant to seek cooperation with all those Christians who want to work in the service of the Lord to attain that goal; and that we have not been critical enough in the evangelical evaluation of the means to reach it.

Second: that any witness for peace and for the service to the needs of humanity, any taking of a responsible and critical position should be the concern of the whole church and of all its members, so we cannot but promote this need for a personal involvement and decision by all brothers and sisters wherever they live or work.

II

The message of reconciliation puts before the church the reality that a ministry of reconciliation can only be effective if the church itself is a reconciling community. Forgiveness, repentance and suffering are the landmarks the Lord has set for His people. Only in the way of the Cross can we, in spite of our points of difference, find a real relationship. If we be servants to one another we can stand the test of our ability to serve the world. Our mind has to be reshaped to the mind of Christ. (Phil. 2)

We are deeply aware that conflicts will arise where the message of reconciliation is given and the ministry of reconciliation is working. We should not avoid them for these conflicts can be a means to test questions of truth, righteousness and freedom in the Gospel. We sense this as an appeal to our Mennonite Churches, but it also implies our willingness



Members of the World Conference Presidium at Curitiba represented 14 nationalities.

The final registration total at Curitiba was 1,820, a figure which far exceeded advance estimates of about 1,000 participants. The increase was due to the unexpectedly large participation of Mennonites from Brazil and Paraguay.

Countries with the most registrants were Brazil, 792; United States, 294; Paraguay, 171, and Canada, 129. Next in number of representatives were Uruguay, 69; Argentina, 41; Germany, 37; The Netherlands, 26; Bolivia, 25; France, 15; and Switzerland, 10. Other Latin American and European areas included Honduras, Colombia, Mexico, Nicaragua, Costa Rica, Puerto Rico, Dominican Republic, Jamaica, and Belgium. The 19 Asian representatives came from India, Indonesia, Japan, Taiwan and Vietnam. African registrants numbered 16, from the countries of Ethiopia, Ghana, Nigeria, Rhodesia, Tanzania, Zaire, and Zambia.

to find this same relationship with all those Christians who share this faith that the church of Jesus Christ should be instrumental in God's redeeming love for the world and to make our ministry an expression of our common calling. We believe that in a divided world the united efforts of the churches in a testimony of word and deed for Jesus Christ is the will of God.

III

The message of reconciliation and its challenge comes to us in a world situation where conflicts of every kind are prevailing. Looking at this world, at family relationships, at social and economic discord, at racial strife, and at cruel warfare, we see the need of reconciliation as never before. But God has taken the initiative; it is His will that we live in peace with Him and with one another. We strongly believe that God is working in this world and not only in the church. In this faith we must proceed even if we need to recognize that our way cannot be any other than Christ's way, the way of the Cross.

As we have come together for this conference in Brazil, our thoughts go irrevocably to every country and people represented here as they try to fulfill their task in the great family of men, but who mostly fall short of that task. As followers of Jesus Christ we do raise a prophetic voice against all exercise of violent repression, persecution and unjust im-

prisonment, torture and death, particularly for political reasons. We object to racism and other forms of discrimination whether in our churches or in society at large. As Mennonites who in their history have experienced what persecution represents, we feel that the thankfulness for a quiet and undisturbed life cannot close our eyes to the many inequities that are inherent to the social and economic structures of today's world. These structures have a violence in themselves and tend to lead men into dependency and exploitation. They cause the loss of self respect and identity and they prevent the development of a community life.

In a world in which the rich tend to become ever richer and the poor ever poorer, the gospel of Jesus Christ cannot but point a way to a human dignity in which all men could share. This human dignity finds its basis in the love of God for all men alike. As the manifestation of the Latin American setting of our conference and the wide participation of our churches in Africa and Asia, we are moved to stress this love and justice of God for all men alike very strongly.

But we feel it as a cause of deep repentance, and we pray God that He might grant us that we in manifold ways on the smaller scale of our own surroundings but also on a worldwide scale show ourselves as reconcilers in the name of our Lord Jesus Christ who has broken down every wall of partition.

THIS IS THE NINTH in the series of Mennonite World Conferences. The first was held in Basel in 1925 to commemorate the 400th anniversary of the origin of Anabaptism. The second was held in Danzig in 1930 with a particular concern for the Mennonites in Russia. The third was held in The Netherlands in 1936, commemorating the 400th anniversary of Menno Simons' conversion and break with Catholicism.

The fourth was to have been held in 1940, but because of World War II was postponed to 1948, and held at Newton-Goshen (U.S.A.) with emphasis on the meaning of brotherhood and reconciliation. The fifth was held at St. Crischona (Switzerland) in 1952, on the theme "The Church of Christ and Her Commission." The sixth was held at Karlsruhe in 1957, on the theme "The Gospel of Jesus Christ in the World." The seventh was held in

ence in 1925, preaching the conference sermon. Eight additional conferences were held by the All Mennonite Convention, the last one in 1936.

The Mennonites of Russia had a particular interest in MWC when it first began. They sent Jacob Rempel to the Basel conference, but he was not permitted to enter Switzerland. Consequently a delegation went to the border from the Conference to visit with him. Rempel had brought letters of greeting, including a proposal that the Mennonites of Russia would raise funds equivalent to the help they had received from world Mennonites during the 1920-22 famine, and that these funds should be deposited in the world conference treasury to aid Mennonite relief and missionary work around the world. The proposal also called for establishing a world conference office, the publishing of a world Mennonite registry of congregations and institutions, and other activities

MWC: *Background & Foreground*

Report of the Executive Secretary

Kitchener, Ontario in 1962, on the theme "The Lordship of Christ." And the eighth was held in Amsterdam in 1967 on the theme "The Witness of the Holy Spirit."

There have been many attempts among Mennonites to establish fraternal relationships during their 450-year history, including particularly mid-16th century efforts. Among the late 19th and early 20th century attempts, which may have anticipated the MWC, were the founding of the *Allgemeine Bundeskonferenz der Mennonitengemeinden in Russland* in 1883, and the *Allianz Gemeinde*, also in Russia, in 1905. In 1912 Heinrich Pauls of Lemberg, Poland, called for a meeting of world Mennonitism in his area for the week of Pentecost, 1913, but it did not materialize.

Similar suggestions had been voiced already in 1910 in America by I. A. Sommer and N. E. Byers, president of Goshen College. The latter wrote: "I am quite sure that if we could get into personal contact with each other and know each other's convictions, we would have much more in common than we are aware of." This led to the forming of the All Mennonite Convention (of North America), which held its first meeting in Berne, Indiana in 1913, with Christian Neff of the Weierhof, who was to lead in the first confer-

ence for the world body. (For a brief history of MWC, see my article in *The Mennonite Quarterly Review*, July, 1967.)

Regional Meetings

A significant development in addition to the five-year meetings have been regional meetings convened on the initiative of regional conferences with the encouragement of MWC and COMBS (Council of Mission Board Secretaries). One took place in Paraguay in 1966, supplemented with another in Bogota, Colombia in 1968. Another took place in Kinshasa in 1969. International teams travelled to many congregations in these regions in connection with the 1966 and 1969 sessions on itineraries arranged by MWC. The regional conference in North America took place in 1970 in Winnipeg. It had been preceded by three inter-Mennonite ministers conferences in 1963, 1965, and 1968 which were encouraged by MWC. The first Asia Mennonite Conference met at Dhamtari, India, in October, 1971 under the theme "The Good News for Asia Today." The proceedings have been published in book form and are available. The most recent conference has just met in Montevideo, July 11-15, from where its participants came to Curitiba.

(A regional conference is tentatively being planned in Europe for 1975. Latin America, Asia, and Africa all have plans for further conferences in the years ahead.)

These conferences have done much to strengthen the awareness of brotherhood in each respective region and have

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led to helpful sharing of information. The visiting teams to the congregations have promoted understanding and given mutual encouragement in the faith. It may be that the regional conference pattern is the shape MWC should take for the future. But these regional meetings of Mennonites and Brethren in Christ must not become the kind of unity which divides them from fellow Christians of other denominations in the same region. Mennonites should not, and cannot, live for themselves alone. They can use regional meetings to sharpen their sense of mission, and strengthen their identity, but not to alienate them from fellow believers in Christ.

Representation Patterns in MWC

The prevailing pattern of representation was reviewed at the 1969 Presidium meeting in Kinshasa and revised as follows:

"Agreed that a delegate body of approximately 150 members be established for each five-year conference period, consisting of persons appointed by each autonomous Mennonite and Brethren in Christ Conference for a five-year term (to be appointed within the first two years after a MWC session) in a ratio of one delegate for the first 1,000 members of a conference, a second delegate for the membership up to 5,000, and one additional delegate for every 5,000 members over 5,000 in a conference. This would mean approximately 50 delegates from North America, 35 from South America, 29 from Asia, 25 from Africa, and 36 from Europe, for a total of 175. Because of economic and political factors many of these delegates would probably not be able to participate, so that the total participating number would not be over 150 members in the delegate body.

"The work of these delegates will consist in becoming fully informed about the issues and concerns of MWC between sessions, and to work through matters of policy including objectives and financial patterns of MWC, at the time of the conference sessions. The Executive Secretary will seek to keep the delegates fully informed between sessions and will invite written expressions of counsel and concern from the delegates. Conferences are encouraged to give special consideration to the appointing of a proportionate number of women and young people as delegates.

"Agreed that the Presidium representation continue as at present from Europe and North America, whereby each autonomous conference is entitled to one representative and a second one for conferences having a membership of over 20,000. This would total 12 members for North America and 16 for Europe if all groups were able to send representation, not counting the Amish or Hutterites of North America. The representation from Africa, Asia, and South America shall be on a regional basis where regional organizations exist, otherwise by consultation among the churches involved. For Africa there shall be two representatives appointed by the AMBCF, one of whom is to represent the French-speaking congregations; there shall be three representatives from Asia, one from India, one from Indonesia, and one from Japan/Taiwan; there shall be two representatives from South America, one of whom is to represent the Latin and one the German-speaking congregations. This pattern of representation would be in agreement with the expression of the Presidium that normal participating membership should not become larger than 30.

"Agreed that the Executive Committee be chosen by the Presidium to consist of a president, first vice-president, secretary, and four additional vice-presidents representing one of



Large sign bearing the MWC theme, "Jesus Christ Reconciles" (in Portuguese), hangs above registration desk.

the five regions, namely Africa, Asia, South America, Europe and North America."

The constitution does not provide for the employment of an executive secretary, but the pattern was begun with the incumbent serving as assistant to Harold S. Bender from 1959 to 1962. He is presently appointed by the Presidium for a five-year period. It is understood that he normally serves without remuneration, but his travel expenses are paid by MWC as are secretarial and other office expenses connected with the assignment. His duties are essentially those of an executive officer for the Presidium, including financial control, directly and through the several treasurers appointed by each region.

Finances

Until the beginning of a Travel Fund in 1967, the only income for MWC came from one cent per member per year voluntary contribution from all participating conferences. This normally amounts to approximately \$2,400 annually. In North America these funds are received by Harold J. Schmidt, in Europe by Adolf Schnebele, in Latin America by Hans Wiens, and in Africa by Donald R. Jacobs. A treasurer for Asia has not yet been appointed, though Everett Metzler served as treasurer for the First Asia Conference,

1971. The office expenses, travel of the executive secretary, publishing subsidy for the proceedings, and an occasional honorarium voted the executive secretary by the Presidium have prevented the accumulation of any reserves.

Funds have been received for the MWC Travel Fund since 1967 in an attempt to make truly international participation possible. The following contributions are here gratefully acknowledged: \$12,512.72 from the Dutch Brotherhood from surplus funds after the 1967 conference; \$15 from each European, and \$25 from each North American participant in this conference, except students and persons under 18 years of age; \$5,000 from the Schowalter Foundation; \$1,000 from the Goodville Mutual Casualty Co.; \$5,000 from Mennonite Central Committee; a major contribution from each of the North American participating mission agencies; and numerous gifts from individuals. This has provided a fund of nearly \$50,000 for the use of persons from Asia, Africa, and Latin America to come to this Conference. According to a formula worked out by a sub-committee of the Presidium, nine persons are being assisted from Africa, 15 from Asia, 13 from northern South America, and subsidies to participants from lower South America. This expression of love and brotherhood is reported here with gratitude and thanksgiving.

It has been the practice at past conferences to receive offerings for causes of common concern to all participants. At the eighth conference in 1967 \$11,130 was received and allocated to the preference decided upon by the delegates, including \$5,231 to be divided equally between North and South Vietnam. This was done. On the assumption that offerings would again be taken at this Conference we have asked the brotherhood in Brazil to discern whether they wished to make any recommendations for a project or projects in Brazil, and if so, to be prepared to present these to the delegate body. This they are prepared to do.

The Present Conference

An invitation from the Latin American and Brazilian Mennonite conferences to come to Curitiba in 1972, was accepted by the delegates in Amsterdam in 1967. In 1970, however, serious questions were raised in The Netherlands about the propriety of this decision about location, with some support in Germany and North America, out of a concern to preserve the integrity and witness of MWC. Intense discussions followed. In January, 1971, three members of the Presidium and the executive secretary met for a week in Curitiba, following which a recommendation to proceed with the conference as planned was submitted to the Presidium by them, and ratified. This did not mean that the issues of concern had been resolved, but that there seemed to be enough consensus to proceed, and a willingness to respect the non-political limitations of the Conference.

The theme "Jesus Christ Reconciles" was chosen from many themes proposed at the 1969 meeting of the Presidium in Kinshasa. Basic agreement on the nature and structure of the program was also reached at that time, following which further planning and implementation was carried on by the executive secretary in wide consultation with persons throughout the brotherhood. A serious effort has been made to involve persons from the total brotherhood, and to create maximum opportunity for discussion. Difficulties were encountered particularly in forming the Work Groups; some changes were made very late, and for some it was too late. But the structure of the program is not central

to this conference; it serves only to make possible genuine meeting, and listening, and sharing. Let us not permit the set program to limit our freedom together, or the working of the Holy Spirit among us in these days.

A decision was made by the executive committee at Dhamtari, 1971, to have the proceedings of the conference published in the English language only, and in an edition limited to the participants and interested libraries around the world.

The Future of the MWC

Article I of the constitution states that the purpose of MWC is "to bring the Mennonites of the world together in regularly recurring meetings of brotherly fellowship." Through this it seeks to "deepen faith and hope, and to stimulate and aid the church in its ministry to the world. . . ." Today the word *fellowship* is often seen as vague and weak in meaning, but it can also be a very strong term when we speak of fellowship with each other in Christ.

Anabaptist-Mennonite and Brethren-in-Christ theology affirms the autonomy of the local congregation in matters of faith and practice. This means MWC is not expected to make decisions which bind congregations in what they believe and how they work. For some this means that MWC is not a very useful instrument in the church. Spiritual unity alone can, indeed, be elusive. But we should not be so materialistic to deny the importance of the non-organizational dimensions of life. The context for our discussion about the future of MWC must be the question: "What kind of unity is possible, and desirable, in a world brotherhood in which every congregation is ultimately responsible only to itself?"

It may be that this should be the last conference, and that new ways of keeping in touch with each other can be found. The nine conferences since 1925 have served a good purpose; they do not need to be continued to justify the original vision. The regional conferences mentioned earlier may provide new models, with regions taking turns to invite those whom they wish and assuming all responsibility for the conferences. Or it may be that the chairman, or the office of an executive secretary, could coordinate fraternal visiting teams throughout the world brotherhood on a regularly planned basis. The Asian congregations have experimented with this, as was also done in 1969 in Africa, and in 1966 in South America. On the other hand, it may be that MWC as it is, or in modified form, can meet present world Mennonite needs better than anything else now available. This is one of the major issues before this delegate body.

It is often forgotten that the ecumenical and unity movements today, which seem almost to have run their course, began in the missionary movement. This was eminently true of the Moravians, for example, and led to where their leader, Count Zinzendorf, came to America in 1741 to unify all Christians in order that they might evangelize the world. When William Carey went to India in 1793, he vowed to have nothing to do with other missionaries, but within a few years he himself convened missionary conferences and hoped to see one every ten years. The Evangelical Alliance of 1846, which was succeeded in 1944 by the National Association of Evangelicals, had missionary concern central to its vision. The World Council of Churches, which was founded in 1948, had its first major milestone in the 1910 Edinburgh World Missionary

Conference, for which delegates were chosen primarily by missionary societies. One of its themes was coined by John R. Mott: "The evangelization of the world in this generation." It is tempting to say that these movements may have lost their dynamic as they turned from a concern for mission to a concern for organization and unity. From a Believers' Church perspective Christian unity is the fruit, not the root, of faithfulness.

The first MWC, in 1925, celebrated the 400th anniversary of the birth of Anabaptism. It was history and identity oriented. The Danzig conference in 1930 centered around relief to the Mennonites in Russia. Yet it too, and especially some of the later conferences, were inner-directed, looking back to the 16th century origins to recover Mennonite identity in the 20th century. This is an important and necessary task.

But times have changed. One-third of the Mennonites in the world today are non-white. They do not care for Luther's 16th century Europe which ethnic Mennonites consider important. The cathedrals of Europe, the colonies of Chortitza and Molotschna, or colonial Pennsylvania, or the East Reserve, or CPS, are not part of their history. Then too, the end of more or less traditional missionary activity is upon us. Nationally independent Mennonite churches in Asia, Africa, and Latin America are looking for new ways of working with and relating to the world brotherhood.

If MWC is to continue as a useful instrument in the world brotherhood it must be more than an ethnic gathering to celebrate a great past. It must be a part of the mission Mennonites are being called to in the world, not just white, Western Mennonites, but all Mennonites. Whether they are in Asia, Africa, Latin America, all must feel that this is their conference too. This is, I am confident, what we all want, but we must see that it gets done. Unless MWC can become an integral part of what all Mennonites want to be and do in the world, it cannot have a real future.

This will require some changes. Representation in the delegate body and the Presidium, for example, may need to change from balanced numerical representation to disproportionate representation from the frontiers of action and effective witness. Or again, if MWC does not wish to promote the kind of unity which divides Mennonites from other Christians, the time has come to find ways of including those who are with us in spirit and faith, regardless of what their name may be, in order to be faithful in the sea of paganism which surrounds us all. Or again, if we want MWC to unify and strengthen our witness we must be willing to give it new priorities in our own denominational commitments, beginning, particularly in the West, with increasing financial contributions to it. One cent per member per year is not enough to do much of anything together. Other changes will need to come.

Mennonites around the world need each other to clarify the meaning of faith in their diverse cultural contexts. They need each other to achieve a Believers' Church identity in the midst of increasingly strong national and economic, and civic religion pressures. They need each other to clarify what it is they have to say in the seventies, and how and where to say it. If MWC can be and become an instrument to help us achieve these objectives it can have a continuing future, and our efforts with it will be justified.

Mennonite World Membership

AFRICA—66,231

Zaire (Congo), 44,205; Tanzania, 7,063; Ethiopia, 600; Rhodesia, 8,500; Zambia, 1,500; Nigeria, 3,962; Somaliland, 100; Ghana, 301

ASIA—58,472

Indonesia, 21,760; India, 24,274; China, 4,000; Taiwan, 528; Japan, 1,518; Vietnam, 85

EUROPE—99,374

Netherlands, 34,700; Russia, 45,000; Germany, 14,248; Switzerland, 3,000; France, 2,034; Italy, 60; Luxembourg, 160; Belgium, 50; Austria, 93; England, 29

NORTH AMERICA—251,636

United States, 183,773; Canada, 67,863

LATIN AMERICA—32,718

Panama, 292; Haiti, 23; Costa Rica, 38; Guatemala, 33; Guiana, 14; El Salvador, 19; Mexico, 11,906; British Honduras, 1,248; Honduras, 362; Dominican Republic, 571; Puerto Rico, 672; Jamaica, 299; Columbia, 920; Brazil, 2,767; Uruguay, 688; Argentina, 3,438; Paraguay, 8,477; Bolivia, 951

WORLD TOTAL—508,431

*Reconciliation can happen only when one has
painfully accepted his part in human estrangement*

Conflict and Reconciliation

By JOHN POWELL

IN TODAY'S SOCIETY we are faced with the constant hammering for change. It is being voiced by youth, adults, political leaders and those who are particularly interested in the betterment of mankind. Often the thought of change stirs people's emotions to a boiling point. From those who are satisfied with things as they are, we hear, "Wait, be patient, and God will work things out according to His plan." These people never stop to think that God's plan may involve conflict with their values, structures and ways of living.

Within Christian circles we are confronted with the word "reconciliation" as a forerunner to peace. Reconciliation means different things to different people. Traditionally when people live in some semblance of peace, reconciliation has taken place. There is no thought that outward appearance may not be a true indication of what is.

For those who would keep an outward show of peace, any method may be used. It is always interesting that these people never recognize that those who demand their humanity under God may likewise use methods which are unacceptable to them. If we are to talk about reconciliation, we must have a common point of discussion and perhaps a common point of departure. To talk about true reconciliation one must realize that the humanity and selfhood of each individual is involved, and must be safeguarded.

Whether we are involved in church politics, family life, or human affairs, it is unimaginable that one can have true reconciliation without conflict. Conflict involves pain. Reconciliation can happen only when one has painfully accepted his part in human estrangement.

The Christian church has prostituted itself into a position where it is no longer able to serve as a reconciling force. Radical change within our theology is the only salvation for the witness which we have to offer the world. Historically the church has always been in conflict with that which dehumanizes an individual. Now we have become so comfortable in world politics and social relationships that we are unable to point out prophetically, even with conflict, the demonic influences in the world.

To be a true Christian one must, of necessity, be in conflict with the world, his friends, and even family, when their attitudes are unchristian. One cannot with timidity go to an adversary and plead for mercy. People who have no knowledge of mercy cannot render mercy.

Reconciliation will come only when both the oppressed

and oppressor have come to terms with their own true identity and nature. It is not Christian for me not to affirm myself in the presence of God, realizing that He made me in His image. Likewise, it is unchristian for me to let a person degrade and dehumanize a creation of God. If then it is unchristian to let these things happen, the end result will be conflict, resulting in both painfully admitting that each is a creature of God and that they are brothers and worthy of each other's friendship and loyalty.

We, as a pacifist people, will invariably say that conflict will not contribute to reconciliation and is totally out of place in Christian circles. We will further assert that to be peace-loving is to not participate in anything which will cause a brother to have anger toward you. Those who subscribe to this position fail to understand another side of Christ's ministry. Christ was in constant conflict with those who would deny the humanity of God's beautiful creation. Even though Christ never used murder as a technique, he did revile or anger those in so-called positions of authority by constantly denouncing their ungodly acts. He was prepared to act illegally against those laws which were good according to religious and political leaders but against godly principles.

To heal on the sabbath was a crime, but Jesus did not concern himself with these laws when human life and dignity were at stake. It should be noted that Christ was ready to use physical force in ejecting ungodly men from holy places. This was violence according to mortal interpretation, but it was an act of conflict and confrontation which says "no" to an immoral society which holds property, possessions and prestige above human dignity. Jesus was a Jew with his back against the wall. He could not impress upon men the justice of God without using the language which they understood.

The essence of Christ's ministry and the direction which we must take is clearly defined in Luke 4. "The spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19 RSV).

Is this merely a statement of spiritual liberation? No! It is a message of Christ's affirmation of the totality of man's existence, not only then, but now. Christ's good news to the poor was that they no longer had to submit themselves to the crippling and dehumanizing forces of other men. No matter what state one is in when he is called, that is the state in which God first loved him. As such he needn't succumb and be made an inferior person in society.

Christ fanned the flames of a dangerous fire and gave

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Air view of Curitiba, capital and largest city of the Brazilian state of Parana, was the site of the Ninth World Conference. Many of the Mennonites of the Curitiba area are engaged in business, particularly wood processing, and operate six of the numerous plywood factories located there.

the wretched of the land dignity and worth as human beings. He stood beside the poor, the traitors, the prostitutes, and the nobodies of society and said, "God loves you and His justice demands that you be free in Him and on earth." When Christ affirms a man he affirms his humanity not simply in religious terms, but morally, physically and socially. One receives the power to demand that his humanity is not trampled upon.

Our Anabaptist fathers realized the vision of Christ and his early disciples. Even though they were demanding religious freedom, they still came into conflict with the established leaders and principles of their time. Grebel, Marpeck, Menno Simons and other leaders realized that God's message was one of freedom from worldly powers. Even though their convictions brought them into constant confrontation and conflict with various worldly powers, they realized that reconciliation would only come if they stood fast to their principles. They were ready to declare, with Martin Luther, "Here I stand."

For many years they were in conflict but eventually people began to take stock of themselves and admit that our Anabaptist fathers were correct. This admission would not have come if the Anabaptists had played "pat-a-cake" or compromised their position. Out of this confrontation and struggle has come a beautiful heritage in terms of the church's position in the world.

Let me take a few pages from the black American experience to illustrate the importance of conflict to reconciliation. By no means have we come to a point where black and white people truly understand each other. We are, however, at a point where relevant black and white Christians are ready to develop and implement strategies which can alleviate racial tension. This position has not come about through sitting in churches singing "We Shall Overcome," but it has come through heroic acts of black and white people who were ready to lay down their lives for the sake of human dignity.

Black people have come to the crossroads where they are ready to say "no" to an insane society but "yes" to God and their humanity. Though the various actions of black people white Americans are saying, "We must do something to alleviate the cause of this conflict." White Americans' eyes are being opened. They are finally saying, "I didn't know I was like that. I didn't know black people felt that way." Many whites are finally seeing that black people are not "white Americans" and shouldn't be made into such. This is a very painful process, particularly when you have thought all along that you were so right.

In this process of conflict, black Americans are also finding that they are not "white," nor do they want to be. Black people are finally facing up to who they really are and sometimes it becomes very painful. Yet in all of this, there is reconciliation and a sense of worth just in accepting oneself for what he really is.

Race relations in the United States could have remained strained for centuries if black people had not asserted to themselves and to society what they are not. We are just beginning to realize, in the U. S., that people want life, happiness and dignity, no matter what position they hold in life or what color their skin may be. We are finally coming to realize that God does not make carbon copies. Sometimes we want others to be so much like ourselves that it is necessary for others to confront us forcefully with an emphatic "no."

Love is a central ingredient in reconciliation. Yet, true love often demands conflict. Reconciliation has to be based on a Christian understanding of God. Yes, God is love. However, God does come into conflict with us as humans because we disobey Him and don't give Him His rightful

place. Because God chastises His creation, does this mean that He hates them? Or does it mean that He expects his creation to act with obedience? It is the latter.

Likewise in the course of human confrontation, one cannot say that conflict comes from hate. On the contrary, conflict can be an act of love. I spank my child because I love him, not because I wish to inflict pain. I confront my adversary out of love and concern, concern that he has the right perspective in terms of his brother and does not belittle himself by denying my humanity.

To see love is to see and understand God's righteousness. Without righteousness, love can become a formula for "cheap" grace. God's love means that He is no respecter of persons in a society filled with hate where some men have the right to define what other men's humanity will be. The love of God exhibited in a man will say "no" until his enemy has finally acknowledged the dignity and worth of the adversary's being. Then is when true reconciliation can take place.

What does all this have to do with you? your family? your community? your church? First, it means that the above mentioned areas cannot be separated. In each area, as a Christian, you will have to decide about your role in reconciliation. If you expect reconciliation to occur without conflict, then do not consider yourself a part of the Christian

brotherhood. As Christians we are not promised all the glories. We are also promised some crosses.

Somehow, in my disillusionment about Christians and the church when it comes to declaring where they stand, I still have faith to believe that we shall triumph in the end. Even though the church has become a "lady of the world," I must have this faith because she is still my mother.

Where does conflict end and reconciliation begin? It is at the end of the struggle against "thingness." Reconciliation begins when conflict has convinced the masses of people that stereotypes no longer exist, that human dignity is to be revered, and that the Jesus message demands that we participate fully in the awesome task of bringing about healing at all costs to every individual. I am convinced that the implication of the Jesus message on reconciliation will begin with a clear affirmation of the humanity of all.

The role of the Christian and the church must be one of affirming the rights and dignity of each person in society, even himself. He cannot be ready to receive congratulatory pats on the back nor expect his friends to remain close to him. The process of reconciliation through conflict cannot be measured by money, gadgets or little groups of people who hold power, but must be based on the progress of total human relationships.

Central Biblical theme is liberating redemption through His grace

Reconciliation As Liberation

By DANIEL S. SCHIPANI

Reconciliation through Jesus Christ is the True Liberation: Throughout the Holy Scriptures, God reveals himself as interested and involved in the creation and unification of a faithful people in whose midst relationships of solidarity and responsibility might develop. In other words, he is involved in the edification of the community in accordance with His commands, which are just. As a part of this same process, we find a God desiring the development of human capacities to maturity, with Jesus Christ being the ultimate expression of humanity, that is, the New Humanity.

As we are not naturally ready for this double realization—community and maturity—because of inhibitions, contradictions, hostilities, and confusion, all of which signify sin, God has taken the initiative in making possible the liberation of man. This liberation always includes two aspects: a negative one, or "liberty from" something; and a positive one, a "liberty for" something.

Obviously, the central Biblical theme is the liberating

redemption motivated and made possible through His grace. The liberated are those who recognize and accept His Lordship. Since the founding of Israel, liberation has been a continuing experience and promise. In the New Testament, the liberating act culminates in Jesus Christ through the establishment of the New Covenant, the New Creation, where "the old has passed away. Behold, the fresh and new has come! But all things are from God, who through Jesus Christ reconciled us to Himself" (II Cor. 5:17, 18). Everything is new, so radical, that it even becomes necessary to "adopt a new word, a new concept, that of "reconciliation."

In other words, first we must recognize the fundamental relationship between reconciliation and liberation, beginning with and through the Cross of Christ.

We have mentioned the two aspects of the liberating act of God: Reconciliation through Jesus Christ gives freedom from death; but also . . . "now has Christ reconciled you . . . in order to present you holy and faultless and irreproachable in His presence" (Col. 1:22). Or, as expressed in the letter to the Romans, "But now since you have been set free from sin and have become slaves of God, you have your present reward in holiness and its end is eternal life" (Romans 6:22).

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II. *Reconciliation through Jesus Christ is Totally Liberating:*

Sin and evil manifest themselves as disorder (physical, mental, institutional, social), weakness, and a tendency towards disintegration. But this is not only the fate of men, but all creatures of fallen nature: "For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies" (Romans 8:19-23).

For many Christians, unfortunately, reconciliation has the meaning of a mere bipersonal relationship, where the important thing is to reach and maintain "peace with God" or "peace of the soul." Reducing the reach of reconciliation to this state might lend itself to utilizing the Christian faith in life as a tranquilizer. In other words, "peace of the soul" alone actually results in a repressive force.

We need to maintain the perspective of the Holy Spirit working on a social and universal scale. In the letter to the Colossians (1:18-20) we find Christ as the means and the end to the reconciliation of all things. In other words, it is not only a matter of personal salvation of the believers, but something much more inclusive and revolutionary: the return of the world to the order of God.

In spite of the fact that the final triumph (which includes the redemption or complete liberation, the defeat of death) is not yet evident, access to the New Creation has already been made possible: "he who is in Christ, is a new creation." And the universe—particularly that part of mankind which is not of the New Creation—comes to be something new for him. He perceives and acts from the perspective of the reconciliation. The new community and the new man are in the midst of the New Creation in Christ (Rom. 6:4; Gal. 6:5, Eph. 2:14-16, 4:24; Col. 3:10).

We must begin with this context, particularly in light of cultural, socio-economic, political, and religious structures that serve as frequently alienating and oppressive power or "dominion."

III. *The Life and Mission of the Church Reveal Reconciliation as Liberation:*

The character and the liberating power of the Gospel reveal themselves not only in the Cross of Calvary, but also in the daily reconciliatory ministry of Christ, in his daily cross. He points out, condemns and acts upon the manifestations and causes of the slavery of sin. He also makes a positive contribution towards making peace, relieving suffering, healing, forgiving, and restoring. And, his teachings are clearly consistent in his actions.

If we conceive of the nature of the church as the nature of Christ, and the mission of the church as His mission, we can distinguish three aspects in which the church reveals reconciliation as liberation.

By the Church's Nature: The church is established beginning with the voluntary decision of its members, and defines itself as a "community of reconciliation." The character of brotherly ties must reflect and celebrate the redeeming works of grace. Reconciliatory attitudes and actions as a

normal experience in the life of the church serve as models or testimonies to society of the climate of liberty and the liberating effects realized through the New Creation in Christ.

For the man of the New Creation, this means freedom in regard to alienating factors such as hostilities, discrimination, prejudice, as well as the impulse to retaliate. But it also means liberation in the positive sense of freedom to create and strengthen community ties, to acquire identity as a people and as individuals, to serve, and to praise.

Moreover, the testimony of liberating reconciliation signifies and is manifested in a different behavior in society (family, interpersonal relationships, business, politics, work, recreation) as well as in conformity with the demands and norms of the Kingdom of God and the Lordship of Jesus



Indians from the Chaco sang at the Conference.

Christ. That Kingdom (and that liberation, or total and definite redemption) shall be established ultimately only when God wishes. In the meantime, the church confesses and acts in the existing, fallen order, striving for and offering better and more humanizing alternatives in all areas and at all levels possible.

By the Church's Prophetic Word: The essential mission of the church is to proclaim Jesus not only through the fact of being a community of reconciliation, but also by verbal proclamation of the seeming "craziness of the Cross," the supreme expression of truly liberating reconciliation.

That word of reconciliation with which we are entrusted (II Cor. 5:19) includes a prophetic dimension which points to sin in its multiple manifestations; it calls to repentance; and it announces the way of liberation. (In reality, the prophetic voice of the church in its contribution towards the consciousness of the human condition is in itself liberating.) The objectives are as much the individual's as the in-



The United Mennonite Choir of Brazil was one of a number of music groups that contributed much to MWC programs.

terpersonal relationships and the structures of the most inclusive context of society.

Precisely in light of that mandate, in Latin America we repudiate the systems and regimes responsible for the persistence of social injustice, the exploitation of the larger population, hunger, the deficiencies in education, the serious sanitary problems, and moral misery. And particularly we resent military dictatorships who, with the open support of the imperialists and neo-colonialists, tie up taxes for the armed forces and exercise violent repression, persecution and imprisonment of many political and labor union dissidents.

In the same manner we denounce the international rules and conditions by which dependent nations are exploited. We denounce the interference in their development and economic independence and we denounce the meddling into the political and cultural realms of these developing lands.

The prophetic word inspired by the message of reconciliation addresses itself to the powers-that-be as well as to the standard of living in the midst of an affluent society, with all its contradictions and violences, its inhumanity.

Since the word "liberation" is used and misused a great deal, it is advisable to make some fundamental observations:

The church as the New People of God has prevailed, and shall survive, in spite of the rise and fall of political and economic systems and powers. (In history, churches have not always remained independent in respect to the temporal pow-

ers, with resultant serious harm to unity and truth.) The Gospel cannot be associated nor identified with any philosophical ideology, nor with any government or economic system, since none of those escapes the limitations and contradictions of man and the fallen order, with its implications in regard to the injustice facing the demands of the Kingdom.

Therefore, the church must denounce and reject the use of the name Jesus Christ in the promotion of certain regimes, ideologies, or systems, or in the attack of others. This happens frequently today, as much on the part of those advocating the status quo as by those who incite violent revolution in solidarity with the so-called Third World. In other words, we must also reject the violence whose goal is the establishment of a less unjust society.

The church must maintain its identity in the midst of power and interest struggles, but it must remain outside national and political limitations. Its witness does not consist of silence and absolute disregard, but of the proclamation of the Good News which includes the condemnation of sin and all forms of inhumanity, wherever and however they are manifested.

It must affirm the elements of reconciliation with courage and sensibility. In other words, as ambassadors of reconciliation, we cannot but commit ourselves, taking a position in favor of the justice of God. We cannot merely observe "neutrality" in regard to tensions and conflicts. More yet, the witness of reconciliation might be a source of new interpersonal and social tensions, and thereby could signify the

blessing received for suffering persecution for a just cause. In other words, reconciliation may mean having to carry the cross because of faithfulness to Jesus Christ.

By its Work of Service: Embodied in the world and in society, the church has responsibilities towards the many human needs and deficiencies (physical, material, emotional, social, spiritual), the ultimate root of which is alienation from God. The Good News is not restricted to a "spiritual" dimension isolated from the material, physical, personal and social context. Jesus Christ has revealed this through his words and actions, and the church has been entrusted with the same ministry, according to the direction of the Holy Spirit.

Therefore, we must make a positive contribution—as Mennonites and in conjunction with other groups or with the state—to the fight against suffering and misery, and especially towards the solution of socio-economic problems that tend to suggest the use of violence as the only way out. In other words, we must strive for redemption and the well-being of all, a divine will expressed repeatedly in the Scriptures.

All of this involves the need to be informed and to equip oneself according to the possibilities offered by science and technology. And it involves the need to actively commit oneself to service activities and social action in the name of Christ.

Perhaps many of us also need to "reconcile" our religious and secular activities, our faith and our political position. In such manner we would have "liberated" ourselves of a certain schizophrenia that tends to keep us divided or ineffective as groups and as a Christian personality.

"I have not come to be served, but to serve." The church exists to serve the world. This means that it must take the initiative in directing itself towards meeting the needs that limit or enslave man today. This can be done only on the basis of redeeming identification. The church cannot turn into one more institution of the world, but must help the world, conserving its nature and identity. It should proclaim the reconciliation which Christ makes possible as Saviour and Master, preaching, serving, and living as the New People of God, so that the truth may be known, and freedom may be fully realized.

Only he who has received forgiveness can pass it on

Reconciliation As Forgiveness

By THEO LOOSLI

IN HIS LEGEND, "A Guest Comes," the Russian writer Nicolai Lesskow shows a man who had mastered the art of forgiving. A farmer had an inner spiritual experience one summer evening which convinced him that Christ would visit him. Consequently his wife had to set one extra plate for the guest. He expected him daily.

At Christmas time he invited all his poor neighbors to his home. They had all been there many hours already, but Thimophe was still waiting for his "guest." Suddenly there is a knock at the door. As he opens it, not Christ, but his uncle and earlier inspector, his greatest enemy, enters. He had traveled a great distance to find the man whom he had earlier wronged in order to ask forgiveness. Now he stands before him and asks to be forgiven. He told of having been lost in the snowstorm, but having been helped on his way again by someone who had told him to go to this farmer in his place. After a short struggle Thimophe says, "You shall stay," and turning to the others he announced, "Christ has come to us."

If the rule, "An eye for an eye, and a tooth for a tooth"

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had been applied here no reconciliation would have taken place. Human justice is not able to regulate our relationships to our neighbors as God would have them to be. Here only forgiveness can help. This often seems so simple and is taken for granted, but it is difficult.

An immediate problem arises when we ask about the guilty one. This theme has been with us from the beginning. The old history of the first man and woman on earth repeats itself continuously. After the fall Adam is put to account first and answers immediately, "The woman which you gave me—the woman, you realize, which comes from your source—she gave me of the fruit. I have simply reaped the consequences, that's all!" We blame the cause of our guilt upon others, upon our neighbor, or upon the environment in which we grew up. Eve acted exactly the same way, for she said, "Not I, but the serpent took the initiative and started this chain reaction."

In his play, *No Exit*, Jean Paul Sartre states significantly, "You speak of hell? We are in the midst of it. . . . So this is hell? . . . I would never have believed it. . . . You remember sulphur, burning faggots, roasting irons. . . . Oh, it is a joke, none of these are necessary; hell is other people."

Who are these other people? Are you and I not the other persons to others, and are they not to us? This is the dilemma of our life and of society, that we always see hell and

the devil in other people and forget to beat our own breast.

This attitude brings a very negative consequence with it. Two families, for example, live in the same block; one is angry with the other and they know it. The other responds in a similar manner. This is the law of the echo, the law of "tit for tat" through which guilt for some small misdeed grows until it poisons the entire atmosphere, until it chokes out all possible existence. This kind of guilt is like a nut upon a bolt with an unending thread. It drives both parties to revenge, which, like electricity, jumps from pole to pole, backwards.

Yes, revenge is the law under which we live, it is so much a part of our nature that we also have prayed with the disciples, "Lord, do you want us to bid fire come down from heaven and consume them?" (Luke 9:54). In our language this means "O Lord, revenge this injustice and guilt! You have seen my suffering, thunder and lightning are at your command to strike the sinners down. You know the guilty ones. You can take this competitor from my neck."

We fail to see, however, that this prayer is also directed against ourselves. (James 5:9, Rom. 2:1). What we attribute to our neighbor of hatred, envy, falsehood, and murderous greed, is mirrored in our own lives. While we point one finger at the other person, three fingers point back at ourselves.

We can be helped if we honestly ask who the guilty one is. We are reminded of the prophet Nathan who said to David, "You are the man." It is this knowledge which compels us to forgive others. We realize that we are also dependent upon forgiveness of others in turn. Yet it would be wrong to make forgiveness simply a matter of the will. Neither it is dependent upon self control. When our neighbor insults us we cannot say, "As a Christian I must overcome evil with good, I cannot now react as a natural man would, I must pull myself together." We may succeed in controlling our anger in that way, but we become disgruntled and filled with complexes. More and more galling bitterness is stored up within us until one day an explosion occurs. I can only forgive if I am a forgiven sinner. I can only pass on what I myself have received as a gift.

But when this happens it cannot be retained, it must be passed on if we are not to perish. This is clearly illustrated in the Sermon on the Mount. Here God truly makes us responsible for our neighbor. According to Matthew 5:23 Israel had a refuge for its sins at the altar. The sacrificial offering was the means of reconciliation. So reconciliation with God only becomes effective in our life after we have sought reconciliation with the neighbor who has something against us.

But can I always help it if people are angry with me? Is that not their concern rather than mine? Jesus answers "No, it is your business. Go and be reconciled to your brother." God is standing on the other side waiting for your love and your forgiveness. It seems the height of folly when Jesus commands in Matt. 5:25, "Make friends quickly with your accuser, while you are going with him to court. . . ." Does this not mean that we will always be the loser, always the "fool"? If we do not stand in judgment against our own actions, God will.

We have been forgiven. Therefore, forgiveness is our calling. We ourselves lose the grace of God if we fail to carry this forgiving reconciliation to others. God has for-

given us, he has removed our guilt, it is no longer in existence. And our actions to our neighbors must be similar—do with his guilt before you what God has done for you.

Ralf Luther comments that, "The person whom we have forgiven stands before us without criticism, and our relationship to him can be as to the purest, best and most loving person possible." This is the only recipe for handling the guilt between us and our neighbor, in our marriage, in our family, in our congregations, in society. This alone breaks the vicious cycle of revenge.

In forgiveness Jesus offers us a new beginning. If we continue to backslide, however, being plagued with constant resentment against our neighbors, being angry with them and cursing them (Matt. 5:22), we must ask seriously whether we ourselves have claimed and received the forgiveness of God. Only he who has received forgiveness can pass it on.

We have already mentioned that forgiveness is particularly concerned for the other person. It is concerned to help him. It is not possible, however, that in the face of this mercy and this new attitude on our part he receives a new message, about a new law which he sees in our life—the gracious mercy of God which has visited us (Luke 1:78) and which leads us, and eventually him, to the cross?

The gospel of Luke reports that after the crucifixion of Jesus "all the multitudes who assembled to see the sight, when they saw what had taken place, returned home, beating their breasts" (Luke 23:48). I do not believe that this would have been possible had Jesus not first prayed for forgiveness for his enemies. If he had accused and condemned them from the cross, or threatened them with the last judgment (which would have been his right) they would have hardened their hearts. Now, however, a beachhead was gained in the midst of the human fortress.

In his novel *The Brothers Karamazov*, Dostoevski shares an insight into the diary of Staretz Sossima, a monk of the monastery. In it we find the following word, "When we see the sins of men we often ask, shall we remove them with force, or in humble love (forgiveness)? Always decide in favor of humble love. With this decision you can overcome the whole world. Humble love is a mighty force, it is the greatest power on earth, there is none like it anywhere."

Forgiveness which is extended in love and humility is the key which opens the hearts of men. It is the answer to our social problems. It is the mightiest attack we can level against the evil of our society, and ultimately leads to the kingdom of God in this world.

Now an important question crowds in upon us, the question of where we stand in relation to this forgiveness: have we received this forgiving grace or not? In it is given to us the only possibility of freeing this world from the law of the echo, from revenge which continues to control the lives of individuals and nations in a chain reaction of hatred and its consequences against each other.

We are always an echo, of course, but we must ask, an echo of what? Either we are an echo of injustice, of intrigue, of scheming, of evil around us (we know the fruits of this echo), or we are an echo of Jesus Christ, and with it an echo of the forgiving, renewing, and recreating love of our heavenly Father. In being this we become a son of the approaching kingdom of God in which every knee shall bow and every tongue confess that Jesus Christ is Lord to the Glory of God the Father (Phil. 2:10).



Students and their principal, Peter Pauls, in the library of the Fritz Kliever school, Witmarsum, Brazil.

Reconciliation As the Christian Way of Life

By PETER PAULS, JR.

ONE OF THE GREATEST words of Holy Scripture is found in II Corinthians 5:19, "God was in Christ reconciling the world to himself. . . ." God did not permit man to perish in his own blind fate, but reached out to him his hand of reconciliation. "Fallen son of man, come home! Return from a path which leads to eternal night. No higher price has ever been paid for your forgiveness than the sacrifice of Christ on Golgotha. The way now lies open before you, your debt has been paid. You are no longer a slave of your sins and your passions." In the story of the prodigal son we have a clear illustration of the meaning of reconciliation.

One might expect that this divine offer would elicit shouts of joy among men. One has come to take the blindfold from our eyes. This One is Christ, when he said, "It is finished!"

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This event was the dramatic redemptive act of God. Yet a hit tune of our day announces in protest, "No higher being saves us from our misery, no god, no king, no tribune, we can only do it ourselves!" This is the arrogance of man who asserts himself against God in rebellious protest. No one can cope with his own guilt; no one can pull himself out of the mire alone.

Milestones in the Christian Life

In Romans 12 Paul delineates the marks of the Christian life. His instructions are meant as guidelines to show that being Christian is not empty theory and tradition but practical life experience. Each of us will be held responsible in proportion to the measure of faith God has given us. Reconciliation means not only a vertical relationship between God and man but also a horizontal relationship between man and man.

In the first 11 chapters Paul did not grow weary of telling the Romans what Christ has done for them, but in Chapter Twelve he breaks forth with this exclamation, "I appeal

to you therefore, brethren . . ."—be doers of the Word!

In Romans 12:2 he says, "Do not be conformed to this world." It is easy to swim with the stream, to submerge ourselves among the masses, to do what everybody else does. In the catacombs of Rome we find a marvelous symbol, a fish, which the early Christians engraved on the walls. Healthy fish swim against the stream. Let us as Christians and as Mennonites be living fish, having the courage and the strength to swim against the stream.

Are we Mennonites at this World Conference prepared to pay the price of nonconformity, or do we already belong to the group of compromised Christians for whom there is no irrevocable commitment? Our fathers, the Anabaptists, became martyrs because they refused to be conformed to this world. It requires much courage to confess Christ; it is easy to deny Him.

Transformation through Christ

In relation to other people and the big issues of life we can become new creatures only through repentance and faith. Christ alone can renew our mind and heart. Christianity without transformation and new strength is, according to theologian Walter Luethi, like salt that has lost its saltiness.

The title of a book reporting on the poverty of an Italian village south of Naples is "Christ Came Only To Eboli." Though there was a great deal of religiosity in the village, there was strong resistance to change. Though the ceremonies of the faith are observed, the poverty of the area is such that the visitor is tempted to believe Christ came only up to Eboli, but not into it with his redeeming power.

Yet we need not go as far as Italy to find this kind of aloof Christianity—we find it everywhere. Christ indeed came to Eboli and sent His disciples to the far corners of the earth, but we who confess his name have capitulated before many Ebolis today. Shall God throw us into the gutter as salt which has lost its saltiness?

There is no victory without struggle, as Paul reminds us in I Timothy 6:12—"Fight the good fight of faith." This is a declaration against indifference, hard-heartedness, and lazy contentment. "Watch and pray" is a more appropriate motto today than ever.

One in Christ

He who has experienced the miracle of reconciliation longs for the fellowship of the faithful. In Romans 12 and I Corinthians 12 we have a clear description of what it means to be a member of the body of Christ. The many responsibilities within a conference or congregation can only be met effectively through the cooperative effort of every member. We cannot organize the church as the body of Christ; she must grow organically.

In I Corinthians 12 Paul gives us a description of how gifts and responsibilities are given in a congregation. We have failed miserably in this area. We have too often expected one person to do it all, until he either is forced to resign or collapses, while the majority of indifferent Christians admire the faithfulness of the worker. It is no wonder that our congregational machinery often moves slowly. But God is prepared to give dynamic strength to his church—it depends upon our willingness to receive it.

Obedience, resignation, sanctification are the necessary preconditions for change; only then can we rally under the banner of our Master and move forward in a missionary and evangelistic thrust as his people. We will discover and de-

velop the gifts we have among us if we allow the Holy Spirit to work in and through us.

Brotherly Love

Love was the primary identification mark for the early Christians, and it should be that for us also. It is Christ who enables us to love. The literature of the world is filled with songs of love, but none exceed the love described in I Corinthians 13. How hard it is for us to practice this love. According to God's word love is without deceit. We are called to be authentic. The Almighty sees beyond our masks and masquerades.

Walter Luethi has said, "Our Protestant moderation has led to a Christianity without enthusiasm and adventure." Why? I believe it is because we lack brotherly love. A colorless, loveless Christianity does not attract people. It is no wonder that fewer and fewer people feel themselves attracted to our congregations.

Love seeks the truth. It does not close its eyes before sin, even in the life of a dear brother in the congregation. The words of John the Baptist were more like lashes than sugar candy to his listeners. Only by uncovering all dishonesty could he prepare the way for Christ.

In the Service of Christ

God is an active, working God and Christians are called to be co-laborers with him. "Never flag in zeal, be aglow with the Spirit, serve the Lord." (Romans 12:11). The field of our responsibility is enormous. The world is burning and we sleep. Twenty thousand missionaries are urgently needed today in 450 missionary societies; preachers, evangelists, nurses, doctors are needed in our congregations and on the mission field. The 100 million people of Brazil are calling upon us. How often we hear the call, "Come and help us!" He who has fallen among the thieves is a challenge to us. And what do we do? We pass by in order to come to Jerusalem as quickly as possible.

Reconciling people are burning Christians! Are we? Bernard of Clairvaux traveled from city to city calling "God wills it," as he announced the first crusade to free the holy places from the infidel. It should be our prayer that this Mennonite Conference would release such strong impulses that we would launch a crusade for Christ in every land. Only then is this world conference justified.

Let me ask a question: Are we still trustworthy when our brother is starving at our door, say in Northeast Brazil or in other countries of the world, while we acquire luxury items for ourselves? "Our God is rich but his money is in the pockets of the believers," a minister once said. "Truly, I say unto you, as you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40) are the unmistakable words of Jesus to us. Jesus alone can transform us. He creates new situations through new people and not vice versa.

The Gospel Is Not A Sleeping Pill, But Dynamite

The Gospel changes men and situations through the power of the spirit. Yes, the Gospel is an inexhaustible source of energy, though we have the faith of a mustard seed. He who yields to the power of God is filled with power, light, love, life, yes, eternal life. When we are united to the source of divine power our life becomes light and beauty, even as Saul was changed to Paul.

We need ministers and evangelists today who are confirmed of God, and who preach with authority under the power of the Spirit. When this fails we should form a chain of prayer that would continue to call down upon these servants the energizing and life-giving power of God which alone can lead men to Christ. The Gospel is really a fantastic product! Oh that we might become glowing instruments of our Lord in his program of salvation.

The nature of the Gospel is social. It has brought tremendous changes in society in the course of history. When it has failed it is not the fault of the Gospel but of those who have claimed to be its disciples. Sadu-Sunder-Sing once said, "Christians are like stones in the water. They are surrounded by water but inside they are hard and dry." Is this judgment not a hard accusation against us? In this Mennonite World Conference we should critically examine our Christian profession and pray that God would discern our intentions and desires.

Helping the needy

"Contribute to the needs of the saints," Romans 12:13. The Apostle Paul was concerned to help the congregation in Rome to understand its primary responsibility for the needs of the suffering brethren. The people of God may be divided into many branches, but in Christ we are one. The call for help, whether from the Indians of the Amazon, the Mennonites in Russia, or other Christians in Asia or Africa, is directed to us.

We want to support philanthropic organizations, development programs, but first we must help those of the household of faith. Without wishing to praise ourselves, it is a fact that the work of the MCC during the past 50 years has helped many thousands of Mennonites from Russia in very difficult situations. They were helped to find new homes and a new livelihood, often at great sacrifices. It is doubtful whether there would be Mennonites in Brazil today, and whether there would be a Ninth Mennonite World Conference in Curitiba, if help had not come to the brethren of the faith in 1929 from Canada, the United States, Holland and Germany.

But Christ goes even further in his programming of the Christian life: Love your enemy as yourself. Is not this the rod which destroys all our good intentions? We are commanded to bless our enemies, to do good to those who hate us. This means to speak well of them, to pray for them. We are called to bless, not to seek revenge; to peace, not to coercion.

Feeding the Hungry

The newspapers and television have familiarized all of us with the suffering of the hungry, both children and adults, of whom thousands are dying around the world. "Feed them, give them bread" is the divine command. Our faith and love is only believed if it leads to action. The sick, the crippled, the orphans, the hungry, these are our neighbors today.

Our own land of Brazil is a large field of need. Those who have seen the hinterland, or the *favelas*, or the great need in northeastern Brazil know something of the tremendous challenge facing us as Mennonites. We must face these problems, we dare not avoid them.

Jesus never avoided difficult situations. He taught, he acted, he loved. He gave himself. And what do we do? We

will do as much as the reconciliation of Jesus Christ means to us, and in this the power of the Gospel should be the center.

Dear brothers and sisters: Let us be Christians glowing with responsibility before God and man. Let us accept our calling to be salt and light to all men. Let us hold high the torch of the Gospel that we may kindle a like fire in the hearts of men.

Jesus Christ Reconciles!

Continued from page 69.

protects us against any notion that we are dealing with something which is easy or cheap. Some, I sense, occasionally are a bit suspicious of the word "reconciliation" because it suggests to them compromise, a kind of "giving in" on principle, an appeasement, or a minimizing of the sin which lies behind broken relationships. That, however, is not the biblical perspective. In the presence of the cross where Christ gave His life, shedding His blood, there can be no serious thought of "cheap grace" (Bonhoeffer) or of painless forgiveness. Reconciliation, whether with God or with men, comes only at a tremendous cost. It involves a hurt which must be borne, an imbalance which must be made right. What sinful man could not do, God did in Christ and in that action lies the ground and dynamic of the Christian experience of reconciliation.

Jesus Christ is the primary agent of reconciliation not only as the crucified Saviour but also as the living Lord of His people, the church. In the New Testament the crucified is raised up. He lives, not only at the right hand of God but also, through the Holy Spirit, in the faithful community of believers which is His body. (Eph. 1:23) The life which He lived in the Incarnation is now to be lived out in His followers. The once-for-all atoning action of Jesus on the cross becomes by God's Spirit the pattern and power of the risen Christ's own life in the church. The same Jesus who prayed on the cross, Father forgive them, for they know not what they do, now is heard to pray in his martyred disciple Stephen, Lord, do not hold this sin against them. Those who had experienced reconciliation with God and men through the suffering love of Jesus on the cross are now reminded that they are themselves called to a life of suffering non-resistant love after the pattern in Jesus. (I Peter 2:21-25).

This implies that in their life and ministry as the people of God in the world their relationships to each other, to their neighbors, and even to their enemies are to be shaped and controlled by the same love which took Jesus to the cross. Jesus Christ as the living Head of the church continues to be the primary agent of reconciliation, but it is through His people that He seeks to carry on His ministry. They then, are in turn called to a ministry of reconciliation, to be a kind of secondary agent. Jesus' mission in the world in a secondary sense becomes the mission of the church. His ministry is given to us to be our ministry. We are called to be ambassadors for Christ. (II Cor. 5:20a). "Shalom," said Jesus, "As the Father has sent me, even so send I you." (John 20:21)

Tragically, in our time the church in many places has

lost much of its credibility and impact as a secondary "agent of reconciliation." In far too many ways it has itself become a part of the world's problem instead of being an "agent" of God's answer. We are well aware of the wide criticism of the institutional church in our time, not only from those of other religious faiths, or those of modern secular faith, but also from those who are or have been within the church, especially many of our own youth. Our affirmation here is not a defense of the institutional church in its history or even in its current structural expression. It is rather the confession that Jesus Christ is still the True Agent or reconciliation wherever believers can say authentically with Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." (Gal. 2:20) "We preach not ourselves, but Jesus Christ as Lord, with ourselves as you servants for Jesus' sake." (II Cor. 4:5)

The Age of Reconciliation Has Dawned

This brings us to a third dimension, namely, that in Jesus Christ the age of reconciliation has dawned. It has arrived. It is here. We now have to repent, to believe this gospel, and to proclaim it joyfully. (Mk. 1:15)

In our kind of world, however, nearly twenty centuries after the Incarnation of Jesus, men may properly ask, Is this reconciliation through Christ a promise, a process, some hidden kind of present reality, or possibly only an illusion? Obviously it is not manifest everywhere and some would say it is not to be found anywhere.

Our conference theme in this sense is an affirmation of faith arising in response to a biblical word. It is deliberately cast into the present tense. It declares that Jesus Christ reconciles now, today, here in Brazil as well as in Asia Minor,



MWC President Erland Waltner presides at opening evening meeting at Curitiba, with Enrique Ens, vice-president for South America, assisting.

in Curitiba as well as in Ephesus. The passage emphasizes the "now" character of this experience. "But now in Christ Jesus, you who were once far off have been brought near by the blood of Christ." (Eph. 2:13) For the Ephesians this was not only a promise of peace someday but it was a description of present experience, a declaration of present reality.

The present reconciling activity of Jesus Christ rests on a past action of God as we have noted in the life, death, and resurrection of our Lord. The New Testament therefore speaks properly of how we have been reconciled through the cross, but we may also here speak properly of how Jesus Christ reconciles today. If it were possible in an assembly like this for many of you to speak, I know that a multitude of you could give testimony of how you have in your own lives and in your own situation experienced this reconciling activity of Christ. During this week we will hear many of you.

If then we have come with certain experiences of reconciliation through Christ in our own personal histories, I trust that we have also come with openness and anticipation that Jesus Christ through the Holy Spirit may be present and powerful to do His reconciling work here in our own hearts, in our relationships to each other as members of a world-wide brotherhood, and as Christians living in many different national and cultural settings. Reconciliation for us should not be viewed only as a past event or as a final destiny but as that which Christ wants to do and is doing among us even as we gather here.

What then is to be our response to this gospel of reconciliation, this good news that "He is our Peace," and that Jesus Christ reconciles today?

Surely the first response, as Jesus said, must be *repentance*. This involves a willingness to look at ourselves, to see ourselves as we are as well as our world as it is. We must cast off all pretensions of righteousness. We must be willing to see our world in its brokenness, hostility, destructive competitiveness and with its injustice and indifference to so many segments of mankind. Beyond that we must look honestly at ourselves, a world-wide Christian brotherhood, where we may also still find some walls of division and perchance some unwillingness to be informed about a brother's or a sister's need. It may even be found that in some cases we would ourselves be the builders and the bearers of prejudice, rather than of truth, that we may be erecting walls of separation rather than constructing bridges of fellowship.

Here our great peril is that we will quickly agree that some in our world and even some in our brotherhood need to repent. However, where Jesus Christ reconciles, all need to repent. It has been well said that a basic difference between the spirit of revolution and the spirit of reconciliation is that the former has no place for repentance, except that the enemy must repent and be destroyed.

During the past six years it has been my good fortune to visit with Mennonites and Brethren in Christ on all continents, including Australia, in at least twenty different countries and among many different groupings within the denominational family. Through these contacts I have come not only to understand better what our world-wide brotherhood is really like but also to rejoice in what I have seen God doing among so many of you. On the other hand I have also come to sense our spiritual and moral inter-de-

pendence. As members of a world-wide brotherhood we need each other deeply. All of us have experienced some dimension of God's reconciling love, yet none of us has reached such ethical altitudes that we have no need for repentance. All have sinned and whatever we may be led to say here on the implications of reconciliation I trust may be said in the spirit of repentance, beginning with ourselves.

A second response to the new age of reconciliation is *faith*. Repent and believe, said Jesus. Believing in its profound biblical sense comes hard in our day. We speak of a crisis of faith in the modern world. Yet it is by grace that we are saved, through faith (Eph. 2:8) Without faith we will have neither the love which is the ethical ground for reconciliation nor the hope which enables us to translate love into action. We may in our crisis of faith cry out with that father who said, "Lord, I believe. Help thou my unbelief."

Even as we gather in this conference, we may be able to help one another in the strengthening of our faith response to the gospel. We are met here as Christians of the East and Christians of the West. For the first time we are meeting on this scale outside of Europe or North America. Proportionately we have at this conference a larger representation of brothers and sisters from Asia, Africa, and South America than ever before. Here I believe those from the newer churches can make a significant contribution to those of us who come from the older churches. We are aware that it is among you that our brotherhood is experiencing its most vibrant and rapid growth. Again and again my own faith has been strengthened as I have moved among you in Asia and Africa and this great continent. We are well aware that unless we can believe deeply and actively the gospel we profess, unless the message of reconciliation grips our whole beings until it transforms the patterns of our living, our verbalizations of faith are doomed to sterility and regression.

Our third response then must be *joyful sharing* and proclamation. Joy is too often a missing ingredient in Christian conferences. We gather to study and to discuss, to analyze and to project plans. But we also need to gather, as the early Christians did, to rejoice, to celebrate, and to proclaim gladly the good news of reconciliation through Christ. Note that in Ephesians the broader context of our passage is a hymn of praise which begins, Blessed be the God and Father of our Lord Jesus Christ who has blessed us in Christ with every spiritual blessing in heavenly places." (Eph. 1:3) It is therefore highly appropriate that music, drama, worship services, the Lord's Supper, and the joyful preaching of the gospel of reconciling love, especially in Sunday and evening services, should all be an important part of this conference experience.

God has brought us together here, young and older members, women and men, from many nations. We have come speaking various languages and with various communication patterns. We have come from different cultural customs and are used to different kinds of worship patterns. We may have come with different anticipations. In our faith we may have different emphases. We do not minimize our differences. Rather we respect them and thank God for them insofar as they represent that diversity in Jesus Christ through which we can supplement and enrich each other in faith and ministry. But this we affirm together, with repentance, with faith, and with joy: Jesus Christ reconciles! Hallelujah! Amen!



1948 *World Conference* (above), the first to convene in America, included sessions at Goshen, Ind. and North Newton, Kan. Officers and delegates gathered for this picture on the steps of Memorial Hall at Bethel College. Attendance was large, but only 27 representatives were able to come from overseas. Seated in front, from left, are: J. J. Thiessen, C. F. Klassen, Orie O. Miller, P. C. Hiebert, H. A. Fast, and Harold S. Bender.

World Conferences



1952 in Basel, Switzerland—Fifth MWC, held on the grounds of the St. Chrischona Seminary, was the first to have official delegates.



In Review, 1948-67



1967 in Amsterdam, The Netherlands—Members of the presidium stand at entrance of the ultra-modern RAI building, where the Eighth MWC gathered under the theme, "The Witness of the Holy Spirit."

1957 in Karlsruhe, Germany—Mennonites of many nationalities throng the area around the Schwarzwald Halle (above) in which the Sixth World Conference met. Theme of the session was "The Gospel of Jesus Christ in the World." Attendance averaged 1,000 daily and 2,500 on Sunday.

The Largest Mennonite Gathering: Kitchener, 1962



The largest gathering in the history of Mennonitism was the 1962 World Conference in Kitchener, Ontario. While 12,207 persons registered, an estimated total of 25,000 participated at some point. Representatives from 27 countries attended. Conference theme was "The Lordship of Christ."



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Sesquicentennial of Amish Settlement In Ontario

By DOROTHY SAUDER

The Sesquicentennial of the Amish Mennonites of Ontario was observed during the week preceding Canadian Thanksgiving, from Sept. 30 to Oct. 9. A performance by the Menno Singers of the Martyrs' Mirror Oratorio opened the program. Celebrations included homecomings, fellowship meals, tours, displays and a historical pageant. The pageant, written by Urie Bender, a native of Ontario, tells the Amish saga in bold discourse—a history which began in a division and led to an affirmation of faith in 20th century America.

THE AMISH were the first white settlers of Wilmot Township, Waterloo County, Ontario. Their migration began in 1822 after a scouting trip by Christian Nafziger in 1821 had gained the promise of crown land west of the Mennonite settlements. Virgin land it was, of dense forests, with clear flowing streams, game and wild life, and Indians as the only neighbors.

Settlement required first of all the clearing of land and the building of log cabins. The rigors of pioneer life were met by these hearty frontiersmen with ingenious optimism. Their civilized European background hardly taught them the techniques of wilderness survival!

Europe's political turmoil and the uneasy relationships which continued to plague the Anabaptists even in countries where they were tolerated, created a longing for a homeland where land and freedom were possibilities. In addition, the Napoleonic wars in the early 19th century and the ensuing military conscription introduced by Napoleon had seriously disturbed the Mennonites. The subsequent economic depression brought famine, disease and pestilence. The hardships of pioneering an untamed wilderness seemed small in comparison.

Christian Nafziger of Bavaria, having grown desperate to change his situation, left his home in 1821 on a scouting trip to the New World. Arriving in Pennsylvania, he was told that land in Upper Canada was cheaper and more readily available. He was given a horse and some funds and arrived in the Mennonite settlement in August 1822. The Mennonites advised him to seek land to the west of their settlement where vast areas of crown land were available.

After scouting the area and selecting land for himself and his kinsmen, Nafziger made his request to the Governor of Upper Canada who assured him of 200 acres for each settling family. The terms were the following: each landholder would clear a four-rod strip along the front of his property for a roadway, a cabin would be erected within 18 months, and a further five acres would be cleared for each 100 held.

For the above, the settler would be granted 50 free acres and the other 150 acres could be purchased when the conditions were met at \$2.50 an acre. Nafziger was overwhelmed by his good fortune and made haste to return to his homeland to share the news with his fellow Amishmen.

The Beasley land swindle experienced by the Mennonites in their land deal led to disillusionment and distrust. Nafziger, wishing to forestall the possibility of the miscarriage of the promise given him, traveled via London on his way home and sought an audience with King George IV. The King, a Hanoverian, no doubt spoke German and would be sympathetic to a German colonist! Nafziger was not disappointed: the King confirmed the promise of the crown land and Nafziger returned to his family in January, 1823, after an absence of nearly two years.

In the meantime, unrest in Europe grew and many made preparations to migrate. The movement began as early as 1822. The first party to arrive in Upper Canada was the Michael Schwartzentruber family. Michael was born on April 15, 1777, in the German province of Waldeck. He had married Barbara Oswald and had a family of four children when they left Waldeck late in 1822. Michael's nephew, 14-year-old Christian, accompanied them.

The only passage available was a cattleboat taking livestock to America. The winter storms on the Atlantic were so severe that the ship's sails were torn and the chart and

compass were lost. After having been at sea for over six months they were finally assisted to the Hoboken harbor by another vessel.

By 1825, a number of Amish families had arrived. In 1824 a congregation was organized under the leadership of Joseph Goldschmidt and John Brenneman. Other family names appearing before Nafziger returned were Miller, Moser, Kropf, and Gingerich.

In 1826 Christian Nafziger returned with his family and several other families among whom were two ministers: Peter Nafziger and Christian Steinman. Peter Nafziger and Joseph Goldschmidt, along with a number of other families, moved to Ohio in 1831 and finally to Illinois and Iowa, respectively.

After 1830 other German settlers arrived. Many of these, having lived near Amish in the homeland, found their way to Canada through the migrations of their Amish neighbors. A common background made sharing of common experiences in the new world relatively easy and there was a good deal of interaction among Catholics, Lutherans and Amish. Peter Litwiller, who came in 1829, became an influential bishop and a leader in the community. A strong bond of friendship existed between Litwiller and St. Agatha's Father Funken. When Litwiller died, the priest honored the Amishman by tolling the church bells as the funeral procession passed by.

Few distinctives stood in the way of a limited ecumenicity in the early days. Cultural differences were minimal and the variations of religious practices which led to isolationism came later.

It is generally assumed that the Amish came from rural and peasant stock. The social origins of the Anabaptists, however, covered the entire range from peasant to upper class. If the Amish took up the farmer's tools out of necessity during their European history and their pioneering in Upper Canada, the fact that broader occupational backgrounds existed cannot be denied.

Among the early settlers were wagon-makers who chose land containing heavy stands of ash trees suitable to their

trade, a miller who soon operated his own mill, and a baker. An Amishman popularly known as "Dr. Zehr" obtained a license to practice and dispense medicine. Another Amishman generated his own power long before hydro-electric power came into use in Ontario.

Today the Amish Mennonites of Ontario number approximately 2,400 in 16 congregations. Eight years ago they took official action to drop the Amish name and are now known as the Western Ontario Mennonite Conference. They are members of Mennonite (Old) General Conference. There is considerable cooperation with the Mennonite Conference of Ontario and increasing cooperation with the United Mennonite Conference of Ontario.

The conference produces a comparatively large number of trained ministers even though these cannot always find positions in the conference. Its members are to be found in all walks of life and make their contribution to the development of their communities in many ways, including civic office. Valleyview congregation in London, Ont. has pioneered with Mennonite seminaries in pastoral internship. Amish initiative has spearheaded social projects such as the Ailsa Craig Boys Farm and the London Rescue Mission. They operate three old people's homes. Scores of young people are in higher education and entering the professions.

A small number (approximately 400) of Old Order Amish adhere to 16th century tradition and shun all modernity. Their survival as a group is due largely to their isolationism. Having not yet been subjected to exploitation by the advertising media, they enjoy life the way they want it—inconspicuously and without interference. On matters that violate their religious principles, they are ready to take a stand and recently they won a judicial case (together with their Old Order Mennonite counterparts) for exemption from social security involvement. They do not accept the universal family allowance nor the farmer's subsidy paid by the Canadian federal government.

A few other divisions over the years give credence to the Amishman's reputation for individualism. Approximately 500 Amish belong to these small groups.

Can You Hear Me?

*"Can you hear me?"
the oak tree asked.
"Can you hear me
growing a few inches
every day, reaching
past the telephone
wires to the sky beyond?
Can you hear me?"
I wanted to hear.
I held my breath
to listen, but I was
interrupted
by the ringing
of the telephone.*

Afraid of the Dark

*No matter how old
or how wise
we become
we never lose
the fear
which prowls
around graves,
loves despair
and frightens
the child in us
when we are alone
in the dark.*

By ELMER F. SUDERMAN

Gustavus Adolphus College, St. Peter, Minn.

A Voice of Peace in Troubled Times

By JOHN B. TOEWS

IN JULY, 1970, Joseph Schnurr of Stuttgart, editor of *Volk auf dem Weg* and *Heimatbuch der Deutschen aus Russland*, met with Prof. Peter Klassen (Fresno State College) and the author for lunch in the Stuttgart city hall. Common historical interests soon focused the discussion upon some of the available source materials relating to German settlement in Russia. Since Mennonites commanded a two-thirds majority in the deliberations, Russian Mennonite historiographical problems were not left out.

Prof. Klassen and I reported our unsuccessful search for post-world War I copies of the Russian Mennonite periodical *Friedensstimme* (Voice of Peace). Schnurr generously promised to check the materials which had accumulated in his Stuttgart office. In December, 1970, Schnurr reported that he had discovered a folio of papers featuring such titles as *Nachrichten des Volksfreund*, *Volksfreund*, *Molotschnaer Flugblatt*, *Friedensstimme* and *Hoffnungsstrahlen*. Most were published by the Raduga Press, Halbstadt, Taurida.

Because of mechanical difficulties, xerox copies of the collection arrived in small shipments spread over several months. The "Schnurr folio" as I prefer to call it, is now complete. What materials does it include? It begins with Vol. I, no. 1 (May 13, 1917) of a periodical entitled *Nachrichten des Volksfreund* (News of the People's Friend), but contains no further issues of Vol. I. The next issue (simply called *Volksfreund*) is Vol. II, no. 2 (Jan. 2, 1918). In Vol. II the other available numbers include 6 (Feb. 14, 1918), 13 (April 13, 1918) to 29 (June 29, 1918). The next issue (no. 30) changes back to its former pre-World War I title, *Friedensstimme*, and once more adopts the old numbering sequence (Vol. XVI, no. 30). Of *Friedensstimme* the "Schnurr folio" includes nos. 30-36, 38, 41-43, 45 (Aug. 24, 1918). Two other publications are contained in the collection: the *Molotschnaer Flugblatt* (Molotschna Pamphlet, August 12, 1917), which dealt with several religious concerns directly affecting the Mennonites; *Hoffnungsstrahlen* (May 1, 1918 and part of June 1, 1918), a Lutheran publication edited by W. Hammer.

Friedensstimme was founded in 1903 by Abraham Kroeker and his cousin, Jacob Kroeker. Because of czarist censorship it was first published in Berlin, moving to Halbstadt, Taurida, in January, 1906. Here it continued to be printed until 1914, when a czarist decree prohibited the use of the German language in either public assembly or press. A. Kroeker remained the editor throughout the period. By May,

1917 the Provisional Government (which came to power early in March, 1917) had not revoked the czarist decree. Kroeker nevertheless resumed the publication of *Friedensstimme* on May 13, 1917, employing the politically sensitive title, *Nachrichten des Volksfreund*. In this issue he carefully explained his terms of reference. Certainly the ban on the use of the German language was not in accord with the liberties proclaimed by the Kerensky government. Responding to those who had advised him to publish in the low German tongue Kroeker observed: "Our low German is definitely not a literary language; we are not used to writing or reading it." For him the necessity of a German publication was beyond question. "The language in which my long-deceased mother taught me to pray and in which I have prayed to my God for some 50 years remains sacred to me (and probably thousands of others) until the end. The German language itself is surely innocent of the politics in Vienna and Berlin before the war and of the war itself." There was still another reason for using the German. "In a sense we as Mennonites constitute an extended family and it would be difficult and unnatural for us to agree on a publication in which we would exchange experiences and viewpoints in a different language." Though we lack the necessary evidence at the present time, it seems reasonable to assume that *Volksfreund* appeared fairly regularly throughout 1917.

In spite of the fact that the Bolsheviks controlled Halbstadt, the publication of *Volksfreund* was rarely interrupted during the first six months of 1918. In the Jan. 2 issue editor Kroeker complains of the "difficulties" which kept the paper from appearing between Christmas and the New Year, but forecasts a weekly publication henceforth. During February, 1918, extreme Bolshevik elements instituted a reign of terror in Halbstadt which saw a number of Mennonites executed and became known in later folk memory as the "Halbstadt Days." Kroeker, who had left on a business trip to Alexandrovsk early in February, was warned by his son not to return to Halbstadt. He remained away until Feb. 26. *Volksfreund* apparently appeared regularly during this time. Number six, for example, was published on Feb. 14, 1918.

Only three issues (nos. 2, 6, and 13) of *Volksfreund* exist in the "Schnurr folio" which reflect conditions prior to the arrival of the German occupation troops in Halbstadt on April 19, 1918. They leave no doubt as to Kroeker's attitude towards the October Revolution and the violence which accompanied the new order. In his column of Jan. 2, 1918, he complained:

"The Bolshevik movement continues to spread unrest, disorder and destruction in the land. . . . To date the Con-

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stitutional Assembly has still not been convoked. . . . All the internal confusion does not prevent the new government from issuing one decree after another. Apparently the leading men feel that their regime will be of short duration and are therefore seeking to utilize the time in order to implement their plans to make the people happy." (*Volksfreund*, Jan. 2, 1918, p. 5)

Later numbers of *Volksfreund* indicate that Kroeker never hesitated in publishing material which reflected the prevailing violence or the editor's strong opposition to the new political structure. This tendency became more and more marked with the arrival of the German occupation troops in the Ukraine during April, 1918 (under the terms of the Treaty of Brest-Litovsk). "German military has arrived here (Halbstadt) to free us from despotism and violence of barbarous men and establish order and the safety of life and property," a front page news release announced on April 20. "May God soon grant freedom to the other areas of Russia who still suffer under the violence and terror of Bolshevism."

Kroeker indicated that *Volksfreund* would now appear twice a week and expressed the hope "to more or less write freely." In subsequent issues he encouraged his readers to submit reports of their experiences under Bolshevik rule for publication in *Volksfreund* and preservation in the Mennonite Archive in Halbstadt. As the evidence of widespread atrocities mounted, Kroeker appears to become increasingly critical and sarcastic. When one contributor suggested that the principle of "mine and thine" no longer existed, Kroeker retorted in an editorial comment, "But it does! They operate according to the principle: what is mine is mine and what is thine is also mine."

It is little wonder that Kroeker fled to the Crimea after the Bolsheviks permanently secured control of the Molotschna region in the summer of 1920. At Yalta he unsuccessfully tried to board a Turkish freighter for Constantinople. Subsequently he and several other Mennonites managed to obtain the necessary documents and tickets for Batum. After enduring six weeks of bureaucratic frustration, he finally boarded an Italian steamer for Constantinople in November, 1921. With the aid of American Mennonite relief officials in Constantinople, he left for the United States in March, 1922.

In July, 1918, *Volksfreund* was once more named *Friedensstimme* (Voice of Peace). Explaining this change to his readers, Kroeker observed that *Volksfreund* was initially used "out of certain political considerations." After all, to Russian officials, the mention of peace invariably suggested a peace with Germany, certainly not a popular concept when the paper began in May, 1917.

"Now conditions are not so hazardous. And if some conclude that we are opponents of war and peace lovers (pacifists) and wish to propogate these ideas through our paper we are not opposed to such an interpretation. This is what we actually were earlier and have become more so during the war. With God's help we want to occasionally express this conviction. But as we said earlier and now repeat, this is not the most important aspect of our efforts, which are more focused upon peace with God through Christ. Besides offering various political and civil reports, our goal shall always be to awaken and foster spiritual life. Our paper is not as it was in the beginning only a publi-

cation for the Christian family. Because circumstances demanded it, it has gradually assumed the character of a newspaper. But as such it shall be guided by Christian principles and preserve a Christian character. This is why the previous title *Friedensstimme* is more appropriate." (*Volksfreund*, June 15, 1918, p. 7)

When the first issue of *Friedensstimme* appeared on July 2, 1918, Kroeker again commented that the new name was much more appropriate to his purposes than "the colorless title *Volksfreund*." In addition to the necessary reports he pledged to print much material conducive "to present and eternal peace, salvation and blessing."

The new title brought little change in the basic format of the paper. By January, 1918, *Volksfreund* usually featured a brief devotional article; a short story; a summary of world events (captioned *Aus Welt und Zeit*); reports from German settlements; occasional interpretive articles; reports from Mennonite institutions and agencies; a few last page advertisements; and, perhaps because of pressure from German officers, reports on the activities of the German army in the European war theater (*Deutscher Heeresbericht*).

The "Schnurr folio" ends with no. 45 (Aug. 24, 1918). During the next two years the Mennonite settlements in the Ukraine continued to be buffeted by civil war. The Red Army, for example, occupied Halbstadt between March and July, 1919; the White Army pushed northward from July to November, 1919, only to be driven back towards the Crimea. The Bolsheviks now controlled the Halbstadt area until June, 1920, when they were momentarily threatened by the last White offensive of the Civil war, lasting from June to November, 1920. Apparently *Friedensstimme* was published until the summer of 1920 when, as Kroeker reports, he was forced to flee. We can only hope that the 1919-1920 issues of the paper will still be found.

When reading *Volksfreund-Friedensstimme* some 50 years later several dimensions must be kept in mind: it was published amid the confusion of civil war; most of the time reliable information sources pertaining to international news were not available; as an ethnic paper it reflected ethnocentric news; the radically different military regimes (Red, White, German) under which the paper sought to survive and the unpredictable outcome of the Civil War; the social and economic upheaval which flooded the editor's desk with reports of violence in the German and Mennonite settlements. These factors help to explain the strong political character of *Friedensstimme* in the wake of the October Revolution and the fact that it endorsed the civil order brought about by the German occupation troops. Similarly its documentation of the caprice and terror prevailing in the Ukraine during the first months of 1918 was an instinctive response to human suffering.

In reflecting upon his work later on, Kroeker observed: "I naturally had not written according to their tastes (Communists), but on occasion expressed myself against them. Nevertheless as a representative of Mennonite pacificism I had never advocated armed resistance. I was also aware that I had always championed the poor . . ." Kroeker was probably not far wrong. During the actual time of its publication *Volksfreund-Friedensstimme* was moderate; in view of the political direction Russia followed after 1920, counter-revolutionary.

A Review of *Beyond Good Intentions*

Development: How It Ought to Be Done

By JOHN A. LAPP
Dean of Goshen College

Pope Paul VI in his famous 1967 encyclical *Populorum Progressio*, coined the catchy phrase "Development is the new name for peace." By this the Pope meant that the really decisive issues which are generating conflicts in our world are not those dividing East and West or Capitalism and Communism but rather the gap between the rich and poor.

The Pope perceived that unless the north-south gap of rich and poor was somehow closed, we might even be confronting a world-wide holocaust engendered by these tensions. Rich nations must help the poor nations develop a better quality of life if peace is to be achieved. Development hence is not an end in itself but a means to and prerequisite for peace.

Mennonite Central Committee exists as "A Christian resource to meet human need." When MCC was created 52 years ago there was a momentary emergency created by World War I and the Russian Revolution. A team of workers was sent to dispense emergency supplies of food and clothing to those suffering deprivation. During and after World War II, MCC mounted an even larger relief and rehabilitation effort to alleviate the needs of the homeless, hungry and naked. During the post-war epoch, MCC like the rest of the rich world discovered that relief and rehabilitation were needed not only as a result of war but that a large proportion of mankind is living at the edge of subsistence in a permanent emergency. Everyday life for some people is more wretched and precarious than life in wartorn Europe, China, and Japan.

It was a natural outgrowth of MCC concerns to begin a series of economic development projects for the impoverished in Greece and Crete during the 1950's. The depressing chain of handouts in the Middle East suggested the need for self-help projects, another form of development. The spiritual and intellectual dimensions of the jump from the subsistence economy of traditional society to 20th century technological society in the so-called Third World inspired the Teacher's Abroad Program (TAP) and the expansion of community and agricultural development models to Zaire, Bolivia, Brazil, and Botswana among other places. By the 1970's, development is for MCC not only a new name for peace but also a new name for relief.

It has been hard for MCC to shake the image of being only a dispenser of food and clothing or builder of houses. MCC publicity tends to continue to focus on tension areas and crises moments. We continue to have "relief" sales. But in fact most of MCC's approximately 800 workers and a large percentage of the budget is no longer devoted to soup

kitchens or clothing distribution agencies. The more typical MCCer these days is a teacher in Nigeria, an agriculturalist in Bolivia or a nurse in South Vietnam.

It is this context that makes so important the publication of *Beyond Good Intentions*, (Akron, Pa., 1972, \$2.00) by Edgar Stoesz, a long-time MCC administrator and current director of Latin America program. Here, in less than 200 pages, is the first detailed explanation of what MCC professes to do when it talks about development.

We must hasten to say that this volume is not an account of MCC programs. Rather it is an introductory manual for workers who are in development service.

Edgar Stoesz emphasizes the economic dimensions of development but he sees this in the context of freeing "people from all forms of bondage which limit and dehumanize." This is one meaning of *Beyond Good Intentions*. Another is that development must be action, not simply words and theories. The book discusses the movement of a society from an underdeveloped to a developed status, why development is an important task for the church, how to understand and organize a community for development and how to design and plan for development. There are some excellent tips on leadership and administration. The footnoting as well as the text itself suggests the wide variety of material and data that development encompasses.

There are some problems with this book, too. It was not designed for wide readership so the informal tone and style may bother some. Other readers will also desire a more clear-cut definition of the purpose of development. What is the desired goal or ideal society? This is more difficult when we move beyond the easily defined economic indices. In addition there is the very difficult question of how the representatives of one society help another society develop.

I cannot forget hearing two friendly priests telling MCC workers in Bolivia that development was a thing for the 1960's, not the 1970's. That suggests yet another problem, the relation of development to major social reforms. Can new energy be put into outmoded and irrelevant institutions? The author is aware of these questions and indeed hints at some answers, but the question needs more amplification.

Yet I recommend this book for a wide readership. Though designed for practitioners rather than theorists, novices rather than experts, anyone interested in development or overseas service should read it. The book ought also to be in congregational libraries. In *Beyond Good Intentions* better than anywhere else, an MCC insider writes how it ought to be done, if not how it is done.



Progress in transportation is artistically depicted on some of Paraguay's currency. The 50 Guaraní note features the Trans-Chaco Road that links three Mennonite colonies with Asunción, the capital city. Appearing on the 10 Guaraní bill is the graceful concrete bridge that arches over the wide Parana river on the border between Paraguay and Brazil. Ten Guaranies equal about eight U. S. cents. Paraguay uses no coins.