

# LIFE TOGETHER



St. Jacobs Mennonite Church

www.sjmc.on.ca

Winter 2025

## Pastor's Pen Kandace Boos

### Process Art and Co-Creation with God

One of my favourite parts of art making is the feeling of getting my hands dirty with some squishy paint or smooth pastels while I watch the colors blend and become beautiful new shades right before my eyes. The huge variations in marks I can get from a single brush never ceases to amaze me. With a brush in my hand, a large palette and a fresh jar of water it feels like infinity stretches out before me and I'm free to go in any and every direction my heart leads me. Sometimes the pressure of creating something beautiful or at least recognizable is too much and I embrace the body sensation of making marks on the page and I find beauty and freedom in that experience. That approach is something called "Process Art," where the purpose and focus is on the process of creating the art. This is often how we think about Art Therapy. The final product can simply be a muddy slop on the page, but we've found a way to release the tension and energy we are carrying in the process, so we no longer need a pretty picture.

As a person that can tend to be hard on myself and my creations, I find this practice freeing. I like to do process art before I make art that I want to keep because it helps to calm my nerves and center me before I shift my focus to the finished piece. This is also the principle behind Sybil MacBeth's "Praying in Colour," which uses doodles as meditative grounding for prayer.

A couple of weeks ago I had the opportunity to teach a workshop about Visual Arts and Symbols in Trauma Informed Worship Spaces. This distinction was a fundamental part of what I taught, and we had a thoughtful discussion about all the ways we already incorporate visuals and symbols into our worship services and spaces already, and all the ways we could use process art in how we practice pastoral care and spiritual care.

Every child is an artist. Almost every child delights in the experience of making things: play-dough sculptures, marks on paper, pirouettes in circle skirts, silly songs sung as loud as possible. Creation is an innate part of our beings, so it stands to reason that we would find it so very heal-



ing to return to the experience of creation in order to heal our brains and the parts of ourselves that are affected by trauma. Trauma comes in many forms. "Big T" trauma involves intense and earth-shattering events that instantly change our lives and brains forever. "Little T" trauma is much more insidious in how it works with small, seemingly insignificant events or messages to incrementally shift our own perceptions and understanding over longer periods of time. But whether big or small, we all have experienced trauma in our lives in some form or another.

One of the most common ways that we treat trauma today is with mindfulness and meditation practices. Designed to help calm the amygdala, the part of the brain that sends panic signals when faced with fear, strengthens our ability to control a racing mind, hones our focus onto one, often physical sensation at a time, and helps to reduce the cortisol and adrenaline levels in our brains. When we use art making or creating as our grounding sensation, we engage both sides of the brain and begin to regrow synapses and neural pathways that connect the two hemispheres and relieve the sensitivity that can trigger a response from the amygdala. In this way, creating gives us the opportunity to collaborate with God in real time! We are creating through grounding art practices, and that process is what God uses to heal and grow our brains.

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# Writers & Contributors



**Brent Horst • Editor**



**Kandice Boos**



**Karen Sauder**



**Marcia Shantz**

## Editorial

As mentioned last issue, this year's Life Together will have some focus on the Anabaptist 500 anniversary. It was January 21, 1525 when three Anabaptist men (and presumably others?) were baptized in Zurich. I have included several excerpts from the Anabaptist at 500 toolkit provided by MennoMedia. You can also try your hand at the crossword this issue, which also focuses on Anabaptist themes.

We get to know Mike and Carolyn Strathdee better in this issue and please note that if you have any interest in taking on the role of writing these "Getting to Know" articles, I would love to hear from you! Kandace shares the Pastor's Pen this time.

I wrote an article about a trip to Holmes County, Ohio that some SJMC members took and of course we have three people sharing in Life and Times again.

If you have any thoughts about Anabaptist at 500 or have any experiences about finding or claiming your Anabaptist faith, write them down and share them with us through this publication. Next deadline will be April 15, 2025 for the Spring issue.

Thanks,

*Brent*



**ANABAPTISM**  
*at* **FIVE HUNDRED**

## Thank You!

• Article and Picture Contributors • St. Jacobs Printery • Pauline Martin - Distribution

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**Ryan Martin**



**Mike & Carolyn Strathdee**

So as we continue to be faced with our own history, for better or worse, during this 500th anniversary of Anabaptism, may we find within ourselves the ability to recognize where our amygdala is in control and where we need to

find our own processes to build new synapses and heal old pathways in a co-creation with God that will give us both a grounding experience, and a beautiful product in the end- our lives together.

## Special Events @ SJMC



Silver Lake



Christmas Pageant



Advent Candles



SJMC Pastoral Team



Santa & Seniors

# Life & Times



**Karen Sauder, 70**  
*Retired after 26 years as the St. Jacobs Mennonite Church Office Administrator.*

Childhood Home: Wellesley, Ontario  
 Present Home: St. Jacobs, Ontario



**Marcia Shantz, 61**  
*Retired executive assistant. Now doing Eldercare and spending time with grandchildren.*

Childhood Home: St. Jacobs, Ontario  
 Present Home: Bloomingdale, Ontario



**Ryan Martin, 46**  
*Dairy Farming (with Lori, Isaac, my brother, and my parents) and volunteering at church as LC Chair.*

Live on Northfield Dr. East of Elmira, the same house I grew up in.

## Some of my favourite smells, sounds, tastes:

- 'Line dried' laundry • Baking - any and all!
- Supper in the oven • 'GOAL' siren when the Boston Bruins score! • Motorcycle engine cruising along scenic byways • Laughter of my grandchildren

- Sound of "Grandma", a Loon and Quiet
- Campfire • Dad's lathe chisel chiseling wood
- Mom's tapioca
- SJMC singing
- Peony

- Hockey rink • Freshly baled dry hay • Sound of the Forage harvester & milking machines
- Choir and congregational singing at church
- Chocolate whoopie pies • Deviled eggs
- Good smoked meat

## Some things you may not know about me:

- Spent the summer of 1973 in Dixville, Quebec working at an institution/home for children with physical and mental challenges
- Played left field on a women's softball 3-peat championship team while working for Mutual Life of Canada (now Sun Life)
- 1973-75 Voluntary Service with Mennonite Central Committee in Akron, Pennsylvania
- Knit newborn hats for Grand River Hospital

- Had a Shetland pony
- Regret stopping piano lessons. Stage fright. I'm not 'Marsha'
- Former insurance broker (property, auto)
- Shortstop

- I learned how to cross stitch
- Played the tuba
- Love sports but am more into participating in sports than watching sports
- Love badminton

## Personality traits others would say I have:

- Detail orientated • Creature of habit
- Organized (except for my yarn stash!)
- Willingness to lend a helping hand
- Loyal fan of the Boston Bruins

- Snake phobic!! • Punctual
- Apostrophe nerd • Sentimental • Organizer
- Creative • Friendly • Musical

- Introvert
- Like to know as much information as possible
- Have patience most of the time
- Easily drawn into new projects

## My interests include:

- Knitting - mostly shawls, blankets and baby hats
- 100 Woolwich Women Who Care service group
- Motorcycle travel on scenic roads
- Anything my grandchildren are involved in

- Family. Helping. • Classic architecture & automobiles • Menno Valley Sound. PMS Trio. Harmony. FM 96.3 • Lyrics. Poetry.
- Cutting snowflakes. Making kindling
- Enviro RRR. Nature.

- Hockey, Speed skating, Downhill skiing, Road biking, Volleyball, Squash & Badminton
- Music - enjoy quality musicians from most genres • Volunteer at church & farm organisations • Travel & check out the local farms etc.

## Some favourite lifetime memories:

- Mennonite Disaster Service weekend in Xenia, Ohio while a volunteer with MCC
- Motorcycle trip to Newfoundland in 2017
- Candlelight Processional Christmas service at Epcot Centre in Florida – because I didn't have to type the bulletin! • Our wedding day, births of our daughters and births of our grandchildren • The experience of having a "free-range" childhood

- Childhood SJMC evening Christmas pageant a cappella men's trio processional "We Three Kings" in dark sanctuary
- Our wedding. Births of 3 grandchildren
- Ice skating outdoors: Victoria Park, Millrace.

- Visiting extended family as a family over 3 days, enjoyed the travel and the quality time we spent together once a year
- Enjoying time spent with both sets of my grandparents as I became an adult and working alongside both of my grandfathers
- Back country canoe camping with Lori, later including Isaac
- Backpacking to Europe and South America

## Where I like to play or ponder:

- Back seat of our motorcycle
- With a knitting project in my hands
- At coffee gatherings with friends

- Campfire • Antique store • Gravel roads
- Wooded path • SJMC Sanctuary

- I play in gyms and rinks
- I ponder when I'm in the tractor

## Some items on my "Bucket List":

- Motorcycle trip to Alaska
- Travel to the Alsace/Lorraine area of France/Germany to see where my ancestors came from
- Clean out our crawl space!

- Live the lyrics: "Let there be peace on earth and let it begin with me." (Miller/Jackson)
- Tidy desk
- Contentment

- Take on a supportive role in about 10 years helping out new farmers & helping with church • I'd like to visit Austria and some more parts of Canada I haven't been to yet

# Holmes County *Ohio* Adventures

Brent Horst

Did you know that Goodyear rubber buttons existed? Have you ever seen over 73,000 buttons displayed artistically on walls? Well, if you travelled to Holmes County, Ohio and visited the Ernest “Mooney” Warther Museum and Gardens, you would. The wood and ivory carvings in this museum were almost unbelievable if we hadn’t seen them with our own eyes. Most of them had moving parts and are incredibly detailed. This was just one stop on our trip to Holmes County, Ohio in November 2024.

Stew and Karen Sauder have travelled to this area of Ohio many times over the years and were excellent tour guides to its unique stores, museums and sites. They put out an invitation for others from SJMC to join them this year and fifteen of us did. We saw a massive cuckoo clock in Sugarcreek, Ohio which was featured on the front cover of the 1977 Guinness World Book of Records. We shopped at a massive Lehman’s store, Guggisberg Cheese House and the huge Walnut Creek flea market. We stayed three nights at the Berlin Encore Hotel and Suites, which was a perfect location with a large lobby for group get togethers, the included breakfast buffet and card playing.

One of the reasons to visit Holmes County is for the shows.

We watched Sheep Thrills in the Amish Country Theatre attached to our hotel. This show is advertised as a “rib ticklin’, knee slappin’, side-splittin’ comedy adventure for the whole family” that provided good clean jokes and variety show acts including a ventriloquist, juggler and singers. The unique comedian and mc of the show, Lynryd keeps things lively and entertaining. Thankfully none of us were pulled up onto the stage but I’ve seen that Doug Shantz participated in the show on a previous trip. Lynryd did send a heartfelt video message to another couple who couldn’t make this trip and also took a picture with our group.

The second show at the Ohio Star Theatre was a bit more serious, telling the Biblical Story of Ruth. It was very well done with a live camel on stage and a couple of live sheep coming up the aisles. Our group was welcomed on the tv screens in the lobby, and we enjoyed a wonderful Amish meal before the show.

I personally discovered the satisfying taste of fry pies in Ohio, only to find out that these are also available locally



at the Lil Fry Pie Shoppe in Milverton. I will have to check those out!

The local Ohio scenery, rolling hills, corn stalk stooks, Amish folks riding buggies and E-bikes and the multitude of churches added to our experience as we tried to follow each other around the county.

All in all, it was worth the drive to Amish Country and there are many other things to see in a future trip. The group had a great time, and we all made it home safely to Canada before the 2024 US election. Thankfully I overcame my desire to steal a “Trump” sign from the side of the road and get Stew arrested at the border. If you get an opportunity to travel to Holmes County, take it!



# Getting to Know...



**Brent Horst**

Mike and Carolyn joined SJMC in June 2024. They live in downtown Kitchener, a short walk from the market, the library, the Centre in the Square, and the Registry Theatre.

Carolyn (Shantz) was born and raised in Kitchener, the oldest of four children born to Roy and Elaine Shantz. Her family were active members of Stirling Avenue Mennonite Church, where she served as music director for several years in the late 1980s. As a child, she loved to sing at church. In her early adult years, the peace and justice focus of Stirling was meaningful to her. She was baptized there as a teenager. Both her parents are now deceased. She has two brothers and a sister (two of whom live in Kitchener and one who lives in Uxbridge, north of Toronto.)

Carolyn studied music at CMBC in Winnipeg and worked in insurance after moving back to Kitchener. She spent many years working at home while their two daughters (Ella, 29, and Kate, 24) were young. For the past 15 years, she has taught piano, in a few area studios in the early days. She now does most of her teaching from their home, except for Tuesdays, when she travels to Baden and New Hamburg to teach some students she met while working at Mike and Diana Erb's former studio in New Hamburg.

Mike was born and raised in St. Marys, Ontario, about an hour south and west of where they now live. Mike's mom and two siblings still live in the area. His dad is deceased. Mike completed two degrees at Wilfrid Laurier University in Waterloo. His first exposure to the Mennonite faith resulted from accepting classmates' invitations to play volleyball at Waterloo Mennonite Brethren Church on Thursday evenings, then joining a popular college and careers group on Sunday mornings. John Redekop, a political science prof at Laurier, became an academic and spiritual mentor to Mike, who was baptized at WMB in 1986.

Mike's career path has taken several twists and turns. He worked briefly in radio, as Stratford Bureau Chief for BX 93 FM in 1984-85, quickly realizing that there were more opportunities in print journalism. He became a district

correspondent for the Kitchener Record, later working in several part-time and contract positions before getting permanent employment with the Record in 1988. Most of his time at the Record involved writing about a variety of area businesses, and occasionally about agriculture. By 1999, Mike was looking for a change and was hired as a stewardship consultant with Mennonite Foundation of Canada. That job allowed him to work with churches, charities, individuals and families in eight provinces over the 17.5 years that followed.

During those years, Mike occasionally wrote columns for Christian Week Ontario, Canadian Mennonite and other Mennonite publications. He also did a few business profiles for Wally Kroeker, the editor of MEDA's The Marketplace magazine. When Mennonite Foundation rebranded as Abundance Canada, it began working with a wider section of the Christian community, but phased out the public speaking and other services it offered to churches. Once again, Mike was ready for a change. Mike was hired to edit The Marketplace in spring of 2017. That work has allowed him to visit projects in Kenya, Tanzania, Jordan, Senegal and the Philippines.

Mike and Carolyn had an arranged marriage, in a certain sense. In 1987, Mike rented from church friend Terry Janzen, who had become engaged to Jane Schultz (now Schultz-Janzen). Jane acted as a matchmaker to introduce Mike to Carolyn, in part to get him out of Terry's house on weekends. Jane was co-director of the Inter-Mennonite Children's choir at the time. Carolyn was the choir's accompanist. The choir's other co-director, Lisa Shuh, had a summer garden party at the Shuh farm in Elmira, to which Mike and Carolyn were invited. Carolyn arrived late, as she was playing music at a wedding that day. Mike and Carolyn didn't really get to talk that evening, so Jane made sure they were both in attendance at a party she threw at Terry's house a few weeks later. When Mike started singing in Carolyn's choir at Stirling Avenue Mennonite, Carolyn told the group that getting engaged to him was the biggest sacrifice she had ever made to get an extra tenor.

Mike and Carolyn were married in 1989, a few weeks after Mike finally finished a master's degree that had stretched out a few extra years while he was working full-time at the Record. After spending their first year together in an apartment in south Kitchener, they bought a triplex on Homewood Ave. in Kitchener with a couple they knew.

Homewood Estates, which backed onto the Iron Horse Trail and Victoria Park, was a wonderful place for their daughters to grow up. Their backyard was large, fenced, and well-shaded by multiple mature trees. There were many young children living nearby, so the girls could always find playmates. Sadly, Helen, one of the co-owners, got cancer and died a few weeks after Ella, their oldest daughter, was born in 1995. Carolyn did a fair bit of care for the two young children who lived on the floor below with their father.

For the last two years the Strathdees lived on Homewood and owned the entire place while renting to a variety of people. The leaky, 1924 property needed a lot more fixing up than they had budgeted for. That, plus the fact that neither of them is handy, Mike was away for work a lot in the spring when grass needed cutting, and in the fall when the yard needed repeated leaf cleanup, led Carolyn to convince Mike that it was time to downsize and find a simpler housing situation. They ended up selling the property privately to two young couples from Hawkesville Mennonite Church, an unforeseen but wonderful turn of events.

The Strathdees went into the search for their current home with two goals. They needed to find a place located within the Courtland Avenue school district so Kate could take Grade 8 there before moving to Rockway Mennonite for high school, where both she and Ella had wonderful formative experiences. The other decision was to be finished with old houses. One out of two isn't bad. The family moved from a structure built in 1924 to one built in 1880, by a Brubacher who the street is named after.

Their oldest daughter, Ella, works with autistic children at KidsAbility, is pursuing a master's degree in psychotherapy, and struggles to give enough attention to her very active border collie pal, Kodak. She is a runner who has done cross country, triathlon and duathlon competitions. She is a member of Breslau Mennonite Church.

Their youngest daughter, Kate, graduated from Carleton University with a degree in global and international studies. Then she did a voluntary service gap year with the Episcopalian Service Committee in Seattle, working for a faith-based environmental charity. She is currently

living at home while she pursues a master of theological studies program at Conrad Grebel University College. She is considering applying to teachers' college after completing her MTS program. She is an active member at St. John the Evangelist Anglican Church in Kitchener.

Mike and Carolyn previously attended Breslau Mennonite Church. At SJMC, they have appreciated its strong Biblical focus and collaborative leadership model.

Hobbies include hiking, gardening, reading, and attending music performances ranging from classical to Celtic to Canadian roots artists. Their home has some grape vines around the back porch which, along with additional supply from a neighbor, allow them to make grape juice in the late summer. That juice also allows Mike to make flavored kombucha, which they and their guests find to be a refreshing drink. They highly value living in an area that is rich with prime agricultural land and markets close at hand.

They have travelled to Orillia for Mariposa, the grandma of Canadian music festivals, in early July, the past number of years. Other outings included trips to Florida and/or Mexico to visit parents, often with their children, and once to Cuba with both their daughters and Mike's brother's family. They also visited friends (who happen to be church musicians and are distant relatives of Mike), in Sacramento, California. There were many trips touring around Ottawa when Kate was attending school there.

Before they had children, they spent three weeks in China where Mike's brother was teaching English.

They also vacationed in some parts of New Brunswick, Nova Scotia and P.E.I. The year before the pandemic, they drove to Vermont via Quebec with their first electric car.

Mike and Carolyn celebrated 35 years of marriage this past June. They are now trying to figure out when to retire and what that will look like as they enter their "senior" years. They want to keep learning, improving their health and serving family and others where they feel called to do so. They value the love of family, friends, neighbors – present and past - and the support of the SJMC community in their lives.

SJMC has benefited from Carolyn's musical gifts, Mike's worship leading, insightful comments and other participation in the life of the congregation.



# Historical Survey

Published by MennoMedia as part of Anabaptist at 500 Toolkit

On October 31, 1517, Martin Luther, a professor and priest, wrote ninety-five theses and posted them on the door of a church in Wittenberg, Germany. These theses—the document produced by this priest, theologian, and educator—were a direct response to what was happening in the Roman Catholic Church, a church that had become one with the state, using its power and influence to exploit the poor and leverage its political influence to advantage its leaders.

Luther's act of nailing this document to the door was a tipping point. Unrest was happening in the church. Pent-up energy from the people swirled around what was happening in the institutional church. Luther provided the spark that ignited the powder keg. This action jump-started what we know of as the Protestant Reformation, a breaking away from Roman Catholicism. It reformed of how communities of faith and the members of those communities related to the state, the church, each other, and God.

In 1522, Ulrich Zwingli began preaching at the Grossmünster church in Zurich, Switzerland, about reforming various Catholic traditions. Most notably, he challenged the practice of infant baptism. Zwingli agreed with other reformer voices that baptism should be a believer's choice, made when a person is of an age to make the active choice to follow the teachings of Scripture. Zwingli found other voices in the community who also wanted to see reform in the church. They wanted to see a church more aligned with what they were reading in the New Testament. They gathered to read Scripture, study, and share ideas.

On January 21, 1525, a group of radical reformers, including Georg Blaurock, Conrad Grebel, and Felix Manz, met in a home a block away from the Grossmünster church. They read the Bible and prayed together. Through their reading of Scripture, these reformers concluded that the baptism they had received as infants was no baptism at all. After praying, Conrad Grebel asked Georg Blaurock to baptize him. Blaurock baptized Grebel, who in return baptized Blaurock, who then baptized the others who were present. Anabaptism was born.

Anabaptism (meaning “rebaptism,” since the prefix *ana-* means “again”) was an act of sedition. The label was given to the group. It was not a label these early reformers chose or particularly cared for. The early Anabaptists did not think that they were being rebaptized, since they had concluded that the baptism received at birth was not a baptism at all. The Anabaptist movement spread across the region, reaching a Catholic priest in the Netherlands



named Menno Simons. Menno latched on to this new way of thinking and began preaching and teaching Anabaptist values. He became influential in the promotion and continued spread of the Anabaptist movement. He wrote this about baptism: “We are not regenerated because we have been baptized but we are baptized because we have been regenerated by faith and the Word of God. Regeneration is not the result of baptism but baptism the result of regeneration.”<sup>1</sup>

Like the term Anabaptist, Mennonite was not a label chosen by the people themselves, but a label assigned to those who subscribed to the teachings of Menno. One of Menno's favorite texts for preaching was 1 Corinthians 3:11: “No one can lay any other foundation besides the one that is already laid, which is Jesus Christ.” This verse articulates the sentiment of the early Anabaptist movement. No one—not the emperor, not the pope—can lay a foundation other than the one already laid by Christ. Access to that foundation is not found within any of those other constructs, either.

<sup>1</sup> The Complete Writings of Menno Simons, trans. Leonard Verduin, ed. John C. Wenger (Herald Press, 1956), 215.

In recent decades, representatives of the Anabaptist tradition have engaged in significant ecumenical conversations with Catholic, Lutheran, and Reformed churches (as well as Baptist, Pentecostal, Seventh-day Adventist, and other groups).

A reconciliation service with representatives of the Lutheran World Federation in 2010 marked an especially meaningful moment of forgiveness, along with a commitment by both Lutherans and Anabaptists to tell the history of the sixteenth-century conflicts differently in light of this service of reconciliation.



## Felix Manz, "Letter from Prison to the Anabaptist Congregation in Basel" (1526)

Felix Manz, the first martyr of the Anabaptists, was born in Zurich in 1498. Trained in Greek, Hebrew, and Latin, he became an enthusiastic supporter of the Swiss reformer Ulrich Zwingli and was part of a circle of students who gathered regularly to study Scripture before disagreements with Zwingli emerged around the tithe, the mass, and especially baptism. After the baptisms of January 21, 1525, Manz became a strong leader in the movement, preaching and debating in Zurich and the surrounding countryside. He was frequently jailed and released by Zurich authorities until his arrest and execution by drowning in January 1527.

My heart rejoices in God. He has given me much knowledge and wisdom, whereby I can escape the eternal and unending death. Therefore, I praise you, Lord Christ in heaven! For you have taken away my distress and unhappiness. You my savior have been sent by God as a model and light. You have called me before my final days into your heavenly kingdom so that I may have eternal joy with God and love him and his righteousness which remains both here and in eternity. Without this righteousness, nothing can help or endure. That is why so many people who do not have this are deceived by various empty opinions. Unfortunately, we find many people these days who exult in the love of God in them, and their deceptions are known to everyone. For as we have experienced in these last days, there are those who have come to us in sheep's clothing yet are ravaging wolves who hate the pious ones of this world and thwart their way to life and the true fold. This is what the false prophets and hypocrites of this world do. These are the ones who both curse and pray with the same mouth and live unruly lives. These are the ones who call upon the government leaders to murder us, destroying the very substance of Christ. But I will praise Christ the Lord for his great patience with us. He teaches us with divine grace and shows love to all people, which is the nature of God, his heavenly Father. No false prophet could do this.

Let us take special note of this difference. The sheep of Christ seek the honor of God. They choose this and allow neither property nor temporal goods to hinder them in it, for they stand under the protection of Christ. Christ the Lord does not force anyone to his glory. It is obtained only by those who want it and ready themselves for it through true faith and baptism. When a person works authentic fruits of repentance, through Christ's innocent blood, which was willingly shed. For with his blood he demonstrated his love for us and gave us part in the power of his Spirit. Whoever receives and exercises this gift will grow and become complete in God. Only the love of God through Christ is meaningful and enduring—not boasts, threats or denunciations. Love alone is pleasing to God. Anyone who does not have love has no place with God. The genuine love of Christ will scatter the enemy. Whoever would be an heir with Christ is also expected to be merciful, just as the heavenly Father is merciful. Christ never brought legal proceedings against anyone as the false teachers of our time do. They show by this that they do not have the love of Christ and do not understand his word. Yet they want to be shepherds and teachers! They will one day despair, if they do not mend their ways, when they realize that they have earned by this eternal anguish.

Christ never showed hatred toward anyone. Therefore, following Christ in the true way which he himself showed us, his true servants would also hate no one. We have before us this light of life and we rejoice to walk in that way. But whoever is full of hatred and envy, whoever villainously betrays, accuses, beats and quarrels, cannot be a Christian. These are the ones who run after Christ like thieves and murderers and use any pretense to shed innocent blood. Anyone can see from this that they do not belong to Christ. They are children of Belial, for out of envy they work to destroy the order of Jesus Christ, doing just as Cain did when he murdered his brother Abel when God found Abel's offerings acceptable.

Here I will finish my reflections. I admonish all of the pious to consider the fall of Adam. When he accepted the advice of the serpent and was disobedient to God, he was cursed with the punishment of death. This will also happen to those who do not accept Christ, those who resist him, those who love the world and do not love God. So I close with this statement, that I will remain steadfast in Christ, trust in him who knows my every need and can deliver me from it. Amen.

## Anabaptist Framework

The Anabaptist framework has been articulated in many ways. One recent summary is found in Palmer Becker’s book *Anabaptist Essentials*. Becker summarizes the history and theology of the tradition as three core values: Jesus is the center of our faith, community is the center of our life, and reconciliation is the center of our work.

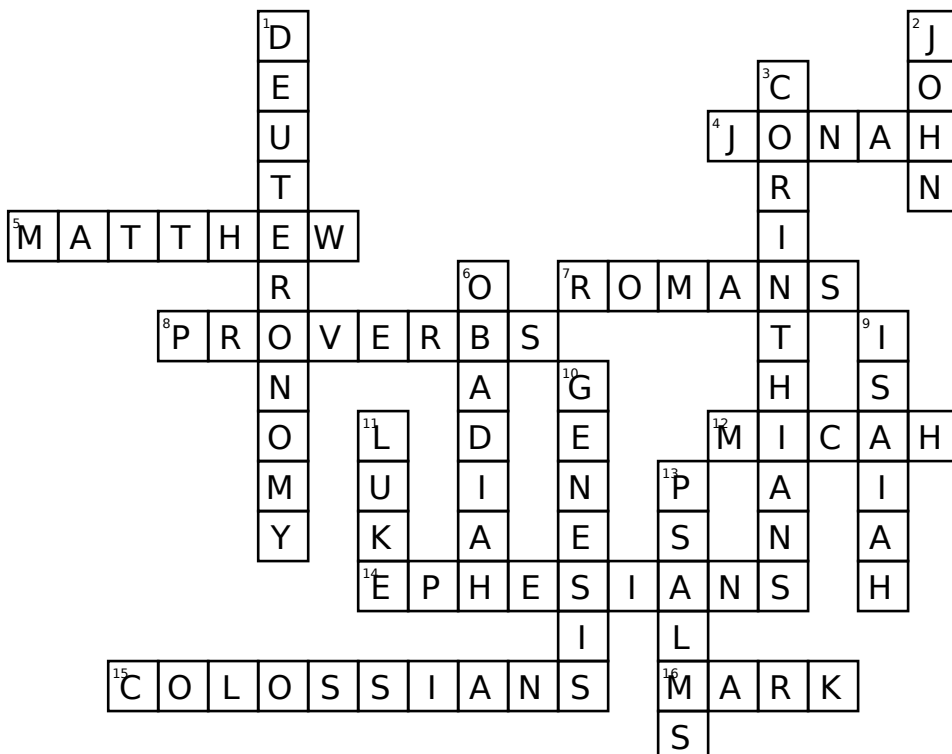
1. Jesus is the center of our faith. Anabaptists worship a risen Christ. By placing Jesus at the center of our faith, we view the rest of Scripture through the lens of Jesus, the fullest revelation of God.
2. Community is the center of our life. We are committed to each other, both in expressions of forgiveness in community and the reading and interpretation of Scripture. In reading Scripture together, we gain a fuller picture of what God is like. When we encounter life and Scripture together in community, we build a better and fuller picture of what God is like and how God is moving in our midst.

3. Reconciliation is the center of our work. This reconciliation is both personal and social. It is the coming together of evangelism and peacemaking. We seek justice and we seek right relationships with ourselves, others, and our triune God. This creates a theology built around a constant dying to self, not a one-time ticket-to-heaven conversion experience.

These Anabaptist essentials provide a framework for how Anabaptist thought is interacting in the world today. When these pieces are held together, we understand that we are never done with this work, and that this work is highly collaborative—with others in community and with the Spirit—as we strive toward shalom. Anabaptist theology and practice have much to offer our splintered and fragmented world. Placing Jesus at the center of our faith, community at the center of our life, and reconciliation at the center of our work has the power to transform.

# Books of the Bible

## CROSSWORD PUZZLE ANSWERS



Down:

1. Love the Lord your God with all your heart and with all your soul and with all your strength.
2. For God so loved the world that he gave his one and only Son
3. If I speak in the tongues of men or of angels but do not have love
6. The shortest book in the Bible with only 21 verses
9. Comfort comfort my people says your God.
10. In the beginning God created the heavens and the earth.
11. Today in the town of David a Savior has been born to you; he is the Messiah
13. Make a joyful noise to the Lord all the earth.

Across:

4. Go to the great city of Nineveh and preach against it
5. Blessed are the peacemakers for they will be called children of God.
7. In all things God works for the good of those who love him
8. Trust in the Lord with all your heart and do not rely on your own understanding
12. Act justly and to love mercy and to walk humbly with your God.
14. Be completely humble and gentle; be patient bearing with one another in love.
15. Clothe yourselves with compassion kindness humility gentleness and patience.
16. Only Gospel to include the parable of the Sower

# Special Events @ SJMC



Cluster Worship



Anabaptist 500 Worship



Symphony Visit



Kristen Penner



Step Singers



Levi Bender - Internship

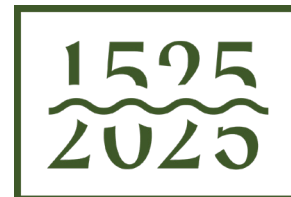
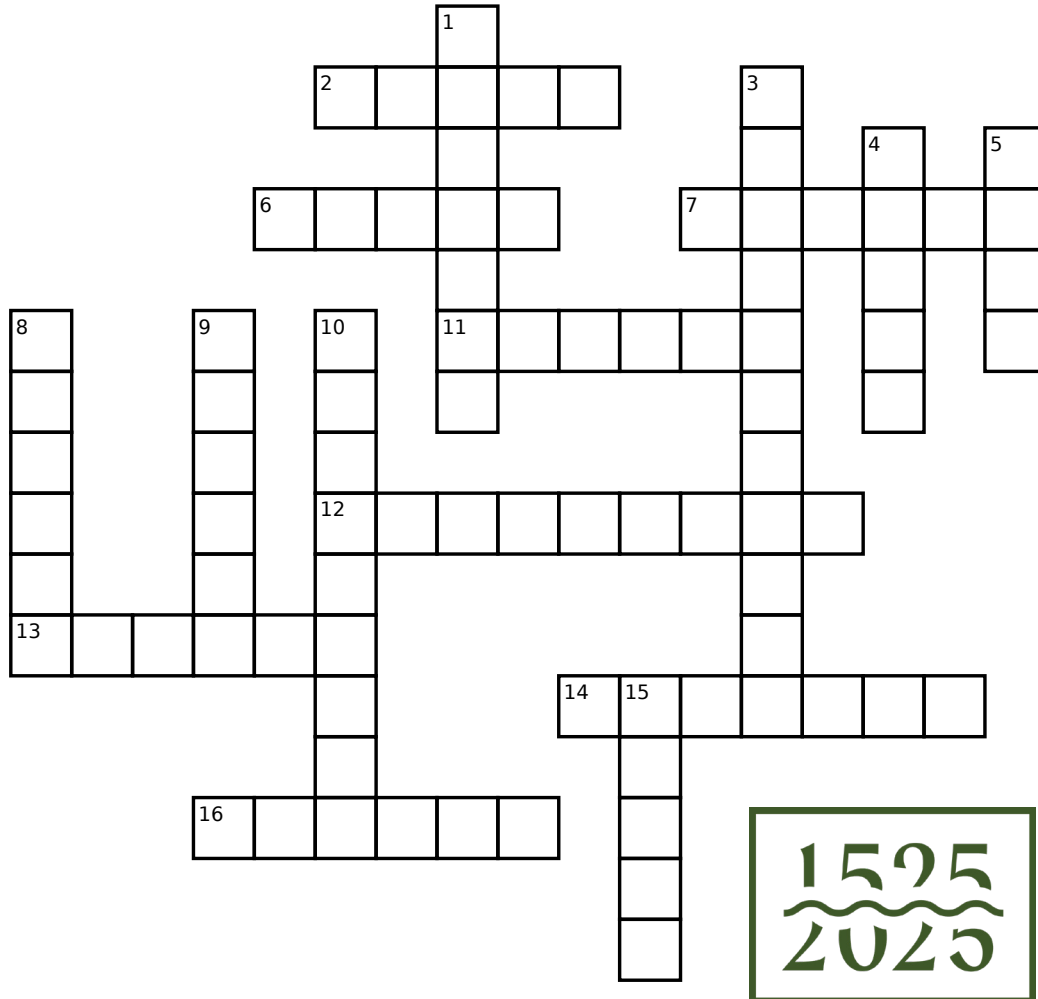


Eternity Sunday



# ANABAPTISM at FIVE HUNDRED

## CROSSWORD PUZZLE



**Down:**

1. Martyr famous for saving his captor: Dirk \_\_\_\_\_
3. Breaking away from Roman Catholicism: Protestant \_\_\_\_\_
4. Possibly first Mennonite Deaconess and early martyr: Elisabeth \_\_\_\_\_
5. Baptized in 1525: Felix \_\_\_\_\_
8. First person baptized 500 years ago: Conrad \_\_\_\_\_
9. City where first adult baptism took place January 21 1525
10. Birthplace of Menno Simons
15. Current global community of Anabaptists: Mennonite \_\_\_\_\_ Conference

**Across:**

2. True Evangelical \_\_\_\_\_
6. Core belief of Anabaptists: \_\_\_\_\_ baptism
7. Continent with most Mennonites today
11. Book of early Anabaptism persecution: Martyrs \_\_\_\_\_
12. Name given to Anabaptists following Menno Simons
13. Posted ninety-five theses on the door of a German church
14. Early proponent of adult baptism: Ulrich \_\_\_\_\_
16. Last name of our founding "Menno"