



# ON THE ROAD

Newsletter of the  
*Anabaptist Association of  
Australia and New Zealand Inc.*

No.25 DECEMBER 2004

**Register before  
10 JANUARY  
"CHRISTIANITY AND VIOLENCE"  
AAANZ CONFERENCE  
Registration forms available  
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## PRESIDENT'S REPORT

**ROSS COLEMAN**

January 2005 is an important time for the Anabaptist Association. As you know, we will be holding our bi-annual AAANZ conference in Canberra with the theme of "Christianity and Violence." How do we respond in a world where much of the media and many politicians portray violence as the only solution to conflict? How do we live this out in our neighbourhoods? In our families?

January 2005 is also important because the Anabaptist movement in Australia and New Zealand is formally ten years old. From a fledgling group of people AAANZ now touches many, many people throughout our two countries and beyond. We want to take time to share that history, noting the highlights as well as the struggles, the triumphs and the difficulties.

In January 2005, we also want to look forward. What is our vision for the next five years? With a diminishing support base from the USA (ie Eastern Mennonite Missions) what shape will AAANZ be in as we face the next few years? What impact will that have on the ability of the Hursts to travel to your region giving training and support? How do we multiply the effectiveness of Mark and Mary Hurst's tireless work across the region?

January 2005 is also a time when we get to meet each other and share the journey. It will be a fantastic time where we meet each other for the first time or renew old acquaintances.

So if you haven't registered for the conference please join us!! We look forward to seeing you there.

In the meantime, may your reflections of Jesus this Christmas bring passion and energy to your lives.

### On The Road

The AAANZ quarterly newsletter publishes news, articles, book reviews, and resource information. It is published online with a paper edition available for those without computer facilities.

(Paper edition A\$20 per year) To be added to the mailing list write :

[AAANZ@iprimus.com.au](mailto:AAANZ@iprimus.com.au) or

On The Road Editors, P.O. Box 367

Sutherland NSW 1499 Australia

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

## THE VIEW FROM EPHESIANS FOUR

MARK AND MARY HURST

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

Zechariah was filled with the Holy Spirit and spoke this prophecy:

"Blessed be the Lord God of Israel, for he has looked favorably on his people and redeemed them. He has raised up a mighty savior for us in the house of his servant David, as he spoke through the mouth of his holy prophets from of old, that we would be saved from our enemies and from the hand of all who hate us.

Thus he has shown the mercy promised to our ancestors, and has remembered his holy covenant, the oath that he swore to our ancestor Abraham, to grant us that we, being rescued from the hands of our enemies, might serve him without fear, in holiness and righteousness before him all our days.

And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, to give knowledge of salvation to his people by the forgiveness of their sins. By the tender mercy of our God, the dawn from on high will break upon us, to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Luke 1:67-79

These words from John the Baptist's father are part of the Christmas story and contain key gospel words - *redeemed, saviour, enemies, mercy, covenant, serve, salvation, forgiveness, and the way of peace*. Words we often use in the pages of this newsletter.

In this edition, we will be focusing on "forgiveness." This key theme from the Christmas story is needed now as much as it was in the first century AD.

## LETTERS

Just read ON THE ROAD sent to me by my colleague in the Anabaptist Network here in the UK. It's such a great publication, just wanted to say well done and keep up the good work!

Jonathan Bartley, Director, Ekklesia,  
[www.ekklesia.co.uk](http://www.ekklesia.co.uk)

Thank you so much for your newsletters. I was despairing for the world and you have shown me that I'm not alone in seeing the Kingdom of God in broader terms than absence of abortion and homosexuality.

During the past 24 hours I have felt particularly depressed at Bush's re-election and it's comforting to know I'm not alone.

John McKinnon

I wanted to say thanks for the article by Karen Horst Cobb "Why I am no longer a Christian" from the Common Dreams website [<http://www.commondreams.org/views04/1025-25.htm>].

I found it quite unsettling actually, but so valuable in exposing the dreadful theology that could lead people to want to kill everyone in Fallujah in the name of Jesus. More positively, it is heartening to know that there are people like her that continue to be loyal to the lamb upon the throne.

Ian Barns

**Hope starts small...but it feeds on outrageous possibilities. It beckons us to step out with the belief that the action we take will not only bear fruit but that in taking it, we have already made a difference in the World. God invites us, like Mary, to open to God's radical leading, to step out with sometimes inexplicable faith, trusting that we will find sustenance. "Hope," writes W. Paul Jones in *Trumpet at Full Moon* "is the simple trust that God has not forgotten the recipe for manna." The hope of God contains the promise that we will be fed, even if we never see the fruit of our hope-filled actions.**  
- Jan L. Richardson, *Night Visions: Searching the Shadows of Advent and Christmas*



## Forgiveness In A Wounded World: Jonah's Dilemma

JANET HOWE GAINES,  
SOCIETY OF BIBLICAL LITERATURE,  
2003

Is the biblical story of Jonah history, poetry, prophecy, biography, midrash, wisdom literature, folk tale, fairy tale, myth, legend, allegory, parable, comedy, parody, satire, tragedy, or tragicomedy? The author of this book says yes, in a way, Jonah has elements of all of these literary categories and more. She explores each of these as they relate to the story of Jonah.

Gaines draws on the best scholarship from both the Jewish and Christian traditions to make the story of Jonah come alive. It is amazing how a book of only “three pages in many Bibles, a mere four chapters comprising forty-eight verses” can be so important. The author calls it “the mighty mite of the Hebrew Scriptures”. (7)

This book looks at the textual issues like genre, date, and structure and then explores more fully Jonah's disobedience, Jonah's deliverance, Ninevah's disobedience, Jonah's lessons, and Jonah's legacy. The author is a lecturer in English and former Executive Director of Hillel at the University of New Mexico. She weaves into her account stories from world literature to illustrate the universal appeal of the story of Jonah.

Throughout this account the author works with the theme of forgiveness in the book of Jonah. It is not mentioned explicitly in the story but it is there.

*Forgiveness requires a kind of death, the death of hostile feelings and the rebirth of compassionate ones. The death and resurrection motif in the book of Jonah, understood by Christians to prefigure the crucifixion and rising of Jesus, represents a dying of our old selves and a reawakening to a new life.* (78)

Gaines provides insights into the Hebrew text that English-only readers often miss. For example:

*...the same adjective for “great” is used to describe both the monstrous fish and the monstrous city, giving the impression that they are similar in their size and fearsome character. Nevertheless, the Hebrew for “enormously large city” can be literally translated as “a large city of God,” which implies more precisely that the Lord considers Ninevah to be part of the divine kingdom. The literal translation foreshadows where the plot is eventually headed—toward God's love and forgiveness of Ninevah.* (86)

Another example is Jonah's short message to Ninevah “Forty days more, and Ninevah shall be overthrown!” It is often viewed that Jonah's prophecy does not come true but Gaines points out:

*...“overthrown”...does not necessarily mean physical destruction...it can signify a spiritual overthrow of inappropriate worship and behavior, a ‘moral revolution’...Jonah does not comprehend his own prophecy. Jonah believes the city will physically collapse, whereas the story demonstrates a spiritual crumbling instead. In this sense, Jonah's prophecy is accurate immediately.* (91)

Gaines says that “one of the book's purposes is to be a scolding of sorts to Jews, a reminder that God loves all people and that an intolerant attitude is not acceptable.” But she adds “the message is given by Jews to Jews.” (94) The book of Jonah should not be used to overly condemn Jews when they are the ones who kept it as part of their Scriptures and use it each year during the High Holy Days, the most sacred and penitential time in the Jewish calendar. Jonah's description of God in 4:2 is recited in a worship service called “Selihot” which “comes from the Hebrew word for pardon, the root meaning of which is

Perhaps a more contemporary definition of forgiveness, one that builds upon but departs from biblical sources and religious tradition, is necessary. Wrongdoing separates us from God and each other; forgiveness brings us back together. Theological forgiveness and psychological forgiveness are not identical (Bustanoby 98). In fact, Jacob Loewen has identified four kinds of forgiveness- divine, religious, social, and self (153). A close connection exists among these different types, and all may be necessary for one to feel fully forgiven.

The field of psychology presents many definitions of forgiveness, a term that is never fully explained in the Bible. People are sometimes unable to forgive because they do not know what forgiveness is. Today human forgiveness is called “a voluntary forswearing of negative affect and judgment by an injured party directed at someone who has inflicted a significant, deep, and unjust hurt; this process also involves viewing the wrongdoer with love and compassion” (Gassin and Enright 38-39). Though rather stilted in its language, this definition is clear: forgiveness occurs when injured people voluntarily shed the harmful effects of wrongs done to them by others and do not exact all justice that is due. Human beings usually begin with a conscious decision to forgive those who have wounded us, a cognitive act followed by an often lengthy and difficult spiritual process (Beck 272). (**FORGIVENESS IN A WOUNDED WORLD: Jonah's Dilemma**, Janet Howe Gaines, Society of Biblical Literature, 2003, 160.)

‘lightness’ or ‘lifting up’ suggesting that those who are forgiven are lighter because they have had a weight lifted from them.” (146-147)

*On the holiest day of the year, Jews allow Ninevites to become a model of repentance for the Jewish community to emulate.* (151)

The author comes up with some gems from time to time like this one when talking about the worm in chapter four which destroyed the plant protecting Jonah from the hot sun. “Life is the worm that God sends to roust us out of our comfort zone.” (118)

In the chapter on Jonah’s legacy Gaines looks at how the forgiveness theme from Jonah has been used and cites South Africa’s Truth and Reconciliation Commission as one worthy modern example. She examines other examples from the Jewish Scriptures and finds:

*The fascinating aspect about biblical stories is that God dares to be the deity who sides with Cain and his descendants. The Almighty refuses to allow anyone to kill Cain...God reunites Esau and Jacob as well as Joseph and his brothers, allowing reconciliation to take place. And instead of punishing Moses for slaying an Egyptian, God selects Moses to confront Pharaoh and lead the children of Israel out of bondage. This is no ordinary God. This is one who dares to forgive and encourages people to follow the divine example...God stands ready to take the only action that has a chance of breaking the cycle of violence. God forgives.* (154)

Gaines concludes her book with a section entitled “The Secular World: What Forgiveness Is and Is Not”. It is one of the best summaries on forgiveness that I have found. Throughout this issue we feature excerpts from what she says – words we all need to hear and heed.

REVIEWED BY MARK HURST

## Restorative Justice Conference in Auckland

A conference entitled “New Frontiers in Restorative Justice: Advancing Theory and Practice” was held 2-5 December at Massey University in Albany, (Auckland) New Zealand. There was a strong local focus of broadcast media attention on the conference as this increasingly widely debated subject attracted a top line-up of international speakers to the campus and more than 200 delegates from local and international universities as well as many social agencies. The Governor-General, Dame Silvia Cartwright, opened the conference.

Restorative justice is a values-based approach to responding to conflict and wrongdoing with a balanced focus on



Deputy Vice-Chancellor (Auckland) Professor John Raine welcomes Governor-General Dame Silvia Cartwright to the opening of the conference on restorative justice.

## Myths About Forgiveness

Look at what a professor of psychology at Hope College says: “Forgiving doesn’t mean ignoring an injustice or letting someone treat you badly. Remember that it’s not a wimp’s response. It takes a strong, courageous effort to make that move. Letting go of your grudges takes a great deal of moral muscle.” (Charlotte vanOyen Wilvliet, quoted in **Zest Magazine**, (UK) October 2000.)

**Forgiveness is not about glossing over wrongs.**  
Archbishop Desmond Tutu: “Forgiveness is taking seriously the awfulness of what has happened when you are treated unfairly. Forgiveness is not pretending that things are other than the way they are.”

**Forgiveness is not amnesia.**  
“Forgiveness does not equal forgetting. It is about healing the memory of the harm, not erasing it.” (Dr. Ken Hart, as quoted in **Zest Magazine** (UK),

October 2000.) The offence will still be part of your history, but it does not have to dominate your life. Forgiveness is not pardoning, condoning, or excusing: forgiveness does not remove consequences. Pope John Paul II forgave his intended assassin in a face-to-face encounter. The individual remains in prison where he can do no further harm.

**Forgiveness does not have to include reconciliation; forgiveness is not the same as trusting.**

The injured party can forgive an offender even though the offender may never (or for safety sake, must never) be a part of his or her life in the future.

**“Forgiveness is not a magic trick that allows us to control other people.”**

Robert D. Enright, PhD. Even if you change, the other person may not. Each person has free will.  
[www.forgiving.org](http://www.forgiving.org)

all stakeholders – victim, offender, and community. It places emphasis on healing wounds that have arisen from conflict or wrongdoing in a wide range of scenarios.

New Zealand has an international reputation for innovation in restorative justice and was the first country to introduce family conferences. The conference launched with a half-hour live radio interview with keynote speakers. Former top British policeman Sir Charles Pollard joined Professor Joan Pennell, Head of the Department of Social Work at North Carolina State University, and Massey's Dr Warwick Tie for a discussion on the application of restorative justice. The programme was broadcast nationwide on Australia's ABC.

The key speakers brought different expertise and experience on the application of restorative justice to different scenarios around the world. Both Sir Charles and Professor Pennell are directly involved in the development of policy in crime prevention and youth justice in Britain, Canada, and the United States.

Sir Charles was Chief Constable of the large Thames Valley Police district for eleven years and an initiator of a new approach to dealing with crime and justice. He said like many police officers, he had become sick of picking up the pieces after things had gone very wrong. His team initiated direct contact between local shopkeepers and the youths who had been caught robbing their stores. The outcome was so successful that this approach, now recognised as restorative justice, gained widespread approval in Britain. Police now had a highly effective tool most would wish they had discovered long ago, he said.

The conference had a strong Anabaptist flavour to it. A number of North American Mennonites presented papers while Chris Marshall's keynote address was one of the conference highlights.

The opening keynote address was given by Howard Zehr, a professor at Eastern Mennonite University (Harrisonburg, Virginia, USA). Zehr is often credited with being one of the founders of the restorative justice movement. He spoke on "Markers and Beacons on a Circuitous Road: The Case for Standards and Values in Restorative Justice."

Zehr raised a question he has been struggling with since the conception of restorative justice programmes. "How do we prevent restorative justice from being co-opted?" Two answers he suggested were one, "be realistic" – "tell both butterfly and bullfrog stories"/stories of success and failure. And two, learn from both successes and failures.

In good Anabaptist style, Zehr warned about the state taking over restorative justice. He said the state should only have a "mandating and advisory role."

He called for "principled practice" for restorative justice practitioners where the values of "respect" and "wonder/awe" are the guiding values. Zehr told the delegates to "keep these principles in your back pocket." He ended his address by saying we should use metaphors like many victims do. A key guiding metaphor for the restorative justice movement is "journey."

Zehr's talk definitely set the tone for the conference. The words "respect" and "awe" came up in address after address.

Chris Marshall gave a keynote address entitled "For God's Sake: Terrorism, Religious Violence and Restorative Justice." [Chris will present some of this talk at the AAANZ January conference.] It was a well-reasoned and researched look at "terrorism" and how restorative justice can be "a still, small

voice of protest against terror." Restorative justice can help "re-humanize" parties in conflict.

In a paper presented by Iris de Leon-Hartshorn and Lorraine Stutzman Amstutz, both from Mennonite Central Committee, USA, delegates were asked to imagine the possibilities of using restorative justice in working for social change. Iris asked "Isn't this what we were put on this earth to do; to live in community and find the connections we can?"

Mark Yantzi, a Mennonite from Canada, told the "Elmira Case Story" at the beginning of one morning session. Mark and Dave Worth (MCC Canada) started a victim offender reconciliation programme in 1974, the first of its kind in North America.

Professor Margaret Bedgood, a member of the International Executive Committee of Amnesty International, gave the final keynote address on "Rejecting the Last Resort: Linking Restorative Justice Principles to the Promotion of Peace and Human rights." Her Sunday morning presentation was probably better than any sermon preached around Auckland that day.

She reminded the delegates that Jesus was against killing and we should be too. "Last resort" thinking – using violence only as a last resort - means we don't try other options because we know eventually we will use violence. When we reject last resort thinking, we are freed up to explore new options.

Restorative justice had its roots in the criminal justice area but has now gained support as an effective approach in the resolution of many types of conflict and in peace-keeping. The Massey-initiated conference was seeking to examine new frontiers for restorative justice. "This conference has been a very successful exercise in sharing a wealth of experience and considering the use of restorative justice in the future," said Dr Tie.

[Some material for this article was taken from a 9 December 2004 news release from Massey University © Massey University 2003. CD recordings of the keynote addresses are available from Auckland Recording Service at [totalrecall@xtra.co.nz](mailto:totalrecall@xtra.co.nz).]



Chris Marshall and Anthony Dancer from Nelson during a break at the conference.

## Helpful Books on Forgiveness and Restorative Justice

Though forgiving and pardoning are used as synonymous terms throughout this book, they are not technically the same thing. In modern society “pardon” is a legal rather than a personal term. A governor can pardon a convicted murderer, for example, although the victim’s family may not be able to forgive the killer. By the same token, personal forgiveness may take place when official pardon is denied (Guelzo 44).

Forgiveness is love as it is practiced among people who do not behave perfectly. When we forgive we consciously release from our judgment the person who has hurt us. However fair and justified our anger may be, we leave it behind. We in the great family of humanity need to forgive and be forgiven every day. When we forgive those who have damaged us personally, we imitate God (or act on the divine within us) and thus participate in the mystery of divine love. We release ourselves from the corrosive burden of hostility. The ability to forgive puts us on secure ground in our own relationship with the Lord. (***FORGIVENESS IN A WOUNDED WORLD: Jonah’s Dilemma***, Janet Howe Gaines, Society of Biblical Literature, 2003, 160.)

***An Ethic for Enemies: Forgiveness in Politics***, Donald W. Shriver, Jr., Oxford University Press, 1995.

This is a thought-provoking argument for the power of forgiveness in the political arena written by the President Emeritus of the Union Theological Seminary (USA). The author examines three modern historical instances in which forgiveness made a crucial difference in political events. *An Ethic for Enemies* challenges us to confront the hatreds that cripple society and threaten to destroy the global village.

***A Kind of Mending: Restorative Justice in the Pacific Islands***, Edited by Sinclair Dinnen, Pandanus Books, 2003.

*A Kind of Mending* offers a diverse look at possibilities and realities of implementing restorative practices in the Pacific Islands. With descriptions of local initiatives by practitioners and analyses by academicians, the volume seeks “to bring some of the innovative and lesser known approaches to conflict to the attention of a wider audience (3).”

***Between Vengeance and Forgiveness: Facing History after Genocide and Mass Violence***, Martha Minow, Beacon Press, 1999.

A Harvard law professor offers a landmark book on justice and healing after horrific violence. Remembering and forgetting, judging and forgiving, reconciling and avenging, grieving and educating. The author shows why each may be necessary, yet painfully inadequate, as individuals and societies confront past horrors. She explores the rich and often troubling range of responses to massive, societal-level oppression from the Nuremberg trials to the truth commissions in Argentina, East Germany, and most notably South Africa, and in the process delves into the meaning of victimization, the worth of gesture, and the dynamic of gender in the midst of these riveting national experiments in justice and healing.

***Breaking Spears and Mending Hearts: Peacemakers and Restorative Justice in Bougainville***, Pat Howley, Federation Press, 2002.

Pat Howley tells the extraordinary story of how, in the 1990s, in the crisis of civil war, the people of the island of Bougainville returned to their traditional peace making and conflict resolution processes as the western court system collapsed.

***Critical Issues in Restorative Justice***, Edited by Howard Zehr and Barb Toews, Willan Publishing, 2004.

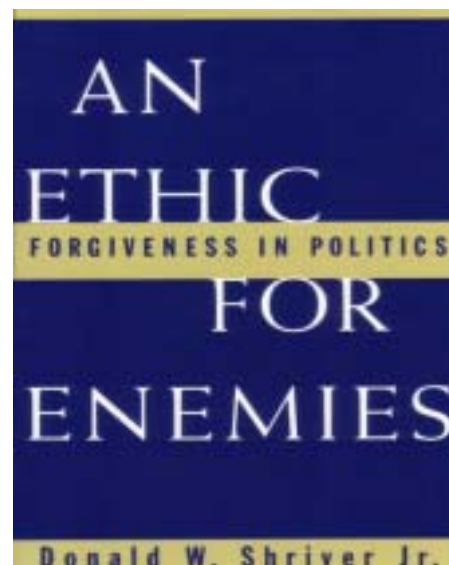
This book addresses the critical issues facing the restorative justice movement after a quarter century of development. No longer only in the field of criminal justice, restorative justice is used in homes, schools, and workplaces. An international group of writers addresses key issues in this emerging movement.

***Don’t Forgive Too Soon: Extending the Two Hands That Heal***, Matthew Linn, Dennis Linn, Sheila Fabricant Linn, Paulist Press, 1997.

This illustrated book describes how to forgive in a healthy way by moving through the five stages of forgiveness. This is a forgiveness that renounces vengeance and retaliation, but does not passively acquiesce to abuse in any form.

***Forgiveness: Breaking the Chain of Hate***, Michael Henderson, Book Partners, 1999.

When Lewis B Smedes, American author of *The Art of Forgiving*, says that a book is the best he has read on forgiveness, it’s worth taking note. Smedes gives his endorsement to

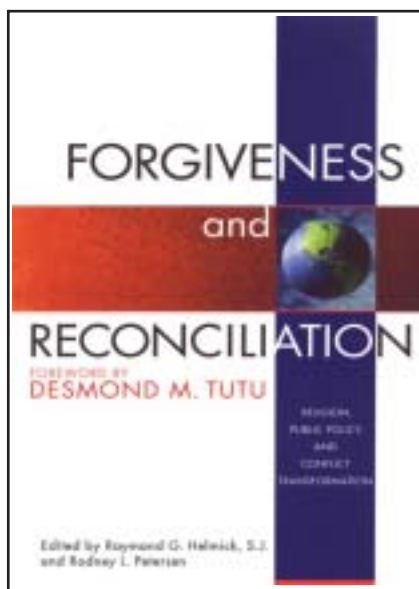


this book by saying it consists of “a harvest of marvellous stories that add lively support to its urgent message.” One chapter focuses on the National Sorry Day held in Australia.

***Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation,***

Foreword by Desmond M. Tutu Edited by Raymond G. Helmick, S.J., and Rodney L. Petersen, Templeton Foundation Press, 2001.

This book brings together a unique combination of experts in the area of conflict resolution and focuses on the role forgiveness can play in the process. It deals with the theology, public policy, psychological and social theory, and social policy implementation of forgiveness. Authors among the twenty-one contributors include Miroslav Volf, Donald W. Shriver, Jr., and John Paul Lederach. The book includes a valuable appendix of conflict resolution and forgiveness-related organizations.



***Forgiveness in a Wounded World: Jonah's Dilemma,***

Janet Howe Gaines, Society of Biblical Literature, 2003.

This work culminates in a dialogue between Jonah and modern dilemmas of forgiveness in accounts from the Holocaust and the South African Truth and Reconciliation Commission.

***Forgiving Hitler: The Kathy Diosy Story As Told by Kel Richards,***

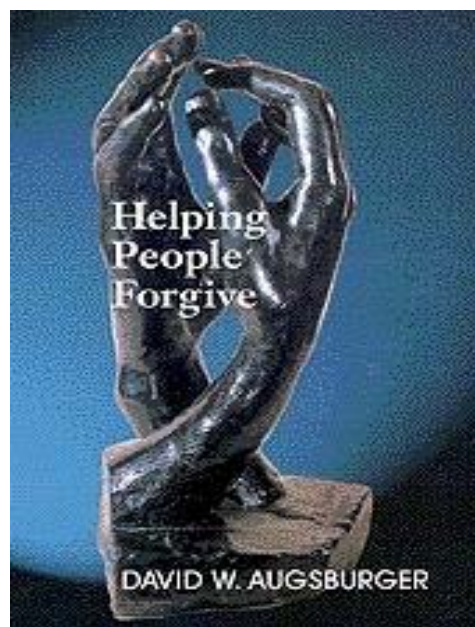
Matthias Media, 2003.

The question of Hitler often comes up when talking about forgiveness. Kathy Diosy lived through the Nazi era and suffered along with other Jews. Kel Richards is a gifted storyteller and does a good job telling this one but the book is weak on the “how-to” of the forgiveness process.

***Have You Seen Candace?,***

Wilma Dersen, Tyndale House, 1992.

This is the story of a Canadian Mennonite family struggling through agony and hope after their daughter was abducted. The family chose forgiveness over vengeance.



***Helping People Forgive,***

David W. Augsburger, Westminster John Knox Press, 1996.

Pastoral Counsellor, David Augsburger, explores the complicated issues of Christian forgiveness and reconciliation and their real-world applications.

***The Little Book of Restorative Justice,***

Howard Zehr, Good Books, 2002.

Howard Zehr, known worldwide for his pioneering work in transforming our understandings of justice, here proposes workable Principles and Practices for making restorative justice both possible and useful.

***The Lost Child,***

Marietta Jaeger, Zondervan, 1983.

This book is sub-titled “A true story of a kidnapped child and her mother’s journey to forgiveness.” It is a powerful story illustrating the journey to forgiveness.

Forgiving means overcoming resentment and can therefore be understood as a change in outlook rather than a change in behavior. Shedding resentment is certainly not easy; “actually to forgive means to exhaust in one’s own being the consequences one has suffered so that those consequences will not cause further damage” that is psychological, social, or even financial (Jensen 154). Strong emotions, such as anger, are part of resentment. To forgive someone is to stop being angry, to undergo an emotional change so that future hostile actions, such as paybacks and recriminations, are forsworn. Forgiveness eliminates resentment and makes a restored relationship possible, at least in theory (Gladson 126). When people manage to say, “I forgive you,” that statement does not reveal how the injured people have managed to stop feeling resentment. The process may be mysterious, but the statement does imply that the forgivers have learned a lesson: continued resentment causes them too much hardship (Calhoun 77). (***FORGIVENESS IN A WOUNDED WORLD: Jonah's Dilemma***, Janet Howe Gaines, Society of Biblical Literature, 2003, 160-161.)

One mediator in Bougainville describes an important step in their peacemaking:

In the mediation, the victim suggested that the offender should pay *to'siisii* (which in our language means "to take away the tears from the victims eyes") (122)... A gift is to wash away the tears; it in no way is a payment for the loss incurred. Compensation is for gain and is equivalent to setting a value on the life of a loved one. With a gift, one asks for forgiveness; with compensation, there is no forgiveness and the person is attempting something which is impossible, that is putting a value on something that cannot be bought or paid for. (*Breaking Spears & Mending Hearts*, 126)

*Seventy Times Seven: The Power of Forgiveness*, J. Christoph Arnold, Plough Publishing, 1997.

*Seventy Times Seven* tells stories of real people scarred by crime, betrayal, abuse, and war-people who have earned the right to tell you that forgiveness is the only way out.

*The Art of Forgiving: When You Need to Forgive and Don't Know How*, Lewis B. Smedes, Moorings, 1996.

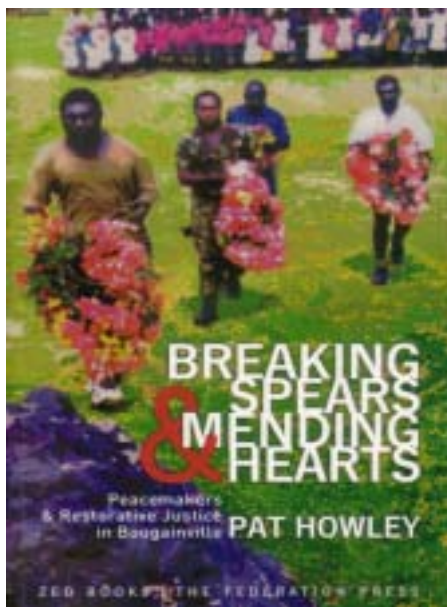
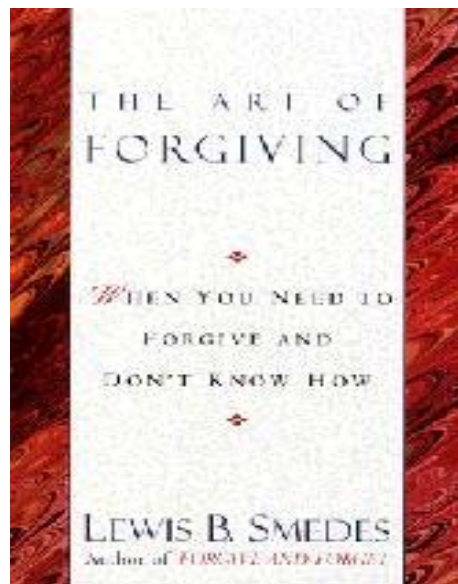
This is the best "how to" book on forgiveness we've read. It is very readable and practical.

*The Search For Forgiveness: Pardon and Punishment in Islam and Christianity*, Chawkat Moucarry, Inter Varsity Press, 2004.

The author explores Islam's views on forgiveness. His "aim is to build bridges rather than barriers" between Christianity and Islam.

*Journey Toward Forgiveness (Video)*

This documentary chronicles several stories of people at different stages of forgiveness. Some are not even ready to forgive, and others have been on a lifelong trek towards that goal. This website augments the stories from the documentary to give you practical advice, inspiration, and resources for facing forgiveness issues in your own life. <http://journeytowardforgiveness.com/>



## Trauma Ritual

In *Breaking Spears and Mending Hearts: Peacemakers and Restorative Justice in Bougainville* (The Federation Press, 2002) by Pat Howley, there is this description of a suggested trauma ritual for a people who had no such tradition or need in the past. It is a good description of the steps needed in forgiveness and reconciliation.

The first step should be a formal affair involving the community. It begins with some respected person *explaining trauma*; how it manifests itself in different individuals, in groups, and communities.

The next step is *storytelling*. People relate their personal experiences of shock, disturbance, and pain experienced during the crisis. The community listens and voice their

support, sympathy, and affirmation.

Next is a time of *grieving* and a time of "sorry" which contains apologies.

Then come the expressions of the people for *moving on* and putting aside thoughts of vengeance. It is not a matter of forgive and forget. We cannot forget and it would be wrong to do so but each time that we remember, we must renew our forgiveness. We cannot spend our lives living in the past and feeling sorry for ourselves. We have our future to consider, our lives to live and our children to nurture. We must put aside thoughts of revenge and gaining advantages over people who have hurt us. Too much wallowing in the past is not only unhealthy but it causes stagnation. (72-73)



# AROUND THE NETWORK

## What I Mean When I Call Myself an Anabaptist: Seven Articles

BY NATHAN HOBBY

1. I *don't* mean a denomination, but I *do* mean a particular way of being church. Anabaptists shouldn't be comfortable in typical pulpit and pew church structures. Groups in many different denominations have at various points in history practised the priesthood of all believers and a strong peace witness. I identify these groups with the Anabaptist impulse.  
(Of course, from their perspective, the Anabaptists might be identified with their own tradition as, for example, anonymous base communities in liberation theology. From our perspective, we claim them as 'anonymous Anabaptists'.)
2. I *don't* mean the 16th century Anabaptists got everything right, but I *do* think that a particular stream of Anabaptism - including Menno Simons, Michael Sattler, Jakob Hutter - discerned how to follow Jesus faithfully in their time and place. I draw a line of interpretation between how they lived and how the primitive church lived; I extend that line to how the church today should be seeking to follow Jesus.
3. I *mean* that after Constantine and a church compromised by success, the church has needed more than anything else to become different to the world.
4. I *don't* mean baptism is the main issue for Christians today.
5. I *mean* that the stand made by the re-baptisers is the archetype of how the church should understand itself in a Constantinian world. Not the rebaptising itself but the reaffirmation of the uniqueness of the church. Re-baptising, as Cornelius Dyck writes, wasn't the central issue for the Anabaptists but it was the point at which Zwingli and Zurich Council drew the line. Re-baptising of believers into a committed church rejected the state's authority over the church; it rejected the idea that church success was more important than holiness.
6. I *mean* an Anabaptist impulse to take up Christ's call for costly discipleship. As soon as things get cosy, this disruptive 'sword of division' needs to hack away the complacency of the church.  
This is why I will call myself an Anabaptist but not a Mennonite. Inevitably, the Mennonite denomination became enculturated and complacent after a couple of generations. (I would join a Mennonite church but want to avoid tying the Anabaptist impulse to the denomination.)
7. So I *mean* a constant renewal, a constant agitation. It must happen on the personal level and it must happen on the corporate level. Both the individual and the worshipping community must be recalled to holiness.  
It will mean, at times, destroying churches as they have and will become. If my own church, Perth Anabaptist Fellowship, becomes complacent, then it will have to die and be reborn with fire.  
The crust has to be broken again and again, and everything stirred up.

[Perth Anabaptist Fellowship has begun a newsletter called *Anabaptists WA*. Contact Nathan Hobby at: [savageparade@yahoo.com.au](mailto:savageparade@yahoo.com.au) for more information.]

Whether the damage is physical, emotional, or both does not matter. When we forgive, we willingly pardon and demand no restitution in return. Forgiving is an internal process as much as an external one. In our hearts we stop holding on to the hurt that others inflicted on us. We discard the resentment we feel at being harmed (Guelzo 43). This view of forgiveness does not depend upon the repentance of the offender, which will often be absent. We choose to get close to the God within us rather than to get even with the people around us. Consciously we can make the difficult decision not to let our past dominate our future. Instead of demanding a strict accounting for the debt against us, which may be impossible for the debtor to repay, "forgiving is love's revolution against life's unfairness" (Wahking 198). Victims can find meaning and even purpose in their suffering if they engage in the healing process of forgiveness. In short, they can free themselves, not from the memories or the reality of what has happened, but from the ongoing dominance the oppressor has over them. If forgiveness does not occur, the victim will never be emancipated, the oppressor will continue to win the power struggle, and the victim will remain inwardly divided. The oppressor's boot is still at the throat of the one who shrinks from letting go of a grudge. If we want God to forgive us of our transgressions, we need to remember that the same pardon is available to all God's creatures.

**(FORGIVENESS IN A WOUNDED WORLD: *Jonah's Dilemma*, Janet Howe Gaines, Society of Biblical Literature, 2003, 161.)**

Forgiving is a time-consuming process -so difficult, in fact, that people often do not make the attempt or fail in the effort. Pain, humiliation, alienation, sorrow, and rage may overwhelm us. Sometimes it is even hard to admit that we have been hurt, lest we leave ourselves vulnerable to future pain. In this way our wounded psyche is like a person inside a limousine with tinted windows. He can see out, but no one can see in. Only with the passage of time can we gradually begin to roll down the window, so to speak, and let others see the pain, resentment, hostility, or mistrust hidden inside. The angrier we feel, the less likely we are to forgive a failure in others, even though we sometimes tolerate that same weakness in ourselves. When this happens, we lose touch with our authentic selves.

**(FORGIVENESS IN A WOUNDED WORLD: Jonah's Dilemma, Janet Howe Gaines, Society of Biblical Literature, 2003, 161-162.)**

## The Word Made Flesh: Towards an Incarnational Missiology

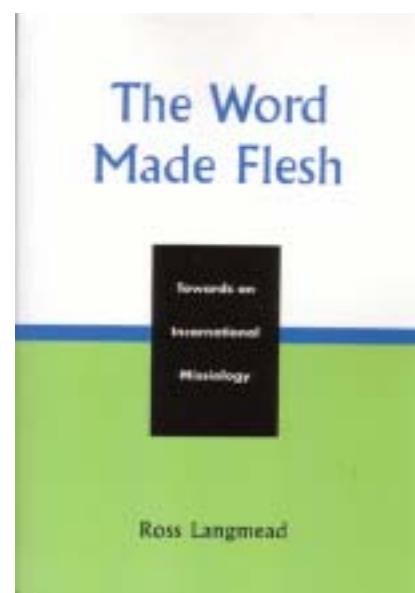
ROSS LANGMEAD, UNIVERSITY PRESS OF AMERICA, 2004.

Ross Langmead, an AAANZ member from Melbourne, is Professor of Missiology and Director of the School of World Mission at Whitley College, Australia. His new book is *The Word Made Flesh: Towards an Incarnational Missiology*

Though incarnational mission, or “embodying the message,” is a popular idea among Christians, it often comes under theological fire. Is it simply trying to follow the example of Jesus in our own strength? Is it arrogant for Christians to compare their mission with the incarnating mission of Jesus Christ? Is the idea of God-becoming-flesh itself sustainable today as a basis for Christian mission?

This study is the first to define the meanings attached to incarnational mission across a variety of Christian traditions. It proposes a balanced approach to incarnational approach to mission involving the three dimensions of following Jesus in costly discipleship, conforming to the risen Christ, and co-operating in the universal dynamic of God's self-embodiment.

Chapter four, “Mission As Discipleship: Anabaptism” will be of special interest to AAANZ members. Ross says “In the Anabaptist idea of discipleship, or the following of Christ, we have a full-bodied expression of incarnational mission.” (91)



## Parihaka: New Zealand's Nonviolent Māori Community

Parihaka remains a little known part of Aotearoa New Zealand's history: both an incident of shame and a formative moment in non-violent resistance, looked to by the descendents of Gandhi and Martin Luther King.

Located half way between Mount Taranaki and the Tasman Sea, Parihaka is a small settlement with perhaps a few dozen residents. Nestled quietly in an undulating landscape, beneath frequently lush orchestrations of clouds, this unassuming village is a site of immense historical and cultural importance.

[\(click here for a map \(25k\) showing where Parihaka is situated\)](#)

By the 1870s it had become the largest Māori village in the country. Then in 1881 it was the scene of one of the most lamentable infringements of civil rights ever witnessed in New Zealand.

According to the terms of the Treaty of Waitangi, the Crown had the monopoly of the purchase of Māori land. However, many Māori considered that they did not receive a full and fair price from their land sales. They felt that they would have received a better price had they been able to sell their land freely.

A Native Land Court was established in 1865, but ceased buying Māori land. Instead, those Māori wishing to sell had to appear before the Native Land Court and prove their title to the land. On receiving a Crown title, they could then sell their land freely to whom they pleased.

However, very often on receiving land titles the Māori found they could lease their land but not sell it. Here were the different conceptions of land. For the Māori, land was their country and a part of their tribal territory and heritage, not simply a source of food, profit, raised living standards, as the European concept.

On the death of the prophet Te Ua Haumene in 1866, founder of the Pai Maarire (“Good and Peaceful”) religion, his relatives Te Whiti and Tohu continued with Te Ua Haumene's teachings apart from some slight differences. The Hauhau rituals were not practised, and the niu (a post resembling a flagpole) was no longer used for ritualistic worship. [\(Click here for more on Te Ua Haumene.\)](#)

As with Te Ua Haumene, Te Whiti and Tohu's teachings were mainly drawn from the Old Testament, and peace remained at the core of their teachings. The two prophets held huge monthly meetings, preaching and teaching to crowds of up to 2000. (Te Whiti can also be referred to as "shining", and Tohu means "a sign".)

Te Whiti and Tohu were considered by nearly all the Taranaki Māori as symbols of Māori resistance to colonisation. They saw their land rights as quite simply not negotiable with the Europeans. Land was sacred, and Te Whiti and Tohu stated that land that had been confiscated by the Europeans would be returned to the Māori.

The Parihaka followers did not consider themselves as the Jews of religion, which Te Ua Haumene had preached, Te Whiti and Tohu taught that the Māori were the "lost sheep of the House of Israel", and "the Chosen People". Peace was the continual and regular basis of their teachings. The Parihaka people were told not to retaliate against the Europeans, so that an eventual war would be avoided.

At this time, the whole of the coastal land area of Taranaki had been confiscated. In south Taranaki however, British control covered only the area as far north as the Waingongoro River (Snoring Water). But the British wanted the land between the Waitotara (wai = water, totara = native tree. River where the totara trees were plentiful) and Waingongoro Rivers for settlement. The construction of a road was planned, but this would cut through areas that were occupied by Taranaki Māori.

In Parihaka and in most of south Taranaki, Te Whiti and Tohu's word was law. Any dealing with Taranaki tribes would have to be dealt with via Te Whiti or Tohu, and although both prophets were willing to negotiate, both equally insisted this should be done only by a meeting with the Governor himself.

Between the 1870's and the 1880's diplomatic negotiations were carried on with the Māori. However, only one Governor actually attempted a meeting with the Taranaki prophets - Sir Arthur Gordon. Gordon disapproved of the way by which land was disappearing from the Māori in favour of the settlers, but local support for his policy was lacking.

The Native Minister at the time, John Bryce, wanted to use force to remove the Parihaka prophets in order to proceed with the land surveys.

In 1878, the Grey Government acted, by commencing a survey of the Waimate Plains which were to the north of the Waingongoro River. Te Whiti ordered his followers not to attack the surveyors. However, in retaliation for a past wrong, one member of the survey party was killed by a Māori called Hiroki. Hiroki immediately sought refuge with Te Whiti, and when requested by the Europeans, Te Whiti refused to hand Hiroki over for trial.

The Parihaka Māori commenced a pacifist resistance to the continuing governmental survey by regularly removing the survey pegs placed by the surveyors. They then began ploughing up unoccupied settlers land in May of 1879. This period became known as "the year of the plough".

Although the settlers feared war, the Parihakas remained unarmed. Exasperated, the police started out by arresting the ploughmen, but each time Te Whiti and Tohu sent new unarmed ploughman groups to continue. The arrested ploughmen were imprisoned for a number of months, without trial - later to be extended. The aim was to retain the Parihaka activists in prison until the Commission had terminated the area survey.

With the main group of activists in prison, the time was now convenient to commence construction of a road extending north from the Waingongoro River, and south from the Stoney River. This, however, involved cutting through Māori fences. The fences that were cut by the Government surveyors were regularly repaired by Te Whiti, Tohu and the Parihaka community, seriously hampering the road construction plans.

Losing patience, the Native Minister Bryce, accompanied by 1600 Volunteers and Armed Constabulary members entered Parihaka on 5th November 1881. They met with no resistance. More than 2,000 villagers sat quietly on the marae as a group of singing children greeted the army. The Riot Act was read and one hour later Te Whiti and Tohu were arrested and led away.

On being asked whether they would accept the Queen's supremacy, both Te Whiti and Tohu refused. In handcuffs, both were transported to New Plymouth jail. Parihaka was then half destroyed by the troops. Māori from tribes outside of Parihaka were ordered to return to their homes.

Te Whiti and Tohu were eventually exiled in the South Island. They unceasingly refused to accept the Government's land terms, but in 1883 were granted permission to return home.

Ironically, the arduous first step in forgiving may be full awareness that a wrong has been done to us. Though most misdeeds are immediately obvious, cases involving childhood abuse or adult subterfuge may not surface for many years. Only after we sense the debt that has been incurred against us can we start the premeditated act of canceling that debt. As Nelson Mandela has made clear, forgiving does not mean saying that what was done to us is all right or that the past can be undone. Understanding someone's shortcomings is not the same as excusing them, for to excuse implies that the perpetrators had no choice and thus removes them from personal responsibility for the offense. We must not legitimize abuse by convincing ourselves that we deserve someone else's hateful behavior toward us. Rather than legitimizing past offenses, forgiving heals the past's brokenness and allows us to focus on the future.

**(FORGIVENESS IN A WOUNDED WORLD: *Jonah's Dilemma*, Janet Howe Gaines, Society of Biblical Literature, 2003, 162.)**

Between that time and the deaths of the two leaders in 1907, Parihaka was rebuilt. Amongst elaborate European-styled buildings, there were a bank and a number of modern shops including a butchery and a bakery. However, there was insufficient surrounding land to enable the settlement to become fully self supporting.

Te Whiti and Tohu were acutely interested in technological developments in the European world and introduced a number of these to Parihaka. In 1902 O. T. J. Alpers observed “a system of water-supply and the installation of electric light [which] has brought Te Whiti’s pa in line with the most advanced ideas of municipal improvement”.

The settlement diminished in size after the deaths of Tohu and Te Whiti, but in the past three decades it has consolidated and continues to grow in both the number of its permanent residents and the extraordinary number of visitors to the pa - among them trade unionists, artists, writers, historians and others.

The spiritual legacy of Parihaka is one of living in harmony with the land and humanity. It is also a legacy of nonviolent resistance and a belief in the peaceful and respectful co-existence of Māori and Pakeha. These issues are explored in many artworks that have been created in recent decades by New Zealand’s foremost artists.

On 27 November, 2003 the New Zealand Government issued a formal apology to one of the tribes affected by the Parihaka Incident, paid reparations of \$NZ31million and returned to the Māori people 1.4 km of confiscated land that was still in Crown ownership. This was only a small portion of the confiscated land but according to New Zealand Law only Crown Land can be subject to Treaty of Waitangi claims.

The memory of Parihaka is still invoked as a symbol of colonial aggression against the Māori People, having a similar resonance in New Zealand to the Wounded Knee massacre in the United States.

Amiria, (Aunty Millie), a current Parihaka resident, says, “the hurt has not gone. There is still a lot of mamae” (suffering). However, she speaks with hope. “We are going to look on a brighter side, walk together, talk together and share together.” There are plans to develop Parihaka as a centre of learning, especially around peace. Education will be the basis to move on and heal.

As part of that education more people should know of the Parihaka story. Parihaka leaders call to have Te Whiti and Tohu honoured and the injustices condemned. Already the international peace community has recognized them as protectors of the sacred peace. But “they should be held in the hearts of New Zealand people,” says Te Miringa. The gift Parihaka wants to share with New Zealand is that “dialogue is more powerful than the sword, gun or human fist.” With an evolving relationship with the Decade to Overcome Violence, it is hoped New Zealand churches can enjoy this gift and help the people of Parihaka continue their healing and commitment to sacred peace.

Compiled by Mark Hurst

The following websites were used in compiling this article:

The Legacy of Parihaka

[http://www.historic.org.nz/magazinefeatures/2000aug/2000\\_08c\\_single.html](http://www.historic.org.nz/magazinefeatures/2000aug/2000_08c_single.html)

New Zealand in History

<http://history-nz.org/parihaka.html>

Parihaka

<http://en.wikipedia.org/wiki/Parihaka>

Parihaka Publications

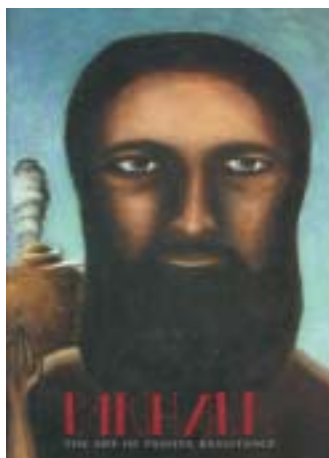
<http://www.parihaka.city-gallery.org.nz/publications.shtml>

Healing New Zealand’s Colonial History

<http://www.canz.net.nz/dov/stories/healinghistory.html>

## Parihaka: The Art of Passive Resistance

EDITED BY TE  
MIRINGA HOHAIA,  
GREGORY O’BRIEN  
& LARA  
STRONGMAN,  
VICTORIA  
UNIVERSITY  
PRESS, 2001.



Parihaka: The Art of Passive Resistance commemorates and explores one of the major historical events in the

history of Aotearoa New Zealand—the invasion of Parihaka, Taranaki, by Pakeha soldiers in 1881. It considers the events leading up to the invasion and the immense strength and spirit of the Parihaka community which continues today. Over one hundred and twenty years of art, poetry and waiata were brought together for the exhibition, held at City Gallery, Wellington during the summer of 2000 and 2001.

**The gift Parihaka wants to share with New Zealand is that “dialogue is more powerful than the sword, gun or human fist”**

**-Te Miringa**

## Holiday Music Supports MCC’s HIV/AIDS Work

The music of Kim Thiessen and Darryl Neustaedter Barg helps provide mattresses and sheets for AIDS patients in Africa, grain for children orphaned by the disease and bicycles so that caregivers can reach remote villages.

A holiday compact disc, “The Light Shines: Songs and Carols for the Christmas Season,” and a previous CD, “To Such as These: Songs and Lullabies for Children of the World,” have raised more than \$189,000 U.S. for Mennonite Central Committee’s (MCC) HIV/AIDS work in Africa and Asia. Nearly 18,000 copies of the two CDs have been sold.

From Cambodia to Tanzania, MCC is providing financial support for various HIV/AIDS projects including blood-testing kits, clinics, care facilities, and support for individuals and families affected by HIV/AIDS.

To hear a song from “As the Light Shines: Songs and Carols from the Christmas Season,” or to order the CD, visit [www.mcc.org/alberta/thelightshines](http://www.mcc.org/alberta/thelightshines). To hear a song from “To Such as These: Songs and Lullabies for Children of the World,” or to order the CD, visit [www.mcc.org/alberta/tosuchasthese](http://www.mcc.org/alberta/tosuchasthese).

## INTERNATIONAL NEWS



International perspectives were brought to bear on the Believers Church Conference by (l. to r.): Ontonas Balciunas, president, Lithuania Christian Fund; Mwizenge S. Tembo, native of Kenya and associate professor of sociology, Bridgewater College; Wu Wei, senior pastor, Chon Wenmen Church, Beijing, China; and David Radcliff, New Community Project, Elgin, Ill. At extreme left is Nancy Heisey, professor of biblical studies and church history at EMU and moderator of Mennonite World Conference. Photo by Jim Bishop

### Believers Church Conference Explores Pacifism, Politics and Empire

BY CHRIS EDWARDS AND JIM BISHOP

HARRISONBURG, Virginia. - If 16th century Anabaptist leader Michael Sattler were alive today, would he vote in the presidential election?

Responding to this question from the audience, speaker Gerald Biesecker-Mast replied, "Likely no, but not out of apathy. . . . Sattler probably would abstain, but would be alarmed at the notion that doing so was an act of indifference, supporting the status quo."

Biesecker-Mast, professor of communication at Bluffton (Ohio) University, was giving a paper outlining the "righteousness and mercy" motif as practiced by early Anabaptist Christians, noting the group's determination to combine "peace with justice in the social order" and that "scripture, not the hangman," should be the final appeal in matters of civil authority versus freedom of worship and practice.

The question of whether Christian faith promotes involvement in politics or whether that same faith directs Christians to values beyond the political realm came to the fore repeatedly at the 15th Believers Church Conference, September 23-25. Some 230 persons were registered.

The gathering was co-hosted by Eastern Mennonite University and Bridgewater College, with sessions divided between the two campuses. Using a format that combined scholarly addresses, panel presentations, audience questions and worship, the conference focused on the meaning of citizenship in the United States from a Believers Church point of view, asking what it means to be citizens of the world's lone superpower and members of the body of Christ.

John D. Roth, *Mennonite Quarterly Review* editor and Goshen (Indiana) College history professor, said that as a pacifist he will not vote for president because the office includes the designation of Commander-in-Chief. In political elections generally, Roth said, "The differences, from an Anabaptist perspective, are illusory...The ballot box is not supposed to hold our personal dreams."

Like several conference attendees, Roth decried political polarization. However, he said, "Abstaining from voting doesn't make you less culpable for rulers' decisions, but more."

Roth spoke as part of a panel that sparked lively discussion from the floor.

Was it better to support "the lesser of two evils?" Panelist Lloyd Harsch, a New Orleans Baptist Theological Seminary professor who volunteers in Republican campaigns, said yes, noting "Jesus isn't running."

Some participants said international friends made them feel responsible for voting when they said, "I don't have a voice, but you have to have a voice" in influencing U.S. actions.

Privately admitting faults to the Lord may be simpler and less embarrassing than personally confessing to the person we have hurt. Yet even when such an admission occurs, forgiving and reconciling are still not identical. Forgiveness can be unilateral, but reconciliation is a two-way street. It involves deliberate mutuality. For many, the ultimate goal is to reestablish good relations, but when chaos is created in our lives, reconciliation with the one who is responsible for wreaking the havoc may be impossible. Reconciliation may feel to the victim like another blow from the club. For personal reconciliation to happen, all the injured must be involved in the process -those sinned against and sinning. From this perspective, confession and forgiveness are antecedents to reconciliation (Koontz 189). Repentance in word and deed may create a bridge that allows reconciliation to occur. When we forgive people who hurt us, we do not have to become their best friend, though forgiveness may eventually open a door to more amicable relations. The disruption that wrongdoing causes sometimes may result from the action of just one person, but reconciliation requires the good will of all concerned. When one or more of the individuals involved in the situation cannot or will not cooperate, reconciliation fails. (*FORGIVENESS IN A WOUNDED WORLD: Jonah's Dilemma*, Janet Howe Gaines, Society of Biblical Literature, 2003, 163.)

Bestowing forgiveness does not necessarily mean that the perpetrator deserves to be forgiven.

Entitlement questions are difficult to resolve.

We may not know whether a person is truly worthy of

forgiveness; only God can know all. It would

be irrational not to forgive those who

deserve it, but

worthiness is not always the deciding

factor. Judging

another's merit is so daunting a task that we

may shy away from it.

Forgiving only when it is warranted is a

minimalist approach to forgiveness. Those who

have the spiritual

fortitude may choose to forgive the unrepentant

and unpunished. Yet if we require that

forgiveness be deserved before we grant it, we

rightfully demand that wrongdoers engage in

reflection, make moral sense of their egregious

actions, repent, and

reform. Should they

refuse, they "will have confirmed their

diminished

personhood" (Calhoun 92).

**(FORGIVENESS IN A WOUNDED WORLD:**

**Jonah's Dilemma,**

Janet Howe Gaines,

Society of Biblical

Literature, 2003, 164.)

"What many people are calling for is a vote against what has been going on. It's a cry of the soul. Maybe there's nothing you can say yes to now, but you can say no," said panellist Earl Martin. He and his wife, Pat Hostetter Martin - lifelong Mennonites and 25-year Mennonite Central Committee workers - said they grew up unfamiliar with politics, and, Pat said, "hardly aware of world problems." That changed when they volunteered to help refugees in Vietnam, where their friends included a couple whose baby was killed when a U.S. Navy flare plunged through their roof. Although Earl Martin said he votes, the couple focus more on peace vigils, a community voluntary gas-tax project and refusal to pay a military telephone-bill surcharge.

Conferees from varying traditions debated biblical pacifism. Church traditions usually associated with the Believers Church include Adventists, Baptists, Brethren, Discipleship of Christ, Mennonites, Methodists, Pentecostals, Plymouth Brethren, and Quakers, denominations that view membership in the church as a voluntary act of faith.

However, Robert Lee said attending the conference reminded him of "how we use the term 'Believers Church' differently." Lee, a Mennonite and international director of the Tokyo Mission Research Institute, explained that Anabaptists usually think the designation indicates pacifism, but others, including Baptists, do not.

One of the more riveting presentations came from Robert Edgar, general secretary of the National Council of Churches. He captivated his audience as he spoke forcefully, yet in a non-judgemental manner, without notes, quoting leadership people from memory, employing self-effacing humour and underscoring "the urgency of now" in responding to "a world that is teetering between community and chaos."

"God is calling us to re-read the Old Testament," Dr. Edgar said. "Note that the prophets always had the minority view but believed strongly that they were acting in the will of God.

"Questioning our government and its leaders' actions doesn't mean that we don't love our country," he said. "But the world has changed so much in the last century. We live in a global village. God transcends national boundaries, and God calls us to be shapers, shakers, and remakers of this fragile planet Earth."

Mwizenge Tembo, associate professor of sociology at Bridgewater College, described Kenneth Kaunda, former president of Tembo's home country, Zambia, as "a man of peace who reluctantly supported using force to overcome South Africa's apartheid regime. Likewise, Abraham Lincoln reluctantly led in the Civil War's fiery trial, said J. Michael Robertson, pastor of Warsaw (Virginia.) Baptist Church, who quoted correspondence between Lincoln and a Quaker friend.

"Can a President know it's God's will to have a war?" a woman in the audience challenged Robertson. Their dialogue continued after the session, in which Robertson advised his audience to "always know what you don't know." Warning against claiming to know God's will, he advised fellow-pastors, "When you go home, teach the separation of church and state."

Mark Thiessen Nation, an associate professor at Eastern Mennonite Seminary, spoke on the subject of his upcoming biography, noted Mennonite theologian John Howard Yoder. Living among French Mennonites following the devastation of World War II, Yoder learned, and then taught, that true pacifism and Christianity are extremely difficult. Decades later, Nation said, "I was shocked to read Mennonites saying 'How can we be pacifists after September 11?' What rock had people been living under?"

"We have so much to appreciate in this country, religious freedom not least. However, many of our nation's practices resemble all too closely the imperialism of the biblical empires," said speaker Ted Grimsrud, professor of religion at EMU. "It is as if we have two Americas, America the pioneer democracy, and America the dominant empire.

"Jesus presented a challenge to empire, and the empire struck back," Grimsrud noted. "Those who attempt to follow the way of Jesus today must expect opposition from the state."

Those attending the conference were largely from the U.S. with a few attendees from Canada and one from Holland. A three-member panel gave an international perspective to the discussions.

Wu Wei, Pastor of Chong Wenmen Church in Beijing, said each Chinese church faces a difficult decision over whether to register with the government. Otonas Balciunas, president of the Lithuania Christian Fund, said his home community of Anabaptists endured terrible persecution under Soviet rule. In dealing with government, he said, their motto was "Do not fear, do not ask, do not trust. Rising individualism has become a newer challenge."

Tembo said Zambia's new consumer culture has been accompanied by chaos. Chatting with neighbours on a recent visit there, Tembo heard a man praising Osama bin Laden for engineering the September 11 attacks. Friends were surprised to hear Tembo reply, "I could have been on those planes. I live there. I saw the suffering." Tembo saw the man's remark as a

## BOOKS AND RESOURCES

### 2004 Global Shelf Selection Announced By Mennonite World Conference

Master teacher Bernhard Ott is the author of *God's Shalom Project*, the 2004 Selection for Mennonite World Conference's Global Anabaptist/Mennonite Shelf of Literature.

"This illumination of the Bible's sweeping story shows God as a gracious parent, intent on a restored relationship with human beings," commented Larry Miller, MWC Executive Secretary, about why this book was chosen. "Ott presents both the life of Jesus, and God's creation of a community of the faithful, in a fresh and engaging way.

"In fact, the book plays two functions: it reminds those of us who are believers about the full sweep of God's constant effort to make us part of God's Shalom Project. And to readers with little knowledge of the Bible, the book offers a fresh view of Jesus and his astonishing life."

Ott, who is Director of the Bienenberg Theological Seminary in Switzerland, first wrote the chapters in German as a series of radio broadcasts. The presentations were so well received that he then fashioned them into Bible studies for his students, which were published in German by Agape Verlag.

Recently the collection was published in French by Editions Mennonite. The book's first publication in English has just been released by Good Books. (It was translated into English by Timothy J. Geddert who teaches New Testament at the Mennonite Brethren Biblical Seminary, Fresno, California.)

The book is designed to invite readers to think beyond what is written. Each chapter contains questions to facilitate personal reflection and/or group study, and additional Scripture references for more exploration.

"God's Shalom Project reminds us why we are followers of Christ. Ott has given us a book that tells the Bible story in a way which reads like music," reflected Miller. "It is engaging; it is inspirational. It calls us all to being more faithful."

### New Releases From U.S. Mennonite Publishers

#### *Soli Deo Gloria: A Daily Walk Through Romans*

by Myron S. Augsburger, Herald Press

"Myron Augsburger is one of our finest exegetists and preachers, and *Soli Deo Gloria* will surely be very well received." -Rodney J. Sawatsky, Messiah College

At the centre of every movement toward church renewal has been the rediscovery of Romans. In this spirit, Myron S. Augsburger, the popular speaker, pastor, church planter, and academic, began writing a devotional page for each day of the year, using a verse from Romans as his inspiration. In reading Romans as the story of the gospel of God, Augsburger discovers again the beauty and commitment of Romans. These meditations provide daily inspiration and will renew individuals and the church by challenging each reader to walk in the Spirit.

Myron S. Augsburger is widely known in the U.S. for his leadership as president of Eastern Mennonite University and Seminary and the Council of Christian Colleges and Universities. He has led many evangelistic, preaching,



mirror image of the attitudes of many Americans who are unaware of the effects the U.S. government and businesses have on people across the world.

"Contrary to popular opinion, and we don't want to say it too loudly, we are only as good and as precious as everyone else in this world in God's eyes," said speaker David Radcliff of the New Community Project in Elgin, Illinois. Asked by a member of the audience whether Christians should seek persecution or hardship, Radcliff responded, "Those things come naturally if you live out the heart of your faith."

In a closing worship service, J. Daryl Byler, director of the Mennonite Central Committee Washington Office, spoke of Jeremiah's prophecy to the Israelites of a long, hard exile in Babylon. Notwithstanding easier circumstances, he said Christian pacifists in America face an exile in which pacifism becomes less tolerated.

"We must find ways to both love and resist the empire," Byler said, while noting that Jeremiah's prophecy offered an eventual vision of hope.

"I found the balance between the scholarly and the practical, the blend of ideas and experiences [at the conference] especially helpful," said participant Edward B. Nyce, recently returned peace development worker with Mennonite Central Committee, Bethlehem, West Bank. "I appreciated the two-pronged call from speakers David Radcliff and J. Daryl Byler to examine our current lifestyles and to be prepared, by God's grace, to follow Christ's teachings over the long haul," he added.

Char Smith, who recently travelled to Hebron with a Christian Peacemaker Team, said the conference was helpful, though more academic than expected. "I needed more theoretical grounding," said her husband, Michael, who chairs the Peace and Justice Committee of the Illinois Mennonite Conference.

"It was gratifying to have Bridgewater College and Baptist, Brethren and Mennonite offices from Washington, D.C., involved in conversation at the planning stage of the conference," said Nathan D. Yoder, associate professor of church history at Eastern Mennonite Seminary and chair of the program planning committee. "We were also intentional in wanting to connect the scholarship of the academy with the life of congregations. One way we did that was to weave worship into the conference proceedings."

Conference planners are working with Pandora Press Canada for a forthcoming book in the "Studies in the Believers Church Tradition" series that will continue the conversation of the conference.

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Chris Edwards is a free-lance writer from Harrisonburg;  
Jim Bishop is public information officer at EMU.

Danger exists in granting “cheap grace” to those who do not confess, repent, and change their ways and in overlooking both an individual’s minor infractions and society’s grossly unjust events such as the Holocaust or apartheid. Therefore, because of its obvious drawbacks, granting unmerited forgiveness is more a gift we give to ourselves than to the one who has hurt us. It offers consolation to the victim without requiring change of the wrongdoer, and it also allows the victim to live in fidelity to God’s perfect sovereignty.

At times, like Jonah, we are ambivalent about forgiving others. But another equally thorny situation also arises in our lives when we refuse to forgive ourselves, which may occur partly because we do not own up to our failings. To forgive ourselves we have to admit failures and give up the illusion of our own rightness and blamelessness. The constant struggle “of self-forgiveness does not end as long as love is alive, for to be alive is to be fallible, to provide material for forgiveness” (Halling 112). As long as we live with unacknowledged and unexpiated guilt, we will have trouble accepting ourselves and will be forced to live with the consequences of self-deception, if not self-hate. As soon as we accept our guilt, we open ourselves to the possibility of forgiveness and self-acceptance. When the damage to our psyches has been especially egregious, we sometimes blame God for allowing harm to come to us. Forgiving God can be as arduous a task as forgiving ourselves or our fellow human beings.

**(FORGIVENESS IN A WOUNDED WORLD: Jonah’s Dilemma**, Janet Howe Gaines, Society of Biblical Literature, 2003, 164-165.)

and teaching missions in countries around the world, as well as across North America. As a pastor, he planted and served a vibrant young church in Washington, DC. (Available at [hp@mph.org](mailto:hp@mph.org))

***Land of Revelation: A Reconciling Presence in Israel***

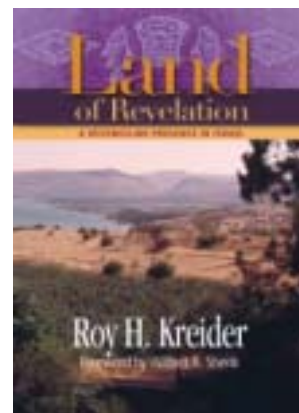
by Roy H. Kreider, Herald Press

The state of Israel was established, amid much controversy, in 1948. In 1953, Roy and Florence Kreider, with their six-month-old son, were commissioned to serve in Israel. For over three decades they experienced the hopes and challenges of living in this new nation. From the Sinai, Six-Day, and Yom Kippur Wars to the ever-present threat of terrorism to the antagonism between Christians, Jews, and Muslims to the constant possibility of being evicted from the country, life in Israel was often fraught with danger and uncertainty. However, ultimately, this book tells a story of peacemaking and reconciliation. Told by a missionary, this is a side of Israel that goes beyond the political tragedies and religious hatreds, and sees the possibility of God’s unifying spirit and presence in the Holy Land.

“Anyone interested in Israel/Palestine, Middle Eastern Christianity, and Mennonite missions will find this book insightful. Roy Kreider recounts stories from his 40 years as a Christian leader in Israel with biblical-missiological reflections on the Christian witness among Jewish and Islamic people.” -John A. Lapp, Mennonite Central Committee

“*Land of Revelation* is an important historical record of Mennonite witness in Israel from one who pioneered in that witness. It is also a spiritual autobiography.” -Calvin and Marie Shenk, Eastern Mennonite University

Roy H. Kreider served as a Mennonite representative in Israel from 1953 to 1985. During that time he and his family were workers for Mennonite Board of Missions, now Mennonite Mission Network. He served on the pastoral staff at Cornerstone Church and Ministries International for 17 years. (Available at [hp@mph.org](mailto:hp@mph.org))



***The Sound of Sheer Silence and The Killing State: The Death Penalty and the Bible***

by Millard Lind, Cascadia Publishing House

(Co-published with Herald Press as volume 8 in the Studies in Peace and Scripture Series sponsored by Associated Mennonite Biblical Seminary. Explore it in depth at: <http://www.CascadiaPublishingHouse.com/sss/sss.htm>.)

“Lind has been exploring biblical themes of justice and injustice, war and peace, for many years. As he suggests in his preface, this book is the culmination of a life of scholarly work.” -Howard Zehr, Professor of Sociology and Restorative Justice at Eastern Mennonite University, in the Foreword

This book unambiguously opposes capital punishment as the immoral act of “the killing state.” Lind traces Yahweh’s saving action and steadfast love for Israel and the world from Moses to Elijah to Jesus, and shows how they are to be emulated on the societal level by obedience to covenant law. This leads to his conclusion that capital punishment is to be opposed because from the perspective of the God revealed in the Bible—determined in Lind’s view by the careful reading of the text he has attempted here—capital punishment is simply wrong.

“This is an important work. Lind’s analysis of Old Testament texts seriously undermines notions of a prevailing theology of violence in the Old Testament.” —Wilma Ann Bailey, Associate Professor of Hebrew and Aramaic Scripture, Christian Theological Seminary



*“In his vigorous attack on the killing state, Millard Lind moves away from rationalistic arguments against capital punishment, however useful they may be, toward a radically biblical approach that does not look for single texts but identifies a large movement of covenant law that sets forgiveness and love of neighbour over against all statist claims on human life. This may be the only ‘weapon’ that Christians have. Lind suggests it is the one that matters.”*—Patrick D. Miller, Professor of Old Testament Theology, Princeton Theological Seminary

Millard Lind, Goshen, Indiana, is a retired Professor of Old Testament at Associated Mennonite Biblical Seminary, where he taught for thirty years. A widely travelled and published scholar, Lind is the author of such books as *Yahweh Is a Warrior* (Herald Press, 1980); *Monotheism, Power, Justice* (Institute of Mennonite Studies, 1990); and *Ezekiel* in The Believers Church Bible Commentary (Herald Press, 1996). He has also published numerous articles in scholarly and church magazines.

***Loving Without Giving In: Christian Responses To Terrorism And Tyranny***

by Ron Mock, Cascadia Publishing House  
(The book is copublished with Herald Press. Explore it in depth at <http://www.CascadiaPublishingHouse.com/lwg/lwg.htm>.)

How can Christians love their neighbours and their enemies at the same time? What if the enemies are terrorists and tyrants, and the neighbours include the people they terrorize or tyrannize? Can governments be terrorists? Or only individuals? Is there a Golden Rule for nations? These are among the many urgent questions addressed in *Loving Without Giving In*.

*“At a time when rampant fear and justified violence appear to be the primary strategic tools of both mainstream politics and terrorism, Ron Mock has provided a much needed Christian antidote: Love. The practical approach and well-founded theology found in this book are needed now more than ever in our churches, classrooms, town halls, and heaven knows, our politicians desks.”*—John Paul Lederach, Professor of Peacebuilding, Joan B. Kroc Institute for International Peace Studies, University of Notre Dame; Distinguished Scholar, Eastern Mennonite University

*“What I expected to be a dreary analytical work instead nudged me to confront my own threads of terrorism, deepen my dependency on Christ, and gain hope that God is relevant when dealing with terrorists. I recommend this book as a basis for sermons and for Sunday school study. Mock delivers what he promises, ‘Inspiring, creative, positive suggestions about where we might look expecting to find nuggets of God’s direction for these times.’”*

—Susan Mark Landis, Peace Advocate, Mennonite Church USA Executive Board

Ron Mock, Newberg, Oregon, is Associate Professor of Political Science and Peace Studies at George Fox University. After finishing his law degree at the University of Michigan in 1982 and briefly practicing law, he became founding director of the Christian Conciliation Service of Southeastern Michigan. His experiences in interpersonal peacemaking led him to his undergraduate alma mater, George Fox University, where he joined the Center for Peace Learning in 1985. Mock has engaged in research, teaching, and work on nonviolent resolution of conflict from interpersonal disputes to international warfare. He is editor of *The Role Play Book*, and a member of the International Quaker Working Party on Israel and Palestine.



For those who suffer, forgiveness has many advantages. Laying down the burden of wrath can be a relief that contributes to the victim’s emotional adjustment. Forgiving gives us the freedom to move on with our lives. As we retreat further from mercy and deeper into obstinacy, we give up the ability to reach out to other people. Forgiveness educates us and moves us from spiritual death to spiritual life. Aggrieved people can learn from the ill treatment they have experienced - learn how not to hurt others in the same way and learn how to avoid being hurt again in the future.

**(FORGIVENESS IN A WOUNDED WORLD: *Jonah’s Dilemma*, Janet Howe Gaines, Society of Biblical Literature, 2003, 165.)**

**The season of Advent means there is something on the horizon the likes of which we have never seen before. It is not possible to keep it from coming, because it will. That’s just how Advent works. What is possible is to not see it, to miss it, to turn just as it brushes past you. And you begin to grasp what it was you missed, like Moses in the cleft of the rock, watching God’s (back) fade in the distance.**  
**So stay. Sit. Linger. Tarry. Ponder. Wait. Behold. Wonder.**  
**There will be time enough for running. For rushing. For worrying. For pushing.**  
**For now, stay. Wait.**  
**Something is on the horizon.**  
*- Jan L. Richardson, Night Visions: Searching the Shadows of Advent and Christmas*

Despite the difficulty in bringing ourselves to pardon, we have an opportunity to grow spiritually when we engage in the process of forgiveness. Our humanity develops as we open our hearts to those who do not ask for and perhaps do not even want our forgiveness. When we show compassion and forgive them, we may help ourselves more than we help those who have caused us anguish. In fact, "healing comes as we see ourselves in those who hurt us" (Meek and McMinn 53) and as we recognize our own imperfections in the faces of our tormenters. Forgiveness is a therapeutic tool that helps us end our isolation, anxiety, depression, anger, and fragmented spirit. Without God's forgiveness, human beings would remain in a broken state, and without forgiving our fellow human beings, we remain locked in a metaphorical prison.

Originally the prison is not of our own making, but when we refuse to forgive those who have hurt us, we lock ourselves in a dark and cold dungeon that we help to perpetuate. Our own stories are as open-ended as the book of Jonah wherein God forgives the Ninevites but stops short of saying that Jonah should do the same. Will we or will we not forgive those who hurt us?

**(FORGIVENESS IN A WOUNDED WORLD:**

*Jonah's Dilemma*, Janet Howe Gaines, Society of Biblical Literature, 2003, 165.)

## Jesus, Our Spiritual Director

**WENDY J. MILLER, UPPER ROOM BOOKS, 2004.**

Wendy J. Miller, campus pastor and assistant professor of spiritual formation at Eastern Mennonite Seminary, has released her third book.

Published by Upper Room Books, *Jesus, Our Spiritual Director* grew out of Miller's seminary teaching and her work on a master's degree in spiritual theology and spiritual direction at General Theological Seminary in New York City.

Miller discovered that there was very little mention in the literature of spiritual direction about Jesus Christ as a spiritual director, both for individuals and for the church.

Classical writings and teachings about spiritual direction usually hold the stance that spiritual direction began in the third and fourth centuries with the desert fathers and mothers, with God and the Holy Spirit giving the guidance. Miller wanted to reframe the thinking about when spiritual guidance begins.

"I became aware as I read and studied the scriptures about how much spiritual guidance is being given," Miller said, "If you look at the scriptures from that perspective, from Genesis on, God is giving guidance and people are alternately responding to God or resisting God."

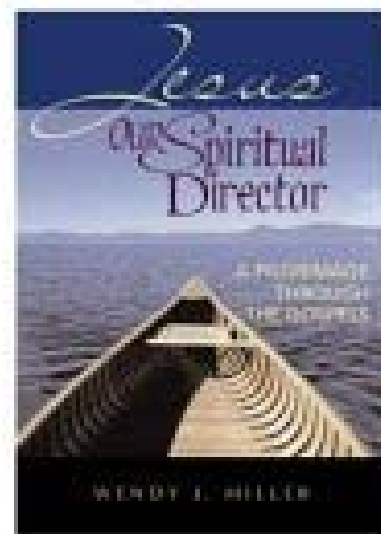
Miller combines a narrative theology approach to the New Testament with the Hebrew understanding of people experiencing the events of scripture. This immersion in the biblical narrative in time became a spiritual discipline within the Christian tradition.

The book is organized in a way that gives some description of spiritual guidance in the gospels and then invites the reader to experience spiritual guidance for her or himself. Each chapter ends with a section for small groups that includes reflection on the chapter and guidance on how to listen to each other and practice spiritual direction within a small group.

Miller worked with this manuscript for ten years and with questions of spiritual direction in scripture longer than that.

"The spiritual guidance that is woven into the fabric of biblical narrative becomes the thread which I use to weave and create seminary courses on spiritual formation and as I practice spiritual direction," she stated.

Miller's previous works, both published by Upper Room Books, Nashville, Tennessee, are *Learning to Listen: A Guide for Spiritual Friends* (1993) and *Invitation to Presence: A Guide to Spiritual Disciplines* (1995).



## Nonviolence and Peace Building in Islam-Theory and Practice

**MOHAMMED ABU-NIMER, UNIVERSITY PRESS OF FLORIDA, 2003.**

As Western media bombards us with images of violent Islamic militants brandishing AK-47s, a peace-loving person is left wondering, "Is Islam's core really warlike?" Yet, turn the tables and see the pictures of U.S. President Bush praying with evangelicals and then sending troops to invade and occupy a sovereign nation. With these two images in mind, those who see their faith as the foundation of peace, be they Muslims or Christians, are challenged with convincing the majority adherents that the use of violence will not bring about God's intended peace and justice in the world.

Anabaptists have stood outside of the mainstream of political power for some time. Our theology has, at its core, an understanding of reconciliation which is a

cosmic concept yet local in its ramifications. In this understanding Anabaptists, among others, are a minority. Those, who take upon themselves the task of refocusing Islam on its peaceful nature, are equally a minority.

Mohammed Abu-Nimer has moved the thinking of Islamic nonviolence forward another major step with the writing of his book *Nonviolence and Peacebuilding in Islam; Theory and Practice*. Through a scholarly approach Abu-Nimer maps out three categories in recent Islamic literature dealing with violence. All three are based on the belief that the Qur'an allows for the use of violence in some circumstances. The first category would be that Muslims need to defend the faith and bring about the peace of God by whatever means necessary in today's world where US empire and cultural imperialism are hostile to Islamic values. That means the use of violence is fully justified to thwart assimilation and cooption of non-Islamic values.

The second category of literature maintains that Islam is by nature a peaceful faith. There is, however, such a thing as a 'just war', again in defence of the faith. This will necessitate violence but normally people live in peace with each other. The third category of literature is the same as the second, namely there are conditions for just war, but that we live in such dangerous and deadly times, none of the conditions can ever be met. Therefore, no war can be just and thus nonviolent means of defence and resistance must be found.

*Nonviolence and Peacebuilding in Islam* contains many quotes from the Qur'an and other respected writings that form the basis of Islamic nonviolence and peacebuilding. Abu-Nimer builds his case for a framework of peace on the Islamic principles of justice, doing good, the universality, sacredness and dignity of humanity, equality of peoples, quest for peace, peacemaking, knowledge and reason, creativity and innovation, forgiveness, deeds and action, individual responsibility and choice, patience, collaborative actions and solidarity and understanding the concept of the ummah (community of believers). Some of these attributes, equality, creativity and innovation are not ones I would have ascribed as Islamic values. Yet Abu-Nimer argues that they are inherent values within the Qur'an but have been stifled by the closing of interpretation and codification of its meaning in the 11th and 12th centuries.

Abu-Nimer challenges the notion that change/justice movements are either wholly violent or committed to absolute nonviolence (Gandhi/King). He argues that movements of resistance, committed to nonviolence, sometimes use non-lethal means that are perceived as violent. Denmark's resistance to Nazi occupation comes to mind as a recent Western example. Abu-Nimer takes an in-depth look at the first Palestinian Intifada as a case study in how a nonviolent movement can use a methodology (stone throwing) that can be perceived as violent yet be part of a larger cultural and religious effort at challenging the injustice of occupation while resisting the urge to hate the enemy. Stone throwing restored the dignity and unity of the Palestinians while communicating, in an almost wholly non-lethal way, with overwhelming Israeli firepower.

*Nonviolence and Peacebuilding in Islam* is an excellent place to start when trying to uncover Arab cultural and religious supports for peacebuilding. Although the book is focused mainly on the Arab world, the Palestinian reality is what Abu-Nimer knows best, his reflections do have transference outside the Middle East. The book gives multiple areas where, as an Anabaptist, I can strike up conversation with Muslims about addressing the present global reality of violence.

**BOOK REVIEWER: JON RUDY, MCC ASIA PEACE RESOURCE**

**In reality, the Holy Land does not need walls, but bridges.**

**- Pope John Paul II**

How can we break out of our prison? Some of us never can. When we learn from the book of Jonah that all humanity is beloved of God, escape from confinement becomes more possible, however. God knows us as the beloved before we experience the warmth of family, friends, or spouses. God forgives us, even when others cannot. Because we are God's beloved, forgiveness is ours for the asking. The Lord, the One of perfect love, can forgive even the most heinous sins. In an increasingly complicated world where political domination, corporate greed, personal indiscretion, and private abuse take control of many lives, "beloved" may be the single word that lifts us up. It is an old-fashioned word... Beloved is the name by which God knows us, but "our driven lives, surrounded by so many loud, demanding voices, make it difficult to hear the small voice that reminds us of our real name" (Nouwen 12). Our lives include a perpetual effort to recover from lacerations and wounds inflicted upon us. We are embroiled in a continual dilemma over how to forgive God, ourselves, and others. Much of history can be seen as a struggle to give and receive forgiveness. The complex characters and situations in the book of Jonah point the way. By understanding that the recalcitrant prophet, the ignorant sailors, and the repentant Ninevites are all beloved to God, we can begin to reach for forgiveness in our wounded world. (*FORGIVENESS IN A WOUNDED WORLD: Jonah's Dilemma*, Janet Howe Gaines, Society of Biblical Literature, 2003, 165-166.)

## Websites

### Seeds of Peace

Founded in 1993, Seeds of Peace is dedicated to empowering young leaders from regions of conflict with the leadership skills required to advance reconciliation and coexistence.

[www.seedsofpeace.org](http://www.seedsofpeace.org)

**Chat the Planet** is a television show and internet community that connects groups of young Americans (ages 15 to 25) with their peers around the world, via satellite, for frank, no-holds-barred discussions about politics, relationships, prejudices, and life in general...Our goal is to build bonds, to confront biases, to tackle cultural misunderstandings, and to get young people all fired up and ready to act for social change.

[www.chattheplanet.com](http://www.chattheplanet.com)

**The Global Youth Action Network** is a not-for-profit organization that acts as an incubator of global partnerships among youth organizations. Our mission is to facilitate youth participation and intergenerational partnership in global decision-making; to support collaboration among diverse youth organizations; and to provide tools, resources, and recognition for positive youth action. GYAN believes that the critical issues facing the planet now demand our attention and commitment; and that if we are to solve these problems in our life, then we must act, and combine our efforts to guarantee a future of peace, justice and sustainability.

[www.youthlink.org](http://www.youthlink.org)

**TakingIT Global** is an international organization led by youth and enabled by technology. TIG connects youth to find

inspiration, access information, get involved, and take action to improve their local and global communities.

[www.takingitglobal.org](http://www.takingitglobal.org)

**The Oxfam International Youth Parliament** (Oxfam IYP) supports a network of young leaders in 150 countries to work for positive and lasting change in their communities.

<http://iyp.oxfam.org>

### International Education And Resource Network

iEARN is the world's largest non-profit global network that enables young people to use the Internet and other new technologies to engage in collaborative educational projects that both enhance learning and make a difference in the world.

[www.iearn.org](http://www.iearn.org)

**UNIFEM** is the women's fund at the United Nations. It provides financial and technical assistance to innovative programmes and strategies that promote women's human rights, political participation and economic security. Within the UN system, UNIFEM promotes gender equality and links women's issues and concerns to national, regional and global agendas by fostering collaboration and providing technical expertise on gender mainstreaming and women's empowerment strategies.

[www.unifem.org](http://www.unifem.org)

"**Tools for Peace** - the role of religion in conflicts" was an international inter-religious peace conference, held in Sweden 21-24 November 2004. Reports can be found on their website.

[www.tools-for-peace.net](http://www.tools-for-peace.net)

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## The Anabaptist Association of Australia and New Zealand Inc.

The purposes of the Association are:

- To nurture and support the Christian faith of individuals and groups in Australia and New Zealand who identify with the Anabaptist tradition.
- To network and link individuals, churches and groups of Christians who share a common Anabaptist understanding of the Christian faith.
- To provide religious services including teaching, training, pastoral care, mediation, and counsel to its members and others interested in the Anabaptist tradition.
- To provide resources and materials relating to the tradition, perspectives, and teaching of Anabaptists to both the Christian and general public.
- To convene conferences and gatherings which provide opportunity for worship, teaching, training, consultation, celebration, and prayer in the Anabaptist tradition.
- To extend the awareness of Anabaptism in Australia and New Zealand assisting individuals, churches and groups discover and express their links with the Anabaptist tradition.
- To provide an opportunity for affiliation for churches and groups who wish to be known in Australia and New Zealand as Anabaptists.

## What is Anabaptism?

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

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

**AAANZ**

c/o Mark and Mary Hurst

P.O.Box 367 Sutherland NSW 1499

Australia

02 9545 0301

[AAANZ@iprimus.com.au](mailto:AAANZ@iprimus.com.au)

**AAANZ Homepage on the internet**

<http://www.anabaptist.asn.au>