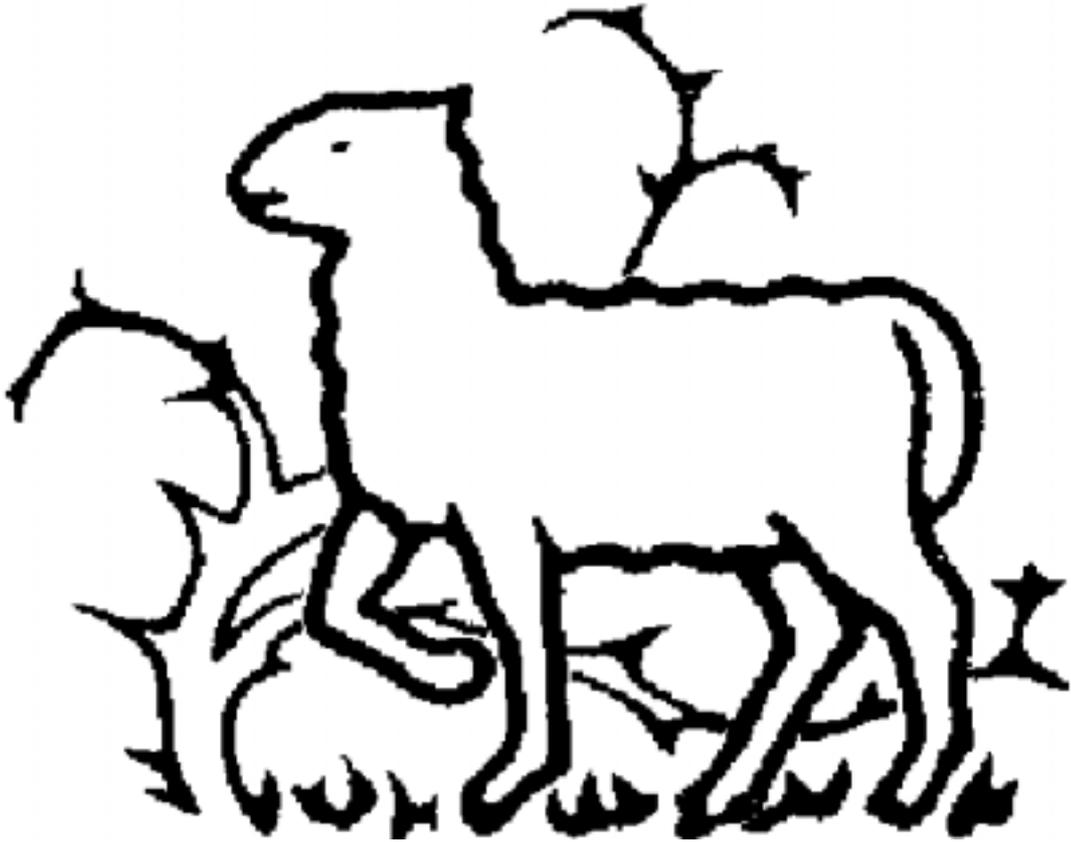


ON THE ROAD



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

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THE
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"My spiritual journey during Lent did two things. It brought me face to face with my own brokenness in a stark way. I have seen busyness, for the sake of the kingdom, of course, as a virtue. How can our burned out bodies and our bruised relationships be a sign of the resurrection in our lives?...I have concluded that God wants to show me how to be less busy so that I can do more for the kingdom. As I am beginning to see it, that is living in the resurrection."

- David Brubacher, Minister to Conference, Mennonite Church Eastern Canada (MCEC), 4 April 2002, "Insights"

THE VIEW FROM EPHESIANS FOUR

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

MARK AND MARY HURST

"Oh Lord, how long until you come and judge? Before you bring your justice into this messed up world of ours?" This cry is heard in the scriptures from the Psalms through to Revelation.

Questions arise as we read the Bible and read the newspaper. "Where is your justice, God?" "Why do the innocent continually suffer and get trampled on by the rich and powerful?" And one question we often have is "Why are so many Christians on the wrong side?" supporting the powerful, the arrogant, and the violent despite the clear Biblical image of God as a God of love and justice, a God who cares for the poor and downtrodden.

This issue of *ON THE ROAD* deals with some of these questions. Questions about evil and terror are addressed. The Middle East situation is looked at. And a major theological question is examined. If God is a God of peace and non-violence, like we Anabaptists claim, why is the atonement such a violent affair? Why does a God of peace need such a violent sacrifice to make things right?

We do not answer all the questions we raise but try to get the conversation going. We present some perspectives not often given in Christian publications. Hopefully, as you enter into the discussion, your faith in the God of Shalom will be strengthened.

"Resurrection" emerges in a number of articles. We just came through a season in the church where the fact that "Christ is risen!" was celebrated. What does resurrection have to do with our life today? While preparing these articles we read in the devotional *The Upper Room Disciplines* a week of meditations called "Life In The Light of the Resurrection". We present highlights of these meditations throughout the newsletter. We also share some thoughts on living in the resurrection from recent correspondence we received from Canada.

A number of AAANZ events are advertised in this issue. Take note especially of the January AAANZ conference and put the dates in your diary. We would love to see as many of you there as is possible.

"Christ is risen indeed!" Let us live in that hope and be resurrection people.

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 :

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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.

PRESIDENT'S REPORTDOUG HYND

Where are we now?

In the course of preparing for an AAANZ “visioning day”, I was commissioned to prepare a reflection on where we are as an Association. The question provoked me into consideration of the broader issue of our location in history and geography. My president’s report in this issue of *ON THE ROAD* is an edited version of those reflections. The specific questions about the Association and its future have been caught up in the report that will emerge shortly. A number of us spent a day in reflection and prayer with the sharing of food, laughter, and the experience of walking around the community in which Ross and Diane Coleman are seeking to put down roots.

Context

The question of where we are now as an Association is not only an issue about the AAANZ itself, though I will get to that issue later, it is an issue of where we are in Australia and New Zealand today.

What time are we in?

* A time of increasing focus on the controlling power of the state as a military institution at the same time as its economic role is declining. There is an obsession with safety and security achieved through military force and the fear of the stranger in the particular form of the refugee.

* A time of empire in which we in Australia and New Zealand are cast, or cast ourselves as satellites to the United States as the dominant economic, military, and cultural power, but in which we refuse to describe truthfully, what our role is.

* It is a time of unsettling of the certainties of modernity or perhaps the pushing of the trends of modernity to their conclusions that goes under the name of post modernism. David Lyon from a sociological angle informed by his Christian commitment in *Jesus in Disneyland* and Walsh and Middleton’s *Truth is Stranger Than It Used to Be* from a

theological perspective, provide us with some powerful insights into this process.

Where are we placed as the community of God’s people?

* We live in a time of violence – or at least greater awareness of the extent of violence and the magnification of the reach of weapons of violence through technological enhancement. It is a time of numbing against the pain of continuous and overwhelming exposure to the suffering of the world.

* A partial breaking down of the assumptions that I grew up with – that the scientific frame of reference and assumptions of progress would erode away religious practice and belief – is occurring. Instead, we live in a time of rampant spirituality.

* It is a time in which Christianity as a cultural memory lingers on as an assumption that being Christian is about morality and being good. The spiritual is seen as the infinitely flexible and open dimension of life – a matter of making of the self and consuming from the supermarket of religious options.

* A time in which the automatic assumption that there might be no real tension between being a Christian and being an Australian, has been shaken loose. It is a time in which the institutional church is under cultural challenge, youth preferences in worship style, and pressure of a largely aging demographic.

In the light of the above, the question that presses on me is this. Is there any prospect for a Christian community that can, in the words of Karl Barth, “Represent God’s cause in the world yet not wage war on the world, love the world, and yet be completely faithful to God”? (P.218 *Action in Waiting: Sermons of Christopher Blumhardt*)

Can we live with hope that this might become a possibility? Can we live in openness to the call to such discipleship and the building of such a community? That to me is the time and place in which we exist.

LETTERS.....

Thank you for including Kevin Ward’s article in *On The Road*. Excellent stuff. It goes a long way to explaining things my wife and I have experienced - no, we were not being paranoid! I’ve mentioned on a couple of occasions - it “scratches an itch” that’s been hard to reach! Very, very encouraging, scholarly... and timely!

The rest of the magazine is great also, particularly your treatment of peace and justice issues. There is much to be understood and embraced in this. Very worthwhile

Peace and Blessings in His name,
Ross McKinnon, Perth

[Editors Note: We recently sent out a *Sydney Morning Herald* article by Tim Costello entitled “Being Christian in a post Christian era”. The article sparked a number of emails, one negative, and the others positive. The negative response felt that Tim was being used by the newspaper (willingly or not) to continue their Sydney Anglican bashing. Two other responses follow.]

A good article by Tim and one that deserves to be passed on, so I’ll do just that.

Doug Sewell, Sydney

Unfinished Christian business

On the surface it seems obvious that we live in an increasingly post-Christian culture. It wasn’t that long ago that Christian mores and beliefs had significant influence in Australian public life, for example, in restrictions on Sunday trading, in censorship laws and in social tensions between Catholics and Protestants. Not any more. Whilst the reminders of Christendom are still there for all to see, for example in the cathedrals on major city intersections, the public visibility of metropolitan archbishops, the social power of elite church schools and the church ceremonies to mark major national tragedies, the dominant forces Australian culture - in business, politics, the media and academia - no longer take Christianity seriously.

Or perhaps not. There is an argument, made by both apologists and critics of Christianity alike, that under the surface, a Christian vision of life and human affairs continues to influence our culture - albeit in an attenuated form. Thus, the Canadian philosopher Charles Taylor argues that along with Baconian science and modern romanticism, Christian theism is one of the animating ‘moral sources’ of modern identity. Recently, Edward Skidelsky suggested that a secular discourse of universal human rights is becoming increasingly strident because it has lost its connection with the Christian vision of persons from which it stemmed. On the

other hand in his book, *The Religion of Technology*, Canadian historian David Noble claims that the major projects of modern techno-science: genetic engineering, artificial intelligence, the space race, and nuclear technologies are fuelled by a dangerous dream of transcendence that had its roots in medieval Christianity.

Thus the recent statements by Peter Jensen and Tim Costello about what Christianity means in a 'post-Christian culture' are interesting not just to church people but to all of us. They obviously represent very different accounts of what Christianity is about. Peter Jensen's call for a more theologically explicit Christian intellectualism was interpreted by Tim Costello as a nostalgic desire to return to a lost Christian hegemony. In Costello's view, Christians needed to give up aspirations to cultural influence and recover a 'naïve' and risky identification with the marginalised and powerless Jesus who identified with the poor and outcast.

I think that Costello has misrepresented what Jensen actually said - no doubt reading his words through his own mixed experience of Sydney Anglicanism. What Jensen was saying is much more interesting than calling for a re-assertion of creedal dogma. Rather he wants Christians in various fields of intellectual and cultural endeavour to re-discover a distinctive theological voice that grounds a vibrant Christian vision of reality rather than simply adding a 'religious' or ethical perspective to secular culture.

There is some irony about Jensen's statement. Together with his brother Phillip, rector of the large St Matthias Church in Sydney, Jensen represents the dominant Sydney Anglicanism that has done so much to narrow the activities of the national evangelical student movement (known as AFES, the Australian Evangelical Fellowship of Evangelical Students) to such an extent that one student acquaintance of mine was once told that getting high grades meant that he wasn't devoting enough time to primary task of personal evangelism!

Acts 17:22-31 – Some go so far as to link God primarily with death rather than life. On this basis they can suppose that God is on the side of those who deal death to their enemies or that God is indifferent to the death of the dying or even wills their death. But the resurrection of the crucified makes this confusion impossible. It makes clear that God is the God of life...The divisions in the world between races and cultures and creeds that always threaten to break out into death-dealing conflict are overcome on the basis of the resurrection of Jesus. God is the God of life, giving us life and promising new life for all who face death. (*Disciplines*, 134)

I think Jensen is right in saying that Christians need to recover their own distinctive vision of reality and give it public expression in intellectual and cultural life. However, Costello brings into focus the question of what should be at the heart of any such vision: what we make of the person of Jesus. The trouble with Costello's counter vision is that it only tells part of the Jesus story. Jesus is portrayed by Costello as the one who told stories and walked with the marginalised in the back streets of Jewish society. What he doesn't tell us that the story continues with Jesus being crucified for his politically subversive activities, then being resurrected and ascending to the 'right hand of the Father' (symbolising a place of divine power and authority over 'all things'). Rather than this part of the story being simply a pre-modern symbolism of communal hope, it was clearly central to the message of the first century Christian movement, and has continued to reverberate down through the Christendom era - and beyond. Quite simply, from the beginning, Christians have made the extraordinary claim that Jesus was the one who disclosed the nature of the transcendent, the divine. Absurd, offensive? Maybe. However, it is on the basis of that claim that the Christian narrative ultimately stands or falls.

It is also a narrative of the nature of divine authority. Clearly, however, the kind of power and authority wielded by Jesus was from below, expressed in terms of service and communal solidarity and reconciliation, not of hierarchy, control, and domination. The New Testament expresses this in terms of the curious image of 'the Lamb upon the throne'. The disaster of 'Constantinian' Christian establishment (i.e. following the conversion of the Emperor Constantine in the early 4th century) was that this 'alternative politics' of Jesus was more or less abandoned and 'Christianity' pressed into service as a legitimating ideology for all the usual forms of hierarchy, oppression, and exploitation.

The trouble with Jensen's view is that he doesn't take seriously enough the problem of this legacy of Constantinian politics. The institution that he heads is steeped in the symbolism - if no longer the reality - of a rapprochement between the powers that be and the Christian movement. Maybe the recovery of a Christian theological vision he wants also needs to include a recovery of the servant politics of Jesus. Conversely, in his 'naïve' identification of Jesus Costello may need to come clean about the transcendental claim that the Christian story entails, that it is Jesus who makes knowable the Trinitarian mystery of the divine source of all things, the One in whom we all live and move and have our being.

Peace, Ian Barns, Murdoch University, Perth

"By nature I'm high church and anti-clerical, a Mennonite with a nasty fondness for icons. My kids go to a Catholic school and an Anglican parish. I have faith in the spirit finding its way and by association I have some residual faith in people's capacity to seek the greater good. I don't like much about the established church but I have no choice but to put my hope in it. There are of course other things to have faith in." - "Tim Winton's Holy Lands", *Zadok Perspectives*, No. 74 Autumn 2002, p.9.

When contacted about this quotation, Winton wrote, "Naturally I'm only talking about my own wild contradictions, but yeah, part of me is still caught up in the anarchist impulse that I think lies at the core of the Anabaptist tradition. Probably read too much Yoder."

Making Sense of the Atonement

By MARK S. HURST

The New Bible Dictionary tells us “the word ‘atonement’ is one of the few theological terms we derive basically from Anglo-Saxon. It means ‘a making at one’, and points to a process of bringing those who are estranged into a unity...Its use in theology is to denote the work of Christ in dealing with the problem posed by the sin of [humanity], and in bringing sinners into right relationship with God.”

The New Dictionary of Theology calls atonement “the central doctrine of Christianity.” Throughout Christian history, a number of theories have developed trying to explain why Jesus died. Each of these reflected the historical context of its author.

[See box on “Theories of Atonement”]

Laverne Rutschman in a recent article entitled “The Work of Christ” (*The Mennonite*, 19 March 2002, 12) asks the following question. “Is there another approach to the understanding of the life, death and resurrection of Jesus that speaks to us in our context in a way that is more experiential than the various theological theories through the centuries?”

The short answer is yes, there is. In *The Nonviolent Atonement* (Eerdmans, 2001) author J. Denny Weaver looks at the atonement in a way dubbed “thinking out of the box” by “being willing to view an ancient and classic question from a new and different standpoint.” (XI) Weaver seeks to expose “the centuries-long use of Christian theology to accommodate violence both systemic and direct.” (225)

Weaver is professor of religion and chair of the Department of History and Religion at Bluffton College, a Mennonite

university in Ohio. His book comes from “twenty-five plus years of conversation and reflection” and offers “new interpretations of some elements of the history of doctrine”. In his Preface, he says, “It is my fervent hope that this essay about the past for the present will make *Christian* faith more Christ-like in future years.” (XIII)

The major problem he sees in classical atonement theories is that they start with violence. Weaver’s atonement model, called narrative Christus Victor, has as its working assumption “the rejection of violence” – “atonement from a nonviolent perspective.” (74)

Weaver builds on the work of John Howard Yoder and calls his book “a theological parallel to *Politics of Jesus*.” (13) Like Yoder, Weaver takes the story of Jesus’ life, death, and resurrection seriously thus the “narrative” part of his model. The Jesus story is about Jesus living out his mission on earth “to make visible the reign of God in our history.”

In carrying out that mission, Jesus was killed by the earthly structures in bondage to the power of evil. His death was not a payment owed to God’s honor, nor was it divine punishment that he suffered as a substitute for sinners. Jesus’ death was the rejection of the rule of God by forces opposed to that rule. (44)

Many of the classical atonement models ignore the

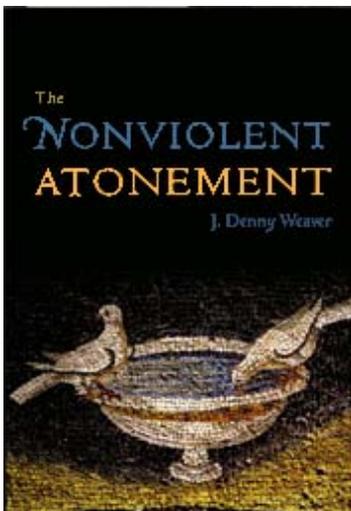
resurrection but Weaver sees “the power of the reign of God over the forces of evil” in the resurrection of Jesus. “The resurrection as the victory of the reign of God over the forces of evil constitutes an invitation to salvation, an invitation to submit to the rule of God.” (45)

Weaver emphasises in his model that “violence originates with humans and not with God”. (49) He likes this interpretation of 2 Corinthians 5:21:

God did not himself destroy Christ in judgement. Certainly, he sent him into the world of sin, but entirely with the aim of saving humankind. However, the power of sin was so great that it was able by means of its own mechanism and dynamic to draw him into its world and thus to make him into sin. (57)

One of the strengths of Weaver’s book is how it views the book of Revelation, taking seriously the power of evil and the church’s confrontation with it. With the Constantinian shift, the church moved from confrontation to accommodation and in the process lost the “possible historical antecedents of the symbolism in the book of Revelation.”

With the church no longer confronting the empire, but rather accepting the intervention of political authorities in churchly affairs and looking to political authorities for support and protection, the actual historical, social situation of church-state cooperation and fusion of church and social order no longer matched the cosmic imagery of confrontation. And when the cosmic imagery of Revelation no longer matched the



THEORIES OF ATONEMENT: FROM ANSELM TO CROSSAN

The **Christus Victor** concept suggests the conviction of the early Christians relating to the cosmic significance of the work of Christ in his victory over the destructive powers. The **ransom theory** spoke to people in a period when travellers were often abducted and kept for ransom. It dominated Christian thinking until the time of Anselm of Canterbury (1033-1109). Anselm’s **satisfaction theory** spoke to a feudal society. Human sin in the face of a righteous God demands either punishment, i.e. eternal separation from God, or satisfaction that would enable God to overlook human sin. Only human beings should make satisfaction, but only God is able to do so. Christ, through his vicarious suffering, made satisfaction possible. Peter Abelard (1079-1144), with his **subjective view** of atonement, considered the contemplation of the cross adequate to bring about repentance and the transformation of human life. Hugo Grotius (1583-1645), in his **governmental theory**, saw the death of Christ as a penal example that satisfied both God and the sovereignty of the law. In the United States, Horace Bushnell (1802-1876) promoted the **moral influence theory**.

All these concepts and others can find some basis in biblical teaching, but none satisfies all biblical criteria or speaks to us adequately today. In an article in *The Christian Century* (March 7, 2001), S. Mark Heim notes that many people do not buy any concept of atonement relating to the cross. For John Dominic Crossan and others who speak of the pre-Easter Jesus, there is no need for the cross. The meaning of Jesus relates to his healing ministry and social teachings, not to his death and resurrection.

-Laverne Rutschman, (*The Mennonite*, March 19, 2002, 13)

historical context, the cosmic imagery lost much of its meaning. The atonement motif that used such imagery [narrative Christus Victor] could be refuted and abandoned. (87)

Weaver compares his model to others and points out what he thinks are their weaknesses. “Whatever the teachings or example of Jesus were that Anselm had in mind, they were not integral to the atoning work of Jesus.” (89) This is a major weakness of atonement models that only talk about the death of Jesus and exclude his life and teachings. This is reflected in some of the creeds, like the Apostles Creed, that speak of Jesus being “born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried.” What happened to the time between when Jesus was born and he was tried by Pilate? Weaver argues that we need an atonement model that takes seriously the life and teachings of Jesus.

What the absence of the specifics of Jesus in these other models leaves us with is salvation separated from ethics. Salvation is just a legal transaction that has nothing to do with the ongoing life of the one “saved.” Weaver states that what we are left with is the Constantinian church,

...a church that has reached accommodation of violence within the social order; a church in which the Christian life of ordinary lay people resembles the minimal expectations of polite society. It is the “religious,” who follow the councils of Jesus’ teaching, from whom more is expected than normal life in society. (91)

Weaver uses several chapters of his book to look at other “marginal” voices in this debate – black, feminist, and womanist theological voices. He then returns to his argument that the issue of violence is important when developing an atonement model, even though for many theologians this has not been the case in the past. He argues his case in the following way.

If Jesus rejected the sword and his actions portrayed nonviolent confrontation of evil in making the reign of God visible, then it ought not be thinkable that the God who is revealed in Jesus would orchestrate the death of Jesus in a scheme that assumed that doing justice meant the violence of punishment. If Jesus truly reveals God the Father, then it would be a contradiction for Jesus to be nonviolent and for God to bring about salvation through divinely orchestrated violence, through a scheme in which justice depended on violent retribution.” (204)

What Weaver gives us in his book is an atonement model from a restorative justice perspective. He believes the Jesus story “has no place for a relationship to God that is based on retributive justice or the idea that restoring justice means to punish.” (226)

[For an online summary of Weaver’s atonement model see: “VIOLENCE IN CHRISTIAN THEOLOGY,”

by J. Denny Weaver at:

<http://www.crosscurrents.org/weaver0701.htm>]

Another author who deals with the atonement from an Anabaptist perspective is John Driver in *Understanding the Atonement for the Mission of the Church* (Herald Press, 1986). Driver is a long-time Mennonite missionary, teacher, and author of numerous books. In recent correspondence with John, he described his book this way.

My book attempts to treat the principal biblical images used for understanding and communicating the meaning of the life, death and resurrection of Jesus, thereby facilitating the transmission of its meaning in a variety of cross cultural situations, as was already the case in the New Testament setting.

C. Rene Padilla writes this in the Foreword.

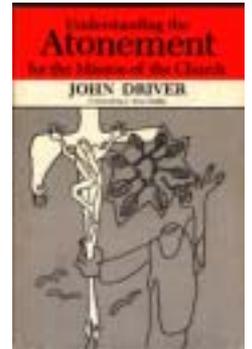
Unfortunately, Western Christianity has been so conditioned by Constantinian presuppositions that it has failed to take into account the centrality of the crucified Messiah. It has been far more preoccupied with worldly wisdom and worldly power than with faithfulness to the gospel of the kingdom. It has concentrated on the salvation of the individual soul but has frequently disregarded God’s purpose to create a new humanity marked by sacrificial love and justice for the poor.

In the classical theories on the atonement, the work of Christ was unrelated to God’s intention to create a new humanity. Driver here demonstrates that the covenanted community of God’s people is the essential context for understanding the atonement. The reconciling work of Christ creates a reconciling community where all the barriers that divide humankind break down.

Driver intentionally bypasses “the philosophical and speculative issues related to soteriology” in favour of “the practical and missiological dimensions of the work of Christ.” (243) Constantinian/Christendom presuppositions and theories of the atonement have not been helpful “in sharing the gospel with peoples outside the Christendom context of the West, whether they are peoples who are still pre-Christendom or those who have become post-Christendom in their orientation.” (243)

Driver suggests instead “a more radical reading of the biblical witness.” What Driver discovered in his study and what he writes about in depth is a “pluralism of motifs calling us to embrace the whole Christ as the source of our salvation, and not merely his death...the saving work of Christ includes his ministry, his death, and his resurrection as well as the actualizing power of his Spirit through whom his saving work is made immediate in our experience.” (244)

This book thoroughly examines ten New Testament images of Christ’s work. Instead of trying to force everything into one rational theological theory, like most classical atonement theories do, Driver celebrates the diversity found in the New Testament pictures of Jesus. He sees this diversity as a real plus in communicating the gospel across cultures and argues that this cross-cultural evangelizing was already at work in the New Testament.



John 14:15-21 – The life of the risen Lord is at the same time the foundation for our life and for our confidence in life that surpasses death. It is in this sense that the death and resurrection of Christ do not leave us orphaned in the world to try to make our own way against the odds. Rather, we are incorporated into his life, a life that has already passed through death and so is life that cannot be conquered by death. (Disciplines, 135)

...the wide variety of New Testament images which communicate the meaning of the work of Christ probably reflects the variety of contexts in which the primitive church sought to carry out the missionary mandate of its Lord. (244-245)

Another emphasis of this book, and helpful corrective to much of Protestant theology, is God's plan to be in relationship with a community of people, not just a bunch of saved individuals. "By definition, atonement, in its biblical sense, cannot be experienced outside a reconciled community. In biblical perspective reconciliation is personal, spiritual, and social." (247)

Along with Weaver, Driver sees "peace and justice as rooted in the atoning work of Christ and therefore integral to the gospel."

The death of Christ is a model for what Christians do about enemies, evil powers, the temptation to dominate. The crucial problems of economic idolatry, desire for prestige, and the thirst for power all receive God's answer at Calvary: generous self-giving sharing, servanthood, and love of enemies. (248)

Driver also agrees with Weaver that "traditional Protestantism has been able, relatively easily, to divorce faith from the rest of life and action." In response he argues

God's righteousness is not merely a moral attribute or a legal standard or a forensic declaration. It is primarily saving activity. It includes the life and death and resurrection of Jesus Christ through which the powers were defeated and new life bestowed...To be made righteous is to live in obedient submission to the righteous God. (204)

THE NONVIOLENT ATONEMENT

REVIEWED BY CHRIS MARSHALL

Of central importance to Christian faith is the claim that death and resurrection of Christ dealt definitively with the problem of sin and death in the world and effected salvation for all. But how it did so is not so clear. The atoning impact of the cross is a mystery we will never completely fathom, yet one which every generation must seek to understand as fully as it can.

In the history of Christian thought, several different atonement theories have been developed. These can be grouped into three great families — the "Christus Victor" model, which stresses Jesus' triumph over Satan, the "Moral Influence" theory, which emphasises the transforming impact of the cross as a demonstration of God's love, and the "Satisfaction" model, which sees Jesus' death as the satisfying of the demands of God's honour or God's law or God's justice. The latter has been the dominant model in Western theology since it was formulated by Anselm in the 11th century and refashioned by the Protestant Reformers in the 16th century.

There have always been dissenters from the satisfaction theory. But criticism of it has grown in intensity in the past generation, especially among feminist, black and liberation theologians. They have argued that the way the satisfaction model portrays Jesus passively accepting death without protest as the means of redemption constitutes an unhealthy example for victims of oppression. It sanctifies innocent suffering and discourages active resistance to evil. Moreover its picture of God the Father visiting punitive retribution on his Son in order to uphold his own honour or law has been condemned as form of "divine child abuse."

In this fascinating book, Denny Weaver adds yet another voice to the case against satisfaction atonement — that of Anabaptist peace theology. As well as reviewing and largely validating the criticisms of feminist, womanist and black theologians, Weaver develops two additional criticisms in some detail, as well as offering an alternative atonement model.

He points out firstly, that satisfaction atonement depends on the idea of a God who sanctions violence, a God who requires an act of retributive violence in order to satisfy his own justice. There is no escaping this conclusion, Weaver insists. Satisfaction theology advocates redemptive violence. He also argues, secondly, that the Anselmian tradition is an expression of the church's long accommodation to the prevailing political and social order that followed upon the so-called Constantinian settlement. These are both provocative claims, but ones that merit serious consideration.

The alternative atonement model Weaver proposes, which he calls "narrative Christus Victor", focuses less on the death of Jesus as the means of atonement than on his whole ministry of making visible the reign of God and on his resurrection as marking the defeat of evil. Jesus' death was not God's will, Weaver insists. It was the inevitable consequence of his non-violent confrontation with the powers of evil, the price he paid to manifest God's kingdom but not something he sought or wanted or something which God required. His resurrection, however, overturned his death and disclosed the true character of power in the universe.

Weaver makes a compelling case, and I concur with many of the points he makes. I question, however, his insistence that the death of Jesus was not God's will and was not a salvific necessity. This, it seems to me, runs counter to much New Testament evidence. If violent death-dealing is the principal manifestation of sin's power, and if God sent Jesus to break sin's power at its core, then God must have willed that Jesus "taste death for everyone" (Heb 2:9) in order to defeat sin's violence. There was no other way to do it. It is why God willed Jesus' death, not that he willed it that is surely crucial.

This is a stimulating book. The link between atonement theology and violence is a very important matter to ponder, and Weaver is to be thanked for exposing and critiquing the violent presuppositions implicit in some ways of understanding the atonement.

"As Christians we are a post-Easter people called to live in the light of the resurrection...We still have much to learn about resurrection living. The resurrection speaks of brokenness restored. What greater source of joy and inspiration? Yet we have made the program agenda of the church so busy that there is little time left to live in the glory of the life giving power of God at work among us."

- David Brubacher, Minister to Conference, Mennonite Church Eastern Canada, 4 April 2002, "Insights"

(The following article comes from *Biblical Recorder* Vol. 168 No. 10 March 30, 2002 www.biblicalrecorder.org. Tony Campolo, well-known for his controversial comments, addresses a number of issues facing the American church.)

Campolo blasts war on terror

The United States' war on terrorism could set missions back 1,000 years, a well-known author and speaker said. Tony Campolo, professor of sociology at Eastern College in St. Davids, Pennsylvania, told the North Carolina Baptist Men's conference that Jesus called Christians to be peacemakers. He said that it has become dangerous to even quote Jesus in church since September 11 "I'm not sure we want to hear about this Jesus who says 'Those who live by the sword die by the sword' as we engage in a military build-up. I'm not sure we want to hear of a Jesus who says 'Blessed are the peacemakers for they shall be called the children of God.'"

The American government has said it won't negotiate in the war on terrorism. "What's our answer to terrorism?" he asked. "It's going to set missions back a thousand years. We're going to kill them. We're going to root them out and kill them."

Campolo compared the war to trying to get rid of malaria by killing mosquitoes. "You get rid of malaria by destroying the swamps in which the malaria mosquitoes are bred," he said. "There's a swamp out there called poverty and injustice."

He said he is tired of "big-time evangelists" calling Islam an evil religion. "You say, 'But they quote it right out of the Koran.' I can quote out of the New Testament and the Old Testament and make our faith a violent religion. I would not want you to take those passages and make my God into a violent destructive God who goes around calling His people to murder others."

Campolo told of how St. Francis of Assisi left the Christian army during the Crusades, went to the tent of a sultan leading the Muslim army, and tried to win him to Christ. "He didn't succeed but the sultan said, 'If all of you Christians were like you, Mr. Francis, we wouldn't be here today.'"

Jesus called Christians to work for justice, Campolo said. "If we're going to win that Muslim world to Christ we cannot make stupid statements about their religion and we cannot, in fact, engage in a holy war against them," he said.

Campolo said he is worried because American Christians have taken off WWJD (What Would Jesus Do?) bracelets and replaced them with American flags. "People, I love this country," he said. "It's the best Babylon on the face of this earth, but it's still Babylon. This is not the kingdom of God and my ultimate allegiance belongs to Jesus and so does yours."

Describing himself as a "pro-Israel evangelical," he spoke against some of Israel's actions in its conflict with the Palestinians. He said the fact that the people of Israel are "the chosen of God" does not make them immune from injustice. "When they send tanks into the West Bank and level 70 houses in retaliation to some madman setting off a bomb in Tel-Aviv they're using Hitler-like tactics. I am suggesting that those who do not speak out for justice for the Palestinians have no right to talk about freedom and justice for the Jews because I've got to tell you that God loves the Palestinians every bit as much as He loves the Jews."

Campolo also spoke out against the US government's plan to fund "faith-based" social programs. "Don't allow yourself to get sucked into all this faith-based stuff that they're talking about. I mean, you put government together with church programs (and it) is like mixing ice cream with horse manure. It's not going to hurt the manure but it's going to raise havoc with the ice cream." Some people have suggested separating evangelical promotion from social action. "I've got news for you - all of my social action is evangelical," he said. "I don't think you can separate the two. That's what's been wrong with the church, we have been separating evangelism from social action, and now we're going to really make it a doctrine of the church with the help of the U.S. government.

"For what? We'll sell our soul for a bowl of pottage. When will you realize that the reason faith-based programs work is because they're faith-based? And if you separate the faith from the rest of the program it'll go down the tubes."

To critics who say there's money in the government, Campolo said there is money in the church. "We don't need their lousy money," he said. "We really don't."

Campolo said Jesus calls Christians to surrender their all to the work of the kingdom. "Responding to the needs of the poor is a socially transforming experience," he said. "It's a psychologically transforming experience and most important it is a spiritually transforming experience."

Pointing out that Southern Baptists have fought for the inerrancy of scripture, he asked, "Are you going to do what it tells you now that it's inerrant?" Campolo said the Southern Baptist Convention makes sure people believe all the right things. "Jesus never said go into all the world and make believers out of everyone," he said. "Is there a difference between a disciple and a believer? You bet your life there is. A disciple is someone who follows the directives of the master and lives them out."

Campolo said churches spend too much money on themselves. "Billions of dollars to build buildings to honour somebody who says I don't dwell in temples made with hands. I don't know how your theology works, but if Jesus has a choice between stained glass windows and feeding starving kids in Haiti, I have a feeling he'd choose the starving kids in Haiti."

"So we need to begin to ask as we make up our church budgets what our missionary commitments are. What are our missionary commitments to the poor, the oppressed, and the downtrodden?"

1 Peter 3:13-17 – Because they are people who live in the light of the resurrection, Christians simply don't act in ways that others do...They are odd because they believe that God is the one who comes to transform all things, not the one who simply is the reason for things being as they are. And because they have this audacious hope, they live as those who expect a new world, a transformation rather than a continuation of the world. Christians' manner of life bears witness to their hope, while others simply come to terms with the way things are. For those who have come to terms with the way things are, this hopeful way of living seems dangerous and threatening. (*Disciplines*, 133)

“...But Deliver Us from Evil”: George Bush and the Rhetoric of Evil

By CHRIS MARSHALL

During a visit to the Demilitarized Zone in South Korea, President Bush was told about a “peace museum” just over the border. On permanent display in the museum are the axes used by North Korean soldiers to kill two US servicemen in 1976. A shocked Bush retorted, “No wonder I think they’re evil”.

On several occasions since the events of September 11, Mr Bush has used the language of good and evil to account for the hatred felt for America in many parts of the world today. He has repeatedly identified America with the forces of good and her enemies with the forces of evil.

Few could object to the President’s description of the slaughtering of 3000 innocent people in New York as an act of unmitigated evil. But when, in his State of the Union address in January 2002, Bush went on to claim that Iran, Iraq and North Korea form an “axis of evil” threatening the free world, there were howls of protest, especially from Europe and Asia. Not only was there a concern that Bush may be softening up public opinion for widening his “war on terrorism” beyond Afghanistan, but the implication that these mutually antagonistic nations constituted an axis or alliance was considered absurd (Iran and Iraq are long-standing enemies, and neither Muslim country has any truck with communist North Korea).

But despite objections, the American President continues to paint the world in black and white terms. No doubt he genuinely believes this is how it really is — his good guys against their bad guys. But the rhetoric of evil also serves another purpose. It lifts America’s shameless history of war-making (the US has bombed some two dozen countries since the end of World War 2 and sponsored wars by proxy in many others) above the level of political and economic self-interest to become a noble, even divinely inspired, campaign to rid the world of evil.

There is a profound irony here. For in consigning America’s foes to the category of “evil” and using this to justify military action against them, President Bush is mirroring the way Osama bin Laden and his followers look at the world. It is because they saw America as the Great Satan, awash with drugs and drunk with immorality, and responsible for untold suffering and injustice throughout the globe, that they considered the attack on the World Trade Center to be justified. Once you decide your opponents are evil, it’s a small step to using whatever means are at your disposal to destroy them.

This is why it is so dangerous to demonise whole nations or groups of people as evil. It can so easily become a justification for unleashing further evil. And yet biblical faith requires us to take evil seriously, and to be ready to name evil when it is done. The biblical writers do not shrink from speaking of “evil” and “evildoers”. They affirm that evil is real and they know the capacity of human beings to commit great evil, even to “invent evil” (Rom 1:29). At the same time, Scripture offers some important insights into the nature of evil that warn against any superficial or self-serving use of the rhetoric of evil.

The Universal Reach of Evil

To begin with, the Bible does not allow us to divide people simplistically into goodies and badies. As Paul argues in the

John 14:15-21 – The resurrection life into which Jesus’ resurrection invites us is a life of love. Love is the very power of life; it is the way that life triumphs over death. Apart from the hope in the Resurrection we may be wary of loving or at least of loving too much. Love makes us vulnerable, and we still fear death. But in the light of Christ’s victory over the power of death we can love without fear and without restriction. (*Disciplines*, 136)

opening chapters of Romans, sin is universal in its reach. We are all under its influence; we are all tainted with its effects. This does *not* mean that all people are *equally* wicked. Adolf Hitler and Mother Teresa are not morally equivalent. But there is no one who is *wholly* good, no one who is immune from the power of sin; and there is no one (except the Devil) who is wholly evil.

This applies to nations as well. Saddam’s repressive regime in Iraq is arguably more inclined to evil than is American constitutional democracy. Tyranny and liberal democracy are not morally equivalent. But all nations are capable of doing evil, and it is both dangerous and false for one nation to regard itself as inherently superior to others — whether on the basis of ethnicity, religion, political ideology, or some grand idea of “manifest destiny.”

George Bush has given two main reasons for designating Iran, Iraq and North Korea an axis of evil. One is their alleged support for international terrorism and their disregard for basic human rights; the other is their production of weapons of mass destruction. But the same charges can be levelled at the US itself. America has armed, trained and funded death squads and terrorist activities in Central America and elsewhere in the world (including Afghanistan) for a very long time, and it is America that possesses most of the world’s weapons of mass destruction. Indeed only America has ever used nuclear weapons, and on civilian targets. Before deeming other nations evil, Mr Bush needs to confront America’s own complicity with evil.

The Deceptiveness of Evil

This leads to a second biblical insight into evil — it breeds on deceit (Rom 1:25). Evil tells lies about itself; it masquerades as goodness; it even deceives and manipulates its own agents, so that people start to believe their acts of selfishness and cruelty are justified in the interests of serving some higher end. “The mouth of the righteous is a fountain of life”, the proverb runs, “but the mouth of the wicked conceals violence (Prov 10:11).”

All nations seek to minimise or conceal the violence they are guilty of. In times of war, propaganda is used to play up the violence of the enemy and to sanctify violence used against the enemy. This is as true of the “war on terrorism” as of every other war. More innocent civilians died in Afghanistan under American bombing than died in the terrorist attacks on New York and Washington. But the mainstream media has been largely indifferent to this fact,

and Western leaders have spoken blandly of regrettable but inevitable “collateral damage.”

The concealment of violence happens in other ways as well. By Mr Bush’s own calculations, the war on terrorism is costing America a billion US dollars a month. In his State of the Union address, he announced “the largest increase in defense spending in two decades”. Some \$US 2 trillion dollars will be spent over the next 10 years. Such expenditure is justified, Bush said, as “the price of freedom and security...whatever it costs to defend our country, we will pay”.

But, as President Eisenhower said in his State of the Union speech in 1953, “Every gun that is made, every warship launched, every rocket fired, signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed”. The structural injustice and violence of world poverty could be significantly redressed by the diversion of a fraction of America’s defence budget. In 1998, the United Nations Development Program estimated that the investment of an additional \$US40 billion above current expenditures would be enough to feed the world’s population and provide everyone on the planet with basic education, sanitation and health care. That is only one-fifth of what the US government agreed in October 2001 to pay Lockheed to build new F-35 Joint Strike Fighter (JSF) jets.

The Overcoming of Evil

A third biblical insight into evil deserves particular emphasis. Scripture teaches that evil can never be defeated by further evil. “Do not repay evil for evil,” Paul writes, “but overcome evil with good”. Instead of wreaking vengeance on your enemies, he says, give them food and drink, for only in this way is there any hope of ending enmity and living at peace (Rom 12:14-21). Jesus makes the point even more directly. “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist an evildoer...turn the other cheek...go the second mile...love your enemies...pray for those who persecute you” (Matt 5:38-48).

Violence cannot be ended by better violence. Hatred is never cured by counter-hatred. Evil is not undone by hitting back harder. Only a response that breaks the cycle of revenge and acts with unexpected, and undeserved, good will is able to combat evil effectively. This is shown supremely in the story of the Cross, where God definitively breaks the grip of evil, not by an overwhelming display of coercive force, but by an act of

self-giving love that secures the well-being even of his enemies (Rom 5:8-10; cf. Matt 5:44-48).

This is the model that Christians, like George Bush, should look to in their attempt to defeat the evil of terrorism. The magnitude of the problem should not be underestimated, and it would be naive to think it can be overcome without great effort and sacrifice. But to believe it can be bombed out of existence is an even greater naiveté, and one that plays directly into the hands of evil.

“A king is not saved by his great army; a warrior is not delivered by his great strength. The war horse is a vain hope for victory, and by its great might it cannot save...Our soul waits for the LORD; he is our help and shield” (Ps 33:16-20).

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Taliban Pacifists? What Exists is Possible

BY RON SIDER

Some people are so violent that nothing works with them but sheer brute force. Right?

The Pashtuns - the majority tribal group of Southern Afghanistan and neighboring parts of Pakistan who provided the core of Taliban support - are among the most frequently nominated candidates for this category of irredeemably violent. Occupants for centuries of Southern Afghanistan and the famous Kyber Pass, the strategic gateway from India to Russia, these vicious tribesmen defeated every invader. The 19th-century British considered the Pashtuns the most savage warriors they had ever met. India’s first Prime Minister, Jawaharlal Nehru, observed that the male Pashtun “loved his gun better than his child or brother.”

An astonishing, often overlooked episode of Pashtun history, however, hints at less violent possibilities. Inspired by Gandhi’s nonviolent campaign for freedom from British colonialism, the Pashtuns created the first highly trained professional nonviolent army - 80,000 nonviolent Pashtun peacemakers who refused to kill even under extreme provocation.

Badshah Khan, a Pashtun Muslim leader, persuaded tens of thousands of his fellow tribesmen to embrace Gandhi’s vision of nonviolent struggle. Khan’s nonviolent army, called the “Servants of God,” marched, drilled, wore a special red uniform, and developed a careful organizational structure complete with officers and a baggage corps!

In April 1930, when Gandhi launched a widespread campaign of civil disobedience across India, the British responded brutally. Soldiers beat unarmed protesters with steel-tipped staffs. One hundred thousand Indians landed in jail.

Nowhere was the repression as bad as in Badshah Khan’s Pashtun homeland in the strategic northwest frontier. When he called his Pashtun people to nonviolent resistance, Khan was quickly arrested. Nonviolent civil disobedience promptly broke out everywhere among the Pashtuns. Bayonets and bullets were the British response. On one bloody afternoon, they killed over 200 unarmed protesters and wounded many more.

British brutality inspired massive support for Khan’s nonviolent army, which quickly swelled to 80,000 volunteers.

Acts 17:22-31 - Paul assures those who live in a world dominated by injustice, by arbitrary violence and violation that the one who comes to judge will be just. Indeed he is the one whose resurrection demonstrates God’s will for life. The judge comes therefore to give life, to redeem from death, which enables us to live in this world of so much injustice confident that this injustice is not the will of God. The God of life wills justice for all who are deprived of life. (*Disciplines*, 132)

Fearing this Pashtun nonviolence even more than their former savagery, the British did everything to destroy the “Red Shirts” and provoke them to violence. They ordered them to strip naked in public and beat them into unconsciousness when they refused. After public humiliation, many were thrown into pools of human excrement. Everywhere, the British hunted Badshah Khan’s nonviolent army like animals. But the proud Pashtuns remained firmly nonviolent.

For the next decade and a half, Badshah Khan and his nonviolent Red Shirts played a key role in the battle for independence. They worked consistently for peace and reconciliation. In 1946, when thousands died in Hindu-Muslim violence, 10,000 of Khan’s Servants of God protected Hindu and Sikh minorities in the northwest frontier and eventually restored order in the large city of Peshawar. Finally, in 1947, Gandhi’s campaign of nonviolent intervention wrested Indian independence from the British Empire. Badshah Khan’s peaceful army of Pashtun Red Shirts deserved a good deal of the credit. “That such men,” Gandhi exclaimed, “who would have killed a human being with no more thought than they would kill a sheep or a hen, should at the bidding of one man have laid down their arms and accepted nonviolence as the superior weapon sounds almost like a fairy tale.”

The fact that they did - if only for a couple of decades - should caution us against despairing of the struggle to create nonviolent alternatives even in the toughest circumstances. Just War theorists argue that war must be a last resort after all practical nonviolent alternatives have been tried. Pacifists claim to have an alternative to war.

Surely an obvious next step is for both to work together to train tens of thousands of nonviolent troops like Khan’s Muslim Servants of God and the Mennonite-initiated Christian Peacemaker Teams that today move between warring groups in places as difficult as Hebron, Chiapas, and Columbia.

Perhaps Jesus’ summons to “love your enemies” is not as naive as many suppose. One need not believe that nonviolence can quickly resolve every violent conflict to accept the fact that stunning examples of nonviolence exist - even among the Afghan Pashtuns. Perhaps a billion or two dollars spent on training thousands (both just war and pacifist folks) for disciplined peacemaker teams ready to intervene nonviolently in the most intractable conflicts might be a wise investment. What exists is possible.

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“New life can be frightening. When Jesus appeared to the disciples after the resurrection, often the first words he spoke were: “Do not be afraid.” Even when it is obvious that the old ways are no longer working, new ways of being and doing leave us feeling unsettled and afraid. Like Mary in the garden on that first Easter day, we cling to the familiar rather than risk letting the risen Lord take us where he is going. We desperately hold on to the way things were, when God may be inviting us to let go and allow the One whom God raised from death to life take us into a new future.”
- Muriel Bechtel, Minister of Pastoral Services to Pastors, MCEC, April 2002

The following is an excerpt from *Hebron Journal: Stories Of Nonviolent Peacemaking*, by Arthur Gish, Herald Press, 2001, 262-264. Gish records his reflections on being a Christian Peacemaker Teams volunteer in Palestine.

Hebron Journal: Stories of Nonviolent Peacemaking

January 2, 2001, Tuesday

This morning I watched a propaganda show on Arab television. There were lots of scenes of war, carrying the bodies of martyrs through the streets, soldiers being blessed by imams, soldiers kissing the Koran before going to war, scenes of Hezbollah in Lebanon, and frequent scenes of Al Aqsa Mosque in Jerusalem which needs to be liberated from Jewish control. It is so sad to see the Muslim people being seduced into war, and not being given the nonviolent alternative.



There is only one basic religion in the world. It makes little difference whether one is Muslim, Jew, Christian, Hindu, atheist, liberal, or conservative. The one basic religion in the world is faith in the saving power of violence, the belief that violence is the ultimate solution to any problem.¹ One

can see this in most television programs, be they cartoons, westerns, or any good guy/bad guy show. When the tension mounts, when the bad guys threaten the good guys, violence is the only one possible solution.

We hear this myth repeated over and over by political leaders. Whoever our current enemy is, the enemy is portrayed as the embodiment of evil, representing the forces of chaos. We are good, and the only answer is to destroy the evil forces that threaten us. There is little hope in a peaceful resolution to the conflict.

The religion of redemptive violence is rooted in the Babylonian creation myth, in which the universe is created out of the parts of the goddess Tiamat’s dismembered body. People were created out of drops of her blood. The implications of this myth are clear. Reality is basically violent and evil. Violence is in our blood. Violence is the answer to chaos. Order must be imposed on us; otherwise chaos will rule.

The creation stories in the Jewish, Christian, and Muslim Scriptures, however, affirm that the universe was created by a good God and is basically good. Justice and mercy are at the heart of reality. Evil came into the world later as a result of human decision, and thus can be overcome. Redemption is possible without more violence.

The basic worldview of most people today is that the world is evil, and when chaos threatens, violence can overcome the chaos and reestablish peace. This is the basis for

military preparedness. One more bloodbath, we are promised, and then there will be peace. We brainwash our children with this lie.

Retaliation is a profound rejection of God. It is a denial of mercy, which according to Jewish, Islamic, and Christian teaching is at the heart of God's essence. Jesus said that retaliation must be left to God. It is not something to be taken into our own hands. Retaliation takes what belongs only to God into our own hands, and displays a profound mistrust of God. To trust in God is to give up the right to retaliate. Retaliation is also ignorant, for it leads to counter retaliation. It is a simple law of reality, that retaliation perpetuates the cycle of violence.

Violence and hate are never overcome by more violence and hate. We reap what we sow.

¹ For a more in-depth discussion of this idea, see Walter Wink, *The Powers That Be* (New York: Doubleday, 1998), 42-62.

"The way of the resurrection is not to remove from daily experience the pain and brokenness of our humanity but gives a clear hope that at the end of time the kingdom of God will win out over the reign of evil. Revelation 21 and 22 with the images of a new heaven and a new earth where a river of life and the leaves of the trees are for the healing of the nations, chart the way of the resurrection."

- David Brubacher, Minister to Conference, Mennonite Church Eastern Canada, 4 April 2002, "Insights"

The Ongoing Blood Feud

By MARC GOPIN

(Marc Gopin is a Jewish Rabbi, currently pastoring a congregation in the Boston area. A few years ago he was on the faculty of George Mason University, near Washington DC, and while there participated in a number of Mennonite peace activities.)

Sari Nusseibeh, the new Palestinian commissioner for Jerusalem, tells an interesting story:

Once, driving under pressure because he was late for a lecture at Bir Zeit University, he inadvertently hit a woman crossing the road to catch a bus. He stopped, of course, helped the woman up and offered to take her to hospital. But she told him that she was quite all right and in a hurry to catch the bus. So he gave her his name and phone number, as well as the name of his insurance company, and forgot all about it.

Weeks later, his father, the former Jordanian minister Anwar Nusseibeh, returned from abroad. He called his son and said, "You have done a very bad thing." When Sari understood that his father was alluding to the almost-forgotten incident, he told him that it was not his fault and that the woman was not hurt, also, that he had given her his phone number and the address of the insurance company. But the father said, "You have not done the main thing: apologized. In fact, you impugned the honour of their family and ours."

The father took his son, collected a few dozens notables and led a large convoy of cars to the village where the woman was

living. Her family received them politely and graciously accepted their apologies. The honour of the aggrieved family was restored and everybody was satisfied.

Nusseibeh applies the lessons of this episode to the Israeli-Palestinian conflict. "Let's assume that everything happened unintentionally," he said, "The Jews were fleeing from Europe and did not intend to hurt the Arabs. All they thought about was to set up a state of their own after all they had suffered. But the Arabs were hurt. Hundred thousands of Palestinians lost their all and became refugees. You must first of all honour them by asking for their forgiveness."

I remember similar things being said by the great British historian, the late Arnold Toynbee, some 40 years ago. He sent me the copy of a speech, which, he believed, the President of Israel should address to the Palestinians. In it, he was to ask for their pardon for the harm done to them, emphasizing that the Jews did not mean to cause it.

What we have here is a difference of cultures. Sari himself was educated in England (where his father served as Jordanian ambassador) and behaved as Europeans and Israelis would: exchange personal data and leave the rest to the insurance companies. It saves time and trouble, so one can rush on, as demanded by a technological society.

Arab culture is different. In it, honour plays a role, as part of an ancient and wise tradition, designed to prevent blood feuds and bloodshed that can go on for generations.

Nusseibeh has another instructive story. He was asked to join a delegation of notables after an accidental killing. The delegation, numbering some 70 persons, went to the home of the bereaved family, requested forgiveness, and asked how much money the family demanded as consolation. The father of the man killed asked for 10 million dinars, a huge sum that the other family was, of course, quite unable to raise. But it was all a part of the ceremony. "I relinquish 5 millions in the honour of President Yasser Arafat," the father continued, "I relinquish 1 million in honour of..." and so on, until it came down to a reasonable sum. Agreement was reached and bloodshed avoided.

The whole procedure is called Suluh Asha'iri, or tribal conciliation. The "Hudneh", which President Katzav proposed to offer in Ramallah (an initiative aborted by Sharon and Peres), is a part of this process. But this runs counter to the mentality of Israelis, especially Ashkenazis, which goes: "Never apologize, always deny everything, otherwise you will be asked to pay."

Clearly, the Zionist enterprise, which sought to save the Jews and create a Jewish homeland, has caused grievous harm to the Palestinian people. The historian Isaac Deutscher tried to describe the course of events by giving an example: "A man lived in the upper floor of a building which caught fire. To save his life, he jumped out of the window and landed on a passer-by below, wounding him badly. Since then, there has been a bloody quarrel between them."

Even if this is not a perfect analogy (as no analogy can be), it is clear that the jumper must recognize the suffering he has caused and apologize to the man hurt. The Palestinian refugees, whose honour was trampled and who lost all, need this very much. An apology is a prerequisite to any practical solution. As the Bible tells us in Proverbs 28:13, "Who confesseth and forsaketh (his sins) shall have mercy."

But this is the most difficult thing for Israelis to do.

They are afraid to admit that they even inadvertently caused harm. They want to forget the whole thing and leave it to their insurance company (the United States) to pay compensations.

The insult felt by the Palestinians because of our ignoring the disaster we brought on them is one of the basic reasons of the blood feud, that goes on from generation to generation. It is still killing every day.

America Can Persuade Israel To Make A Just Peace

By JIMMY CARTER (NEW YORK TIMES) APRIL 21, 2002

[Following are excerpts from a *New York Times* editorial by former US President Jimmy Carter. His views are not very popular in the present US administration but his experience with Middle East issues should not be ignored.]

In January 1996, with full support from Israel and responding to the invitation of the Palestine Liberation Organization, the Carter Center helped to monitor a democratic election in the West Bank and Gaza that was well organized, open, and fair. In that election, 88 members were elected to the Palestinian National Authority, with Yasser Arafat as president. Legally and practically, the Palestinian people were encouraged to form their own government, with the expectation that they would soon have full sovereignty as a state.

...Ariel Sharon is a strong and forceful man and has never equivocated in his public declarations nor deviated from his ultimate purpose. His rejection of all peace agreements that included Israeli withdrawal from Arab lands, his invasion of Lebanon, his provocative visit to the Temple Mount, the destruction of villages and homes, the arrests of thousands of Palestinians and his open defiance of President George W. Bush's demand that he comply with international law have all been orchestrated to accomplish his ultimate goals: to establish Israeli settlements as widely as possible throughout occupied territories and to deny Palestinians a cohesive political existence.

...There are two existing factors that offer success to United States persuasion. One is the legal requirement that American weapons are to be used by Israel only for defensive purposes, a premise certainly being violated in the recent destruction of Jenin and other villages. Richard Nixon imposed this requirement to stop Ariel Sharon and Israel's military advance into Egypt in the 1973 war, and I used the same demand to deter Israeli attacks on Lebanon in 1979. (A full invasion was launched by Ariel Sharon after I left office). The other persuasive factor is approximately \$10 million daily in American aid to Israel. President George Bush Sr. threatened this assistance in 1992 to prevent the building of Israeli settlements between Jerusalem and Bethlehem.

I understand the extreme political sensitivity in America of using persuasion on the Israelis, but it is important to remember that none of the actions toward peace would involve an encroachment on the sovereign territory of Israel. They all involve lands of the Egyptians, Lebanese, and Palestinians, as recognized by international law.

'No Peace Without Respect'

ELKHART, Indiana (Mennonite Mission Network)

Despite all of its efforts and success in telling the story of Jesus, recent turmoil has had an adverse affect on the work done at Nazareth Village. The village plays an important role in helping to keep the largest Arab city within Israel in dialogue during a time of growing pressure for Muslims, Jews, and Christians to pull apart. The first-century village and farm, which seeks to re-create the Nazareth of Jesus' boyhood, has yet to have a grand opening celebration, and has weathered almost an end to international tourism because of the ongoing violence in the region. Although the village has not been the target of specific acts of violence, many do not venture outside of their home communities. "People are afraid to go into any community which is Arab if they're Jew and visa versa if you're Arab into Jewish communities," said Executive Director Michael Hostetler, who works in Nazareth Village under the auspices of Mennonite Mission Network. "This has resulted in thousands of cancelled visits and tours."

Nazareth Village

seeks to recapture the look and feel of the village at the time Jesus would have lived and walked there. The village is situated on a 12-acre plot of land that includes pastures, houses, workshops and a synagogue. Guests are greeted with fully costumed staff and volunteers who guide visitors along the Parable Walk, as they see what Jesus described in his teachings — a well, a wine press, grapevines, a wheat field, sheep, olive trees and more.

Dr. Nakhle Bishara, medical director of Nazareth Hospital, conceived the idea behind Nazareth Village in 1985, out of concern that his fellow Arab Christians were losing the ancient cultural nuances of Jesus' teachings. In 1994, he shared his idea of establishing a visitors centre with Hostetler, who was in Nazareth working on a video production about the Nazareth Hospital. Later that same year, Bishara joined a coordinating team, which included representatives from Mennonite Board of Missions and several other administrative, communications and visitor centre professionals, to discuss what the centre might look like and what its message might be. In 1996, committee meetings expanded to include church leaders, mission experts, Middle East scholars, and veterans of Middle East service. The meetings concluded that a visitors centre should be built in Nazareth on the condition that strong local ownership could be assured.

The village sets itself apart from other religious sites in the land of Israel in that it attempts to present a living Christ. Volunteers play an integral role in portraying what board member George Khalil has described as "living stones" in the lives of the people who live there. A simple stroll through the village reveals scenes like women baking bread, shepherds tending their flocks, and a carpenter working in his workshop.

What visitors might also see, if they look closely, is a project in which Christians, Jews and Muslims are working together to enable a first-century village to emerge. In a land consumed by ethnic and religious conflict, Nazareth Village has



pioneered new ground in fostering better relations between Jews and Arabs living in Israel. Although other examples of historical villages can be found in America (such as Plymouth Plantation or Williamsburg), none are to be found in Israel besides Nazareth Village. According to Hostetler, "There are no models, like what we're doing ... we're [breaking] new ground." The village is founded on the basic premise that "there cannot be peace until we're able to respect each other's histories and traditions," according to Bishara. Hostetler described the task of preserving history in Nazareth as a "balancing act." "We are primarily an Arab Christian community telling the story of a small Jewish community within a Muslim majority community, within a Jewish society that gives high value to its history and tradition," he said.

Village founders address such concerns by giving high priority to research. All aspects — from implementing displays, to restoring buildings, to developing the scripts — are tested for their authenticity. Such a commitment to historical accuracy has enabled village workers to tell the story of Jesus in a neutral setting. People have described feelings of peace and tranquillity when coming to Nazareth Village.

The village has also attracted many children to come and volunteer their time. The Village Kids Program has attracted more than 200 children at present. The program involves an initial training period where children learn about life in the first century and study the teachings of Jesus. Children are then asked to consider what it means to practice the things that Jesus taught. Afterward, according to Hostetler, "they get to put on the costume, ride the donkeys, and work on the farm and the houses." Invitations to volunteer have also been extended to the locals in

the Nazareth community, and the response has brought in young and old alike.

Hostetler said many visitors come from the local community. Visitors also have come from kibbutzes and other groups, including more than 20,000 students, predominantly Muslim.

Hope remains at Nazareth Village, and Hostetler is confident that when the violence stops, the village will see "a dramatic influx of people." In a region riddled with conflict, many people lose hope that the troubles will ever end.

Hostetler identified prayer as "enormously important," but also emphasized that the support of a "broader constituency" is needed. "We have an opportunity to make a difference, but at this particular juncture, because of the absence of the foreign visitor ... we're really in a bind," he said. The plot of land on which Nazareth Village sits is the last stretch of virgin farmland in Nazareth historically linked to the time of Jesus. For the church not to take a direct role in supporting the work of the village would mean losing a direct tie to where Jesus grew up. Hostetler is confident that the direct involvement of the church now will ensure that the work of Nazareth Village will continue beyond the current troubles.

"The fact that we are still here sends a powerful message to this community and to this part of the world," Hostetler said. "It says that we are committed to walking with people not only in the good times but in the tough times as well. " We are on a journey moving toward Jesus, and we haven't arrived," he added. "But we're working hard at trying to be consistent and living up to what Jesus calls us to."

The following comes from the 1 May edition of SojoMail, *Sojourners* magazine's email service.

Clancy McCartney, a seventh-grader (year seven student) from St. Gabriel's School in San Francisco, California, was assigned to write an essay that paralleled E.B. White's renowned essay on "Democracy." Clancy's mother, SojoMail subscriber Sarah Stockton, describes him as "a typical 12-year-old in many ways; he plays basketball and Nintendo, likes to read, serves as an altar boy, and tries hard to do well in seventh grade." Hmm...if we all were so typical!

Surely Everyone Knows

BY CLANCY MCCARTNEY

Surely everyone knows what war is. It is the devil holding up the hand of the victor. It is the dark rain cloud that covers the whole world. It is the death of men who thought their sacrifice to be necessary. It is the graveyard that runs for miles and miles; it is the sound of a whistle slowly getting softer. War is a flag standing proudly over countless bodies. It is the bugs flying straight into a light bulb, the fire that slowly spreads, the screams of those who fought not for their god but for their country. War is the snake poised to strike at the girl collecting flowers. War is the person who fights for the dirt he spilt blood on. It is the crowd cheering for their country in a death match. It's the people rushing to join the cause that will help destroy the lives of thousands. War is a misunderstanding of what it means to be loving.

And this from: SojoMail 05.15.02

Who says you're not creative?

BY SARAH STOCKTON

Last week my son, who is 12 and in the seventh grade, was assigned the task of writing a paragraph using a formula based on E.B. White's famous essay, "Democracy". He was to follow the sentence structure exactly, but he could choose whatever topic he wished. He shut himself up in my office and wrote the short essay: it took him about an hour. He told me later, "First, I stared at the screen. Then I banged my head on the desk, but I still couldn't think of anything. Then I thought about school and how hard it is, and I also thought about the stuff I've been watching on the history channel, about war. My feelings were at war too, I thought. So I spun around in the chair for a bit and waved my arms and made faces, and then I thought of what to write."

He went off to school the next day so proud of his essay that he volunteered to read it in front of the class. The teacher then dismantled it sentence by sentence, pointing out that he had not used enough metaphors. After each sentence he read she would say, "Is that a metaphor?" No, he would answer, or yes, but mostly no. He sat down, mortified, and later that evening when he told me about it, he said he hated school, didn't want to go back, and worst of all, he said that he couldn't write.

Teachers have so much power to shape the way we view ourselves. This is not a new observation, I know, but it continues to haunt me, because I have loved and hated my

teachers over the years, feared and respected them, and now I see my children struggling with the same issues. How do we honour our teachers and yet mitigate their potentially harmful effects? If we rectify the inequities inherent in the teaching profession such as low pay and inadequate training, honour and love them, will our teachers transmit those values, in turn, to our vulnerable children?

I talked with my son about teachers and how they, too, have their limitations. I said that his essay was beautiful. We also talked about how she might have felt that he didn't follow the assignment correctly, but that she should have mixed her criticism with more compassion and praise. (What is this rush to be critical that we see in our teachers? Where is the compassionate response to our creative and heartfelt offerings? Are we so worried that if we are "soft" on our children, they will grow up stupid? Haven't we seen the reverse, that harshness breeds apathy?)

My 10-year-old daughter Claire tells her friends, when they say they can't draw, or paint, or sing, "Who says?" I am going to try this mantra myself the next time I want to draw, and my inner voices say that I can't. "Who says?" I will respond, and go on my creative way. I've lost so much time recovering from hurtful messages, from envy, criticism, and doubt. Yet I know that creating is hard, and honourable.

If you remember from just a couple of weeks ago, I shared with you the words of a civil rights worker who was sitting at a lunch counter back in the sixties. Mustard and ketchup were being poured on him and he was being cursed and insulted and so on. It was very hard to understand that a person could take all of that. But then the person explained, "I will let them kick me and kick me until they have kicked all the hatred out of themselves and into my body, where I will transform it into love." That's what Jesus did for us on the cross. He absorbed all the hatred, the evil, and the insults. He had done nothing to deserve it, but he absorbed all of that and transformed it into love. That love is then made available to all of us.

Jesus shows us how, when you don't return evil for evil, insult for insult, hate for hate, but transform it into love, it can transform every one of us. That's what it means that Jesus gave himself for our sins and enabled us to live a new life. He transformed sin and hatred into love.

- The Peace Pulpit, Bishop Thomas J. Gumbleton, excerpt from one of Gumbleton's weekly homilies posted at: <http://nationalcatholicreporter.org/peace/gumb0421.htm>

RESOURCES

Threatened With Resurrection: Self-Preservation and Christ's Way of Peace

**JIM S. AMSTUTZ,
HERALD PRESS, 2002**

The back cover of this book says:
"Examining key biblical texts and the model of Jesus, Amstutz guides us to the faith understanding that Christ's way of peace challenges the assumption of physical protection. This allows people of faith to proclaim that when threatened with death, we are really threatened with resurrection."

Amstutz got his title from the writings of Julia Esquivel. Resurrection is a key theme in the book. "Without the resurrection, those who put Jesus to death win. The forces of evil prevail. Injustice and 'might makes right' are vindicated. But on the third day Jesus rose from the dead. Not only does that fact save us from sin and eternal death at the end of our life, it also sets the stage for overcoming evil with good while we're alive, and when we are face-to-face with death." (18)

Self-protection is a stumbling block issue for some potential followers of Jesus. Amstutz examines this topic head on using scripture and stories of people who choose to "take up their cross" and follow Jesus. Self-preservation as the highest good is challenged throughout the book.

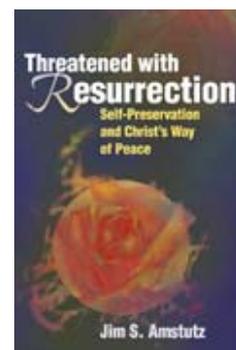
"Questions For Discussion" follow each of the thirteen chapters making this book a good one for group study. Some questions asked are "How are we caught up in the 'worldly way of thinking' regarding self-preservation?" "How can our faith community help us strengthen our resolve to find an alternative to lethal violence?"

Jesus' way of peace and his kingdom agenda is so different from that of the world. This quote from the Catholic peacemaker Richard McSorely illustrates this.

"The means to accomplish that participation [in the divine life] are to feed the hungry, clothe the naked, give shelter to the homeless, and to bear one another's burdens in this pilgrimage life...It's completely opposite to the nature of militarism and to what's taught in every political science and government course that I've ever heard of. What's taught is, Through strength we get peace. Which means, Through war, through killing, we get peace. Through dishonor we get honor. Through lying and deceit we get morality. Through chaos we get order. Through rape and arson and destruction and mayhem we get a better world. Through destroying we get creation. That's the process of war...Out of a bad tree you don't get good fruit. Out of an evil means you don't get a good result." (72, 73)

Every time I read a book like this one, I hope for a day when its message will be out of date, a time when the way of peace will be understood and followed by all. But that day has not come so books like *Threatened With Resurrection* need to be written, studied, and shared with others.

Reviewed by MSH



Book Releases

- ***The Christian Witness to the State***, by John Howard Yoder, Herald Press.

“Our purpose is to analyse whether it is truly the case that a Christian pacifist position rooted not in pragmatic or psychological but in Christological considerations is thereby irrelevant to the social order.”

These words by John Howard Yoder set the course of his path breaking treatise, ***The Christian Witness to the State***. Yoder’s novel contribution to the debate concerning the church’s and the Christian’s calling is his starting point. He insists that Christ, through his death and resurrection, is now exercising dominion over the world. God has reclaimed his intention for creation. Thus the structures of the social order has as much potential for good as for evil. The church belongs in this world; it has a mission to and even with society.

“A crucial resource for all Christians who seek to live faithful to the politics of Jesus.” -Stanley Hauerwas, Gilbert T. Rowe professor of Theological Ethics, Duke University

John Howard Yoder (1927-1997) taught ethics and theology as a professor at Notre Dame University and Associated Mennonite Biblical Seminary. Widely sought around the world as a theological educator, ethicist, and interpreter of biblical pacifism, he is best known for his study on ***The Politics of Jesus***.

- ***Transforming Conflict in Your Church: A Practical Guide***, edited by Marlin E. Thomas, Herald Press, 2002.

“Here is a book I highly recommend. . . . It is elegant in the way it uses biblical material for exploring and choosing strategies for dealing with potential or extant conflict within the congregation. It is a fine integration of behavioural science and faith resources.” - Speed Leas, Alban Institute

Though never enjoyable, conflict is inevitable. Even, and perhaps especially, in our churches. Whether over weighty theological issues, ever-changing worship styles, churches are constantly in the throes of disagreements and differing opinions.

This workbook is an invaluable and practical resource for both church leaders and congregational members who are called upon to moderate and somehow bring resolution to conflicts. ***Transforming Conflict in Your Church*** will walk you through the steps of understanding the nature of conflict and what the Bible has to say about it, ascertaining which level of conflict your church is in, interpreting how your congregation arrived at that level and how to keep it from escalating, putting together a realistic and healthy plan to transform your conflict, and if needed, how and when to get outside help.

Marlin E. Thomas is president of Resources for Resolving Conflict, Inc., and has served the church as a congregational transformation pastor and consultant for over 15 years. He is the author of numerous articles and books.

- ***Capital Punishment and the Bible***, by Gardner C. Hanks, Herald Press.

“Hanks combines depth with readability and relevance. Absorbing and thorough. A must for anyone serious about understanding the Bible’s teaching and the Christian community’s history on the death penalty.” -Howard Zehr, Professor of Sociology and Restorative Justice, Eastern Mennonite University, and Author of ***Changing Lenses***

Capital Punishment and the Bible goes beyond proof-text arguments to examine biblical statements about capital punishment in their historical contexts and for present meaning. Does the use of capital punishment in the USA meet Old Testament standards for fairness? How did Jesus and the early church extend God’s love in restorative justice? Gardner C. Hanks convincingly shows that the use of the death penalty is not consistent with Jesus’ call for love and forgiveness.

At the time of his death, Hanks was working at the Idaho State Library as a Continuing Education Consultant, and awaiting publication of his second book ***Capital Punishment and the Bible***. He was also working on various pieces of national and state human rights legislation.

- ***Transcending: Reflections of Crime Victims***, Howard Zehr, Good Books, 2002.

Are victims of violent crimes destined to have the rest of their lives shaped by these tragedies and the losses that they’ve experienced?

That’s one of the many questions raised in a new book of photos and interviews by Howard Zehr, a professor of sociology and restorative justice in the Conflict Transformation Program at Eastern Mennonite University, Harrisonburg, Virginia, USA.

Many of the 39 victims that Dr. Zehr featured were twice wounded: once at the hands of an assailant and the second time by the courts, where there is no legal provision for a victim’s participation.

“The heart of this book consists of reflections - words and portraits - of women and men who’ve undergone our worst nightmares,” Zehr said. “These survivors of violent crimes speak of tragedy and trauma, but they don’t stop there. Even though the coherence of their lives was disrupted or destroyed, most found new levels of meaning,” he added.

“What victims need more than anything else,” said Zehr, “is to tell their stories as a way of rebuilding their lives.”

Zehr believes that his book is “full of paradoxes and surprises,” noting: “Given our stereotypes of victims, it may not be what readers expect.”

The Washington Post has posted excerpts and photos from Zehr’s book on their website at:

www.washingtonpost.com/wp-srv/photo/transcending.

The EMU professor is both an authority on criminal justice and a professional photographer. He has worked at reconciliation between victims and offenders through an alternative, biblically-based program called “restorative justice.” Because of his work and experience with this movement, he is considered an authority in the field.

Zehr joined the CTP faculty in 1996. Previously, he served 17 years with Mennonite Central Committee, working in areas of crime and justice in the United States and internationally.

The EMU professor’s other books include ***Changing Lenses: A New Focus for Crime and Justice***, and a collection of portraits and interviews with men and women sentenced to life imprisonment titled ***Doing Life: Reflections on Men and Women Serving Life Sentences***.

In addition, he has worked on photo projects including his “Waiting on the Outside” exhibition that explores the lives of individuals whose spouses are incarcerated, and “Dreams of St. Thomas”, reflecting the perspectives of residents in a debilitated, inner-city New Orleans housing project.

- ***Minding The Church: Scholarship In The Anabaptist Tradition***, edited by David Weaver-Zercher, Pandora Press U.S. / Herald Press.

Through autobiographical narratives, *Minding The Church* details contributions of fourteen Anabaptist scholars to their disciplines plus features thoughtful responses from other scholars and leaders. From philosophy to economics, from history to biblical studies, this volume gives voice to Anabaptist scholars as they explain their motivations and objectives as teachers, researchers, and writers.

“Think scholars are stuffy, off in their own worlds, seeing ‘truths’ no one cares about or understands? This book may surprise you. It provides a rare glimpse into the lives of contemporary Anabaptist scholars. We see the human and the divine in these marvellous essays describing an uneasy calling.”
—Lee Snyder, President, Bluffton College

“The writers of these essays give convincing—and inspiring!—testimony to the power of the Anabaptist vision for the scholarly life. Firmly rooted in a community that has long urged the rest of us to take the radical claims of the gospel with utter seriousness, they extend the argument here to cover the intellectual life. When we choose to follow Jesus, they insist, we must bring our minds along with us. This book is an important gift to the larger Christian academy!” —Richard J. Mouw, President and Professor of Christian Philosophy, Fuller Theological Seminary

David L. Weaver-Zercher, Harrisburg, Pennsylvania, is Assistant Professor of American Religious History at Messiah College, where he also directs the Sider Institute for Anabaptist, Pietist and Wesleyan Studies. Weaver-Zercher received his Ph.D. from the University of North Carolina at Chapel Hill in 1997. His book *The Amish in the American Imagination* (Johns Hopkins University Press, 2001) examines ways the Amish are put to use by those who encounter, mediate, and consume them.

Explore this book and see options at:
<http://www.PandoraPressUS.com/mtc/mtc.htm>
MennoLink Online Bookstore:
<http://www.mennolink.org/books/search.cgi?bk.dwz.01.txt+ppus.1-931038-05-8+1>

US National TV release prompts stories, video orders

After airing for six weeks at different times on at least 153 ABC stations, *Journey Toward Forgiveness*, produced by Mennonite Media, has completed its run on US national TV. The documentary concerned persons who have experienced—in their immediate family—murder, terrorism, terminal illness, and racial/ethnic violence, but who are on a path toward healing.

“Creating a major documentary for national television is something new for Mennonite Media,” said Burton Buller, director of Mennonite Media and Executive Producer of the program. “We now know that such opportunities are not out of our grasp.”

In all, 166 persons called requesting information on the video or commenting on the program. One caller wanted to know how to enter into a process of forgiveness. Another said, “It was an answer to prayer to see the program,” and wanted to know more about Mennonites. Another called it “beautifully

done” and said the video will be extremely useful to him in his parish work. Other stories include:

* A congregation, which had been dealing with difficult issues, said they found the documentary helped them discuss forgiveness as a congregation.

* A woman was so moved she cried throughout her phone call ordering a copy of the video. She had experienced a situation with her daughter whom she has forgiven, but [the estrangement] was “harder than losing her husband.”

“The volume of calls in response to this show is far beyond anything normal,” said Dave Pomeroy, also executive producer for the documentary and director of electronic media for the National Council of Churches. Pomeroy serves as liaison to ABC for religious specials. “This is quite unusual. You should be proud of having done an excellent job with a difficult subject.”

In addition to video copies of the program, three additional videos expanding on stories in the documentary are now available:

* *Victims Find a Voice*, a 22-minute video exploring Wilma Derksen’s subsequent work on victim’s issues in the aftermath of the murder of her 13-year-old daughter. Wilma founded Victims’ Voice, a program of MCC in which victims work towards healing.

* *Changing Hearts and Minds*, a 15-minute video on Bud Welch, who experienced the death of his daughter in the Oklahoma City bombing, yet opposed the execution of Timothy McVeigh, and the death penalty.

* *I’ll Give You the Gettin’* is Walter Wangerin’s full-length, 25-minute version of an end-of-life story in which Mary Johnson finds a way through her grief to “amen.”

Longer descriptions of each video and the original *Journey Toward Forgiveness* are available at the website for the documentary, at: www.journeytowardforgiveness.com <<http://www.journeytowardforgiveness.com>>

All four videos are available to borrow from the AAANZ office. You will need a VCR machine that plays both PAL and NTSC.

Websites of Interest

MCC U.S. Women’s Concerns webpage
<http://www.mcc.org/us/peaceandjustice/women.html>

Books on Feminist Theology, spirituality and social justice
<http://www.ionapress.com/>

website on peace work and the arts www.PeaceVox.com

NON-VIOLENT PEACEFORCE
<http://www.nonviolentpeaceforce.org/>

Coalition To Stop The Use Of Child Soldiers
<http://www.child-soldiers.org>

Australian Campaign Against the Arms Trade
<http://www.acaat.org/>

New Life Ministries is an evangelism site in the Anabaptist tradition
<http://www.newlifeministries-nlm.org/council.htm>

The Washington Memo is a bimonthly newsletter from the MCC Washington office. www.mcc.org/us/washington

The Amos Trust is a British justice organization pioneered by singer-songwriter, Garth Hewitt. <http://www.amostrust.org/docs/intro.htm>

Website for Canadian singer-songwriter Steve Bell. <http://www.signpostmusic.com/new/liveindex.htm>

An initiative of International Friends of Compassion to raise awareness of the situation of Christians in Indonesia. <http://CryIndonesia.rnc.org.au>

For a report on a March 7-9, 2002 conference at the University of Notre Dame in the USA on the theology and legacy of John Howard Yoder, search the archives for the March 13, 2002 issue at: <http://www.mennoweekly.org/archive.htm>

The Mennonite Church (USA) has produced a new brochure, "Making Peace with Enemies: Ten Truths Christians Need to Know." It is now posted at Third Way Café under Peace Blend. http://www.thirdway.com/peace/?S=1&P_ID=3 The brochure is also available as a PDF (Portable Document Format) there which you can download for printing.

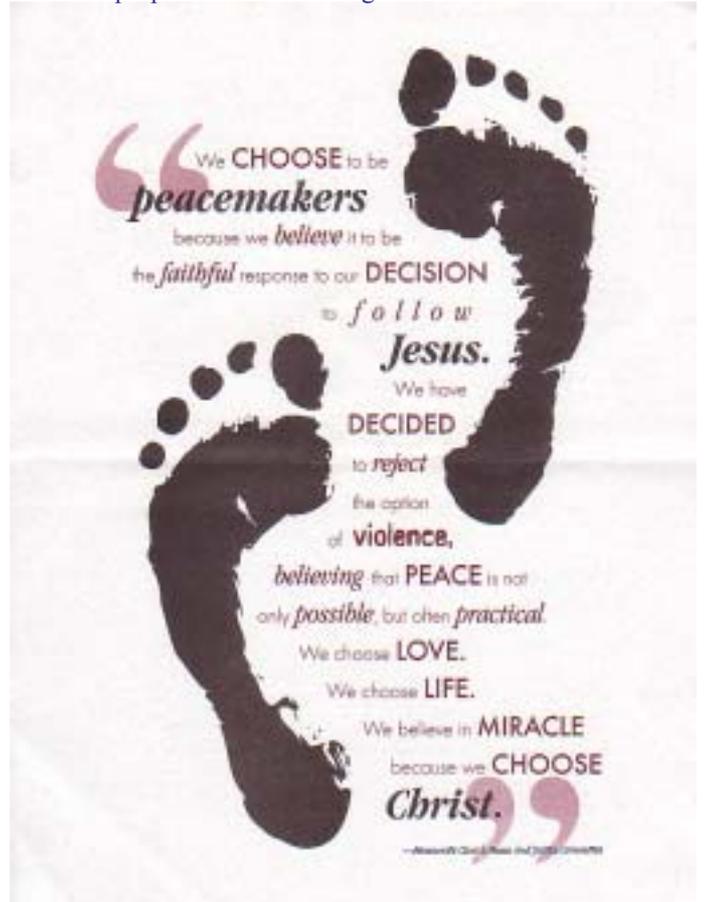
United Methodists Center for Mediation and Conflict Transformation <http://www.justpeaceumc.org/home.htm>

Peace Studies - The University of New England. Follow the links to Rebecca Spence at: <http://fehps.une.edu.au/PdaL/peace.htm>

Peace posters

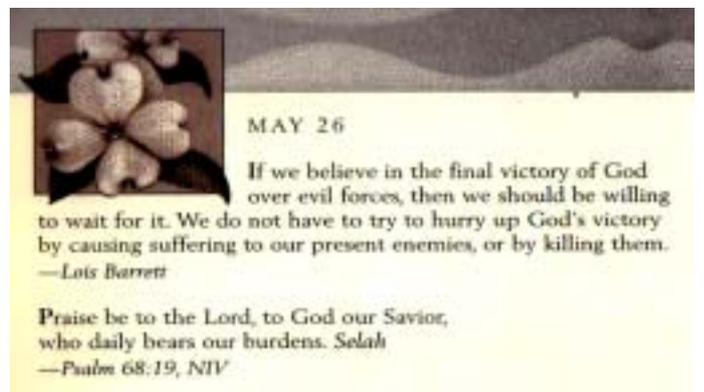
available on the following web sites:

- <http://peace.mennolink.org/resources/stoner.pdf>
A country which has dangled the SWORD of nuclear holocaust over the world for half a century and claims that someone else invented terrorism is a country out of touch with reality. —John K. Stoner
- <http://peace.mennolink.org/resources.html>



366 Ways To Peace, Herald Press.

Here is a rich resource of quotes and Scriptures to keep handy! This calendar brings inspiration for working toward the day when war will be as unthinkable and unacceptable as slavery.



To some men peace merely means the liberty to exploit other people without fear of retaliation or interference. To others peace means the freedom to rob others without interruption. To still others it means the leisure to devour the goods of the earth without being compelled to interrupt their pleasures to feed those whom their greed is starving. And to practically everybody peace simply means the absence of any physical violence that might cast a shadow over lives devoted to the satisfaction of their animal appetites for comfort and leisure. Many men like these have asked God for what they thought was "peace" and wondered why their prayer was not answered. They could not understand that it actually was answered. God left them with what they desired, for their idea of peace was only another form of war." - Thomas Merton

UPCOMING EVENTS

Urban Church Planting Conference

Mission With An Anabaptist Twist

21-22 June 2002 Morling College, Sydney

Anabaptists of the 16th Century were mostly urban people who started fellowships of radical, non-violent Christians all across Europe. What does the Anabaptist tradition have to say about urban church planting in 21st Century Australia? What might such churches look like?

These questions will be explored in a two-day conference sponsored by the AAANZ with special guest presenter Stuart Murray Williams from the Anabaptist Network in Great Britain.

See www.anabaptist.asn.au for further details and registration form.

Limited Space Available

OIKOS and AAANZ Melbourne Event With Stuart Murray Williams

Saturday 29th June

Boonong Christian Community

273 Bayswater Road, North Bayswater Vic.

gather at 1.30 pm

Time together will include Stuart's presentation, dialogue, question time, afternoon tea, a shared meal, and supper.

For more information contact Bessie Pereira at bessiep@jeack.com.au or 03 9896 2649

Dr. John Stott

*Sharing a lifetime's practical reflections on
"The Paradox of Our Human-ness"*

When: 8.00pm, Tuesday 16 July 2002

Cost: Donation (*Suggested minimum \$20 for workers*)
(Cash, Credit Card or Cheque payable to MCSI)

Where: Macquarie Theatre, Macquarie University
(Opposite the Library)

Parking: Coin operated - Pay & Display (\$5 for 3 hrs)

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www.mcsi.edu.au

National Zadok Conference

Reconciling the broken body:

body of Christ, body politic, body physical

7pm Friday 9th August - 3pm Sunday 11th August, 2002

Greenhills Conference Centre Canberra

<http://www.zadok.org.au/conferences/conference.shtml>

Peace Church: Sustaining Community in a Violent Time A Bi-National Conference Sponsored By The AAANZ

24-26 January 2003

Otford Conference Centre, Sydney

The World Council of Churches has named the current decade the "Decade To Overcome Violence". What does this mean for us as individual Christians and as congregations? What might an Australian/New Zealand "Peace Church" look like? What does the Anabaptist tradition have to say about 21st century violence?

The AAANZ will gather to explore these topics:

PEACE WITH GOD, PEACE WITH YOURSELF, PEACE IN THE CHURCH, PEACE WITH NEIGHBOURS/ COMMUNITY, PEACE IN THE WORLD

It will be a time for learning, worship, fun, and fellowship geared for the whole family. A mix of large and small group input and interaction with resource people will focus on the conference theme.

The Otford Conference Centre is located by the South Coast railway line adjacent to the Otford Railway Station some 56 Kilometres from Sydney. Set in just under 10 hectares of natural bushland on the southern edge of the Royal National Park, the centre is within walking distance of some of the finest south coast scenery and a short drive or train ride to beaches.

**Mark your calendars now
and watch ON THE ROAD for further details.**

TEAR National Conference

journey into justice

July 26-28 2002

For further information contact the TEAR NSW office:

(02) 9571 8855 or 0418 269 918

<http://www.tear.org.au/conference/index.htm>

TEAR Australia in Tasmania invites you to...

A WORLD AWAY

Rethinking our place in the world

6 and 7 July, 2002

Launceston Christian School

452a West Tamar Hwy

Grant Maynard 03 6334 5060

Baptists Today Conference

DISTURBING VIOLENCE -

Living peaceably in a disturbing world

22-25 August 2002

Blackfriar's Retreat and Conference Centre

127 Philip Avenue, Watson, Canberra

http://www.canbap.org/baptists_today.html

THE ANABAPTIST ASSOCIATION OF AUSTRALIA AND NEW ZEALAND INC.

Background to the Association

The initiative for the establishment of the Association came out of a meeting in Tasmania in May 1995 of Christians from a variety of denominational backgrounds who had been influenced in a variety of ways by the Anabaptist tradition. To provide a means of building on the contacts established at the meeting the Anabaptist Network of Australia and New Zealand was formed which became the Anabaptist Association of Australia and New Zealand following its incorporation in 1998.

Purposes of the Association

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 grass roots movement with diverse expressions in its early development, its enduring legacy usually has included the following:

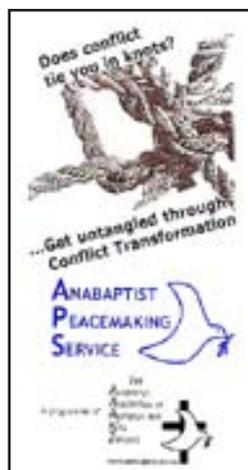
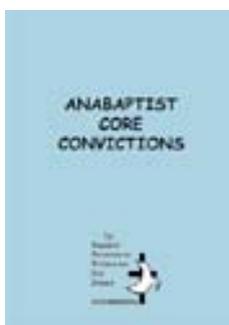
- ◆ Baptism upon profession of faith
- ◆ A view of the church in which membership is voluntary and members are accountable to the Bible and to each other
- ◆ A commitment to the way of peace and other teachings of Jesus as a rule for life
- ◆ Separation of church and state
- ◆ Worshipping congregations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

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AAANZ Dates To Remember

21-22 June Urban Church Planting Conference Sydney

29 June OIKOS and AAANZ Melbourne Event with Stuart Murray Williams

24-26 January 2003 Bi-National AAANZ Conference Sydney