

Schedule of Concurrent Sessions, Panels, and Workshops

Concurrent Sessions 1: Friday 28 (9.15-10.45)

Theme (Stream)	Topic	Presenters	Description	Moderator, Room, Translation
1.1. Peace Spirituality <i>Peace Theology and Spirituality</i>	<i>The Art of Contemplative Conciliation</i>	Betty Pries (Canada)	The Art of Contemplative Conciliation” explores the intersection between the disciplines of conflict transformation and contemplative spirituality, proposing that that each discipline is strengthened by the other. When brought together these two disciplines do more than either can do alone, allowing the bridge that peacebuilders seek to establish between self and other, us and them, to be stronger, more durable and in the end, more joy-filled. Three points of contact are especially illuminating: (a) the architecture of selfhood; (b) the meaning of both-and thinking; and (c) the intersection between the metaphor of Trinity and the conflict theory of emotional triangles or threefoldness. For this presentation, only one of these, the architecture of selfhood, will be explored.	Paul Doerksen <i>Lucasgat A</i> <i>(Consecutive Translation English-Spanish)</i>
	<i>Make Art, Not War: Toward An Aesthetics and Poetics of Just Peace</i>	Scott Holland (USA)	The arts are bringing new energy, imagination, inspiration, intuition, vision and voice to the creative and constructive work of peacemaking. This presentation will examine the artistic turn in just peacemaking from both classrooms and fieldwork including theopoetics, story-shaped initiatives, song and the important emerging genre of creative nonfiction: peace journalism as a corrective to war correspondence.	
	<i>Women of Faith and Advocacy in Light of the Peace Accords in Colombia.</i>	Alix Lozano (Colombia) <i>(Consecutive Translation Spanish-English)</i>	Exploring how women of faith do advocacy for peacebuilding in highly conflictive and violent societies is vital. On 2016, a Peace Agreement was signed between the guerrilla group FARC-EP and the Colombian government. While it could be presented as if the women's participation in this process itself was minimal, women, as part of civil society, have raised their voices as a prophetic action. Women have supported different processes and previous dialogues (negotiations) and now accompany the implementation of the Peace Accords. An ecumenical collective of women of faith (<i>GemPaz</i>) inspires us to close the gap between faith and political action.	

1.2. Socio-political Approaches to Peacebuilding <i>Peace-building in the Socio-Political Realm</i>	<i>Dignifying Narratives: Building Communities through Stories of Survival</i>	Héctor A. Acero Ferrer (Colombia/Canada)	This presentation will utilize the “National Day of Remembrance and Solidarity with the Victims of the Armed Conflict,” a commemoration that emerged from the recent Truth and Reconciliation process in Colombia, to illustrate the ways in which narrative and recognition are interwoven. Paul Ricoeur argues that the ethico-political commitment of historical memory is achieved through the narrative recognition – this is at play in the “Day of Remembrance.”	Jakob Fehr <i>’t Leesten A</i>
	<i>Who, Then, is My Neighbor?: Searching for An Ethic of Civic Selfhood</i>	Grace Carhart (USA/Canada)	What does it mean to be a discrete self in the postmodern state? This presentation seeks to investigate this question through an examination of the postmodern self, identity politics, and the interaction between a person’s religious and civic identity. The tradition of Reformational philosophy offers some insights, as do contemporary thinkers such as Charles Taylor and Judith Butler, as to how we as citizens of increasingly storied and diverse states might articulate ourselves and relate ethically to our neighbors.	
1.3. Racial Justice <i>Decolonization</i>	<i>Vincent Harding, the Spirit, and Peace Institutions</i>	Jamie Pitts (USA)	This paper offers a pneumatological interpretation of the life and work of US African American scholar-activist Vincent Harding. Harding and his wife Rosemarie worked as Mennonite Central Committee staff to establish Mennonite House in Atlanta, Georgia, during the 1960s as a base for interracial hospitality and organizing. As Harding’s participation in the Southern Freedom Movement increased, he faced opposition from white Mennonites who saw him as betraying the historic Anabaptist stance of nonresistance. Meanwhile, Harding responded to the rise of Black Power and, in his own words, was led by God “deep into blackness” and out of the Mennonite church. By reading Harding’s story through the doctrine of the Spirit, I show how the formation of liberating peace institutions is part of, not foreign to, the Spirit’s free movement.	Fernando Enns <i>Lucasgat E</i>
	<i>Anti-racism-steps for White Majority Churches</i>	Andrew Lane (Belgium)	The Quaker Council for European Affairs promotes human rights to European governments. This is political work, but we have started a journey of understanding what it means to be a European organization which draws support from a community which is very white, and does not reflect the diversity in European society. We are at the start of our journey, but are very pleased to share what we have learned so far, and hear the experience of others.	
	<i>Move Your Hands and Feet in Active Nonviolence</i>	Harcourt Klinefelter (Netherlands)	The practice of active nonviolence with the techniques of Gandhi and the Spirit of Christ as experienced in the struggle for undoing oppression.	

1.4. Decolonizing Mission and Dialogue by Indigenous People <i>Decolonization</i>	<i>Toward a post-colonial theology of mission</i>	Andrew Suderman (USA)	Many North American Mennonites have a healthy suspicion of “mission.” “Mission,” mired by its colonial past, is often viewed as an intrinsically violent endeavor. It is seen as antithetical to our witness to peace, which Mennonites believe is core to our understanding of what it means to be Christian. This presentation will explore whether mission and peace are necessarily contradictory to one another or whether there are certain commitments that can establish mission and peace as complementary practices that more faithfully live into God’s mission and our witness to God’s peaceable kingdom.	Henk Stenvers <i>‘t Leesten B</i>
	<i>Restriction of Indigeneity – Towards a Reinvention of the Dialogue</i>	Ayda María Villalobos (Colombia)	The rupture of social imaginaries – derived from coloniality – of multi denominational churches, challenges the imposing of meanings and traditions within the indigenous cosmogony of the <i>Paez</i> indigenous community in Corinto (Cauca, Colombia). However, the dialogues have remained open. This presentation is an examination of the interfaith journey between religious groups and the <i>Paez</i> indigenous community.	
1.5. Interfaith Peace-building <i>Interfaith Relations</i>	<i>Interreligious Dialogue and Self-Transformation: A Reflection from Javanese Mennonite Perspective</i>	Danang Kristiawan (Indonesia)	Interreligious dialogue and theology of religions are always embedded naturally in the church which is born and lives in pluralistic religious contexts. In this presentation I want to share how, historically, other religious ideas have been involved in the theological constructions by the first indigenous Javanese Mennonite leader. I will propose an Appreciative Critical Transformative (ACT) model of religious dialogue which serves not only to help us understand other faiths better, or to find similarities or differences, or to promote peace and toleration, but also to transform the understanding of our faith itself.	Paulus Widjaja <i>Lucasgat B</i>
	<i>Interfaith Collaboration, Peacebuilding, and Service in the Name of Christ: Missiological Lessons from MCC’s Experience</i>	Alain Epp Weaver (USA)	Over nearly one hundred years, Mennonite Central Committee (MCC) has forged ecumenical and interfaith collaborations in order to offer relief to survivors of war and other disasters, to carry out sustainable development initiatives, and to build durable bonds of peace. The shape that MCC’s service “in the name of Christ” takes has been formed by ecumenical and interfaith partnerships. This paper will specifically examine the strengths and complexities of MCC’s interfaith peacebuilding collaborations and from that examination will articulate a missiological case for why interfaith partnerships are an essential element of witness to and service in the name of Christ.	
1.6. Political Advocacy from an	<i>The Role of the Church role in</i>	Novel Matindas (Indonesia)	The conflict in Tanah Papua (also known as New Guinea), has been running for more than 50 years. In spite of many efforts by the government of Indonesia to solve the conflict, the conflict still persistent. As part of the civil society, the church in Tanah	Lydia Funck (TBC)

Ecumenical Perspective <i>Peace-building in the Socio-Political Realm</i>	<i>Peace-building, in Tanah Papua.</i>		Papua plays an important role to resolve the ongoing conflict. This presentation will analyse and suggest how the church, as part of civil society, can strategically take part in building peace in Tanah Papua.	<i>'t Leesten E+F</i> <i>(Translation English-Spanish)</i>
	<i>The Role of the Church in the Truth Commission and Transitional Justice model in Colombia</i>	Angélica Rincon (Colombia) <i>Consecutive Translation Spanish-English</i>	The Colombian government signed a peace agreement with the FARC-EP guerrilla. That peace agreement guarantees the participation of victims by a <i>Truth Commission</i> , a <i>Transitional Justice Model</i> and a <i>Special Unit for the Search of Disappeared Persons</i> . Mennonite Peace organization <i>Justapaz</i> will present the main challenges faced by victims (who are members/related to Christian churches) to participate effectively in the mechanisms offered within this system.	
	<i>Peace Churches in Europe – 70 years and ongoing</i>	Lydia Funck (Germany)	For decades, local churches and Christian communities which understand themselves as peace churches in Europe have come together for reflection and theological discussion – and to form a network of those following the Gospel's call to nonviolence and peace – <i>Church and Peace</i> . We will have a look at current topics and steps for peace church presence in Europe.	

Concurrent Sessions 2: Friday 28 (11.15-12.45)

Theme (Stream)	Official Title	Presenters	Description	Moderator, Room, Translation
2.1. Pilgrimage of Justice and Peace <i>Peace Theology and Spirituality</i>	<i>The Ecumenical "Pilgrimage of Justice and Peace" of the World Council of Churches</i>	Fernando Enns (Germany/The Netherlands) Margarithe Veen (The Netherlands) Andrés Pacheco Lozano (Colombia/The Netherlands)	The Tenth Assembly of the World Council of Churches in Busan (South Korea) in 2013 marked the beginning of a new ecumenical trail: it constituted a Pilgrimage of Justice and Peace (PJP). Among the goals of this new programmatic approach is to build on the former "Decade to Overcome Violence" (2001-2010) and the established Just Peace paradigm, to explore more deeply the spiritual and theological dimensions of ecumenical witnessing to justice and peace. In this workshop, we seek to create space to dialogue on the rationale, the spiritual and theological foundation of the PJP. Special attention will be given to the WCC's international Reference Group, their „Pilgrimage-stations“ in Israel-Palestine, Colombia, Nigeria and Thailand. - How could Mennonites profit from / contribute to this ecumenical effort?	Self-organized <i>'t Leesten E+F</i>

<p>2.2. Building Peace in Asia</p> <p><i>Specific Contexts</i></p>	<p><i>Four Glimpses of Peacebuilding from Asia</i></p>	<p>Zon Vanel (Indonesia) Kam Sian Muang (Myanmar) Sultana Jahan (Bangladesh) Camille Johnson (India) Moderator: Sri Mayasandra (MCC)</p>	<p>The panelists will put forth briefly their contexts and nature of their work in relation to peacebuilding. These include Inter-Faith Bridgebuilding; Working to Empower Rural Women; Peace Studies in Higher Education; and Conflict Transformation among Marginalized Women. The panelists are directly involved in their communities and supported by Mennonite Central Committee. The session will be moderated by MCC Asia Peace Coordinator.</p>	<p>Self-organized</p> <p><i>Lucasgat A</i></p>
<p>2.3. Documentary on Peacebuilding</p> <p><i>Art and Peacebuilding</i></p>	<p><i>Peacemakers (Art-Video 26')</i></p>	<p>Max Widmer (France)</p>	<p>The movie <i>Peacemakers</i> tells the story of a young boy in search of peace and security. The silent story, performed by three main actors, alternates with biblical readings about the divine peace plan, as is shown in the Bible, and can be put into practice today. The technical particularity of the movie is that it was shot with a camera tilted at 90 degrees and shown on a vertical format screen 11 meters (36 feet) high.</p>	<p>Self-organized</p> <p><i>'t Leesten A</i></p>
<p>2.4. Forced Migration and the Challenge of "Integration"</p> <p><i>Migration</i></p>	<p><i>From Building Walls to Befriending the Foreigner: Historical, Political, Ethical, and Diaconal Considerations</i></p> <p><i>The Crisis of the European Policies and Its Impact on Refugees in Greece</i></p>	<p>Gordon Zerbe (Canada)</p> <p>Silvie Kroeker (Canada/Germany)</p> <p>Stephanie Stobbe (Canada)</p>	<p>This paper will begin with an overview of recent research on wall-building in response to migratory border-crossing (e.g. E. Vallet, J. Reece, P. Heather), will proceed to consider the social virtue of philoxenia (befriending the foreigner, hospitality) in ancient Greek, biblical and international relations discourse (e.g. D. Bulley), and will conclude with a case study treatment of the work of Friedenshaus (Ludwigshafen, Germany) in welcoming migrants from the Middle East.</p> <p>The number of forcibly displaced people in the world is at an unprecedented 68.5 million (UNHCR, 2018). Thousands of migrants from Syria, Iraq, and Afghanistan are stuck in various detention centers and refugee camps in Greece due to EU-Turkey refugee agreement and other state policies. As Greece tries to respond to the refugees in humane ways, the detention camps are characterized by overcrowding, inadequate living conditions, mental health issues, and violence. This research examines how Greece is addressing the inflow of refugees, asylum-seekers, and other migrants escaping conflict, violence, and persecution. In-depth interviews with various local and international NGOs, government personnel, and international organizations provide insights into the programs, processes, and</p>	<p>Lydia Funck</p> <p><i>Lucasgat E</i></p>

			assistance for refugees as well as the challenges faced by various communities and organizations. explored from the perspective of the participants.	
	<i>Faith Action for Children on the Move</i>	Andrew Suderman (Canada/USA)	Mennonite World Conference (MWC) has participated as a co-organizer regarding a new initiative that seeks to explore how faith communities can help, support, and better walk with Children on the Move. A Global Faith Forum was held in Rome in October 2018, which helped to create an Aspiration Plan in how faith communities can be a better support regarding this reality. The intent of this workshop will be to hear what people and organizations are already doing to help Children on the Move, and to explore how we might be able to mobilize in order to fulfill the new Plan that has emerged.	
2.5. Non-violent Communication <i>Peace Practices</i>	<i>Nonviolent communication in and around your congregation</i>	Marjan Kip, Grace Roomer, Rita Romeijn-Hogeweg (The Netherlands)	Nonviolent communication (according to the theory of Marshall Rosenberg) is a crucial part of our personal preparation to be peacemakers in our society. In The Netherlands a number of Mennonite congregations are being trained in nonviolent communication, and some are giving training to people and institutions in their cities at very low or no cost. This interactive workshop will look at basic nonviolent communication and how to organize congregational witness about peacemaking.	Self-organized <i>Lucasgat B</i>
2.6. Peacebuilding in Polarized Societies <i>Socio-political realm Socio-political realm</i>	<i>Non-Violence to Reduce Terrorism in France</i>	Salomé Haldemann (France/USA)	Since 2015, most terrorist attacks on French soil claimed by ISIS have been performed by French citizens. Beyond the global dynamics at work, are there specific roots to French-based terrorism? I will look at questions of identity and exclusion to offer leads for non-violent approaches to reduce terrorism in France.	Daan Savert <i>'t Leesten B</i> <i>(Translation English-Spanish)</i>
	<i>Centrifugal Forces: Peacemaking in the age of Social Media</i>	Schuyler Pals (USA)	Facebook's mission statement is to "give people the power to build community and bring the world closer together." In a larger context, this is the promise of social media and the internet, and there are many examples where they have proven to be great tools for the advancement of peace, democracy, and human rights. However, as the internet leaves its adolescence, the world is struggling over how it is fundamentally changing our societies in darker ways. Google, Facebook, and other social media sites organize our lives through filters, algorithms, and bots to construct news feeds and realities that	

			fit individual sized echo chambers. This presentation will explain how these echo chambers are constructed; how they help spread disinformation; and how they can be directly manipulated before examining some possible solutions.	
	<i>Constructive Dialogue for Peacebuilding in a context of high polarization and violence</i>	Katherine Torres (Colombia) (Consecutive Translation Spanish-English)	Oriented by the important achievements that the program called “Puentes para la paz” (“Bridges for Peace”) has had regarding peacebuilding and the constructive dialogue in the region of Arauca in Colombia, a brief description will be made in terms of the methodology, learnings and lived experiences from this path of locating reconciliation as a horizon.	

Concurrent Sessions 3: Friday 28 (15.00-16.30)

Theme (Stream)	Official Title	Presenters	Description	Moderator, Room, Translation
3.1. Peace Theology, International Law and Mennonite Peace Theology <i>Peace Theology</i>	<i>Why International Law should matter to Peace Theology</i>	Lowell Ewert (Canada)	Lowell Ewert will begin the panel discussion by articulating why he believes it is difficult to reconcile Mennonite peace theology with the contemporary notion of human rights and international criminal accountability. It is his contention that our theology needs to be better informed by the developments in international law that have so profoundly made the lives of many of the world’s disempowered less “poor, nasty, brutish and short.”	Self-organized <i>Lucasgat A</i>
	<i>A Prelude to Rights: Revisiting Mennonite Peace Theology in a ‘Post-Schleitheim’ Context</i>	Derek Suderman (Canada)	Derek Suderman will discuss the contemporary debate over human rights in light of inherent tensions arising from a ‘post-Schleitheim’ context in which Mennonites have become more thoroughly involved in government, legal systems, party politics, and so on. He will underscore the pressing need for a more compelling and robust hermeneutical articulation of the ‘primary’ language of faith within Mennonite peace theology, while open to the potential of human rights as a ‘secondary’ language.	
	<i>The Mennonite Development Worker’s Dilemma: The Limits of International</i>	Mary Lou Klassen (Canada)	Mary Lou Klassen will suggest that both concepts need to be held together. Reflecting as a Canadian Mennonite on stories from her 16 years living and working in three countries in Africa, sometimes alongside persons who have suffered from war and horrific harms, she will show the value of holding both peace theology and international law in deep respect – and then acting.	

	<i>Law and Mennonite Peace Theology</i>			
3.2. Building Partnerships to Transform Violence and Oppression (CPT) <i>Peace Practices</i>	<i>Building Partnerships to Transform Violence and Oppression</i>	Charlie Miller (Netherlands)	<p>Since 1986 Christian Peacemaker Teams (CPT) has been involved in “on the ground” peacemaking in various parts of the world. The original vision for CPT was birthed by a group of Anabaptists who wanted to move from passive to active pacifism that would invite the wider Church into peacemaking and justice.</p> <p>The workshop will be an interactive presentation telling stories from each of our Teams/Programs: Colombia, Borderlands (USA/Mexico Border), Iraqi Kurdistan, Indigenous Peoples Solidarity (Canada), Mediterranean Regional Project (Greek Island of Lesbos), and Palestine.</p>	Self-organized <i>Lucasgat B</i>
3.3. Building Peace in India <i>Specific Contexts</i>	<i>Stories from MCC India’s journey in pursuing peace.</i>	Sushmita Ghosh (India) Sushant Nand (India) Manjula Patnaik (India) Prakash Thankachan (India)	<p>We will tell stories from MCC India’s journey in pursuing peace by teaching conflict resolution skills and peacebuilding strategies, addressing systemic injustices, facilitating inter-faith and inter-cultural initiatives; bringing hope through partnership programs in the communities and building bridges across cultures by serving and learning through exchange programs for young adults.</p>	Self-organized <i>‘t Leesten E+F</i>
3.4. Indigenous Communities in Dialogue <i>Decolonization</i>	<i>WayanaCall - Stories of Resistance, Justice and Peace</i>	Miguel Salanic (Guatemala) (Consecutive Translation Spanish-English)	<p>The mystery of life in indigenous communities is practiced in a holistic way, without any exception, which involves daily life, respect for the environment, and the direct relation with the elements such as earth, water, fire and air. Our spirituality incorporates this notion, living it in community as the highest expression of life, translated into an harmonic network that is present: no need to search for it because it is present, very close to each person.</p> <p>The defense of land (earth), hills, rivers, waters, mountains and seas is a struggle for the defense of life. In this way, the indigenous people have learned to serve. “We feel worthy of fully participating in the Lord’s table.</p>	Chris Huebner <i>‘t Leesten A</i> (Translation English-Spanish)
	<i>Looking at Solidarity on Indigenous</i>	Andrew Suderman (Canada/USA) Joji Pantoja	<p>Experiences of IP’s in countries like the Philippines, Panama, and Canada and how they are looking at their rights with Peace Lens.</p>	

	<i>People's Right through Peace Lens</i>	(Phillipines) Wendy Kroeker (Canada)		
3.5. Personal Formation for Peace Practice <i>Peace Practices</i>	<i>Practicing What We Preach: Personal Formation for Peace Practice</i>	Gloria Rhodes (USA)	As individuals working for peace, justice, and the reduction of violence, we are the instruments of the work. As such, we need to cultivate an ability to understand and manage ourselves while engaging conflict and injustice with clarity and compassion. Understanding our positionality, identity and influence on others are important elements of this. Just as importantly, we need to care for ourselves (bodies, minds, and spirits) as a necessary practice of peacemaking. Join this workshop to share ideas and challenges and to hear about strategies for personal formation.	Self-organized <i>Lucasgat E</i>
3.6. Migration, Refugees and Belonging <i>Migration</i>	<i>Migration, Refugees and Belonging</i>	Annelies Klinefelter (Netherlands)	In this workshop we will experience in an active way what it means to have to leave your place of birth, your family and friends. To be accepted in another country to start life again and how this country may not always be friendly to you. We will look at these aspects from the perspective of the oppressed and gain insight into what colonialism does with people.	Self-organized <i>'t Leesten B</i>

Concurrent Sessions 4: Saturday 29 (9.15-10.45)

Theme (Stream)	Official Tittle	Presenters	Description	Moderator, Room, Translation
4.1. Political Theology <i>Peace Theology</i>	<i>In the Patience of Love's Delay</i>	Paul Doerksen (Canada)	The early Anabaptist Pilgram Marpeck's pursuit and embrace of peace is expressed primarily through patience which, theologically understood, is not so much a personal characteristic of the Christian as a divine reality. The presentation will trace only briefly the theological dimensions of Marpeck's work that shape his pacifism, and investigate the various dimensions of patience as it relates to peace. I will conclude by observing how such theologically-shaped patience is manifested in the Christian's place	Kees Blokland <i>Lucasgat A</i>

			in the world, and how patience shapes church discipline as an expression of peace.	
	<i>Reclaiming Our Power: Assuming Political Agency in the Quest for Peace</i>	Andrew Suderman (USA/ Canada)	In our work towards peace, the temptation and tendency is to fall on a form of logic—whether through processes of political advocacy or through activism—that relies on the state as the entity that will ultimately bring about the conditions for the peace we desire. However, such an assumption and logic assumed even by those within civil society continue to rest on a Constantinian imagination whereby the state is perceived to be responsible for the political, and even what might be considered as “civil”. This presentation explores South African reflections regarding political agency in the struggle against apartheid as well as the way in which it has changed with the advent of South Africa’s post-apartheid political dispensation.	
	<i>Supplements? Lethal violence and non-violent means walking hand in hand?</i>	Jürg Bräker (Switzerland)	In the discussions around the choice of the right means of intervention – the responsibility to protect – It is sometimes suggested to regard means that accept the exercise of lethal violence and those who refrain from its use, as supplements. The criteria for choosing the means have to be rooted in the reality of what they can achieve, not an ideology, and therefore we need a plurality of means that suit the complexity of the reality of conflicts. Yet, as peace is an eschatic reality which can be achieved only approximately, actions should not only be judged by their immediate impact but also within a framework that allows for symbolic actions, relating them to a hoped for reality.	
4.2. Gender-Based Violence <i>Gender-Justice</i>	<i>#MennonitesToo: Re-ponding to the global #AidToo and #ChurchToo movements in Haiti</i>	Rebecca Shetler Fast (Haiti)	The #MeToo movement has sparked a global discussion of sexual harassment and abuse, of violence, trauma and the individual and institutional response to those who abuse their power. This movement has also made waves in the humanitarian sector, #AidToo, and impacted the global church, #ChurchToo. This presentation will examine a set of case study responses by Mennonite Central Committee in Haiti to the need for increased protection and responses to violations of safety and of power.	Betty Pries <i>Lucasgat B</i>

	<i>J.H.Yoder's ecclesiology in light of his abuse of women</i>	Daniël Drost (Netherlands)	One of the most inspiring peace theologians turned out to be a longtime abuser of women. How to work with John Howard Yoder's theology in light of this knowledge? This was one of the main questions of my PhD research. We will take a look at the situation, discuss his ecclesiology, including his articles which justified his behavior, and try to formulate a critical hermeneutic.	
4.3. Political Advocacy <i>Specific Contexts</i>	<i>Peace Sanctuaries and the Construction of Territorial Peace</i>	Martín Nates (Colombia) (Consecutive Translation Spanish-English)	In the experience of accompanying faith groups in Colombia, churches and their leaders understand the meaning of being people of peace, communities of peace and territories of peace. To describe themselves as "Peace Sanctuaries" has led them to give a new meaning to the public dimension of faith and their ministerial life to the extent that their actions promote pluralism and democracy.	Salomé Haldemann <i>'t Leesten E+F</i> (Translation English-Spanish)
	<i>Engaging Governments with Practical Alternatives to Military Policy</i>	Andrew Lane (Belgium)	The Quaker Council for European Affairs promotes peacebuilding to European governments. The Quakers have recently published a resource called <i>Building Peace Together</i> , which shows clearly how different parts of society and government can build peace through realist policies that have been proved to work elsewhere. The resources are available in several languages, and might support your engagement with local and national governments where you live or work.	
	<i>Drone Warfare, the Incarnation, and Anabaptist Peacemaking: Interfaith engagement in Washington, DC</i>	Nathan Hosler (USA)	As US and other military operations turn to remote killing, our communities are forced to reckon with a new type of warfare. Anabaptist/historic peace church theology, which has both resisted participation in warfare but also worked for peaceful alternatives to violent conflict, brings an important challenge to this practice. Theological consideration of the Incarnation and how it relates to both remote warfare and peacemaking can lead us into a new way of approaching engagement with violent conflict.	
4.6. Environmental Justice I <i>Peace with the Environment</i>	<i>Environmental Justice - A Special Focus On Climate Change</i>	Marijke van Duin (Netherlands)	Human-induced climate change is caused by industrialized countries: their economies produce a lot of greenhouse gases. But the negative effects of climate change are mostly felt in poor(er) countries. This is a very unjust situation. How can we, Mennonites, together with other faith communities, address this situation?	Andrea Lange <i>'t Leesten B</i>

	<i>Ecojustice - The UN Sustainable Development Goals Agenda – A Peace Church Perspective</i>	Kees Nieuwerth (Netherlands)	Climate justice is also urgently needed, particularly for our brothers and sisters in the southern hemisphere. Ecojustice is equally urgently needed for our fellow creatures, many of whom are threatened with extinction. But all that requires a transformation of the dominant economic system which is incompatible with real sustainability! Sustainability requires an alternative economy which is ethically grounded, ecological limited and circular. The dominant economic system is far removed from that perspective. As a Quaker and an ecologist I will offer a critical analysis of the UN SDG Agenda and a vision of an alternative and ecologically based economy, building upon my previous work in this area. I will argue that working for sustainability is also peace work and peace activists should involve themselves in the struggle for an alternative ecologically base economy, without which we will not achieve Just Peace and its “peace in the marketplace.”	
	<i>Groningen, A Neglected Disaster</i>	Saapke van der Meer (Netherlands)	For years and years gas has been drilled in the province of Groningen. The Netherlands have earned a lot of money with the gas. But everything has its price. The people in Groningen are paying the price. Their houses are damaged and are unstable due to the earthquakes that are caused by the gas drilling. Since September 2018 I have worked as a minister in this area and I can see how it effects houses and people.	
4.5. Nonviolence and Reconciliation in Syria <i>Specific Contexts</i>	<i>Can Nonviolence foster Reconciliation in Syria?</i>	Evert- Jan Grit (Project Lead, Syria) Maha Ghrrer Kamal Khouja (Syria) Elizabet Khouja Geijlvoet (Netherlands)	In 2011, Syrians in all parts of the country and from all backgrounds took the streets in massive nonviolent protests that called for freedom and dignity. The nonviolent character of the uprising allowed Syrians to build new trust networks and to connect with parts of society they had not been in contact with before. Connections were made across religious and ethnic communities and across class . For the ruling regime, that was perceived as an enormous threat and it reacted with violent repression, which led to the militarisation of the uprising. In addition, radical groups were given the space to expand their influence. After years of war, people have again withdrawn into their own communities and mistrust of “the other” has grown.	Self-organized <i>Lucasgat E</i>

		Evert Jan Gritt (Netherlands)	In this workshop, we will reflect together with a Syrian nonviolent activist on the strategies that were applied to build trust between different communities, and how the peaceful uprising allowed them to break through the barriers between different parts of the society	
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Concurrent Sessions 5: Saturday 29 (11.15-12.45)

Theme (Stream)	Official Title	Presenters	Description	Moderator, Room, Translation
5.2. Martyrdom Theology <i>Peace Theology</i>	<i>Rethinking Martyrdom Theology: A Theological Reflection from Shusaku Endo's 'Silence'</i>	Perdian Tumanan (Indonesia/USA)	This paper will try to bring critical evaluation on martyrdom theology by using an Asian viewpoint from the theological perspective of Shusaku Endo's novel, <i>Silence</i> . The fundamental notion that Endo makes is on the Christological issue. Rather than introducing <i>Christus victor</i> (deeply embedded in western martyrdom theology), Endo brings the other perspective of Christology: the servant, <i>servus Christi</i> , Christ for those who experience failure and rejection. This value is significant, especially when mission is practiced in places that emphasize the importance of harmony as the guiding principle rather than conflicting worldviews.	Jamie Pitts <i>Lucasgat B</i>
	<i>To Burn or Not to Burn: Representations of Martyrdom and the Question of Peace and Violence</i>	Chris K. Huebner (Canada)	Contemporary Mennonites often have trouble knowing what to make of the scenes of gratuitous violence collected in the <i>Martyrs Mirror</i> . For the generations of Mennonites who have grown to think of themselves as pacifists, it is often felt that these stories of violence are better off left behind in order to focus on more "positive" examples of peace and faithful witness. This paper refrains from such an impulse and seeks instead to read the <i>Martyrs Mirror</i> both alongside other early modern martyrologies and in relation to early Christian and medieval accounts of the figure of the martyr. By reflecting on how the <i>Martyrs Mirror</i> represents a specific discourse of martyrdom, we are in a better position to appreciate the particular claims about peace and violence with which it is often associated.	

	<i>Atonement, Victory and Death: A Mennonite interpretation of the Cross</i>	Fulco Y. van Hulst (Netherlands)	The conversation on Mennonite interpretations of the cross and atonement over the past two decades has been dominated by J. Denny Weaver's <i>The Nonviolent Atonement</i> . Recognizing both the strengths and weaknesses of Weaver's approach, I will present an interpretation of the cross that both integrates the wisdom of the wider tradition and the desire to come to terms with the violence of the cross, that seems to originate with God himself.	
5.4. Peacebuilding in Israel and Palestine <i>Specific Contexts</i>	<i>"Can We Talk About How Hard This Is?" How to respond to the Palestinian Christian call for help</i>	Tarek Al-Zoughbi, Nabil Sahar, Nathan Hossler, Jan van der Kolk, Maria van Noord.	The Dutch Mennonite Conference has not yet organized an internal dialogue regarding the Kairos Palestine Document, KPD (2009). How can we consider and care for our Christian brothers and sisters in Palestine as part of a cry for justice and peace for all people in Israel and Palestine? Presentations of insiders, a young Palestinian, a Palestinian Dutch, an American and a Dutch, will share steps and missteps of Mennonite commitment to engagement in advocacy for a just peace for both peoples in the Holy Land.	Self-organized <i>'t Leesten E+F</i>
5.5. Theatre of the Oppressed: A Tool to Overcome Trauma <i>Peace Practices</i>	<i>Restoring From Art and liberation.</i>	Katherine Torres Sánchez (Colombia) (Consecutive Translation Spanish-English)	In Arauca/Colombia, a region in armed conflict, a proposal of cultural deconstruction was made, denaturing the violence and the male chauvinist visions that have perpetuated the conflict. This workshop is a practical and experiential proposal. As with spirituality, the best way to "know" the theatre of the oppressed is to experience it.	Self-organized <i>'t Leesten B</i> (Translation Spanish-English)
5.6. Interfaith Dialogue <i>Interfaith Relations</i>	<i>The Challenges and Prospects of Interfaith Peacebuilding by the Churches in the City of Yogyakarta</i>	Paulus S. Widjaja (Indonesia)	This presentation will focus on the challenges and prospects that the churches in the city of Yogyakarta, an academic and Javanese cultural center on the most populated island of Muslim-majority Indonesia, are facing related to committing themselves to the practice of independent initiatives for interfaith peacebuilding. Although Christians comprise only about 7% of the population of the Special District of Yogyakarta, historically they have been both pioneers in education, health care, and social work, and, from time to time, the targets of intolerance. This study examines several churches in the city, based on both the ethnic backgrounds of the majority of their members (Javanese, Chinese descendants, and	Alain Epp Weaver (USA) <i>Lucasgat E</i>

			mixed or multiethnic) and their theological-denominational traditions (Calvinist, Mennonite, and Catholic).	
	<i>Master Peace on Building Peace in Inter-religious Settings</i>	Maria Sakarias (Netherlands), Roman Nazarenko (Ukraine)	MasterPeace is a global movement of grassroots organisations, which carry out creative, innovative and positive actions for building peace and togetherness among their local communities. We currently have 56 Clubs in 41 countries. I will discuss the power of such a human-centred movement, and highlight the impact of the Clubs that work towards interfaith dialogue in e.g. Sri Lanka, Pakistan and Ukraine.	

Concurrent Sessions 6: Saturday 29 (15.00-16.30)

Theme (Stream)	Official Title	Presenters	Description	Moderator, Room, Translation
6.1. Centers for Research and Education on Peace and Justice <i>Peace Education</i>	<i>Educating towards Nonviolence as Peacebuilding Education</i>	Wendy Kroeker (Canada)	How do we build and maintain our Anabaptist commitment to nonviolence as a practice and way of life? Our education approaches must incorporate relevant dynamics and foundations emerging from community-led conversations and experiences. This presentation will focus on peacebuilding education literature as a vehicle for conversation regarding sustaining nonviolence literacy and engagement in contemporary issues.	Self-organized <i>'t Leesten A</i>
	<i>Encounter of Centers for Research and Education on Peace and Justice</i>	Fernando Enns (Germany/Netherlands) Jamie Pitts (USA) and others	In line with the 2 nd GMP's focus on creating spaces for networking, this workshop will focus on connecting different centers for research and education on Peace and Justice. There are some initial connections that exist, but 2 nd GMP offers a perfect space to meet participants and members of different research/educational centers in order to know each other, to get to know the work in which other centers are involved, and to dream/plan about what could be next steps to develop a Network of Centers for Research and Education on Peace and Justice.	

<p>6.2. Peace Ecclesiology <i>Peace Theology</i></p>	<p><i>Transnational Perspectives of LGBTQ Mennonites in Leadership</i></p>	<p>Rachel Waltner Goossen (USA)</p>	<p>This presentation highlights the experiences of religious leaders who identify as LGBTQ and navigate positions as pastors, chaplains, theologians, and church administrators within Mennonite-affiliated institutions. The ways in which Mennonites understand and engage with LGBTQ identity have shaped the church in recent decades, and increasingly visible queer leadership has contributed to evolving policies and structures for inclusion of sexual minorities within Mennonite institutions.</p> <p>Over the past three years, Goossen has conducted oral histories with thirty Mennonite leaders -- ranging in age from 24 to 80 -who identify as LGBTQ, as well as allies and other Mennonite leaders. Her scholarship considers LGBTQ inclusion as a contested dimension of Mennonite peacebuilding and impetus for gender justice, through the policies of Mennonite agencies with both national and international constituencies, as well as the advocacy groups Brethren Mennonite Council for LGBT Interests and Pink Menno.</p>	<p>Scott Holland <i>Lucasgat A</i></p>
	<p><i>Dutch Mennonite Conflict Resolution in the Seventeenth Century</i></p>	<p>Troy Osborne (Canada)</p>	<p>Like all seventeenth-century denominations, Amsterdam Mennonite leaders were responsible for maintaining order in their congregations. Despite good relationships with the civic authorities, Mennonites were reluctant to turn to magistrates to deal with particularly grievous offenders in their congregations. Rather than turn to the coercive organs of the state to bring order, there appears to have been a preference to deal with matters internally in a restorative manner. The paper will explore the ideal of conflict resolution by looking at two cases when it failed to work.</p>	
<p>6.3. New Masculinities <i>Gender-Justice</i></p>	<p><i>Jesus as a model for masculinity and peacebuilding in Colombia</i></p>	<p>Santiago Espitia Fajardo (Colombia); Daniel Serrano-Bernal (Colombia-Netherlands)</p>	<p>At this moment in our country, political, domestic and criminal violence continue to claim lives. In this violence, men are the biggest perpetrators and are the greatest number of victims, although many times their violence is discharged against women, girls and boys. To a large extent, this responds to processes of education in which the exercise of power and control has as its maximum referent the imposition by violent force. Faced with this reality, there is the promise of Jesus that in him we find "life in abundance." The society needs Jesus as a model for masculinity and peacebuilding.</p>	<p>Self-organized <i>'t Leesten B</i></p>

<p>6.4. Peacebuilding in Zimbabwe</p> <p><i>Specific Contexts</i></p>	<p><i>Peace is Development: An experience of ECLF</i></p>	<p>Pamhidzai Thaka Bishop Ambrose Moyo (Zimbabwe)</p>	<p>The presentation will be a dialogue and the audience will be invited to ask questions and seek clarification if and when they don't understand. The presentation will showcase that peace itself is development and trying to do development in a fractured community or society is waste of resources. Several partners have been pouring resources for development in various communities but the results are disappointing.</p>	<p>Martina Basso</p> <p><i>Lucasgat B</i></p>
<p>6.5. Mennonites in the Turmoil of 20th Century Europe</p> <p><i>Specific Contexts</i></p>	<p><i>Concessions for the Aake of Peace: Peace Church and SED dictatorship in the GDR</i></p>	<p>Bernhard Thiessen, Mennonite Theologian (Germany)</p>	<p>The term “peace” was central for the identity of the GDR and constantly used in SED Propaganda. Mennonites as a historic peace-church embody this term. But it seems that Mennonites avoided confrontation and preferred not to commit to a firm position on the content, but to leave the meaning of peace unclear. This will be illustrated by some historic contacts (see also the exhibition by the same title).</p>	<p>Nina Schoreder</p> <p><i>Lucasgat E</i></p>
	<p><i>Lessons from MCC’s Peacebuilding Work Behind the Iron Curtain, 1966-1991</i></p>	<p>Mark Jantzen (USA)</p>	<p>This historical case study examines some of the lessons gathered by Mennonite Central Committee (MCC) in its work bridging Cold War tensions by placing medium-term workers in Eastern European countries. In addition to supporting and learning from Christians living under Communist rule, the program also gave an important public witness to the possibility of peace with a widely-feared enemy and was an attempt to build capacity in embodying a peace church among church members in North America.</p>	
	<p><i>Accounting for Mennonites’ Roles in Nazism and the Holocaust: Possible Steps Forward</i></p>	<p>Benjamin W. Goossen, Harvard University (USA)</p>	<p>This presentation builds on a robust ongoing dialogue within the global Mennonite Church to ask whether Mennonites, in part or in whole, can or should seek atonement, reconciliation, and/or forgiveness for prior involvement in Nazism and the Holocaust of European Jews during the mid-twentieth century. This history is complex, with some parts of the Church deeply entangled and other parts largely unaffected. Some Mennonites acted as perpetrators and collaborators, while others joined the resistance against Nazism or themselves suffered under the Third Reich’s rule. Nevertheless, Nazi race scientists considered (white) Mennonites quintessentially Aryan, a privileged status that generally lent protection from the violence and persecution perpetrated against alleged non-Aryans, especially Jews.</p>	

<p>6.6. Peace Through Entrepreneurship</p> <p><i>Peace Practices</i></p>	<p><i>Can entrepreneurs be peacebuilders?</i></p>	<p>Paul Heidebrecht (Canada) Joji Pantoja (Philippines)</p>	<p>Can peacebuilders be entrepreneurs? This workshop will explore questions such as these with the hope of sparking new insights about how peacebuilding initiatives can be sustained. In a global context in which the need for peace seems only to be growing even as resources from traditional sources seem to be diminishing, our premise is that Mennonites need to develop new kinds of partnerships and approaches. The workshop facilitators will provide several concrete examples from their own experiences, and other examples from around the world where peacebuilding projects have intersected with the emerging field of social entrepreneurship.</p>	<p>Self-organized</p> <p><i>'t Leesten E+F</i></p>
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