



Peace Sunday 2025 Worship Resources

1 Theme and texts

a. Theme: **The Courage to Love**

b. Why this theme was chosen:

Enacting love is a courageous act. Over and over again, Jesus invites and encourages his followers (and listeners) to embody acts of love, highlighting how dangerous – and therefore courageous – such acts are or can be.

These Peace Sunday resources seek to explore, nourish and unpack ways in which we can embody the courage to love in and for our world.

c. Biblical text:

Matthew 22:34–40

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, an expert in the law, asked him a question to test him. “Teacher, which commandment in the law is the greatest?” He said to him, “‘You shall love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbour as yourself.’ On these two commandments hang all the Law and the Prophets.”

2 Prayer Requests

- As people called to be coworkers with Christ in the ministry of reconciliation, may we live each day with hearts open to make peace with ourselves, our neighbours and our “enemies,” with all of creation and with God.
- As we witness violence, polarization and war in our own communities and around the world, may we heed the promptings of the Spirit to creatively and courageously resist the forces that divide and kill. We pray in particular for our Anabaptist family amid war in Ethiopia, Myanmar and Ukraine and those in Honduras, Ecuador, Colombia and the USA harassed by organized violence.
- We lift a special prayer for the suffering of the people of Palestine. Christians there have lived out Jesus’ way of peace for 2 000 years. May God strengthen their *sumud* (steadfastness) in this time of tremendous suffering. May Christians around the world have the courage to stand up to help these brothers and sisters.
- We thank God for the opportunity to walk together with our global Anabaptist family, practicing solidarity amid difference. May we seize our power as communities to speak out as one voice to government. May we learn from each other as we love each other and follow Jesus in unity.

3 Song Sug- gestions

- 🎵 **We want peace**
youtu.be/7KzDDISnBRw
- 🎵 **We will make no peace with oppression**
youtube.com/watch?v=L57GTkvJ8qo

Please check your church’s copyright protocols before using these songs in public gatherings.

4 Additional resources



mwc-cmm.org/peacesunday

a. Additional resources in this package

- Liturgies and prayers
- Teaching resource
- Testimony
- Song information

b. Additional resources available online

- Pictures (including all used in this package)



5 Activities

Who is our neighbour? What is the gospel?

Enact “Samaritan Acts” (Luke 10:25-37) in the community

OR

Explore the meaning of “gospel” in the story and notice the different practical ways in which it is embodied in Luke 4.

1. Create multi-generational groups to explore the assignment together over four weeks.
2. Within the groups, brainstorm how you might **engage in your own “Samaritan Acts”** or **explore the gospel** in your community in ways that are
 - audacious
 - countercultural
 - risky
3. Take action in your community over the following four weeks.
4. Share your stories each week.
 - Report back and discuss within your groups:
 - what are you enacting?
 - how did you decide what to do?
 - what was your experience?
 - Share highlights (and lowlights) in your worship service
5. Write down the groups’ decisions, actions and reflections on a common wall or board. Create a map of your activities.

With permission, send your story and photo to
photo@mwc-cmm.org to share with the global Anabaptist family.



Michael Hostetler



Kenya Mennonite Church Diocese of Nairobi



Los Hermanos Menonitas de Cali, Colombia

Contact Information:

Andrew Suderman | MWC Peace Commission Secretary

AndrewSuderman@mwc-cmm.org | mwc-cmm.org/peace-commission

How did you use these resources to practice peace?

Send your stories, photos, videos or artwork to photos@mwc-cmm.org

The biblical texts, prayers, song suggestions, sermon ideas, testimonies and other resources in this package have been prepared by members of MWC out of their experience in their local context. The teaching does not necessarily represent an official MWC position.



Prayers and Liturgies

A litany for the moment

*Responsive reading: one voice for the regular text,
all voices for the bold text. All voices join on bold and
italic text.*

God of surprising birth
You are not the saviour we expect,
Your power does not look like the power
We want our God to demonstrate.

We wait.
We wait in darkness.
We wait in anguish and we wait in hope.
**We wait, knowing that we need one another and
Your presence to grasp hope.**

We have harmed and been harmed through words and
deeds, and in the things we have chosen not to do.

***We know the harm is not the end, we know that
together and with You harm can transform to
harmony.***

God of foolish birth.
Your grace baffles us.
You meet us where we are and, mercifully, we are not
left where we were found.

We watch.
We watch in anticipation of this grace.
**We watch, peering into the darkness knowing that
Your light can be found.**

In our clumsy ways we hope to reflect Your grace to
those around us.

***May we humbly accept those gifts from each other,
knowing Your transformative power can make them
what they are meant to be.***

God of humble birth
You disrupt our assumptions of You and of one another,
Transforming judgment to understanding;
discrimination to solidarity; mercilessness to
compassion.

We wonder.
**We wonder at the audacity of Your manger birth,
modelling the power of weakness.**

***Though the work can be difficult, when we live Your
call to justice and mercy.***
***We honour Your surprising, foolish and humble
birth. Amen.***

—Compiled by Karen Suderman from
Voices Together #896, Robert McAfee Brown,
Anne Lamott, the Anglican Book of Common Prayer.



Cynthia Peacock (front) prays a blessing on MWC's 100th anniversary celebration. She spoke in Bengali.

Preshit Rao



Prayer for peace in our world

In coming together for worship, we recognize the importance of this act – the act of creating community and establishing communion. It reminds us of the importance of recognizing one another as part of our community. We also recognize how we are one small part of a broader family of faith that also comes together, forming a global community. Together we remember the body of Christ.

In coming together, we also recognize that many within our faith family – some across the street; some in different parts of the world – experience the realities of war, violence and oppression. We come from countries that are broken because of ongoing war. We also continue to do the hard work to overcome the pain and brokenness that such violence and brokenness causes.

We recognize the ways in which many within our global communion demonstrate their resiliency as worthy children of God despite being oppressed and dehumanized.

We know and experience and are shaped by war, violence and oppression.

And, as we reflect on our common faith in Jesus Christ, the Prince of Peace, we know that war – and preparation for war – will not bring peace.

- Causing others to die from famine will not bring peace.
- Bombing others will not bring peace.
- Killing will not bring about peace.
- Taking economic advantage of others will not bring about peace.
- Building walls will not bring about peace.

War causes destruction. It tears at the fabric of our lives and our relationships, and creates rubble of communities, countries and people's hopes and dreams.

Responding to violence with violence causes us to become that which we do not want to become. We want to witness to life, not death. We want to heal wounds, not inflict more wounds. We want to build relationships and reconcile those that are broken, not entrench divides and separation between one another

including those with whom we may differ. We want peace, not further violence and war.

We call on ourselves and our siblings on the front lines of wars to make the bold move and commitment to lay down their firearms so that they can use their arms to hug and be hugged.

As we see the those who are different from us – those across a cultural, national or ideological barrier – to have the courage to love: to refuse to see enemies but rather beloved children of God and potential friends.

We call on those in places of political authority to open your hearts and minds and imaginations to practice creativity, not rigidity and stubbornness, to overcome difference through dialogue instead of domination and division. We invite you to free yourself and others from the imprisonment that such separation creates.

We call on ourselves and all of our siblings to recognize how nationalistic ideology and separation fails to bring safety and security. Safety and security only comes about when relationships with our neighbours and our global siblings is fostered. We therefore call on all of our siblings around the world to show hospitality to others so that life may be extended and received both by the one receiving and by the one extending hospitality. Hospitality is a life-giving posture.

Let us work and dedicate ourselves to the peace that is only possible when we pursue and embrace each other, so that justice and peace may kiss, thereby challenging the root causes that causes conflict in the first place! This is Jesus' life-giving peace; it is Christ's peace!

May we witness to Christ's way of peace in and for our world.

—Andrew G. Suderman is the secretary of the Peace Commission. He lives in Harrisonburg, Virginia, USA.



A pastoral letter regarding war in the Middle East

Beloved sisters and brothers

The escalation of war in the Middle East today is a source of fear and grief for our Anabaptist family around the world. For some, this is a new reality, for others it adds to the burden of violence carried for years or decades from local conflict. We see all of those who are being crushed under the machinations of the mighty; we mourn and we ask for God's merciful presence among them. We condemn any justification of war as part of God's will.

We invite our prayers to move us to action. And we invite our actions to be our prayers.

Our allegiance is not to presidents or kings but to the Prince of Peace. As members of a Historic Peace Church – that is, a church dedicated to the ways of peace – we follow Jesus, the Prince of Peace, who calls us to radical love of enemy.

This love trains our hearts to see God in the human “other” whether enemy or friend.

This love gives us the courage to seek justice.

This love calls us to pursue right relationships interpersonally, at the level of organizations, among states and peoples, and with the rest of creation – all of which suffer harm amid conflict.

The power of Christ's love rallies us not to pride that defends nations or ideological purity but to compassion for those who are suffering – regardless of national identity or political affiliation.

The teachings of Jesus remind us that the enemy is not the other person but our own instinct to create barriers and fall victim to enmity itself. We pray that as we find the courage to love, God's transformative power would break cycles of violence that divide, oppress and kill.

Justice must accompany peace. Indeed, peace can only be present when justice that is restorative, truth-seeking and reparation-oriented is embodied.

We confess our failure to seek a just peace. We ask the Holy Spirit to teach us humility and equip us with the courage to love. We ask for the wisdom to recognize and speak truth with prophetic clarity

and self-giving love. We ask for the boldness to confront injustice despite risk to ourselves.

We resolve to speak out – whether to governments or fellow citizens – to question uncritical support to sources of ongoing violence and death.

As a global Anabaptist communion, we renounce violence – as Jesus did. We commit ourselves – as Jesus followers – to transforming unjust systems through active nonviolence. We call for states to cease investing in war and instead to begin the hard work of seeking the ways of peace – a peace that does not come through guns, missiles, or violent force – so that all may flourish.

Our words seem small and inadequate in the face of the crisis, yet we reaffirm our conviction that

“The Spirit of Jesus empowers us to trust God in all areas of life so we become peacemakers who renounce violence, love our enemies, seek justice, and share our possessions with those in need.” (Shared Conviction 5)

Lord, in your mercy, hear our prayer.

In the name of Jesus, Prince of Peace,
Henk Stenvers
president, MWC

Benediction

A blessing for the moment

In the work of waiting

May God give you joy

In baffling grace

May God carry you

In the difficult work

May God give you peace.

Go, cloaked in the surprising, foolish,
humbling love of God.

Teaching Resource

Redrawing our relationships of proximity

Sermon on Matthew 22:34–40

Andrés Pacheco Lozano

“*Vecino*” or “*vecina*” (neighbour). This is one of the ways we refer to the different people around us in Bogota, Colombia, whether they live in our building, the house next door, or we meet them in a store or other shared and public places. We may know them well or not even know their name, but our relationship instantly warms when we call them “neighbour”. When we meet another person, it’s a way to transcend distance, othering, or even a conflict.

Andrew Bodden



MWC member church Iglesia Evangélica Menonita del Perú hosted “Celebrar, equipar, adorar” in Cusco, Peru 18-22 January 2025 to mark 500 years of Anabaptism.

Neighbour is a term that indicates closeness. In English, this is the term used in Matthew 22:34–40. Meanwhile, in Spanish and French, “*prójimo*” (proximate person) is commonly used in this biblical passage. Although “*prójimo*” or “*prójima*” derive from the concept of proximate, being close or beside, it’s a term that is too abstract and divorced from daily life. Usually, we use the term *prójimo/prójima* to refer to a biblical passage or when we want to highlight the ethical implications of our Christian faith. We don’t usually use it when we talk about people we come across in our daily lives.

What would happen if we emphasized the closeness, warmth and everydayness of other people, as we do when we address them as “neighbour” in Bogota? How would we read this biblical passage then?

This text from Matthew is well known and seems very clear and precise. Even so, it’s possible to emphasize many different aspects or interpretations of what Jesus says.

We could highlight the connection between the “vertical” and “horizontal” nature of our faith, the relationship between our love of God and our love for other human beings. In his commentary of this text in Matthew, Richard B. Gardner¹, argues that these precepts are necessarily new. Loving God with all our heart, all our soul, and all our mind appears in Deuteronomy 6:5. The notion that we love those close to us is found in Leviticus 19:18². What makes Jesus’ response so new is the interdependence between the two commandments. It’s impossible to separate the vertical and horizontal dimensions of our faith.

Another angle of interpretation could include what we understand as the connection between what we believe and how we live. It would be inconsistent to say we love God and yet we act with apathy towards the suffering of our neighbours.

It is equally illogical to say that we believe in our God of peace and justice and continue to act in oppressive and unjust ways towards everyone else. Indeed, Richard B. Gardner proposes that one of the conclusions we can draw from the text is that loving our neighbour is an action where we can embody and demonstrate God’s love for the world.³ The life of Jesus is God’s love for the world made flesh.

At the same time, as humans we are invited to embody our love of God by loving other people, and the rest of creation. Our actions toward those around us, especially those who are marginalized, are the ones that bear witness of our love of God. For this reason, we cannot separate what we understand of our faith and how we live it out.



Jesus' response in Matthew 22 can also act like a key to understand the whole Bible. His response is a lens that helps us discern the meaning of the texts, laws and commandments that sometimes seem to be ambiguous or in conflict with each other. Richard B. Gardner relates that according to rabbinic lore dating back to the second century, the Torah contains approximately 613 laws (365 prohibitions and 248 commandments).⁴ When Jesus elevates the love of God and the love of our neighbours as the two most important commandments, he subjugates all the other laws and requires that they be read through the lens of loving God and neighbour.

If these observations are valuable, then this passage of Matthew 22: 34-40 continues to be a text whose interpretation is endless. Our world needs us to constantly reinterpret what the text wants to say about loving God and loving our neighbour. This is especially true during times of climate emergencies, government elections, the reappearance of xenophobic sentiments, violence in our societies, wars and genocide that have become realities that we must face every day.

¡Qué pena vecinal! ¡qué pena vecino!

Continuing with the thread that we refer to people in Bogota as "neighbour", we often say, "*¡qué pena*, what a pity, neighbour" when we need help or wish to apologise for something.

We live in a world in which our close relationships have become deeply distorted and violated. Often, we have been complicit in the damage. Which is why we should carefully assess how we have hurt our proximate relationships, our neighbourly relationships. Perhaps we need to confess, "*Perdón vecina, perdón vecino*, sorry, neighbour".

The times we live in have made us normalize being suspicious of those in our vicinity, either because they carry different baggage, or because they are migrant, displaced or marginalized people. Whether the people around us are local or come from another place, country or region doesn't matter because we see all of them as strangers, hostile or even enemies and criminals rather than as our neighbours. So many

wars in our history and our current world occur among neighbours!

Our neighbourly relationship with nature has also been severely affected. We have converted our interdependent relationships into ones of domination and control. We view nature as a resource that we can simply exploit and capitalize on. Climate change is one of the signs of the damage we have caused and continue to cause as human beings. Our relationship with our vital space – the earth and the waters – is fatally wounded.



Flooding in the streets of Piura, Peru, after a heavy rainfall. Climate change calls on us to love our neighbours.

Perdón vecina, perdón vecino...

In the midst of all these conflicting realities, the Pharisees' question to Jesus about which commandment is the greatest takes on special significance. How do we find guidance and reference points in our faith to deal with these distortions? Which laws should we follow? What should we do if governments, politicians and economic powers ignore humanity's legal frameworks like international law and human rights with impunity? What can we do when governments of the day overturn the measures we've taken to limit our impact on the environment?

As when Jesus walked the earth, the dilemma is not only that there are thousands of laws and ethical frameworks. The dilemma intensifies because oppression and violence make it all the more urgent we find reference points, and that we reconnect with the central tenets of our faith so we can discern how to act.



“Buenos días vecina”, “buenos días vecino”.

When I talk with people who have not visited or lived in Bogota (Colombia), I often tell them how we greet one another, *“buenos días vecina”* or *“buenos días vecino”* (good morning, neighbour). It usually takes a few minutes (and examples) to explain what it sounds like and what it means. Between smiles, I never know whether I’ve done a good job of explaining how we use “neighbour” to refer to the other person, even if that person doesn’t live next door.

Each time I read this text about loving God and the people in our vicinity, with emphasis on the term *“prójimo”* in Spanish, I try to consciously consider possible nuances that the term neighbour connotes along with how we use “neighbour” daily in Bogota. In this sense, Jesus invites us to rethink our proximate relationships.

closeness, a bond that may not have existed before. This bond makes it difficult to consider them a stranger or enemy.

The distant and close relationships we have with other people are not static or rigid – they can change and form in surprising ways. Even people who consider themselves strangers or enemies can turn into neighbours. In the parable of the good Samaritan (Luke 10: 25–37), Jesus illustrates this well by showing us who our neighbour is. The Samaritans and the Jews had an uneasy relationship in Jesus’ time. And yet, Jesus finds in the Samaritan a shining example of a neighbour despite the fact that the Jews would’ve viewed him as a stranger, even an enemy.

I believe that Jesus’ response summons us precisely in this way: we must redraw our relationships of love and proximity. There are always more people who we can call our neighbours. If we latch onto the idea that loving our neighbour is how we make evident our love of God, then we must always enrich and nourish how we live out and express this love. No matter how complicated this seems, every new day, new context, new reality, is one in which we can embody the love of God with the people around us.

¿En qué le puedo ayudar vecina? ¿En qué le puedo ayudar vecino?

In Bogota, storekeepers usually ask the people who enter their stores looking for something, “how can I help you, neighbour?” What strikes me about this question is not only that they call us neighbour, but that they offer us help. In the world in which we live, we could feel bad about what happens to other people in the world, or to our neighbours. But we can opt to sympathize with their situation from afar as long as that doesn’t impinge on our comfort.

If we assume that loving our neighbour is how we express and embody our love of God, then the invitation to love our neighbour is also an invitation to act in solidarity, to discern what we should do and how we can help. Loving our neighbour cannot stop at words, it must also become an action. It’s not about having the answer or solving a problem, either. Neither



Members of Comunidad Cristiana Menonita de Girardot, Colombia, share bread with their neighbours – *prójimo* and *vecino* – on Pan y Paz, “bread and peace Sunday.”

It is a counter cultural act to relate to the people around as neighbours when visible and invisible barriers separate us; when it’s customary to use marginalized groups as scapegoats for the problems in our communities and countries, when we are urged to see the other person as our enemy. When we act as neighbours, we go against the status quo.

Perhaps calling someone “neighbour” sounds superficial, a social codeword, or simply a term we are used to using in Bogota. However, when we refer to another person as neighbour, we create a bond of



can we decide for the other person what they should do. Acting with solidarity means committing to walking with others, listening to them and discerning with them how to act; it goes way beyond liking a post on Instagram or sharing a video on TikTok.

Sometimes we express solidarity through activism and attending nonviolent demonstrations and marches. Other times, we express solidarity through recognizing and confronting our privilege and serving as allies in many people's and communities' struggles. Solidarity can also mean finding and creating safe spaces and brave spaces to confront the varied forms of violence many people have endured. The point is not to make a long list of all the forms of solidarity; these are just signposts that solidarity means going beyond words and sympathy.

Being a neighbour also implies a series of responsibilities and precautions. There are many occasions when violence manifests in its greatest severity within our closest relationships. We rarely talk about these forms of violence and often seek to silence the voices that bring them to light. Gender-based violence, sexual violence, intrafamilial violence that we also call domestic violence, among others, reveal that being close is not a guarantee of healthy and just relationships. The sin of violence, and the deep damage it causes, can also express itself in intimate relationships. To talk of loving our neighbour as an expression of loving God reminds us of the immense responsibility we have to aid the flourishing of other people.

In other words, recognizing the other person as our neighbour is not only a way to express warmth; it also requires a commitment to be responsible and care for their well-being.

Once again, it is in loving our neighbour, the person proximate to us, that we embody our love for God.

As we celebrate 500 years of Anabaptism, and as we reflect on the chosen theme for this important occasion, The Courage to Love, it's crucial to return to the implications and responsibilities that loving God and neighbour hold for today.

In a world where death and hopelessness seem to reign, may the voice of Jesus remind us that he should be at the centre of what we understand and how we live our faith.

May this be a time in which we think about who is our neighbour and may we treat them as such.

May this be a time in which we embrace the courage to love and create new bonds and relationships of proximity with other people, including those that we think of as improbable or even impossible.

May this also be a time of new beginnings to build new commitments to act in solidarity with others as we seek well-being together.

And may our God of Love, who loves us immeasurably and invites us to reciprocate that love through our relationships with other people and our world, continue to challenge and guide us on this path.

Amen.

—*Andrés Pacheco Lozano is the chair of the Peace Commission. Originally from Colombia, he lives in Amsterdam, Netherlands. This resource is adapted from a sermon he delivered in Iglesia Cristiana Menonita De Teusaquillo in Bogota, Colombia.*



Irma Sulistyorini

YABs delegates (representatives of their national member conference) display their flags at the end of their meetings in Germany in May 2025.

¹ Gardner, Richard B. (1991). *Believers Church Bible Commentary: Matthew*. Herald Press.

² Gardner, 1991, p. 425.

³ Ibid., 430.

⁴ Ibid., 425.



Testimony

What does it mean to be a Peace Church?

Amos Chin



Amos Chin, president of Bible Missionary Church, Mennonite, baptizes Susu Lin in Myanmar.

A story of the church in Myanmar

What does it mean to be a Historic Peace Church – or, rather, a church dedicated to the ways of Christ's peace?

This is the question that the Mennonite church in Myanmar wrestles with as the ongoing conflict there continues to affect many within their country.

Several years ago, the military overthrew the democratically elected government and installed a military-appointed president and administration. Human rights violations increased, especially as the new military backed government (junta) cracked down on any dissent, trying to eliminate all opposition. This has led to significant attacks and killings, arbitrary detentions, the displacement of people from their homes, curtailed freedom of expression and/or assembly. This has led to anxiety around gathering for worship services and more. The junta also introduced mandatory military service.

What is the role of the church in such a context? What does it mean to be dedicated to Christ's way of peace amid these realities?

A peace church in the middle of war

These are the questions that the members of Bible Missionary Church, Mennonite (BMC) in Myanmar have been asking.

The BMC contacted Mennonite World Conference (MWC) – of which it is a member – asking for help. They wondered whether it might be possible for MWC to send a delegation for a solidarity visit to explore these questions together.

On 25–29 November 2024, an MWC delegation came to Thailand to spend time with our siblings from Myanmar. It was decided that it would be best to meet in Thailand because meeting in Myanmar could pose a risk for the leaders from Myanmar. (The junta pays close attention as to who assembles with whom.)

The delegation consisted of César García (Colombia), general secretary of MWC; Tigist Tesfaye (Ethiopia), secretary of the Deacons Commission; Andrés Pacheco Lozano (Colombia/Netherlands), the chair of the Peace Commission; Andrew Suderman (Canada/USA), secretary of the Peace Commission; and Agus Mayanto (Indonesia), MWC Regional Representative for Southeast Asia. Norm Dyck (MC Canada) was also part of this delegation because of the long relationship MC Canada has had with the Mennonite church in Myanmar.

Origins and history of the Anabaptist movement

BMC leaders requested some time to learn more about the origins and history of the Anabaptist movement. César García led these sessions every morning.

The pastors also wanted to explore what the Bible teaches regarding peace. Andres Pacheco Lozano and Andrew Suderman facilitated times in the morning and afternoon that explored the biblical story and how it connects to peace and justice. Part of that time was then spent exploring what observations our Myanmar siblings had regarding peace from a biblical



perspective and what that might mean for the context in Myanmar.

Andres Pacheco Lozano and Andrew Suderman also shared stories of other churches and their struggles for peace and justice, such as the Mennonite church in Colombia and South Korea as well as other struggles (e.g., apartheid in South Africa).

Tigist Tesfaye facilitated a time of prayer for each of the leaders present and the congregations in which they minister.

It was a difficult, yet wonderful, time spent together.

Visions of *shalom*

It was difficult as the whole group processed the trauma that many of the pastors from Myanmar have and continue to experience.

One pastor, for example, shared how two days before he came to this gathering the church building of a pastor friend of his was obliterated.

Likewise, when exploring visions of *shalom*, and after spending some time thinking and talking about the power of imagination, one pastor asked, “But what happens if we can’t or don’t know what to imagine?” This was heartbreaking!

And yet, by the end of our time together, after much prayer, learning, exploration, reading the Bible and



Andres Pacheco Lozano shares stories of Colombian peace struggles with the leaders from Myanmar during the Deacon delegation visit.

reflecting on it, that same pastor began to highlight action steps, including a prayer that they are crafting to help our global communion pray for them as they continue to witness to Christ’s peace in their context.

The journey, however, is long from over. *La luta continua*.

May God continue to be with them. And may we learn how we can be in solidarity with them and their struggle for peace.

—Andrew G. Suderman is the secretary of the Peace Commission. He lives in Harrisonburg, Virginia, USA.

Song Information

Mennonite World Conference



Songs of Peace, a multilingual music project from Switzerland, represented Europe as an international choir in Zurich with a collection of singers and musicians.

We want peace

youtu.be/7KzDDISnBRw

“We Want Peace” isn’t just a song title. It’s a call. A prayer. And a mission. We wrote this song because we don’t believe that violence can be the solution to our problems. “War is Contrary to the Will of God”, wrote the World Council of Churches in 1948 after the end of World War II. We believe that we should remember this message more than ever today, especially we Mennonites, who stand in a peace church tradition, and our voices are now needed.

The trilingual song expresses a bit of the international identity of the worldwide Mennonite community. Performing the song with a large international choir of over 80 singers at the Grossmünster in Zurich for the 500th anabaptist anniversary was a deeply moving and identity-strengthening experience for us as songwriters.

The verse (in German and French) says:

It’s time to rise again and look to the future
with hope.

To approach one another, and where there are
enemies, reject the sword.

Set out on your journey, take the blessing with
you wherever you go.

Commit yourself to peace!

A deeper reflection on the song can be found on our blog in German:

songsofpeace.ch/blog/wewantpeace



Scan here for lyrics sheet, chord sheet
and SATB notation.

Music & Lyrics: Dennis Thielmann © 2021
/ French translation: Marie-Noëlle Yoder

Arr: Dennis Thielmann & Karin Franz © 2025

songsofpeace.ch

Permission granted to MWC member churches for congregational use for Peace Sunday and Anabaptist World Fellowship Sunday.

For permissions for ongoing use or in larger group gatherings, see

songsofpeace.ch/songs/wewantpeace or contact
info@songsofpeace.ch

We will make no peace with oppression

youtube.com/watch?v=L57GTkvU8qo

Summary of lyrics

We will make no peace with oppression.

Those who live by the sword will die by the sword. We
will stand against the violence of every form.

We will march in the streets (“no justice; no peace”).

On and on with thy neighbour ‘til we all stand free.

We won’t turn away from the pain of our brothers, cries
of our sisters, grieving of our mothers. We won’t turn
away from destructive politicians, overflowing prisons,
corruption in our systems.

Almighty God, help us not to be afraid; give us your
strength.

CCLI Song # 7158502

Latifah Alattas | Liz Vice | Paul Zach

© 2020 Integrity’s Alleluia! Music; Paul Zach Publishing;
Porter’s Gate Publications

For use solely with the SongSelect® [Terms of Use](#).

All rights reserved. www.ccli.com