



Peace Sunday 2026 Worship Resources

1 Theme and texts

a. Theme:

**Solidarity:
from
power over
to
power with**

b. Why this theme was chosen:

This is the direction of solidarity: power moving with compassion toward those who are oppressed. Sometimes our different mixtures of power and vulnerability mean that we need to have our feet washed. And sometimes we need to wash others' feet.

When we practice solidarity, we consciously move from a position of *power over* (or *under*) others to *power with* others.

c. Biblical texts:

- **Exodus 3:1–10**
“...I have observed the misery of my people...; I know their sufferings, and I have come down to deliver them.... Now go, I am sending you...”
- **John 13:1–17**
“...So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you....”
- **Philippians 2:5–11**
“Let the same mind be in you that was in Christ Jesus...”

2 Prayer Requests

- May we share the same mind that was in Jesus Christ: in humility, may we join our fellow humans in solidarity and self-giving love. May we choose the humbling way of the cross, the way of solidarity with those who are vulnerable or oppressed.
- Help us to practice mutuality as we come alongside others. May we consciously move from a position of power over others to power with others. May our hearts and hands be open to truly share – not only giving but also receiving and learning – as we practice solidarity.
- Lord, help us to recognize the ways we have contributed to oppression of others, intentionally or unawares. Teach us repentance and help us enact meaningful reparations.
- In a time of wars and rumours of wars, Lord, give us courage to be peacebuilders. May we practice peace as we walk through our daily lives. May our prayers for peace move us to collective action, especially alongside global Anabaptist siblings experiencing daily violence.
- We lift a special prayer for the people of Palestine. As Anabaptists, we follow the path of peace they have witnessed to in the name of Jesus since the beginning of the church. Along with them, we thank God for the Holy Spirit who is working creatively to confront theologies of violence with messages of love, solidarity and justice.

3 Song Sug- gestions

🎵 **It's okay to change your mind**
by Annie Schlaefer

Read more on page [9](#)

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)
- Children's activity/colouring page





5 Activities

What does peace look like?

John Driver was a life-long witness to the gospel in USA, Spain and across Latin America. He often taught his students this simple poem about the work of Anabaptists.

*God is a God of peace.
Jesus Christ is the Lord of peace.
The Spirit is the Spirit of peace.
God's kingdom is the kingdom of peace.
The gospel is the good news of peace.
God's children are makers of peace.*

- Create an image inspired by these words.
- Make one design for the whole poem, or focus on a single line.
- Draw, paint, use a photograph or create a collage of many images. (No-AI generated pictures, please!)
- Share your drawing with others.

To share with the global Anabaptist family, please send your image to  photos@mwc-cmm.org with your name and a brief description of the artistic medium.



Juan Carlos Moreno Girardot, Colombia



Raul Rincon, Portugal

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 necessary represent an official MWC position.



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Prayers and Liturgies

Opening prayer

The servant

(Inspired by John 13:1-20)

Jesus loved them fully.

Jesus saw the intentions of their hearts and failures of their acts, and still he loved them fully.

Jesus took the basin and the towel and he loved his disciples with the act of a servant.

Jesus loved them fully, so he not only served but showed.

You must wash each other's feet. Neither master nor servant, neither is greater than the other.

Jesus loves us fully, despite our weakness, and calls us to follow his example.

As we live out this holy solidarity, the Lord and teacher promises joy.

May we also love fully as we serve those around us.

Liturgy

Philippians 2:5-11

Let your attitude toward one another be governed by your being in union with the Messiah Yeshua:

Though he was in the form of God,
he did not regard equality with God
something to be possessed by force.
On the contrary, he emptied himself,
in that he took the form of a slave
by becoming like human beings are.

And when he appeared as a human being,
he humbled himself still more
by becoming obedient even to death —
death on a stake as a criminal!
Therefore God raised him to the highest place
and gave him the name above every name;

that in honour of the name given Yeshua,
every knee will bow —
in heaven, on earth and under the earth —
and every tongue will acknowledge
that Yeshua the Messiah is *Adonai* —
to the glory of God the Father.

(Complete Jewish Bible)

Closing prayer

"Holy ground"

Exodus 3:1-12

"I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."

In the wilderness, a voice came out of a flame.

The fire blazed yet it did not consume.

"The place on which you are standing is holy ground."

"I have observed the misery of my people; I have heard their cry.

I know their sufferings, I have seen their oppression and have come down to deliver them."

In the wilderness, an angel appeared in the flame.

The fire blazed yet it did not consume.

"The place on which you are standing is holy ground."

"Now go, I am sending you."

In the wilderness, the flame spoke.

The fire blazed yet it did not consume.

"I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."

"I will be with you."



“Confronting Power”

We confront power with Strength and Truth,
In acts of passive resistance,
Refusing to obey orders.

We confront power with Words,
Boldly demanding the powers that be,
“Let my people go!”

We confront power with Faith,
Using what powers we have within a corrupt system
To oppose injustice.

We confront power with Hymns,
Singing our songs of renewal
When we are commanded to be silent.

We confront power with all the prophets,
Calling out oppression
In the face of complacency.

We confront power with Mary Magdalene,
Latching attention on God in the face of public
disapproval,
Speaking with actions when words are denied us.

We confront power with Jesus,
Calmly confronting the powers that be,
Reserving the right to remain silent.

We confront power with the women who went to the
tomb,
Daring to assert our right to mourn
Those denied the right to live by oppressive regimes.



Pastor Daniel Talenta of GKMI Kudus teaches Mennonite stories of peace witness and solidarity to the youth group at his church during Peace Sunday celebrations.

We confront power with Faith,
Unafraid to publicly change our minds,
Finding defiant joy even in chains.

—From Liturgies from Below: Praying with People at the End of the World ©2014 Abingdon Press. Used by permission. All rights reserved.

In compliance with the publisher’s conditions, this prayer is no longer available. You can find “Confronting power” on page 209 of the book Liturgies from Below: Praying with People at the End of the World, published by Abingdon Press, 2014.

Teaching Resource

A posture of solidarity

From a position of power over to power with

Emme Schreiner



A fist raised in solidarity holds a towel. Painting by Emme Schreiner, a youth from Pasadena Mennonite Church, USA

In John 13, Jesus and his disciples recline around a table before the Passover festival. Suddenly, Jesus breaks rank as the host and teacher: he disrobes, ties a towel around his waist and begins to wash his disciples' dirty feet.

That he would stoop to wash their feet in this way is shocking! This action flips accepted norms and hierarchies upside down.

Washing guests' feet was a servant's task at that time. Only subordinates would serve in this way and wash the dust off of feet dirty from walking in sandals on unpaved roads in Palestine.

The disciples feel the dissonance of their leader humbling himself like a servant. Peter protests at first, saying, "You will never wash my feet" (v. 8) before he finally accepts.

A call to solidarity

We often hear this biblical passage as a call to service, and that is one way to understand it. Indeed, Jesus does encourage his disciples to seek the role of a servant, humbling themselves through the act of foot washing.

Yet I think Jesus is calling his disciples (and us today) to something more reciprocal than service. He instructs them to wash *one another's* feet – to be part of a circle giving and receiving love, a circle of mutuality and compassionate care. The closest word I know to describe it is *solidarity*.

As meaningful as serving others can be, understandings of service are often one-directional: one group of people, often those with more power, gives to those who have less. And sometimes service can reinforce an us/ them dynamic that sets us apart from those "in need."

A posture of solidarity is about mutual relationships that see one another's struggles, hear one another's cries, and understand one another's grief (as God does for those enslaved in Exodus 2:23-25).

The mutuality of solidarity

My understanding of solidarity grew when Immigration and Customs Enforcement (ICE) agents occupied Los Angeles in 2025, arresting more than 14 000 people in the region that year alone. One morning last June, I woke up to the sounds of our neighbours crying out in distress. Masked men who carried assault rifles and drove unmarked vehicles came to our neighbourhood and abducted several of our immediate neighbours as they left for work. It was a very scary time for our neighbourhood.

My spouse and members of our community took turns throughout the months on unarmed patrols as part of rapid response teams to alert the community if ICE returned. We believe many cases of unjust detention and family separation were likely prevented because of these rapid response networks.



During that harrowing time, generosity and mutual aid abounded. People started dropping off food and other donations next door for the families of migrants detained and others who were too scared to leave home.

Our neighbours knew we had a baby, and started offering us diapers that were donated to them. As a pastor who is so often in the role of giving to others, I was struck by their kindness to my family as a recipient of aid in the form of much-needed diapers! This is the mutuality of solidarity; the “us/them” divisions fade, and we come into a new sense of wholeness as Beloved Community.

The vulnerability of solidarity

When we seek solidarity, we recognize that our safety and our liberation are bound up together. Our needs, our interests and well-being are interconnected with the needs, interests and well-being of others, especially those seen as vulnerable.

Jesus embraces vulnerability with love when he kneels to tend to his disciples’ dirty feet. He gets uncomfortable and messy. His power as host could keep him separate and above his disciples, yet he actively chooses to shift his body toward vulnerability.

Sometimes our different mixtures of power and vulnerability mean that we need to have our feet washed. And sometimes we need to wash others’ feet.

When we practice solidarity, we consciously move from a position of power *over* (or *under*) others to power with others.

This is what God does in the incarnation, as described in Philippians 2:5-11. Jesus doesn’t consider divinity (equality with God, v. 6) as something to be exploited. Rather, he joins humanity in solidarity, even to the point of death on a cross. His tender footwashing action foreshadows his final act of self-giving love. Rather than a show of might and domination, he chooses the humbling way of the cross, the way of solidarity with those who are vulnerable or oppressed.

Jesus journeys the way of the cross because he is one with the God of Exodus, the God of liberation who says, “I have observed the misery of my people who

are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings” (Exodus 3:7). God *sees, hears, knows* and, finally, *comes down* (v. 8).



Members of Uganda Mennonite Church pray for each other on Peace Sunday. Their sermon theme was “Jesus is peace: without him, peace is elusive.”

The direction of solidarity

This is the direction of solidarity: power moving with compassion toward those who are oppressed.

As we read these passages today, one area of struggle for Anabaptist interpreters may be Exodus 3:8, where God describes the land of promise, “a land that’s full of milk and honey, a place where the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites all live.” The land is already inhabited by other peoples.

We know that the story of Exodus doesn’t end with one people’s rescue and liberation; it continues with the destruction and annihilation of the inhabitants of the Promised Land. Osage theologian Robert Allen Warrior, in his essay “Canaanites, Cowboys, and Indians,” challenges us to read the Exodus story through “Canaanite eyes,” and recognize that those who are oppressed can also turn to oppress others. He laments how a God of deliverance can so quickly become a God of conquest.

Liberation for oppressed and oppressor

We seek to read these passages through the lens of Jesus’ nonviolent life, death and resurrection as



A display for bread and peace at the Mennonite church in Ibagué, Colombia, on Peace Sunday 2025. The display included bread – for “Pan y Paz,” (bread & peace) – to share with the community and a watermelon (a symbol of Palestine) as a reminder to not stop speaking out about Palestine.

Anabaptists. Many of the Hebrew scriptures that Jesus would have heard offer alternatives to stories

of conquest, and no doubt shaped Jesus’ liberating message for all peoples.

For example, in Amos 9:7, God entreats Israel, “Are you not like the Cushites to me?... Did I not bring Israel up from the land of Egypt, and the Philistines from Caphtor and the Arameans from Kir?” Amos offers a wider view of God’s solidarity, compassion and liberation for those seen as Israel’s enemies, whom the prophet argues have their own exodus stories.

As Christians who seek to practice solidarity with the oppressed, we might reflect on how God’s liberation and love must ultimately extend to those we view as oppressors and enemies, lest the spiral of oppressed and oppressor go on forever.

—Katerina Gea is a member of MWC’s Peace Commission. She serves as pastor of Pasadena Mennonite Church on traditional Gabrielino/Tongva lands, California, USA.

Testimony

Gemini AI



Did you read the 41.2 issue of Courier? Find two conversations on solidarity there. Formed by their different experiences and backgrounds, our contributors exchange skills and stories across barriers of difference. After all, solidarity is not solitary.

Solidarity in action: Anabaptist activists in dialogue
Solidarity is another word for the connection we exercise within the body of Christ. Unity expressed through actions reverberates beyond our efforts: we raise our voices and our finances in support; we stand together and lift each other up; we pay attention so that no one is left behind.

“Solidarity is not a solo act. Sometimes you feel paralyzed, overwhelmed; you cannot sustain it alone. It always starts with the community. It’s always related to people.”

—Mikhael Ardiyanto

“I think that the Spirit really moves when people use their collective voices to talk out against violence and atrocities. Let peace and justice flow like a river.”

—Zachary Shields

“I believe that solidarity is an attitude and willingness to walk with women and men as they seek solutions together.... Mercy is what moves me to solidarity because what happens to other women and men hurts me. It calls me to put myself in another’s shoes and help with their catharsis, as well as considering possible solutions.”

—Jenny Neme Neiva

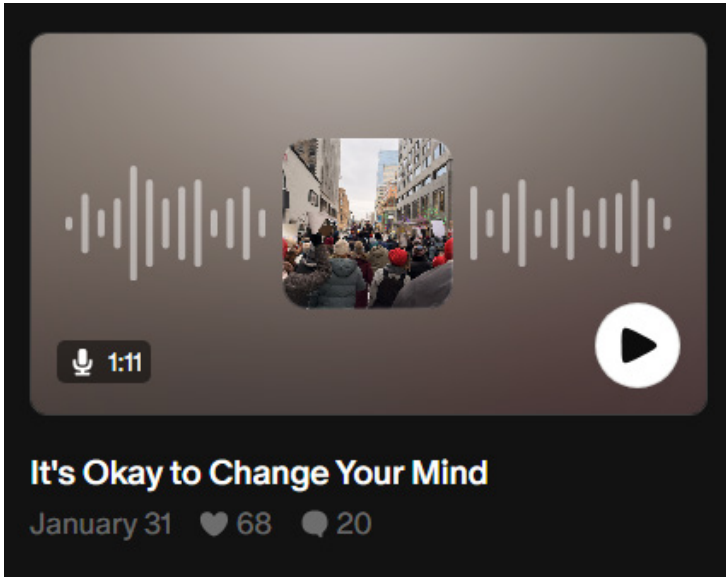
“Solidarity is closely aligned with empathy. It’s about mutual fellowship and collaboration in the moment. We are connected through action: how we respond to the realities we must face that require an immediate response.”

—Martha Inés Cortés





Song Information



In the winter of 2026, residents of the snowy state of Minnesota, USA, gathered in large numbers to protest the action of Immigration and Customs Enforcement (ICE). The government agency has been carrying out violent and illegal raids against both immigrants and US citizens. The intention of the organizers was to “fight back with love.”

Local resident Annie Shlaefer coined a simple melody to sing at demonstrations to urge the oppressors to walk a different path. The song was adopted by the Singing Resistance movement.

*It's okay to change your mind
Show us your courage
Leave this behind.
It's okay to change your mind
And you can join us
Join us here anytime.*

The song was inspired by Otpor!, a Servian civil resistance movement. Even after being arrested by police, released protesters would return to police stations to chant “You may not join us today, but you can join us tomorrow.”

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