



Where the Rubber Meets the Road

Opening

What if our theology could get up from our armchairs and move into our world? That would be something worth paying attention to. This is The Armchair Anabaptist podcast.

<intro song> Lay your guns down, down on the floor. There ain't no good in those guns anymore. Take my hand and let me kiss your cheek. Let our friendship be sweet. <end>

“Because Mennonites have usually found that the way to faithfulness is to separate from others and eventually if only I am here, then at least I'll agree with myself.”

“And I don't think that we can say we love someone and then shoot them. It doesn't make sense.”

“I always tell folks that, ‘Look at - if you're in a debate and winning the debate becomes more important than reflecting love towards the person you're debating, then do the Kingdom of God a great service and shut up.’”

“How do we encourage people to see nonviolence as something more than a position about war?”

“Because we're not just sitting around doing podcasts and theology, we're actually trying to live our lives as Christians.”

<song> This is a reckoning between you and me. The righting of all wrongs as we eat and as we drink. <end>

Introduction

Kevin Wiebe: You're listening to The Armchair Anabaptist. This is episode #13, *Where the Rubber Meets the Road*. I'm Kevin Wiebe.

Jesse Penner: And I'm Jesse Penner and we are your hosts. We have been taking a look throughout this podcast at the theological, regarding the peace position and loving our enemies. We've looked at the theoretical, we've looked at different scenarios that might come up, how we deal with different sorts of ideas, different sorts of values, and how it all comes together. Today we are looking at the practical. We are asking our panel about real-world examples that they've witnessed where there has been enemy love in a profound way. We're

looking at common and practical ways that we as Christians could show love to our enemies in the way that Jesus intended.

KW: We're going to be hearing from Pastor Melissa Florer Bixler, from Betty Pries, from Stephanie, Travis, Jennifer and Deborah from the Many Rooms Church Community, which is a network of house churches in Winnipeg's North End. And we're also going to be hearing from our interview with Dr. Ronald J. Sider that we were able to do just before his passing in 2022.

JP: We're going to be hearing from Dr. Sider first. Dr. Ronald J. Sider was the founder and President Emeritus of Evangelicals for Social Action and Distinguished Professor of Theology, Holistic Ministry, and Public Policy at Palmer Theological Seminary. He was also the author of numerous books, including *The Early Church on Killing*, *If Jesus is Lord*, and *Nonviolent Action*. We asked Dr. Sider what real-world examples have you witnessed personally where someone chose to love their enemies in a profound way that stuck with you.

Real-World Examples of Loving Your Enemy

Dr. Ronald J. Sider: Yeah, well, the obvious example is Martin Luther King Jr. It's utterly amazing. He was fighting white racism that was violent and vicious. And as he marched, his people faced dogs and water cannons and jail. But all through that he insisted we don't use violence, we love even our enemies, and that's an utterly amazing example and implementation of Jesus call to love our enemies. He was clear. You have to be vigorous in condemning injustice. You have to be clear on condemning racism. You have to be willing to risk your life, to confront it. We will not do it by killing the white racists that are doing awful things.

Gandhi, of course, is another example in India and eventually – it took longer, but he won the independence of India.

Or the overthrow of Marcos in the Philippines. He was a vicious dictator. Ruled the country for a bunch of years, but I think it was 1986, somewhere around there, he had another election and he claimed that he won but it was clearly false. He had lost and just masses of people spontaneously came out into the streets, perhaps as many as a million people and they confronted the tanks and the huge military weapons of Marcos' army. But praying nuns just stood in front of the tanks and the soldiers couldn't bring themselves to run the tanks over praying nuns. And Marcos fled, came to the US and Mrs. Aquino, who really had won the election, became President.

So there are those kinds of examples that have been successful. It was a nonviolent campaign led by the trade union solidarity in Poland that eventually overthrew the Communist dictatorship in Poland in 1989. There are examples again and again and again of people daring to risk their lives to love their enemies, but to defend justice and peace in a nonviolent way. And again and again, it's worked. Not always. Tiananmen Square resulted in a lot of massacres, but it frequently works.

JP: As our conversation continued with Dr. Sider, he shared more stories where he has seen this lived out in profound ways.

RS: You remember the white racists came to a black church's Bible study in the South six or seven years ago, I forget exactly when. He shot and killed a number of people. At his trial, some of the members of the congregation, including people who had lost their husband or wife or daughter, said we forgive him. Not that they can in any way tolerate white racism, but it was a clear example of being willing to forgive, even in the face of an awful kind of thing.

I think when Christians do that sort of thing, perhaps visit in jail someone who has been convicted of a violent crime against a relative, that is so astonishing that everybody says what is going on. I think the Amish folk in Pennsylvania where somebody a few years ago; ten or more years ago someone came in at their school and killed a bunch of the Amish kids. And their response was to love his family, to provide assistance for his family, and people looking on said, "what on earth is going on?" But they were very impressed.

JP: We asked Stephanie, Travis, Jennifer and Deborah from Many Rooms Church Community in Winnipeg to share stories or examples that they could think of about how this has been done. Real-world examples where someone has chosen to love their enemies in a profound way. Stephanie started out here talking about an organization in Winnipeg that she believes embodies this well.

Stephanie: I don't know if it fits, but it fits to me is that there's this organization called Bear Clan and it's a group of indigenous people who realized that our community isn't being served well by the police or the social services or anybody. And instead of just, you know, protesting against the police, they formed a neighbourhood watch that wanders everywhere. And what's beautiful about them is that they... I haven't actually gone with them but others that I know have gone along on a walk, and they are welcoming and kind to everyone. Whether they are indigenous or white or high or whatever the situation is, they are open. They're kind, they offer food, they offer conversation and it just felt like such a positive way to model rather than just being angry at the people who aren't caring for you, just showing us how to do it.

Deborah: They started the Mama Bear. It's another group of women that do the same thing and they just because some won't approach guys or whatnot, because of being abused, so it's easier to talk to a woman so they started the Mama Bear Clan.

JP: Deborah shared a story next.

Deborah: I had one girl in our home. On our block there's a meth house up the street, unfortunately. But anyways, this poor girl she was high on meth. I had to bring her in. I know there's a danger in bringing in meth addicts, but she's somebody's kid. I had to bring her in. And so I called to her and gave her some water and then someone called the police to take her to the hospital because she had too much. Yeah, there is those kind of interactions that happen

because our situation is that there is a lot of drugs in the area, but you know it's being neighbourly. It's just loving people. That's all it is.

JP: Jennifer talked about following Jesus example.

Jennifer: One way that Jesus inspires me to practical ways to love my enemies is to have diversity in my life. Not that I'm achieving this. But his immediate circle of friends included, you know, the blue-collar workers of his day and the tax collector and he connected with Gentiles and Jews and the elite of society and the bottom of his society, and in that way, I think he was protected from some of the black and white thinking that creates an enemy out of one and a friend out of the other because he found a friend wherever he went, like within a diverse circle that he had he made friends out of people that would have been considered enemies.

Stephanie: Right. So one of the ways that we love is to not take sides too easily.

JP: This is Stephanie speaking.

Stephanie: When Travis is being hurt my natural instinct is to take his side and to try and to defend him, and same with each other. And especially then when it's within our own church that there's conflict it can be tempting to think we need to fix it. I think that's one of the biggest things that I'm grateful to think I might finally be learning: actually **it's not my job to fix the conflict between two other people but to try not to take a side and love both. Maybe that sometimes is profound**, but I was just thinking about what you were saying Travis that sometimes we have to actually let someone go in order to love them; like, they hate us and we just want to convince them that they're wrong about us because we know they're wrong about us. And we keep hammering away at it and it is not appreciated.

What I have experienced, I think a number of us have, is that when we back away but we stay, that's one of the benefits of long-term sharing a neighbourhood together is that sometimes ten years later, someone actually is ready to start talking to you again. And so that, to me, has been a profound lesson for me to recognize. There's time, and if I can stay open or if I can do my own healing work so that when in ten years they're ready to talk to me, I can actually talk to them then then I'm part of of reconciliation, and it sometimes way slower than we want it to be. That's still beautiful.

Jennifer: Very beautiful and miraculous. Slow miracles are miracles, we've seen them.

KW: Pastor Melissa Florer Bixler is the pastor of Raleigh Mennonite Church in North Carolina, and she is the author of the book **How to Have an Enemy**. We asked her what real-world examples she had witnessed personally, where someone chose to love their enemies in a really profound way that really stuck out in her mind. This is what she had to say.

Melissa Florer Bixler: One of the examples of this that I think about is the Quaker community in Fayetteville, NC, not too far from us here in Raleigh, NC. That is a community that moved to

that place in order to assist veterans who had been psychologically damaged in war and to help them to get benefits, to get the healing that they need, to find places where they could worship that were attentive to the PTSD that may accompany what they did as part of this trauma. And they've also had some really interesting experiments in reparative justice.

One story of a veteran in particular who began to shoot through the doors of his apartment when the police came after a call about a mental health check, thinking again that he was back in Iraq in this place of someone coming to his door to break it down and harm him. And to watch this community that is deeply pacifist, deeply committed to nonviolence, to non-participation in war, walk alongside this man and say, "we're opposed to this system that you have participated in, the people whom you have killed and harmed are God's beloved people and we refuse to let the system continue to make another victim of you."

And so I've learned a lot about what it means to be both a pacifist and someone who is committed to breaking apart the systems of militarized violence that actually harm every single one of us – the people who perpetuate that harm by participating in wars, and the people who are victims of violence, especially the US's intractable position on world affairs.

KW: Betty Pries is the CEO and senior consultant of a mediation company called **Creedence and Co.** She's also an instructor in the conflict management program at **Conrad Grebel University College** and the author of the book ***The Space Between Us***. As a mediator and as someone who does a lot of mediation for churches, Betty is someone who's seen a lot of conflict, but also a lot of resolution to conflict. We asked her what real-world examples she has witnessed of people who chose to love their enemies in a profound way. This is her response.

Dr. Betty Pries: That's a very interesting question. You know, we often look to survivors of violent crime when we think about this question and this is good because there are people who have survived brutal, brutal experiences and have still found ways to love their enemies. What I find so interesting and what I'm so intrigued by is, can we love our enemies when it comes to our more mundane life experiences?

See, I've seen lots of websites and videos dedicated to showing how people have loved the aggressor after a war, someone who murdered their child and so forth. And those are really moving stories, and I wonder, we go to these, we go to these viewings of these videos, we go on these websites, we see these things, it's great. But I don't necessarily see that being translated into how we love our much more mundane enemies, people at work or at church or in the family who have done some kind of harm to us, but it's more maybe like a death by 1000 cuts, if you know what I mean. Those kind of harms that are smaller perhaps, they don't make it to the newspapers, these are just sort of the slights and injustices that we experience in our daily lives.

I'm intrigued by how even we, in those less extreme situations, how can we honour the humanity of those people and not fall into our more mundane hatreds. I'm thinking about a situation that I'm aware of where two individuals who had been friends encountered a deep

and painful conflict between their children, and that conflict between their children translated to the parents, these two friends, and then those two friends could no longer talk with one another for several years. And one of the individuals in that situation shared with me later how she spent those years where they couldn't talk, nightly she prayed for God to embrace this person with God's arms of loving-kindness.

“God, please embrace this person with your arms of loving-kindness. God, please embrace this person with your arms of loving-kindness.”

The two people in this situation had a deep and painful conflict with each other and this daily commitment of praying for this other person, it changes the person praying. If I pray nightly for God to love my enemy it changes me. It changes how I respond to that person. It changes how I respond to the people around me. So I believe that if we want to think about what we can learn from people who have loved their enemies in a profound way, one of the ways that we can learn to love our enemies in a profound way is to pray that God embraces this person with God's arms of loving-kindness. We might not be able to be doing that yet, but God can.

And the other thing that I would say is, thinking again about these more mundane hatreds that we encounter in our congregations and our workplaces and our families, I'm pretty committed to this idea of praying without ceasing. I sometimes call these breath prayers. Breath prayers remind us of God's presence, and that ground us in God's presence even in the presence of a person whom we are having difficulty with.

So let's assume that you need to have a meeting, maybe a family gathering, with somebody and there's going to be a person at that gathering who you find tricky. One of the things that you could one can do is pray in advance and really visualize that gathering and pray in advance for God's presence during the gathering.

The other thing that we can do is when we're in the midst of that gathering and we encounter that person, we can pray at the same time as we're having a conversation with that person and we can pray things like “God help me to love this person unconditionally. God help me to love this person unconditionally. God soften my heart, I pray. God, I'm needing help. Help me to love this person unconditionally.” This kind of a breath prayer can carry us through our gatherings, through our meetings, whatever it might be, allowing us to remember, to honour this person's personhood, even as we have the conversations that we need to have with them.

JP: You know, Betty Pries in that interview really started actually walking us exactly where we want to go in this episode. We started out with these stories and we have Dr. Sider telling this incredible story about Martin Luther King Jr. We have stories about the Many Rooms Church Community and the interactions they've had taking in drug addicts, recognition of this Bear Clan patrol and the beautiful work they're doing in Winnipeg. We have that incredible story that Melissa Florer Bixler shared about the Quakers who are working with veterans who are dealing with PTSD and other things and offering outreach and support for them in that way, in really practical ways.

These are huge, big sort of heroic stories that maybe capture our hearts and our attention. But as we go through this, what we want to do is kind of begin to walk it back towards the common. What does this look like for us in our everyday lives? So I think that Betty did a great job of sort of beginning to turn our eyes in that direction as we move forward.

KW: And that's just it, right? We have these incredible moments in our lives, where we may face these situations of incredible pain a couple of times in our lives, hopefully only a few times per person. Maybe there's the odd person who has just an onslaught of a lot of them. And then there's the odd person who doesn't have a whole lot of those really profoundly deep wounds, but the average person has a few really deep wounds, but most of us spend most of our lives in the ordinary.

We spend most of our lives in much more petty and mundane kind of disagreements. And we have to learn how to get along with people when it's not quite the same level of "enemy" as those like situations of war or murder and bloodshed and those levels of violence. For a lot of people, we have to take it back to that level. How do we learn to love our enemy in the everyday when the enemy may not look like something in those incredible stories. where the enemy may look like someone that rubs us the wrong way every single day at work, someone who irritates us, someone who annoys us, someone who maybe even picks on us a little bit. But how do we learn to get along with them in the everyday moments of our lives?

Or maybe there's a more normal kind of familial conflict, as in the situation that Betty shared, and how do we learn to follow Jesus in those moments as well? This is the direction that we're headed now in our conversations. What are some really common and practical ways that we as Christians can show love to our enemies in the ways that Jesus intended? We're going to explore this a little more in just a moment. We'll be right back.

What Are Some Practical Ways We Can Show Love to Our Enemies?

JP: We asked Many Rooms Church Community about really common and practical ways that we as Christians could show love to our enemies in the way that Jesus intended. Stephanie started out.

Stephanie: You know, yesterday Jen, Dave and I were talking about how it's actually where we experience this most is in our own families, right? Like it doesn't matter where you live. It seems that those relationships can be so painful. We hurt each other. And so my thoughts of what are the practical things to do is to stay open towards relationship, to stay present, maybe not physically always, but to not withdraw to the point that you can't reconcile and to choose not to speak evil of that person. Because it can be tempting to tell your side of the story over and over to everybody and then I think that that gets in the way of reconciliation. If we choose not to speak evil, then we will remain open.

Deborah: And that takes effort, that takes actually working at it to do it.

Stephanie: Along those lines, when it maybe isn't a safe relationship to respond, the whole idea of staying open or present is to be able to respond when there's evidence of change. It isn't about being a doormat and throwing yourself right back in, but being willing to notice if someone does repent and want to do things differently. It can be scary to give it another try. And I'm not even sure if it's the best advice, but I think there's something about loving your enemy that has to... I need so many tries, I think that one of the hardest things about community for me has been that some people will not give me a second chance and I screw it up and then it's done and it hurts so much because I can't be perfect. And so I need to be willing to give people another chance. Maybe another ten chances.

Travis: Or 77 times seven.

Jennifer: We often forget to deliberately pray for our enemies as a church.

JP: This is Jennifer speaking.

Jennifer: You know, we pray for the people in your church that are sick or, you know, you pray for the needs or whatever. We often forget to pray for our enemies. But that seems biblical. I know my husband and I feel there's a certain politician and political party that has the potential to jeopardize his ministry and so in the face of that real-life consequence and concern that we have, we have certainly upped our prayers for those leaders. Praying daily for the salvation of our leaders and for God's presence to be in their life as they make decisions because sometimes our leaders are enemies or have the potential to harm us or harm ministry.

KW: We asked Pastor Melissa, what are some really common and practical ways that we as Christians can show love to our enemies in the ways that Jesus intended. This is what she had to say.

MFB: One important thing that I think we can do is we can start talking seriously about power in our communities, that every time we're talking about loving our enemies, we're also doing a power assessment. In this situation, who is being asked to bear the weight of unity? Who's actually been harmed? How have both parties participated in harm? How is this part of a larger system? And then I think we can go back and say now that we've done this work, not just about assessing individuals, but we can ask the question of why? Why did this happen? What do we need to really address that's underlying this question of what happened here?

I think this is really helpful for church conflicts. Is the answer to that "why" that you have someone who's never been held accountable for saying whatever it is that they want to say, no matter how harmful it is? Or is it a problem with the governance structure of your church, that it enables the same people to be in power every time? This is really helpful for us in community conflicts. As we're looking at the criminalization of homelessness. It isn't just that we have people who are breaking the law. But what's the why? What are we investing in as a community? If we have people who are vandalizing churches and breaking into our property. What's the why beneath that, what's the deeper question that we need to be asking. That's

where we're going to find the love of Jesus. Underneath all of that stuff that happens here, to the base of it, which is where God is redeeming all of creation through the cross and resurrection of Jesus Christ.

KW: We asked Betty Pries to address this same question and this is what she had to say.

BP: You know when somebody goes to the gym, they go to the gym to develop some muscle strength that will carry them through the day. The same holds true when we spend time in prayer and meditation. When we spend time in prayer and meditation, it's like going to the gym for our souls. It becomes hard to love our enemies if we aren't spending time in quiet, really listening for God's presence, sort of being silent in God's presence or praying in God's presence, either way, but really allowing our spirits and hearts to be transformed so that we can be the people that we want to be when we're not in prayer. And so I would say that a really practical thing we can do is maintain our commitment, maintain a daily practice of prayer and meditation. That would be one thing.

The other thing that I would do is to develop breath prayers that we can take with us, that we can pull out when we're in tricky situations, like the breath prayer of "God, I'm looking for your help right now" or the breath prayer of "I love this person unconditionally. God help me to love this person unconditionally" or the breath prayer of "I am beautiful. I am worthy. I am beautiful. I am worthy." Something like this because it's when we don't feel beautiful and worthy that we're more likely to get mad at the other. So "I am beautiful. I am worthy. I am beloved, I am beautiful" and these kinds of breath prayers, that if we carry them with us it's like having them in your pocket. We can pull them out when we need them to be with us and they can help us to stay grounded and caring and loving in the midst of those hard moments.

And then there's also the daily prayer for the other person. If there's somebody that we're struggling with, there's value in entering a time of prayer specifically for that person and inviting God, to embrace that person with God's arms of loving-kindness.

KW: As our conversation progressed, Betty talked about the importance of embracing curiosity and humility as we engage in relationships with people that we might consider our enemy.

BP: Yeah, you know, it feels like there are several spiritual principles that we really need to become good at in terms of loving our enemies, caring for the other, and one of them is curiosity. The other one I would say is humility and I would like to put those two together. Humble curiosity.

If I'm in the spirit of judgment, then I am inclined to defensiveness. I'm also inclined to thinking about how you're wrong, how you're doing things badly, and all of that. If I'm in a spirit of humble curiosity, let me start with the curiosity part. One of the things that we know is that even if it makes no sense to me, there's a reasonable reason behind the other person's unreasonable action. That person's action might be unreasonable to me. But from their perspective, there's a reason behind it, and if I can come to my conversation with the other

person with the spirit of deep curiosity that they have something to teach me, there's something here for me to learn. Wow, does that change our interactions. If you and I are having a tricky interaction with one another and I remind myself, Betty, right now be the student, be the student. Be curious, what's that person's logic or what's that person's reasonable reason behind their action? If I can come with that curiosity, I am much more open to being transformed by the interaction, and I'm much more likely to see your kernel of humanity behind whatever happened between us.

But for me to practice that curiosity also depends on humility. I wish that we, as a church did a better job of teaching humility. Sometimes teaching humility has been, "you're nothing, you're nothing, you're nothing." I don't think that's how it's meant to be taught. I think humility is about how do I show up to our conversation, believing that there's something that you have to teach me. How do I show up to that conversation believing that I don't have the corner on truth, that there's a piece of the truth that I have, there's a piece of truth that you have. Or maybe I could be wrong. How do I come into the conversation thinking, "hmm, I could be wrong. What do you have to teach me?"

So this combination of humble curiosity strikes me as pivotal if we want to deal with conflict well. So much of conflict is premised on the principle of blame. We are blaming the other, blaming the other. Curiosity says, "I'm not blaming the other." The curiosity says, "what makes the other tick, what makes them who they are?" Humility plus courage invites me to encounter the other kind of level to level, eye to eye, rather than me being above them and them being below me.

JP: I think as we listen to these panelists talk and share this wisdom with us, what comes to mind for me again is the fact that as we think about stories of forgiveness, we think about ways where people have interacted with their enemies, often we look to these big, huge, life-changing moments. But the really significant stuff in so many ways happens in the day-to-day. It's not glamorous, it's kind of boring. It's rote, but actually, those rhythms that we establish in those places in the mundane are going to characterize how we respond in those big moments, too. And the same sort of principles that are brought up here, things like humility and curiosity, and forgiveness and an awareness of how the power lies in different situations, those sorts of principles apply just as significantly to those big heroic moments as they do to the very simple things in our lives. And so we need to live with those principles no matter where we're at.

KW: When I was in classes at Conrad Grebel in their conflict management program, Betty and some of the other instructors repeated this piece of information that I found really fascinating. And I'm glad that it was repeated for us to help us remember it, but they told us that the brain cannot do these two things at once. It cannot both, at the same time, be condemning of something or someone while also being curious. So passing judgment on someone for something while also being curious about, "I wonder why they're doing that." Those two attitudes cannot be embodied at the same time. So while we cannot do both at once, what we can do is choose. Are we going to embody a disposition or an attitude of condemnation? Or are we going to embody a disposition of curiosity?

And as soon as we embody that disposition of curiosity, then all of a sudden it opens all kinds of doors in our own thinking and in our own hearts even. And then a lot of things stem from that. Even humility comes from that as well, because then we begin to think, well, maybe this is happening, and that is happening and maybe what if I was in their shoes? What would I do if I was faced with that? And then all of a sudden we may find ourselves thinking, “hmm, I'm not so different from them after all.”

Our song today is by someone named Scott Hiebert, and it's a song called Deluge. And this song has some interesting lyrics in it, there's a line that says, “they say we'll soon decide who will remain and who's to go, while they cut their ties.” And then the line says this, “it doesn't matter. We're all infected inside.” It's painting this picture of this group of people who seems to want to decide who's in and who's out, who's infected and who's clean, who's dirty and who's not, but what they don't realize is that everyone is actually infected inside, and they don't seem to even realize it.

And it's this very poetic, but beautiful picture of what the human condition is, we're all infected with sin. And if we would take the time to, as has been suggested, be a little more curious and a little more humble. And as you suggested as well to do this day in and day out in the mundane, in the boring, with all of the humdrum of life then maybe we would build those spiritual muscles to the point where should we ever need them in those incredible situations, then maybe, just maybe, we would. have the spiritual fortitude to love our enemies in those incredible ways as well. This is Scott Hiebert.

Deluge, Scott Hiebert

They say I walk alone along this riverside, but they lie
the clouds feather the darkening sky, but my fears they withered by
when I leaned over that bank and I drank and I drank 'till that river ran dry

The water keeps rising, I'm aboard but disguised in the night
I hear that great river roar, there's no shore, there's no shore in sight

They say we'll soon decide who will remain and who's to go
while they cut their ties; it doesn't matter we're all infected inside

A sound that confounds me, the water surrounding me
I can't feel a thing but this saltwater sting that has filled my eyes
as I'm tossed to the side.

Closing

The Armchair Anabaptist is a Theodidaktos podcast and Theodidaktos is a publication of the Evangelical Mennonite Conference.

You can check us out online at www.thearmchairanabaptist.ca and find us on iTunes, Spotify, and wherever podcasts are found.

A special thanks to our guests who have joined us today, Pastor Melissa Florer Bixler, Betty Pries and the Many Rooms Church Community in Winnipeg. We were also honoured to be able to interview Dr. Ronald J. Sider in April of 2022, just a few months before his passing and what you heard of him today was from that interview.

Our intro song is First Communion by Dane Joneshill and our feature song today was Deluge by Scott Hiebert. Our executive producer is Erica Fehr, our producer and audio engineer is Kevin Wiebe and our administrative assistant and wizard of all things web related is Ruth Block. I'm Kevin Wiebe.

And I'm Jesse Penner. And we have been your hosts for The Armchair Anabaptist. We certainly hope that what you have heard today will do more than stay merely as food for thought, but that it can help inspire each of us to get up out of the comfort of our armchairs and translate into living more like Jesus.

Join us next time as we continue our journey looking at the life of peace and as we dive into a discussion about how we are to view military and police involvement, what the difference is between the two and how people of peace grapple with those kinds of careers. Join us next time on The Armchair Anabaptist.

**Edited for clarity.*