

Call for Submissions to the October 2021 Issue of *Anabaptist Witness*
Global Protest Movements
Submission Deadline: April 1, 2021

At the 1967 Mennonite World Conference general assembly in Amsterdam, Vincent Harding challenged his audience with a sermon titled “The Beggars Are Marching...Where Are the Saints?” Harding observed that while protest movements were spreading across the globe, Anabaptists tended to keep their distance from them. But this distance, he contended, was a betrayal of the Anabaptist martyrs and of Jesus, who was with the protesters. Harding concluded his sermon with a charge:

March out saints, and be counted. March out of the buildings. March out of the denominations, march out of the churches, if need be. March out of the conformity and out of the terror of the roaring night. You have nothing to lose but your lives, and a world to gain. March out saints. Leap up and march out! The Master is already on the road, and He says, “I am the way; follow me.” Amen.

In another address at Amsterdam, Harding proposed a study conference on global revolutionary movements. He envisioned the conference as including dialogue with revolutionaries and reports from Anabaptist “scholar-witnesses” who had embedded with revolutionary groups to learn about and from them. The conference, he thought, could be a step by Anabaptists toward solidarity with the oppressed, and so with Jesus.

Harding’s proposal was not taken up in 1967 or since. Some Anabaptists have found involvement in protest movements as consistent with their conception of Christian witness. Others view such involvement as a distraction from the church’s core mission or as a compromise with coercive power. As protests continue to be a major feature of global politics—and the immiserating conditions that cause protests continue to dominate—the need for a study along the lines described by Harding remains pressing.

The October 2021 issue of *Anabaptist Witness* invites submissions that examine the connections between protest movements and the mission of the church. How have churches responded to recent protests over ecological degradation, economic inequality, the destruction of indigenous lands, interethnic violence, political corruption and repression, racialized police killings, or violence against women? What can be learned from Anabaptist and Anabaptist-related organizations, such as Pink Menno and Christian Peacemaker Teams, that have focused much of their work on protest and resistance? What guidance do we receive about protest politics from Scripture and theology? Was Harding right, does following Jesus require participation in protests? What light do the variety of historic Anabaptist political theologies shed on these questions? How do race, class, gender, sexuality, and theology relate to shape different perspectives on protest?

Because this journal is an exchange among peoples from around the world, from laity and pastors to academics and administrators, we welcome submissions from a variety of genres including sermons, photo-essays, reflections, interviews, biographies, poems, and academic papers. We also encourage submissions in languages other than English, particularly in French or Spanish.

Guidelines and deadline:

We welcome submissions on this topic through April 1, 2021. Through a peer review process, we will choose 3–4 shorter articles of approximately 1,500 words in length, and 5–6 academic papers of no more than 7,500 words (including footnotes). Image-based and other artistic submissions are also subject to peer review. Please familiarize yourself with our editorial process and technical requirements at <http://www.anabaptistwitness.org/guidelines/>. If you have an idea you would like feedback on, you are welcome to submit a one-page abstract by March 15, 2021.

Reviews of books on the theme or on other topics relevant to the journal are also welcome.

Address all correspondence to *Anabaptist Witness* editor Jamie Pitts (jpitts@amb.edu).

Anabaptist Witness is a publication of Anabaptist Mennonite Biblical Seminary, Mennonite Central Committee, Mennonite Church Canada, and Mennonite Mission Network.